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in his chamber gatherings of gownsmen more than in any other way.' These 'groups'—then called 'Conversation Circles'—were continued to the very last and were famous all over England. It was to the easily recognized and earnest individuals of the group that Simeon trusted 'to make religion work'—rather than to the great congregation of indefinite and uncommitted unknowns.

Once when he saw an undergraduate entering Holy Trinity, he said to a friend, 'There go ten men!' For the student might become the gatherer of his own group.

These circles were ever widening: residents and visitors were alike welcome—even women were admitted, and this a century ago in anti-feminist Cambridge! First held in his drawing-room, soon larger rooms had to be taken to admit the crowds. We read of tea being handed round, the unfailing ground-bait to-day as then for a successful Cambridge 'squash,' though, to be sure, the more 'spiritual' or 'pi' objected to the intrusion of this innocent and genial semi-sacrament. When the leader was ill the nervousness and courage of those who led the group of sixty or seventy for the usual time is recorded, for a volume of *Recollections of Simeon's Conversation Parties* was published in 1862. These give vivid pictures of the groups. We see Simeon rising from a little leather sofa (now in Ridley Hall) and greeting his guests 'with suavity

and politeness': to put them at ease making the 'little jokes' of the don 'at-home'—jest, 'lambent yet innocuous as the æstival electricity.' Thus, if the name announced were a common name, as Brown, Smith, Jones, he would say, 'Brown, Brown—no name at all, sir! Is it Brown of Trinity, or of Queens', or who?' or would relate some little anecdote. We see him arranging window-seats, and assuring the delicate undergrads that he had stopped all the draughts, and testing them with a candle. Then, after some general conversation, encouraging them to express their doubts and difficulties, giving somewhat sharp rebukes to those who asked flippant or rude questions: keeping them to 'the practical and heart-searching rather than to the speculative topics of religion.'

Similar gatherings were also held at the houses of his friends—sometimes it was a dinner, sometimes a tea-party after Hall—all house-parties. Later we find this 'group-method' being adopted in Oxford, for in a letter he gives advice to his correspondent upon the best way of conducting a 'conversational circle.'

These were Simeon's methods. Such was their success that he wrote: 'I do stand amazed at the marvellous change which is taking place *all round in all ranks*.' Marvellous changes! Marvellous life-changers, a century ago, and in every century!

Literature.

CREATIVE HISTORY.

CONTACT between the East and West has created some of the gravest problems before the world to-day. Believing in the continuity of history, Mr. O. E. Burton, M.A., of Wesley College, Paerata, New Zealand, has lit upon the idea of seeking for an analogy in the ancient world, and to some extent he has found it; at any rate he believes that about 500 B.C. the stage was set for international action. The importance of that period, as he truly says, must be recognized by any one who considers that the Buddha, Confucius, and Deutero-Isaiah were practically contemporaries.

In his *Study in Creative History* (Allen & Unwin; 10s. 6d. net), Mr. Burton deals in succession with Egypt, Phœnicia, Assyria and Babylon, Israel, the

Medes and Persians, Mazdaism, India, China, Greece, Rome, and finally with the interaction of East and West up to 500 B.C. It is in the nature of things that Israel and India should get more of the space than any of the other peoples. The writer's method is to give a short sketch of the history of the peoples under discussion and then to devote his main attention to their ideas, especially as revealed in their sacred books, and at two points the argument is illustrated by biographical sketches—of Gotama the Buddha and Confucius. It is, of course, in this age of specialism, impossible for one man to speak with authority on the history and religions of nations so many and diverse; Mr. Burton speaks too positively, for example, when he roundly says, 'The Exodus took place towards the end of the nineteenth Dynasty (*circa* 1450 B.C.)' But the

broad outlines of the teaching of Israel's prophets, of Mazdaism, Brahmanism, Buddhism, and Confucianism, stand out clearly, and the collocation of their teaching which Mr. Burton presents is suggestive and valuable. He also shows the persistence of ancient ideas into the modern world; for example, the idea which limits the interest and benevolence of God to one nation. Here is a striking summary of the nature of Buddhism: it is 'an optimism only if we admit that life is an insupportable ill; otherwise it is a pessimism, very sober and steadfast and courageous, but a pessimism nevertheless.' His main conclusion is that 'the races whose history we have considered interacted only to the slightest extent the one upon the other,' and he proceeds to give reasons for this relatively meagre interaction. We are inclined to believe, though these reasons are worthy of consideration, that recent investigation has tended to show that, despite the difficulties of transport, etc., there was more intercourse and mutual influence between ancient peoples than Mr. Burton has allowed for. Nevertheless his conspectus of historical movements and religious teaching in the ancient world up to 500 B.C. opens a wide field for fruitful thought.

DEAN INGE.

The publication of a fifth edition of Dean Inge's *Christian Ethics and Modern Problems* (Hodder & Stoughton; 5s. net) is interesting for a personal reason. In his original preface the Dean said this would probably be the last considerable work that he would have time to undertake. But in the preface to the fifth edition he admits that time has dealt kindly with him, and announces that he is already far advanced with another work, 'on the religious and philosophical implications of recent science.' This is good news, for, though the Dean has been forced by events to write on ethics, his real interest is in philosophy and its relations with other systems.

In the new preface he has some striking observations, derived from his outlook on current affairs. The fate of our present social order, he says, will probably be decided in North America, which is the stronghold of industrialism. Among the 'subversive ideas' freely advocated at present is approval of abortion. In Russia it is legalized, and in 1930 there were seventy thousand cases of abortion registered, a number in excess of the births! In this region we are faced with the possibility of a revolution that is

biological, the most momentous thing in human history.

