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REVIEWS OF BOOKS.

JUSTINIAN. By G. P. Baker. *Grayson & Grayson.* 18s.

Though the research of scholars and the enterprise of publishers have given us a wealth of historical monographs and biographies in recent years, it is rarely indeed that, excellent as many of them are, we find sound critical history clothed in so vivid and fascinating a style as that of Mr. G. P. Baker. He has already written on Hannibal, Tiberius Cæsar, Constantine, Sulla, and "The Fighting Kings of Wessex"; and *Justinian*, his latest book, is a worthy successor to them.

It was the aim of Justinian to revive the Roman Empire to its full glory and power, after the Barbarian invasions had broken into and largely destroyed it; and he went a long way towards doing it. He reconquered North Africa, defeated the Persians, and had Belisarius grasped his idea of interposing Witigis and his Goths as a buffer state between the Franks and Italy, he would have retaken and held Italy. The task was, however, too great for the lifetime of one man, even if the trend of events, the nationalist spirit and adverse circumstances had not stood in the way and ultimately destroyed much of what he had done. Justinian had the qualities of a great ruler and among them the capacity of choosing the right men for the particular work he wanted done; and he was fortunate in having at hand the right men to choose from. Mr. Baker's power of lively and picturesque description makes some of these men stand out before us with stereoscopic clearness. Take for example John, the Cappadocian who had to raise the money for Justinian's vast enterprises:—

"Other people might be decorative and romantic, and might accomplish those things which attract the eye, or read well in a book, or sound imposing in a speech—the lust of the eye and the pride of life—but John was Number One who by hard and unpleasant work rendered all these pretty things possible. He supplied the funds—the Needful. . . . John was a big, massive, quarrelsome fellow, with the constitution of a navvy, the temper of a sea-captain and no book-learning to speak of. . . . When Justinian let loose John the Cappadocian upon the department of revenue he did something for which many of his subjects never forgave him. John grabbed the system, shook it violently and proceeded to make it walk. Any system, from a Byzantine tax office to a modern steel rolling mills, would have walked when a man like John held it by the ear."

As might be expected there was not much wrong with the financial position of the Emperor as long as John had the oversight of the exchequer. Unfortunately for himself, later on he fell out with Theodora, the Empress, and as a result he was the only one of Justinian's principal men who was superseded.

Belisarius, the commander-in-chief of the army, stands out in

these pages with equal clearness. He is in the small circle of the really great generals of history, equally able to organize a campaign on the grand scale or to snatch victory from a superior foe by the hastily improvised use of the most unpromising material and the most unfavourable circumstances. At the battle of Daras the Persian commander, with an overwhelming force, was so confident of success that he sent a messenger to Belisarius ordering a bath and a lunch in Daras the next day. By night-time he was slain with five thousand of his men and the rest were in full flight. Theodora, the Empress, Justinian himself and a multitude of other personages are made to live before us in this book. Of Tribunian, the scholar to whom Justinian entrusted the collection and codification of the laws of the Empire, we do not learn so much, for he is merged in his work; but that work was the one thing which Justinian's reign bequeathed to posterity of imperishable value. The Roman law was one of the great civilizing agencies at work throughout the Middle Ages, and it is still a part of our legal curriculum. The greatness of Justinian lies in the breadth of outlook, the statesman's power of adjustment, the sense of proportion, the sure judgment of men, and the solid practical aims which marked him out from others and gave him the position which he deserved, though it is evident that he might not have retained it but for the tenacity and cleverness of his wife the Empress Theodora. This is a capital book for the holiday season, for it is as absorbing as any novel and a most entertaining aid to the understanding of one of the crucial periods of European history.

W. G. J.

LYRA MYSTICA: AN ANTHOLOGY OF MYSTICAL VERSE. Compiled by Dr. Charles Caroll Albertson. *Macmillan & Co.* 7*s.* 6*d.* net.

This charming little book of mystical verse would make a delightful present for a birthday, or at Christmas or on any other occasion, for it would be sure of a welcome at any time. Its principal features as compared with other books of the same kind, are the great variety of authorship, most of the writers being represented by only one piece, and the prominence given to American writers who are far less known in this country than they deserve. The selection is moreover not hackneyed, the compiler has had the courage to stray many times from the beaten path, so that even those who are fairly familiar with verse of this kind will find much that is new to them. It is worth much to be reminded, by one piece from her pen, of Helen Keller, whose victory over the triple limitation of being deaf, dumb and blind from birth is an achievement as great as any recorded of man or woman.