The ideas which this book supports are familiar to the Dean's readers—the need of discipline, the hollowness of any doctrine of mechanical progress, the necessity of a doctrine of intrinsic values, and the supreme value of the Galilean ministry for Christian morality. Dean Inge is always illuminating even when he is provocative.

CHRISTIAN AND PAGAN LOVE.

Agape and Eros (S.P.C.K.; 6s. net), by Professor Anders Nygren of the University of Lund, offers a careful analysis of the difference between the Agape of the New Testament and the Eros of Greek philosophy. It is not so long ago since Professor James Moffatt gave us an elaborate study of 'love' in the New Testament; but here we have a study in the contrast between the two words for 'love,' as setting forth the difference between the Christian and the Greek attitudes to life. The translation comes from the experienced hand of Fr. A. G. Hebert, of the Society of the Sacred Mission, Kelham, to whom we are indebted for translations of recent works by two other Swedish theologians, Brilioth and Aulén.

Professor Nygren first sketches out the pure idea of Agape, as it is seen in the Gospels, in the Pauline Epistles, and in the Johannine writings. Then he turns to the pure idea of Eros, which is found, in all essentials, in the early Greek mystery-religions, but receives its classical form from Plato. As partially transformed in Aristotle and the Neoplatonists, it is of great influence on Christianity. Finally, the two ideas are directly compared, and certain real or apparent points of contact between them are noted, which assisted the process of their blending. In a second volume Professor Nygren hopes to show the conflict between Agape and Eros in Christian history.

The second volume will supplement this learned and very arresting study, and that it will not lack piquancy may be gathered from such an anticipatory remark as this (the reference is to the supposed 'hellenisation of Christianity' in the historical development of Christology): 'The dogma of the early Church, as it is expressed, for instance, in the Nicene symbol, must rather be regarded as the self-defence of Christianity against the hellenising tendency; it is actually the defence of that which is deepest and most central to Christianity, the defence of Agape against the efforts of an Eros-conception to take its place.'

MATERIALISM.

A book by Professor J. S. Haldane is an event, and when we see it labelled *Materialism* our interest and expectation are at once quickened. We often hear it said that materialism as a philosophy is dead, but none the less we want to be present at its burial and, if possible, hold one of the cords of its coffin. This is what Dr. Haldane helps us to do in his new book with the above title (Hodder & Stoughton ; 3s. 6d. net). We were prepared for his present argument by his contribution to 'Science and Religion,' but it is here expanded and illustrated in a series of essays. The argument is briefly as follows. The physically interpreted universe is only a very partial representation of the universe of our experience. It is an abstraction, and is only possible if we ignore the facts that the world is a perceived world, and the embodiment of actively maintained values co-ordinated as personality. The universe of our experience is not experienced as a physical universe, but as a universe which embodies values. This is the main criticism of physico-chemical realism with its materialistic corollary ; and it is a deadly criticism, since it is based on the nature of our experience itself. The biologist will say this of the physical universe, and the psychologist will justly say much the same of the world of life. But it is when we come to consider directly the nature of *conscious* experience itself that the incompleteness of an abstract interpretation is most evident. The universe, then, is a spiritual universe, and only in this complete view of it is it intelligible. We may be pardoned if we do not follow Dr. Haldane into a somewhat high-flying idealism to which his further reasoning leads him. But we may gladly express our gratitude for a notable apologetic that brings reassurance to our spiritual faith, and for a book that is singularly attractive in its spirit and style.

LAW AND LIFE.

Once in a while it is good to stand back from the detailed exposition of a great literature and to survey its dominant ideas. This is what Mr. Joseph Yahuda, LL.B., has successfully done with Hebrew literature in his book, *Law and Life according to Hebrew Thought* (Milford ; 10s. 6d. net). An interesting and valuable feature of this book is that while the Old Testament forms the staple of the discussion, the writer also takes into account the teaching not only of the Rabbis, but of the New Testament as well, and he deals with all three

areas in a spirit of profound, but not uncritical, appreciation. Of the Parable of the Prodigal Son, for example, he speaks with warm admiration, and of the 'sublime sentence' pronounced by Jesus in the case of the woman taken in adultery ; while, in reference to Paul's dictum that whosoever resisteth the power resisteth the ordinance of God, he remarks, 'Alas ! Even so low has a brilliant Hebrew intellect stooped under the yoke of Rome !' Particularly interesting is his discussion of the attitude of Jesus to divorce. How is it, he asks, that the man who insisted so much on the spiritual side of life should have looked only on the physical bond of marriage and should have stigmatized divorce ? And this question, the first part of which a Christian would repudiate, he answers by saying that Jesus forbade divorce and remarriage because He well knew the vagaries of the sexual instinct and was actuated by 'the determined purpose of suppressing it, so that the human mind might have a greater opportunity of vacating to higher pursuits.' Elsewhere he remarks that it is strange that One who had repeatedly urged that God demanded kindness and not sacrifice, should Himself have been represented as the Offering indispensable to the redemption of mankind. These reactions of the Jewish mind to Christian doctrine are illuminating.