> "The word of God came unto me,
> Sitting alone among the multitudes;
> And my blind eyes were touched with light
> And there was laid upon my lips a flame of fire.

I laugh and shout, for life is good,
Though my feet are set in silent ways,
In merry mood I leave the crowd
To walk in my garden.

. . . . .

At last I come where tall lilies grow,
Lifting their faces like white saints to God.
While the lilies pray, I kneel upon the ground.
I have strayed into the holy temple of the Lord."

If there is much that is new in this selection there are also many of the favourites that we cannot know too well and of which we never tire. There is a too brief Introduction by the Dean of St. Paul's, which forms an excellent preface to the book and should be read, for as everyone knows, he writes with authority on the subject. It may be added that type, paper and binding are all worthy of the subject and make the volume as pleasant to handle and look upon as it is to read.

W. G. J.

NICHOLAS OF CUSA. By Henry Bett, M.A. *Methuen.* Great Medieval Churchmen Series. 1932. *7s. 6d.*

The career of Nicholas of Cusa constituted both a symptom and a judgment. It expressed the widespread discontent in ecclesiastical circles with the condition of the Church in the fifteenth century and it illustrates the ardent desire for reform which created the Conciliar Movement. At the same time, the abandonment of the Conciliar Movement by Nicholas, and his return to papal allegiance in the second half of life, show that reform from within was impossible for the medieval Church.

Nicholas of Cusa, born in 1401 and dying in 1464, was one of the last great scholar bishops of the Middle Ages. His wide interest in scientific and literary matters suggests the attitude of the man of the Renaissance, but he really belongs to the line of medieval scholars, who maintained an intimate connection with practical life, which included John of Salisbury, whose career has been traced by Professor C. J. Webb in this Series. Indeed, the resemblances between Nicholas and John of Salisbury are many. Both were scholars, both were active in political and theological affairs, both left behind interesting philosophical works. But the impression made upon his age was greater in the case of Nicholas of Cusa. He offered practical suggestions for the reform of the German constitution before that work was undertaken in the time of Maximilian III. He supported the reform of the ecclesiastical constitution at the Council of Basle, and when in later years he abandoned the Conciliar Movement, and became a staunch advocate of the Papacy, he did not cease from ardent attempts to reform the practical life of the Church. In the later half of his career we seem to be following the steps of a Tridentine ecclesiastic. But in practice, not in dogma. In doctrine and philosophy Nicholas of

Cusa stands apart from his contemporaries. He is in the line of John the Scot, Eckhart and other medieval Neo-Platonists, and, like other writers attached to this tradition, he anticipated some of the conclusions of later and even modern philosophic and scientific thought. "The whole of Nicholas's attitude, with its blend of the empirical and transcendental, is a striking anticipation of Kant"; just as in cosmology he was "a precursor of Copernicus and Kepler, and was not without direct influence upon the latter." In theology Nicholas was much in advance of his age. Baptism is the sacrament of faith, the Eucharist is the sacrament of the Word, "and the sacrament of the Word depends in a way upon the preaching of the Word, for how can the elements in the Eucharist be the living Bread to a man's soul unless he has been taught the living Word? Here, too, faith is the necessary factor. For the Eucharist is a sacrament in which we receive the Bread of Life by faith. . . . The spiritual reception of Christ in the Eucharist depends entirely upon the faith of the recipient." So, like his great predecessor Berengar, another Neo-Platonist, Nicholas anticipated the Reformation doctrine of the Sacraments, but, unlike Berengar, he was left in peace by the Church authorities.

Mr. Bett describes the philosophical, scientific and theological teaching of Nicholas of Cusa, with that clearness and grasp of philosophic principles which we have learned to expect from his previous works on John the Scot (*Cambridge Press*) and Joachim of Flora (*Methuen*). The greater part of this excellent book is devoted to an account and explanation of Nicholas's writings and theories, and it is preceded by a clear and sufficient historical introduction.

A. J. M.

ETHICS. By Nicolai Hartmann. *Allen & Unwin*, 1932. Vol. I, 12*s.* 6*d.*; Vol. II, 16*s.*

Messrs. Allen & Unwin have added to their magnificent "Library of Philosophy" the *Ethics* of the new Berlin Professor of Philosophy, translated lucidly and most readably by Dr. Stanton Coit, in three volumes. The first two volumes only are here under review. In a short notice it is quite impossible to attempt an adequate survey of the ground covered by Hartmann, and, indeed, the volumes can only be read and discussed with adequate appreciation by experts in his own field. Yet there is much that will prove of interest to less well-equipped readers. For example, in Volume I, the concept of value has already been treated by English writers. To an analysis of the idea of value and its practical ethical application, Hartmann brings all the equipment of a mind which has been compared with Aristotle's. After criticising the Kantian ethics of ends, he passes to a constructive discussion of values as essences, distinct from persons: "The person does not make the values, but the values make the person." Values have their own self-existence, but not a self-existence that is "real." The self-existence of values

subsists independently of their own actualisation. Thus, if this conception of values belongs to an idealist philosophy, yet the contact with reality is maintained by the emphasis laid upon the necessity for an agent in which values may function. " Conscience is the revelation of moral values in actual consciousness, their entrenchment within the reality of human life." In the second volume he returns to the discussion, and builds upon foundations laid by Scheler. Values are not dependent on the realm of being and non-being. Yet " moral values allow of being intended—if at all—only in their natural and particular carrier, the person." The ignoring of moral life is a sin, an irreconcilable injury to ethical Being—even to that of one's own personality. So although values as essences may appear to be very far off from practical life, Hartmann never allows them to be divorced from actual conduct. This practical application of his finely balanced dialectic is admirably maintained in the lofty sections on the " noble," on purity, on the four Platonic virtues of justice, wisdom, courage, self-control, and on the Aristotelean golden mean. He does full justice, from a purely ethical standpoint, to the new moral values of brotherly love, truth, trustworthiness, fidelity, modesty, humility, and so on, perceived under the influence of Christianity. He then passes to an analysis of the more difficult conception of " love of the remote " and " radiant virtue." " Radiance is the life of spiritual fullness . . . personal living in accord therewith, a vast overflowing, the ability to share, to make rich, to scatter broadcast ; and in addition to this a delight in so doing and in enhancing the spiritual insight of those who accept . . . but with no diminution of itself." This idea has already been made known to English readers by Dr. Temple, and we may note that the terminology of stratification, the division into higher and lower regions which the Archbishop of York applied to the metaphysics of Being, is here applied to the concepts of value and virtue.

The massive solidity of Professor Hartmann's argumentation is relieved by constant contact with current problems. He summarily dismisses all attempts " to substantiate high-flying dreams of world improvement," whether upon a collectivist basis or otherwise. Yet the individual must respect the collective mind. A warning is uttered against expecting too much from psychology. Yet he allows full weight for its findings against repression and the disregard of the natural. His work is also illuminated by a keen-sighted wisdom frequently expressed in neat, but not compressed epigrams: " On the whole we learn to understand ourselves more in observing others than we learn to understand others in observing ourselves."—" A person stands defenceless against intrusion ; and indeed the more so, the purer and more transparent he is."

Theologically Hartmann's standpoint is agnostic. " There may or there may not be a providence of the Almighty," and his nearest approach to a definition of God, in these two volumes, is to describe Him as " impersonal," but, as Professor Muirhead points out in

his Introduction, there is " less incompatibility than appears between what he calls the autonomy of ethics and what is historically known as the Moral Argument for the Being of God."

A. J. M.

ALEXANDRINE TEACHING ON THE UNIVERSE. By R. B. Tollinton, D.D., D.Litt. *Allen & Unwin*, 1932. 5*s*.

These lectures on Alexandrine theology and thought were delivered by Dr. Tollinton in Cambridge during the Vacation Term for Biblical Study in 1931. They provide a clear and readable account of the teaching of Clement and Origen and Plotinus, and the Neo-Platonists generally upon the Transcendence of God, His Mediation to the World, and upon the Universe and Man. Dr. Tollinton writes from the standpoint of modern Anglican immanentism, but on the whole he does justice to the Alexandrine view of the transcendence of God. His attractive lectures therefore form a contribution to the growing current of transcendental theology, which is now flowing through theological thought in this country. Indeed, it is significant that a representative of the predominant Anglican tradition should find it worth while to give us this timely and useful sketch of the other school. Dr. Tollinton has some observations upon the relations of modern mathematical science and religion, and his book should certainly be read with Dean Inge's lecture, *The Twilight of the Gods*, and perhaps with Professor Burkitt's *Church and Gnosis*. If the philosophical background of theological transcendentalism proves to be Platonism, we may come to a union between the Dean of S. Paul's and Karl Barth. They have much in common—neither sees any hope of progress in this world, and both look out far beyond time and space into the realm of the wholly Other. What men thought of that wholly Other, in far away Alexandrine days, is set forth in Dr. Tollinton's book.