Successive chapters deal with Monotheism, God, God and Man, Justice, Equity of Laws, The Status of Women, of Strangers, and of Slaves, Government, and Virtue ; and they well bring out the author's aim of elucidating the guiding spirit of Hebrew thought. Special emphasis is rightly laid upon the Hebrew passion for justice as the secret alike of national prosperity and international peace, though the writer frankly admits that practice often fell lamentably short of theory, according to which, in Jewish ethics, no distinction was made between master and man or between Israelite and stranger. The chapter on the status of women, which is full of information, is a fine example of the scientific treatment of a great question. On p. 19 'looses' should be corrected to 'loses,' on p. 92 'aquaresce' to 'acquiesce,' and on p. 143 'Mosiatic' to 'Mosaic.'

CHRISTIAN SOCIOLOGY.

Superficially it may appear that what the S.C.M. publication 'Faith and Order' did for Lausanne, the editor of 'Christendom,' Mr. Maurice B. Reckitt, M.A., does for Stockholm and Copeck in *Faith and Society* (Longmans ; 15s. net). To some extent the comparison is just, but only to some

extent. For we have here not only a valuable historical account of notable discussions on the wide subject of Christian Life and Work, but a real and, in our opinion, a valuable individual contribution to Christian Sociology.

In the first part of the volume, entitled 'The Task and the Movement,' we have first of all a discussion of the place that social and economic questions may not only legitimately but of necessity occupy in the mind of the Church. 'For Faith is the Oxygen without which society cannot live in health and vitality, and it is ever less discoverable upon the purely natural plane. It is only the disciples of Him who came "that all men might have life more abundantly" who, in virtue of their spiritual energy, can hope at this hour to arrest and reverse the forces that are disheartening those who see, with mounting dismay, greed and power enthroned as something irresistible.' The Christian Faith is the dynamic of social redemption, and must boldly fling down its challenge in face of our industrial civilization which has run itself out into the distressing situation and dangerous crisis in which we now find ourselves. Next follows a very useful account of the Christian Social Movement in Britain and the U.S.A.

In the second part we have the author's individual contribution to a Christian Sociology, the chapters being entitled Politics, a World Order, Reality in Economics, Freedom and Justice in the Social Order, and a concluding 'Daylight at Midnight.' As to this whole section Mr. Reckitt impresses on us two things. First, he is expressing his own views and scarcely expects general agreement on all or perhaps many points; second, he is here doing to a large extent pioneer work. After a first perusal we are inclined to say that the author is unnecessarily modest. No doubt thorny problems are dealt with on which Christians may reasonably differ, but whatever one's own views on politics or economic questions may be, he will be refreshed, stimulated, and instructed by a study of this penetrating and catholic-minded discussion.

THE SPANISH CHRIST.

South America has often been described in missionary circles as the neglected continent, and indeed the average English-speaking Christian knows as little about it as Macaulay's schoolboy knew 'who slew Montezuma and who strangled Atahuallpa.' This ignorance should soon be dispelled if a remarkable book now published receives the attention it deserves. *The Other Spanish*

Christ, by Mr. John A. Mackay, D.Litt. (S.C.M.; 9s. net), is an uncommonly able, well-informed, and interesting book, the work of one who has made a profound study of the Spanish mind, and of the religious and political history of Latin-America. Rarely have we the pleasure of reading a book which leaves so strong an impression of thoroughness and adequacy in its treatment. Unfamiliar names of writers and teachers of all schools and sects are made to live before us, and records are given of saints worthy to rank with the highest in the calendar. The innumerable cross-currents, intellectual and social, religious and political, which surge over Latin-America are skilfully delineated. In touching on theosophy the writer appears to have missed the significant fact that Krishnamurti, after being educated as the Messiah of the theosophists, has deliberately renounced the rôle.

Dr. Mackay, while writing as a philosophic historian, is warmly interested in evangelical missions in Latin-America. His thesis, supported by distinguished Spanish thinkers like Unamuno, is that the Christ of Spain and Latin-America was 'born in Tangiers,' and is in character a compound of Moorish Muslim and Spanish Catholic thought. The 'other Spanish Christ,' whose advent is bringing daybreak in Latin-America, is the Christ of evangelical faith.

From America comes a fresh and vigorous study of girlhood—*Building a Girl's Personality: A Social Psychology of Later Girlhood*, by Ruth Shoule Cavan and Jordan True Cavan (Abingdon Press; \$1.50). The growth of a girl's personality, her family life, marriage and her job, friendships and her philosophy of life are all passed in review. It is interesting to learn that a questionnaire elicited from a group of college girls the result that eighty-one per cent. of the girls wished to be married. Another revelation not so encouraging is made by one college girl, that she would never get a 'date' with an attractive male unless she was prepared to 'pet.' The book is a valuable study in young womanhood, and the section on religion and the Church in particular ought to be read and digested by conventionally religious people.

What is described as 'a short, authoritative life' of *Carlyle* is from the pen of Professor Emery Neff of Columbia University, New York (Allen & Unwin; ros. 6d. net). As the spelling is that of the United States, the volume was no doubt written in the first instance for readers in that country, which