A. J. M.

TELL JOHN. By Geoffrey Allen and Roy McKay. *Maclehose*, 1932. 5*s*.

Mr. Allen is Fellow and Chaplain of Lincoln College, Oxford, Mr. McKay is a Birmingham Vicar. They have both gazed steadily at the present-day crisis of religion, in society, in the church, and in the individual, and in these striking chapters they offer the solution which is presented to man by God—utter surrender of self, party and ecclesiastical bias, followed by a life of joyous, obedient service. This is the liberation by way of crisis which is being preached by the Barthian prophets. These two writers were first thrown into a state of crisis by the Barthian message itself, and from that experience they perceived the way out of the current religious crisis. They have caught the Barthian note to a remarkable degree. They speak with the voice of Barth's great

commentary on the Romans, yet in simple untechnical terms, which any reader can follow. Here is no systematic explanation of the dialectical theology, indeed Barth's name is seldom mentioned, but anyone who desires to understand the angle of approach of the Swiss school, will read this book. He cannot fail to be gripped and thrilled. Heart as well as head will be moved. Even Mr. F. R. Barry, whose theology is of an entirely different kind, felt compelled, in the *Guardian*, to praise when he desired to criticise, and reverently to turn aside lest he wrongly handled a book whose power had obviously stirred him.

A. J. M.

THE CHALLENGE OF KARL BARTH. By Carl Heath. *Allenson*, 1932. 1s.

This pamphlet is a defence of Quaker principles, using Karl as a foil. Therefore it is mainly critical of the Barthian teaching, and should be read with caution. But it pays some striking tributes to the influence of Barth upon a mind not disposed to surrender to his challenge. "I hold Barth to be the most challenging and prophetic spirit of the day," writes Mr. Heath. And again: "Once again, men have heard the call in trumpet tones, to consider and to reconsider: God, Life, Man, Sin, and the meaning of the spiritual life and of human nature." That is the spirit in which to read Karl Barth.

A. J. M.

CHURCHES WITH A STORY. By George Long, J.P., F.R.G.S. *T. Werner Laurie*, 1932. 10s. 6*d*.

The services rendered to English churchmen by Werner Laurie & Co., in their magnificent series of splendidly illustrated books on the cathedrals and churches of England, Wales, London, as well as those of Italy, France and Belgium, deserve the gratitude of all who delight in the glorious heritage which our ancient parish churches represent. Now comes another book from this firm, written in a lighter vein, but with due appreciation and regard for the venerable antiquities described. Mr. Long has not only travelled widely throughout Europe, he has penetrated into remote villages of England, clambered up wearisome crags, and pursued a failing trail across unfrequented fields, in order to gather together materials for this delightful book on the "comedy, tragedy, history and human interest of some English churches." He has taken his camera with him, and sixty-five admirable illustrations adorn the book. This is a volume to tuck away in the pocket of the car, and to be used as a guide on tours into fresh country. It is also a book which the busy townsman, and the Londoner especially, will appreciate. Even Westminster Abbey will be found to yield new results to most readers who are not experts in the architecture or woodcraft of our great churches. To some extent Mr. Long covers

similar ground to that recently traversed by Dr. McCulloch in *Faith and Fable in the Middle Ages*, but with a much lighter touch, with more of the brilliance of the *raconteur*, and with a keen eye for anything that supplies a "human" detail. His book will make an admirable Christmas gift.

A. J. M.

MORAL FREEDOM AND THE CHRISTIAN FAITH. By Cyril H. Valentine. *S.P.C.K.* 5*s*.

This is an admirable little book, well written, well arranged, showing real constructive thought and abounding in vivid illustrations which fix themselves in the memory.

"We must seek a new vision of God, to meet the new needs of our age," writes Dr. Valentine. And that vision must be of the greatness and glory of God. Not the merely "numinous" but the "glorious" God, is the special revelation of Christianity, a God who can be truly immanent, just because He is truly transcendent, and is not imprisoned in His own Universe. And the glory of God is His nature, which is Love. Love reaches its climax on the Cross, which does not make God what He was not before, but reveals to us what God is. Like Martensen, Dr. Valentine believes that "Etiam si homo non peccasset, Deus tamen incavoratus esset." "The revelation of Himself through the Incarnation was the foreordained purpose of God. It was man's sin which determined that incarnation must lead to crucifixion." Sin is a wrong personal attitude to God. Grace is the influence of perfect personality upon imperfect personalities: and sin is the opposition of man to the will of God, which is "the perfection of human personality for fellowship with Himself."

Morality alone cannot give freedom. Mere Duty remains something external. But when Religion comes in to fulfil Morality, and the Perfect Personality as revealed in Christ becomes the standard, we feel that in aiming at it we are free, realizing our true selves. The service of God in Christ—for, as Dr. Valentine well points out, it is not so much the moral character of Christ, as His God-ward attitude, that is at once our standard of obligation, our ideal, and our moral dynamo—is perfect freedom—freedom to develop our true selves. Real obligation issues from the moral and spiritual nature of reality. And Personality is the most real thing in the world—that for the development of which all Nature is a stage. And the one wholly real Personality is that of God, revealed to persons who have the capacity of discerning it, in Jesus Christ. Religion is the free personal development of that capacity: its true symbol, as Barth points out, is not the Temple, but the Tabernacle: it is progressive, not static. And the Religion which fulfils Morality, and gives freedom, must itself be real and free.

The treatment of sacramental grace, and of Original Sin and Baptismal Regeneration, are excellent. And, as a sample of the author's power of happy illustration, one might refer to that showing

how customary standards of what is right and what wrong fail to account for the fundamental distinction of good and evil. "We can, by common agreement, alter all timepieces during the summer months. It would not, however, be all one if we decided by general consent to work all night and sleep all day. Health would suffer. In a similar way, moral health depends upon conformity to the nature of moral and spiritual reality." We confidently recommend this book both to the theologians, who will find in it old truths freshly put, and to the layman, who will find new light on many questions which are troubling the thoughtful in these days.

THE STORY OF WESTMINSTER ABBEY. By Lawrence E. Tanner, M.V.O., M.A., F.S.A. *Raphael Tuck.* 3*s.* 6*d.*

The Keeper of the Muniments of Westminster Abbey is specially qualified to write its story, and he has succeeded in telling it in a fascinating way. There are many books written giving the history of our great cathedral church, and this charming little book comes from one who was born and bred within its walls. We are glad to see that it is published at the moderate price of 3*s.* 6*d.* It may be looked upon as a simple Guide Book in addition to its being, as the Dean of Westminster states in a foreword, "A plain man's story of the Abbey, free from the inevitable detail of the ordinary Guide Book." The author divides his book into four parts, The Story of the Building, The Story of the Treasures, The Story of the Monastery, and the Story of the Pageantry. In addition to a plan of the Abbey, fifteen excellent plates are given.

AN IDEALISTIC VIEW OF LIFE. By S. Radhakrishnan. Being the Hibbert Lectures for 1929. *George Allen & Unwin, Ltd.* 12*s.* 6*d.* net.

This is an interesting and lucid philosophical work by an Indian who is well versed not only in the ancient philosophy of his own country, but also in that of the ancient and modern West. It is written in a broad-minded and sympathetic spirit, and the views of the author are by no means characterised by those extremes of Monism which are commonly associated with the Indian philosophy. Of this, of course, there were different schools. But, in any case, his close contact with the scientific outlook and the individualism of the European thinkers have greatly contributed to the value of this volume. Without being, in its main character, specially original, it seems to us a very good and clear survey of contemporary thought in relation to the supreme problems of religion, and should be welcomed particularly by those who have a strong interest in them, without the opportunity to read widely, and are thankful for brief critical exposition as well as for the stimulus of the author's own thought.

Professor Radhakrishnan is an Idealist in the sense of being a believer in the spiritual meaning of the universe and the eternal

significance of our highest ideals, not in contradistinction to Realism. One great feature of his philosophy is the stress he lays—and we think quite rightly lays—upon intuition. " It is rational intuition in which both immediacy and mediacy are comprehended. As a matter of fact, we have throughout life the intuitive and the intellectual sides at work. . . . Intuition gives us the object in itself, while intellect details its relations " (p. 153). He does not, however, show acquaintance with the important modern school of Husserl, which has made intuitional knowledge the object of close and systematic study. But his treatment of the scope and meaning of intuition in the apprehension of spiritual reality is greatly strengthened by this insistence upon its fundamental relation to all rational process.