gave the struggling and unknown author of 'Sartor' one of his earliest and most enthusiastic admirers in Emerson, whose friendship survived several rude shocks. The works of Carlyle in their familiar binding are a little library in themselves, but this has been greatly added to by Froude's biography and the extraordinary controversy to which that has given rise since the beginning of this century. The author of this biography of two hundred and seventy pages has been wise enough to take as little part as possible in that controversy. In the annals of our country's literature there is no more resolute struggle against the lack of money and the lack of opportunity to enable him to deliver what he felt to be his message for the times than that of the Edinburgh University student who could not be a minister, and refused to be a lawyer, and was not content to be a schoolmaster and in that position prepare for the future. 'Authors are martyrs,' he writes. 'Money cannot make or unmake them. . . . Money cannot hire the writing of a book, but it can the printing of it. . . . When the thinker has discovered truth, it depends on money whether the world shall participate in such discovery or not participate.' He made up his mind to marry Jane Welsh and had his way. Just a century ago, with the country, as it seemed, on the verge of revolution, it was not easy to earn a living at literature even with a reputation already made; and Carlyle in the wilderness at Craigenputtock was almost unknown. There he wrote that essay on Burns that still holds a foremost place amid all that has been written of the Scottish national poet. There, too, he wrote 'Sartor Resartus,' which his young wife—no mean critic—hailed at once as a work of genius, but one that failed to bring any grist to the mill. Compelled to seek his fortune in London, Carlyle and his wife settled in that house in Cheyne Row which was to be their home throughout the whole of their chequered future. Mr. Neff tells, or rather retells, the story that has been the subject of the fiercest controversy with the intimacy of a friendly, and the skill of a well-informed, critic. It is all to the good that the rising generation here should have this estimate of a thoroughly competent critic from among Carlyle's admirers across the Atlantic.

The Public Library is an institution that is now taken for granted, not only in every considerable community, but in the rural districts. A century ago young Thomas Carlyle was asking 'Why is there not a Majesty's library in every county town? There is a Majesty's jail and gallows in every one of them.' The public libraries have been greatly

multiplied, and we are getting rid of some of the jails. But *A History of the Public Library Movement in Great Britain and Ireland*, which has been written by Mr. John Minto, M.A., F.L.A., Librarian of the Signet Library, Edinburgh (Allen & Unwin; 10s. 6d. net), serves to show what a prolonged conflict had to be waged in Parliament, especially in the House of Commons, to obtain sanction for levying even a halfpenny rate for the provision of buildings. It was thought that generous donors could be trusted to furnish them with books. Curiously enough, it was the M.P.'s for the Universities who were conspicuous by their opposition to the modest proposal. The halfpenny rate proved quite inadequate, but it took years of controversy to increase the rate to a penny, and many more years to secure for the public authority a free hand. Mr. Minto has taken pains to give a record of the prominent workers and benefactors in this important movement. They include, of course, Andrew Carnegie, the poor Dunfermline boy who in Pittsburg resolved that if wealth should ever come to him he would use it to establish free libraries. The result is that more than half the towns in the United Kingdom which possess rate-supported libraries have been recipients of his generosity. This is only one of a series of books being prepared and issued by the Library Association.

Another book on Freudian lines is *Set the Children Free*, by Fritz Wittels, translated by Eden and Cedar Paul (Allen & Unwin; 10s. net). The central idea of the book may be said to be that a healthy child before the age of twelve need learn nothing which can only be learned by one who sits at a desk. The book is the victim of two obsessions—Freud's decadent psychology and the modern craze for 'leaving the child alone.' Books of this kind abound in doubtful facts, as, for example, that we know ourselves less than we know others, that religion teaches doubt to be a sin, that religion is a projection or rationalization; and also in doubtful sentiments like the utter uselessness of teaching Latin and Greek. In its own way, however, this book is interesting and able. The author is a 'distinguished psycho-analyst' and the author of a life of Freud.

In *The Faith and Conduct of a Churchman* (Allen & Unwin; 3s. net), the Rev. A. C. Buchanan, B.D., gives his version of the Christian life. The book is misnamed. It ought to be 'The Faith and Conduct of a Catholic.' In this volume, the writer says, 'I have endeavoured to cover the whole Faith

and Practice of a Catholic.' He is not content with tolerance of Catholics in the Church of England. 'We desire to convert England.' And here is his instrument. It is an earnest and intelligent book, representing the extreme Anglo-Catholic position.

Our High Calling, by the Rev. H. J. Dale (Allenson; 1s. 6d. net), contains six chapters which deal briefly with such central themes as Belief in God, the Fact of Christ, the Bible, Conversion, Discipleship, and Church Membership. The treatment, is lucid, vigorous, and convincing. The addresses are excellent models of popular apologetic, and the book is admirably suited for putting into the hands of thoughtful young people who may be inquiring about the Christian faith.

Many years ago the late Professor B. W. Bacon wrote a book entitled *The Genesis of Genesis*, which dealt critically with the documentary sources. A very different kind of book with the same title, written by the Rev. D. E. Hart-Davies, M.A., D.D., has just been published by Messrs. James Clarke & Co. at 3s. 6d. net. Believing in the organic unity of Scripture and in the pivotal importance of the early narratives of Genesis to the whole scheme of Divine revelation, Dr. Hart-Davies has sought to bring out the profoundly spiritual quality of those narratives and their vital relation to Christian truth, as, for example, in his comparison of Moriah with Calvary. With much of modern literary criticism and modern science he is clearly not in sympathy. He believes, for example, that the Mosaic authorship of the Pentateuch may be confirmed by the scholarship of the future, and that there is no evidence for the lowly animal ancestry of man: he also consigns the theory of Evolution to 'the limbo of discredited hypotheses.' But within these narrow limits he offers some suggestive discussions of the stories of Creation, the Fall, the Flood, and Abraham, in which he defends not only their vital place in revelation and their value as edification, but also their historicity, welcoming, as is natural, the testimony of Assyriologists like Dr. Langdon and archæologists like Mr. Woolley. Those who are interested in the conservative approach to Scripture will find this book of value.