With most of the religious philosophy of this book we can heartily agree, for instance with his genuine belief in free-will (an epithet that cannot be applied to all who think they believe in it), and his insistence upon the creative process; but as we get near the end, his doctrine of God, though superior to mere Pantheism, cannot be said to be clear and satisfactory. On page 336 he even says that " God Himself is in the make," and a little later, " God, though immanent, is not identical with the world until the very end. Throughout the process there is an unrealised residuum in God, but it vanishes when we reach the end. When the reign is absolute the kingdom comes. God Who is organic with it recedes into the background of the Absolute " (p. 340). He concludes the book with the Absolute! God—otherwise almost pantheistically regarded, at least in these later pages—is the side of the Absolute immanent in the world-process. This distinction seems roughly to represent transcendence and immanence respectively.

Naturally, salvation as here set forth is, in a sense, self-salvation. But the self that is in touch with the highest is the universal self. " There is a tendency, especially in the West, to overestimate the place of the human self. . . . If the self is not widened into the universal spirit, the values themselves become merely subjective and the self will collapse into nothing " (p. 274).

We cannot, of course, expect a Christian Theism outside Christianity. Revelation begins where human wisdom leaves off. The highest self in us requires redemption. But there *is* a lowest and a highest, and all honour to non-Christian thinkers who believe in the highest.

A. R. W.

THE ATONEMENT IN EXPERIENCE. A Critical Study by Leon Arpee. *G. Allen & Unwin.* 5*s.* net.

This is an attempt to explain the Atonement along psychological and experimental lines.

The author considers that he has set forth " A perfectly intelligent rationale of the Atonement," and deprecates Mozley's statement, " We cannot hope for a final doctrine of the Atonement. There will always be a shadow round the Cross." In spite of Leon

Arpee many still will feel that Mozley is right. There is " a shadow " in this book, for while the author maintains that " Christ is not merely the supreme sacrifice, but the sole sacrifice for sin " he does not attempt to explain if and how O.T. Saints were saved. Mr. (or should it be Monsieur) Arpee finds the key to the interpretation of the Cross in the deity of Jesus. " The Church from the post-Apostolic age down seems to have failed to consider that while the humanity of Christ is a very precious and vital truth, it is the *deity* [1] alone, unmixed and undiverted, that can yield a true rationale of the Atonement *as an Act of God.*" [1]

" So orthodox theology, through a hesitancy to admit the passibility of God, never has said what Christian experience and a few heretics distinctly affirmed, ' God suffered in the Cross.' "

The problem of redemption is stated thus :

" The Sinner rebellious, and suspicious of God, defying His law and spurning His love ; God yearning to save the sinner at any cost, except that of His own Character ; how could the divine Father in His mercy offer to the sinner *free* forgiveness without thereby compromising His own righteousness ? He simply could not. The Cross shows that he did not. The forgiveness of the Cross is not a gratuitous one. God Himself paid the Cost of it, and in a manner more vital to His own Character than Bushnells' easy-going theory of ' making cost ' recognised."

The Chapters on Sin and Faith are suggestive.

" Justice is not done to the conception of sin until it is recognised that at bottom it is a religious idea. . . ." " A Personal God . . . and an Objective principle . . . are both essential to the reality of sin."

" Christian faith is the souls' response to a gracious God in utter self-Commitment."

There are other good things in the book, and it is quite worth reading.

B. M. B.

A Short Religious History of Israel. By E. W. Hammond. Pp. 158. *Student Christian Movement Press.* 4*s.* net.

The Eighth-Century Prophets. By E. W. Hammond, M.A. Pp. 154. *Student Christian Movement Press.* 4*s.* net.

These two books, written by the former Principal of the Jerusalem Men's College, form the third and fourth volumes of a series of seven dealing with the development of religious thought from Moses to Christ. They are intended for public and secondary schools from the Fourth to the Sixth Forms and for Sunday School and other teachers.

Mr. Hammond writes as one who accepts the best results of Biblical criticism. To him revelation is progressive ; men gradually learn more of the Divine nature. The writers of the Old Testa-

[1] Italics are Arpee's.

ment were truly inspired but not mere automatons. The story of creation is not a scientific record; "it would be a real difficulty if the account of Creation in the first chapter of Genesis did agree with the findings of modern science." Similarly the historical books are not quite history in our sense of the word. "But there is a purpose throughout, God's purpose. . . . No longer bound by the letter which killeth, we come to discern in these writings of old-time clear evidence of the working of the Spirit which giveth life."