A study of Jesus of unusual interest and great value will be found in *The Son of God*, by Mr. Albert Payson Terhune (Harper Brothers; \$2.00). In his introduction, 'Why I write it,' the author says he has never read any 'life' of Christ except that in the Four Gospels. It is there he found Christ

and faith. And in his book he does something that is quite his own. He takes other Bible characters, remarkable for some quality, and contrasts Christ with them. The characters are Samson (Strength), Solomon (Wisdom), Elijah (Miracle), Moses (Law), and David (the King). These chapters are well worth reading. The thing is extraordinarily well done, and brings out in many of its aspects, and in an attractive fashion, the greatness of Christ.

With the title *Broadcasts over Britain*, the Rev. Alfred A. Lee of Crowstone-on-Sea, often referred to as the 'Dick Sheppard of Nonconformity,' has published two of his broadcast sermons, 'Making the Sabbath a Delight' and 'Something we once Knew, then Forgot, and now Remember.' If attractiveness and presentation were always combined with such excellent matter the book trade would flourish. The publishers are the Independent Press Ltd. (6d. each).

Greek and New Testament scholars have been greatly indebted to Dr. Rendel Harris for his Woodbrooke, Caravan, Sunset, and Evergreen Essays. In No. 9 of the last-mentioned Evergreen Essays—*Justin Martyr and Menander* (Heffer; 2s. net)—we have an interesting examination of the quotations given by Justin Martyr and other writers, including St. Paul, from the works of Menander, the comic poet. The existence of an early book of Christian excerpts from Greek poets and philosophers appears to be established, and we are taken back into New Testament times. Menandrian reactions, not limited to one or two passages, are pointed out in the New Testament writings. The booklet shows the careful and mature scholarship which Dr. Rendel Harris always manifests, and will prove of much interest to New Testament students.

The addresses now published under the title of *Death cannot Sever*, by the Rev. Norman Maclean, D.D. (Hodder & Stoughton; 3s. 6d. net), have already been the subject of controversy. And that for two reasons—first, Dr. Maclean's adherence to the belief in spiritualism, and second, his advocacy of prayers for the dead. Dr. Maclean is constitutionally a whole-hearted believer, and he expresses his beliefs with Celtic fervour. In his presentation of the subject there is more of passionate rhetoric than of calm reasoning. He is as dogmatic as the most valiant of the fathers, only the pictures he paints are pleasing to the natural heart rather than terrifying. In his argument, so far as it can be

called an argument, there appears to be a fundamental confusion of thought between the fate of the dead in Christ and the dead in general, and he does not seem to realize that the revelation of the unseen given in the gospel is morally worlds away from the pictures painted by spiritualists. The book is an eloquent and warm-hearted, but unconvincing, treatment of a profound subject.

There is a vogue at present for little books in series. One series after another appears, and there is often both substance and suggestiveness in them. In the series 'Religion: Its Modern Needs and Problems,' the eleventh issue is *Religion and its Social Expression*, by Mr. Ernest A. Smith, B.Sc., a Lecturer in Education and Philosophy (Lindsey Press; 1s. net). This little book is full of meat. It is well reasoned and easily justifies its claim that Christianity is a social religion, not only in worship, but in regard to 'social structure.' It is a good shilling's worth.

Another little book is on *Importunate Questions*, by the Rev. Conrad Skinner (Lutterworth Press; 1s. 6d. net). The questions are about religious fundamentals and are answered intelligently, if not with conspicuous originality.

Difficulties in Personal Religion, by the Rev. W. J. Elsley, M.A. (Longmans; 2s. net), is commended in a foreword by the Bishop of Liverpool, and deservedly so. For, though the treatment of each difficulty is brief and simple, it is full of good sense and sound Christian teaching. The difficulties are such as might occur to the minds of plain folk, and the answers are such as a wise spiritual adviser might suggest by way of enlightenment and guidance. It is a little book which should prove helpful and suggestive to those who have the cure of souls.

Much has been written in recent times on faith healing, both from the medical and the religious point of view, and a great deal of work has been done in the exploration of that dim region where the physical and the mental meet and interact. Any one who, without going deeply into the subject, wishes for wise practical guidance, will find it in *Faith Healing*, by Mr. A. Clarke Begg, M.D. (Longmans; 2s. 6d. net). The Bishop of Monmouth in an introductory note commends the writer as possessed of a double qualification. 'In dealing with the medical side of the questions involved he writes with the authority of professional knowledge, tested and confirmed by a wide practical experience. On the other hand, no one can read

these pages without recognizing the depth and sincerity of the faith of a loyal churchman.' The book is written in a simple, straightforward, and interesting way, and contains really all that the layman needs to know about the subject.

Jesus and His Apostles (Longmans; 10s. 6d. net) is a study of our Lord's life by Abbot Felix Klein, Honorary Professor at the Catholic Institute, Paris. The translation is by Mr. W. P. Baines. In a Prefatory Letter by Cardinal Verdier, Archbishop of Paris, the work is commended alike for its literary quality and the originality of its standpoint. Even in the translation the literary quality of the work may be appreciated, but the standpoint does not appear to be very novel, or at least does not so appear to a Protestant reader. What the Abbot has done is simply to have expounded the episodes in the life of Jesus in which His human contacts are set forth, beginning with the call of the first disciples and ending with the Ascension and the experience of Pentecost. The exposition is simple and clear, and is illuminated by explanation and comment. The critical attitude is conservative, and obviously Professor Klein thinks it possible to effect a harmony of the Four Gospels. For the rest, it is a devout and loving study of Jesus that is here presented, and while faithful to the Roman positions, it is far from being polemically conceived. Even so, Professor Klein feels constrained to remark that our Lord's words about the bread and wine as His body and blood must be taken literally: 'If for the last three and a half centuries a minority of Christians attempt to see there only a symbol and a metaphor, they have against them the interpretation, unanimous until the sixteenth century, of all the faithful in all the Churches, including those which, in the beginning, received their teaching direct from the Apostles; they have against them, even now, the immense majority of bishops, priests, and simple Christians throughout the world, the whole of the Catholic Church, the whole of the schismatic Eastern Church, all that remains of the Russian Church, and the most fervent part of the Anglican Church.' Yet truth is not determined by the sheer weight of numbers.

The name of Professor Edward Westermarck is sufficient guarantee of competent scholarship and sound judgment. A course of lectures which he delivered last year at the London School of Economics and Political Science has been somewhat expanded and published as *Early Beliefs and*

their Social Influence (Macmillan; 7s. 6d. net). The merit of this small work is not in new material, but in its presentation in so convenient form and compass of one aspect of the facts set forth in his invaluable large works.

A book which contains the sentence that 'from Adam's day to the present time almost six thousand years have elapsed,' is not calculated to make much impression on any critical student of the Bible. This sentence occurs in Mr. J. H. Haddow's *Fulfilled Prophecy* (Marshall, Morgan & Scott; 3s. 6d.), the object of which is 'to present a panoramic view of the ages,' and to show 'the imminence of the Kingdom of God, as foretold in the Word of God.' This it does partly by an accompanying chart, and partly by discussions which appeal largely to the Books of Daniel and Revelation in ways which could carry no kind of conviction to any one trained in the historical approach to the Bible. We quite agree with the author that the year 1934 is likely enough to be 'a most momentous year,' but not in the sense or for the reasons that appeal to him.

The members of Whitelands College are now raising the last thousand pounds of the cost of the Chapel of St. Ursula. To help the fund Mr. C. G. Leward has prepared and Mr. Milford has published an anthology calendar for 1933 (2s. 6d. net). The range of quotations is wide. Here are the sources of the first six—John Bunyan; Bishop Charles Gore; St. Richard of Chichester; Sir James Jeans; Harl. MS.; Edward Fitzgerald. We give three of the shortest quotations:

Let the hands and the head be at labour, thy
Heart ought nevertheless to rest in God.

Jacob Behmen.

God asks for your work, not for your success.
Arthur Foley Winnington Ingram,
Bishop of London.

Don't chatter to yourself—you can't hear God if you do. We have to make room for Him in our souls. There was no room for our Lord, you remember, at the inn.—Baron von Hügel.

Dr. John H. Muirhead, Emeritus Professor of the University of Birmingham, has written a very able account of the present state of moral theory, especially in university circles, in *Rule and End in Morals* (Milford; 3s. 6d. net). He sets out with a restatement of the principle of the older idealistic

synthesis, and then discusses both the reaction against this in some of the younger moralists and the return to it on the part of others. The book requires very attentive reading, as all Dr. Muirhead's books do, but it will repay such concentration. One is left, however, at the end rather surprised that so much academic moral theory seems to take for granted the autonomy of ethics. It seems to us self-evident that no man has a constraining reason for being good unless goodness is in the nature of things. But, this apart, the discussion in this book is both bracing and enlightening within its limits.

A book for teachers of infants, which is full of practical experience and will be found very helpful, is *More about the Primary Department*, by Miss Doris W. Street (National Sunday School Union; 1s. 6d. net). The book is not intended to take the place of Miss Johnston's authoritative work on the same theme, and issued by the same publishers, but rather to illustrate some of its canons. For those interested it will be sufficient to say that every part of the work in the department is gone over by a skilful hand. There is a chapter on 'Teacher Training,' and a useful list of books is added.

Some of our religious journals have an unofficial confessor who answers questions and solves difficulties for the ingenuous. Mr. J. C. M. Dawson, B.A., performs this function in 'The Witness,' and some of his solutions are published in *Present-day Problems* (Pickering & Inglis; 1s. 6d. net). A Miraculous Christ, The Unpardonable Sin, and Is there a Real Hell? are some of his topics, and they are dealt with on the lines of traditional orthodoxy.

Those who want Scripture calendars, almanacs, diaries, or Christmas or New Year cards, should write to Messrs. Pickering & Inglis for their illustrated catalogue. They have every type of calendar—block calendars, panel calendars, and wall calendars, and at any price from 1d. to 2s. 6d.

In the 'Spiritual Wisdom' Series published by the Pure Thought Press, Watford, at 7s. 6d. net, number nine is a large volume with the title *He Became Man*, further described as An Intimate Vision of Jesus Christ, recorded by Mr. Frederick H. Haines, F.C.I.B. The author claims a special inspiration for his vision: 'There came one in spirit, so it seemed, who spoke to me these words which I here record.' The book consists of a com-

mentary on the life of Jesus, completed by a number of chapters of 'illumination' on the Christ Ideal. The spirit of the book is everywhere reverent with a deep veneration for the Master and a strong faith in His divinity. The style is unusual, according with its claim to special inspiration, but there is a great deal that is beautiful and impressive in these 'visions.'

Another devotional commentary on the life of our Lord is *Vita Christi*, Meditations on our Lord's Public Life for the time after Pentecost, by Mother St. Paul, Religious of the Retreat of the Sacred Heart (Longmans; 5s. net). This work, a series of devout 'contemplations' of the Lord Jesus, begins with the third year of His public ministry and deals with the first six months of that year. Each incident, which has evidently been carefully studied, is made the basis of helpful suggestion for its application to human needs. Apart from the Roman interpretation of Peter's confession, these spiritual studies will be edifying to a reader of any Church.