Accepting the writer's attitude towards certain vexed questions, we have here two books, scholarly, fresh in style and compiled in such a way as to be attractive to young students of the Old Testament Scriptures. The *Short Religious History* is divided into sixty paragraphs rather than chapters, with a useful "Literary and Historical Chart" appended. The association of Biblical events with important happenings in the non-Biblical world gives added value.

The Eighth-Century Prophets has short introductions to Amos, Hosea, Isaiah and Micah, each followed by a simple rhythmical translation, necessitating only a few notes. The author gives, in addition, an historical chart and an analysis of each book.

The books are calculated to increase interest in the greatest book in the world and, it is claimed, will enrich and develop personal religion.

PROBLEM OF THE AUSTRALIAN ABORIGINAL. By E. R. Gribble. Pp. xix + 157. *Angus and Robertson (The Australian Book Company, 16 Farringdon Avenue, E.C.4).* 5*s*.

No one can read this book without experiencing a surprised sense of shame at the inadequate way in which we have discharged our responsibilities towards the aborigines of Australia. The facts, as stated by one who has had forty years' intimate experience of the Australian blacks, are beyond dispute. "From the greater part of the continent the aborigine has completely disappeared and the condition of the remnant is by no means a credit to white Australia." For his disappearance the vices of the white man are largely to blame. The treatment accorded to him has been too often brutal and senseless. Wasn't it Bishop Trower who resigned his position as "Protector" of the aborigines in despair of obtaining for them fair treatment?

The "problem" is twofold—that of thousands of half-castes and others who have lived all their lives in contact with the whites, and the greater number of the race still living more or less in their primitive condition. "The more difficult of these problems is the first." The solution of the other lies, the author contends, in segregation. Let Cape York Peninsula and Arnheim's Land be proclaimed segregation areas in perpetuity. Then give encouragement to missionary effort. "The solution lies with the Government and the Christian Church. No government can uplift or

develop a primitive race such as this. . . . It is the Church alone that can instil into the race incentives to existence and also to higher existence."

The history of missionary efforts among the aborigines is a very chequered one. Effort after effort by various religious bodies has either failed or, where successful, fallen into secular control. Only within the last thirty years has definite success attended the efforts. It is to be hoped that Mr. Gribble's book will serve the purpose of touching the hearts and quickening the consciences of all who have some knowledge of what is involved in Christian stewardship.

F. B.

SAMUEL MARSDEN : A PIONEER OF CIVILISATION IN THE SOUTHERN SEAS. By S. M. Johnstone, M.A. Pp. vii + 256. *Angus and Robertson (The Australian Book Company, 16 Farringdon Avenue, E.C.4).* 7*s.* 6*d.*

The Rev. S. M. Johnstone supplies a long-felt want in this very readable life of one of the outstanding figures in the early days of Australian settlement.

It is noteworthy that the British Government was quite prepared to establish convict settlements in Australia and to leave them utterly devoid of any religious influence. Happily, the Eclectic Society, one of the fruits of the Evangelical revival, was able to persuade the Prime Minister to authorise the appointment of a chaplain, the Rev. R. Johnson. For a while, under extreme difficulties, without resources and with little encouragement, he laboured alone. In 1794, Samuel Marsden, one of the first students to receive a grant for training from the Elland Society, joined Johnson. From the day of his arrival until his death in 1837 he gave unceasingly his energy and gifts to the work to which he had been sent.

Mr. Johnstone, with a wealth of material under conscription, gives a vivid, penetrating picture of a striking personality, strong-willed, determined, impatient of opposition, conscientious and courageous. In many different ways he shows him an organiser of exceptional capacity.

Marsden arrived in Australia when the population, numbering 3,000, was reduced to its last keg of salted beef, owing to the result of haphazard provisioning. He found a community, many of its members the offscourings of the cities of Great Britain, living under appalling spiritual conditions, and ruled by authorities not too sympathetic to the Church's responsibility and work. It is difficult for the present generation to appreciate the state of things that existed. In 1800 there were in New South Wales 958 children, of whom 398 were either orphans or totally neglected by both parents. The change for the better in the following thirty years was due in no small measure to Marsden.

On the material side he threw himself deliberately and whole-

heartedly into the development of Australia's chief industry. Himself holding considerable land, he was the outstanding pioneer in the improvement of sheep and wool.

A romance in itself is the story of Marsden's untiring and successful efforts to plant Christianity among the Maoris of New Zealand. His visits to North Island, his interest in the Maori chiefs, his constant efforts on their behalf, are told vividly and with convincing power. Marsden is revealed as the Apostle of the Church in New Zealand.

Almost equally important was the part played by Marsden as the agent and inspiring friend of the London Missionary Society in connection with its work in Tahiti.

Mr. Johnstone deals at some length with the charge made against Marsden that he showed no concern for the Australian aborigines. The great friend of the aborigines, the Rev. E. R. B. Gribble, in his latest book begins one chapter : " The first recorded effort made in Australia to Christianise the aborigines was made by the Rev. Samuel Marsden soon after his arrival in New South Wales in 1795." That would appear to be an adequate answer.

Marsden was frequently unhappy in his relations with the civil authorities. Mr. Johnstone makes out a good case for his hero, but was Marsden always in the right ? It seems likely that his strong will and his determination sometimes led him into paths that a more placid temperament might have avoided.

Here is an excellent book on an excellent subject, a figure outstanding in the history of Christian Missions, " the sheet-anchor of our hopes respecting the continents and islands of the Southern Seas," as said the 1822 report of the C.M.S.

F. B.

OUTLINE STUDIES IN PHILIPPIANS. By the Rev. Henry E. Anderson. *Marshall, Morgan & Scott, Ltd.* 3s. 6d. net.

These studies are really a running commentary, illustrated, largely, from experiences gained in China. The Author describes the book as " A Missionary's Notes on a Missionary's letter." Mr. Anderson claims to have been " graciously delivered from the false doctrines of Modernism " while on service as a Missionary. The Notes are devotional in character and are coloured deeply by the writer's theological outlook.

THE BOOK OF HOSEA. Edited by Sydney Lawrence Brown, M.A., D.D. *London: Methuen,* 1932. 10s. 6d. net. 146 pp. (Westminster Commentaries.)

Students will certainly desire to possess this latest addition to the Westminster Commentaries. It is edited by Dr. S. L. Brown, whose labours in connection with the supply and training of Ordination Candidates, and in other fields, have not prevented him from completing his task, though they have delayed its completion.

The Commentary follows the critical lines which prevail at the moment, though there is a refreshing unwillingness to dogmatise on matters which must, in the present state of our knowledge, be regarded as open questions. The careful and detailed introduction, together with a Bibliography, Analysis and Notes, and Commentary on the Text, provide abundance of material, which will well repay attention. Hosea is admittedly one of the most difficult books in the Old Testament, the text being in places obscure and corrupt. Yet the general drift of the Prophet's message and the application of particular passages seem clear enough. The loftiness of his conception of God and the depth of his tender appeal are no less moving to-day than they have been down the centuries.

H. D.

PASTORAL PSYCHIATRY AND MENTAL HEALTH. By John Rathbone Oliver, D.D., M.D. *Charles Scribner's Sons.* 8*s.* 6*d.*

The Rev. John Rathbone Oliver modestly disclaims distinction as a Theologian or as a Psychologist. But he happens to be a physician, priest, and practising psychiatrist, and so has special qualifications for the task which he undertakes in these lectures. They were delivered on the Hale Foundation in the early part of this year and are printed here with much additional material, including a comprehensive Bibliography and an index, in a volume of 326 pages. The lectures embody considerable knowledge gathered from wide experience, patient investigation and diligent research, and they aim at helping those who have to deal with sufferers from mental illnesses and maladjustments. They are written in racy American style, which makes very easy reading and they are not burdened with technicalities. The book, however, leaves us uncomfortable and dissatisfied. The modern method of speaking quite openly about matters which a former generation seldom discussed may have much in its favour, but a perusal of these pages makes us more certain than ever that the risks and dangers of too much publicity are at least as great as those of too little. It would be extremely easy for the weak in will or mind to find encouragement for evil ways in this book. It would almost seem as if nearly the whole community were morally rotten, and, worse still, the moral rottenness is rather excused than condemned. The doctor is an advanced Anglo-Catholic and has nothing but scorn for Puritans and Protestants. But this makes no difference to our view of his general position, which, on its merits, we deplore.

H. D.