In *Conjurations and the Ancient Mysteries* (Search Publishing Co.; 2s. net) Dr. Moses Gaster has given us a taste of his marvellous erudition and ingenuity. One aim of this address, which is only preliminary to a more elaborate study now in preparation, is to show that the ancient cosmogonies have not merely or primarily a scientific but a liturgical, or, more strictly, a prophylactic interest. The Babylonian stories, for example, of the Creation and the Flood, 'form part of a religious service, part of a grand conjuration into which they are embedded, and they are intended to protect the worshipper in a symbolical manner'; and Dr. Gaster suggests that this may be the reason why the cycle of the cosmogony, still retained by the Samaritans, has been abandoned in the practice of the Jewish synagogue—it may to the Jew have savoured of pagan worship. Dr. Gaster confirms his thesis by highly interesting illustrations drawn from Rumanian conjurations, two of which he quotes in full—the story of the Passion, and the Pilgrimage of the Soul after Death. It is impossible to read these without feeling, as he says, that they are more than recitals: they are charms or amulets, helpful in this world and promising salvation in the other for those who recite them; and they happily illustrate the persistence of the traditions of the ancient mysteries. A most suggestive lecture.

The latest addition to the Lonsdale Library of sports, games, and pastimes is *The Lonsdale*

Anthology of Sporting Prose and Verse. The anthology has been prepared by Mr. Eric Parker, the editor of 'The Field.' It is a delightful volume, handsomely bound, and with a number of illustrations. The extracts which Mr. Parker has chosen are delightfully unexpected and varied. The price is 7s. 6d. net (Seeley, Service).

Any one who can mediate the beauty, and still more the truth, of the incomparable stories of Genesis to the mind of a child between the age of eight and ten has rendered good service both to the Bible and the child. This is what Marion Power has sought to do in *Stories and Lessons: The Old Testament for Home and School: Part I., Genesis* (S.P.C.K.; 3s. net), and she has done it very successfully. She is well equipped with the apparatus of scholarship, but she wisely thrusts it into the background, and presents the stories and their deeper meaning in language so simple that they cannot fail to reach the head as well as the heart of a child. This is useful work, well and skilfully done.

Miss Ursula Wells, S.Th., L.T., presents *Prophets of Judah on the Background of History: Isaiah to Jonah* (S.P.C.K.; 4s. 6d. net) in a book which is warmly commended, as it deserves to be, in a prefatory word, by the Master of the Temple. She confines her discussion to the prophets of Judah, dealing in succession with Isaiah, Micah, Jeremiah, Habakkuk, Deutero-Isaiah, Haggai, Zechariah, Trito-Isaiah, Malachi, and Jonah; but she also rightly devotes some of her space to historical movements, such as the Deuteronomic reformation, and to men other than prophets, for example, Josiah, Nehemiah, and Ezra. The book is attractively written, and couched in terms so modern that those who have become accustomed to think of the Bible as dull will get a shock of pleasant surprise. She happily modernizes, for example, Jeremiah's letter to the exiles in ch. 29, and more intriguingly still suggests that in our day attention might have been called to the 'row' which disgraced the trial of Jeremiah described in ch. 26, by some such poster as this:

A ROBBER'S CAVE. JEREMIAH'S LATEST.

EXCITING
SCENES
IN THE

CHARACTER
THE ONLY
SECURITY?

TEMPLE COURT.

In her careful discussion of the 'Servant' she

reminds us of Kittel when she says: 'Let us suppose that the Evangelist became acquainted with a righteous man in Babylon, whose life arrested his attention. Gradually, through closer knowledge leading to friendship, the Evangelist watched the growth of this man's character, both suffering and rejoicing with him in spiritual sympathy.' The men and movements described are all alive: only it is a pity that in so good a book Habakkuk should appear once as Habakkuk (p. ix) and twice as Habbakuk (pp. xv, 83), Manasseh as Mannasseh (p. 25), and Gedaliah as Gedeliah (p. 134).

A remarkable book of a devotional nature has been issued by the S.P.C.K.—*Gloria: Some Psalm-Visions for the Eucharist*, by Mr. Stacy Waddy, M.A., Secretary of the S.P.G. and formerly Archdeacon of Palestine (4s. net). It is a beautiful book in every sense of the adjective, outwardly and within. The author takes psalms that are congruent with great religious realities first of all, and then those for use at the festivals, and expounds, illustrates, and applies them for use in worship in a most original fashion. For private devotion and for preparation for eucharistic worship, these studies or meditations are admirably fitted. They are delightful to read, and profitable for faith. The book is illustrated by reproductions of some striking pictures by Hole, Blake, Tinworth, and others.

Miss Mary Entwistle, so well known as an expert in infant teaching, has written a perfectly delightful book of folklore and legends, *There was Once* (S.C.M.; 5s. net). There are stories of heroes, Why-so stories ('How the Turtle got his Shell,' recalling Kipling), stories of conduct, fairy stories of many lands, even nonsense stories. There is a charming jacket which will make any one who sees it want to buy the book. And he will not be disappointed. We are struck at once by the freshness of these tales. Did you ever hear of Anansi, or Momotaro, or King Troyan? You will find here any number of perfectly new and perfectly charming stories. And if you are a parent or a teacher you will be equipped for a long time for your job by this storehouse of interest.

The Rev. Canon C. S. Woodward's *Jesus among the Children* has been issued in a revised edition (S.C.M.; 3s. 6d. net). The book first appeared in 1925, and was warmly welcomed. The present edition omits some introductory chapters dealing with the technique of teaching, and gives us the Canon's imaginative reconstruction of the ministry

of Jesus. The imagination is not too much in evidence, and teachers and parents will get many hints for religious instruction from these admirable chapters.

As it looks to Young China, edited by Professor William Hung (S.C.M.; 2s. 6d. net), contains a series of papers written by a group of Christian Chinese. 'The writers are old enough to have an appreciative understanding of the old order of things, but young enough to be interested in the tide of new movements, and able to sympathise with the point of view of youth. Since their student days all have been in touch with youth as teachers or as leaders of youth in schools, colleges, church, and Christian associations. All have studied abroad.' The topics they deal with are the Family, the School, the Vocation, the Nation, the World, and the Church. If ever we are to understand the Eastern mind it must be by the Eastern mind interpreting itself, and here is just the kind of thing we want. The writers give the impression of being well informed, moderate in their opinions, and of balanced judgment. Their papers will repay study.

Mr. G. Norman Robbins, B.Sc., in *Security by Disarmament* (Williams & Norgate; paper, 2s. 6d., boards, 3s. 6d.), urges that armaments, so far from being a guarantee of security, can only lead to insecurity, as is abundantly proved not only by the fate of militaristic Germany, but by the anxious and unstable condition of the world to-day. He stresses not so much the inevitable cruelties of war, which destroys many of the best and fittest, but its futility and absurdity as leading nowhere but to increased instability and insecurity. War is always a gamble, its issue is always uncertain, and therefore the piling up of armaments can never bring us to that peace which is the goal of our desire, but may lead us immeasurably farther away from it. He argues that we must learn to think of the world as one great family, and of the various nations as subsections of that family, and that what we should aim at is the common good, to be secured by production designed to meet human need and not to secure profit, sound economics being at bottom nothing but the application of morality to the problems of production and distribution. This is a sane and thought-provoking book.

Students of Palestinian archæology will extend a cordial welcome to the twelfth volume (for 1930-31)

of *The Annual of the American Schools of Oriental Research* (Yale University Press, New Haven, U.S.A.), dealing with the pottery of the first three campaigns in connexion with the excavation of Tell Beit Mirsim. The excavation was undertaken by a joint expedition of the Pittsburgh-Xenia Theological Seminary and the American School of Oriental Research at Jerusalem, which has already done so much for Palestinian archæology; and every page of this work, which is crowded with information, attests the extreme competence not only of the excavators but of the recorders. The volume deals exclusively with pottery, whose importance for archæology is universally recognized,

and owing to the very clearly marked conflagration levels, it has been possible to date the various strata with unusual accuracy. The book is more than a record of the finds, the origin of the various types is also discussed, and there is an immense number of beautifully executed photographs and scrupulously accurate drawings of the objects found—bowls, jugs, cooking-pots, vases, water-jars, plates, saucers, etc.—which vividly reflect not only one phase of that ancient life, but the extraordinarily careful as well as competent work of the excavators. The descriptions and illustrations are so clear that the book is a very good substitute for a visit to the scene of the excavations.

BIBLIOTHECA
 PUSEIANA OXON

Redemption By Revelation.

ABELARD RE-INTERPRETED IN THE LIGHT OF MODERN THOUGHT.

BY THE REVEREND CYRIL H. VALENTINE, M.A., PH.D., HOVE.

I.

WE are familiar to-day with the conception of a progressive revelation. It is no longer required of us that we should accept all revelation as of equal authority. Degrees of truth are recognized everywhere, and an ascending scale of divine values is traceable in all sacred writings. The advance from lower to higher levels of spiritual disclosure is, however, far from being regular and steady. In the Old Testament we find that great heights are attained by the eighth-century Prophets, by Jeremiah, and by the Poet of the Exile who wrote the Servant Songs. But as we can trace the ascent from lower levels in earlier times, so also can we discern a falling away in the post-exilic period. Thus, the movement of time is no sufficient gauge for measuring spiritual development. But when instead of the time sequence a standard of value is employed, then it becomes evident enough that, despite the many set-backs, revelation is progressive.

Christianity accepts and affirms the gradual but uneven revelation recorded in the Old Testament. The truth and value of the different phases of that preparatory disclosure are, however, gauged by the standard of the higher and culminating revelation of God in Jesus Christ. All that goes before is

regarded as a gradient leading up to the apex of religious truth in the Gospels. But even in the Gospels (although some might shrink from the admission of varying levels of spiritual truth), most, if not all, would allow that the revelation vouchsafed in the life and teaching of Jesus Christ is focused and intensified in the Cross. In subsequent history it is the Cross that has become the symbol of the Christian religion. Thus, the Cross as the climax of the gospel of Jesus Christ stands at the very summit of the revelation of God recorded in the Bible.

But the Cross, for Christians, means primarily redemption. Whatever theory of the Atonement the believer may hold, it centres in the Cross. The fact of the Cross guarantees the actuality of redemption. But by being essentially redemptive the Cross does not cease to be the climax of revelation. Indeed, it is just because of the redemptive efficacy of the Cross that its value for revelation is unique. At the Cross revelation and redemption are united. God is nowhere more fully or more truly revealed than in the act of redeeming mankind. Wherefore, we may say of the Cross of Christ that redemption reveals God.

Yet what is so eminently true in the Cross is not there true for the first time. If revelation and redemption are so perfectly united at that trysting-