

## Literature.

### GEZER.

THOSE who possess a set of the 'Survey of Western Palestine' will at once purchase the three uniformly bound volumes on *The Excavation of Gezer*, which have been written by Professor R. A. Stewart Macalister, M.A., F.S.A., and published by Mr. Murray (£4, 4s. net). Those who do not possess that set may be encouraged to begin their collecting with the Gezer volumes. For Professor Macalister can write as cleverly as he can excavate. With all their scientific value a certain literary grace is the first and most arresting feature of these volumes. And this literary excellence is so unmistakable as well as so attractive that the volumes may be recommended even to those who are yet young enough to be beginning their acquaintance with the exploration of the Holy Land.

Throughout the first two volumes, which contain the letterpress, are scattered a large number of illustrations and plans. The third volume is occupied entirely with plate illustrations and the index to them. It is evident at the first glance that no expense has been spared to make the book worthy of the subject and its author's reputation. Few handsomer volumes have ever been published even about Palestine—that land of great books as well as great deeds.

The story of the excavation of Gezer is the history of Palestine. Professor Macalister has had at his command the vast literature of the subject, and he has used it to make the history complete. But, to tell the truth, there was nearly enough of material at Gezer itself to enable him to write the history of the country. And yet it is a history which extends from pre-Semitic times (that is to say, from before the year 2500 B.C.) to the present day. Indeed, the most striking of all the results obtained were those which carried the existence and occupation of the town back into the Canaanite times. And here it is just as well to point out that the knowledge of these pre-Semitic Canaanites and of their customs, which the excavation of Gezer has brought us, is necessary to an understanding of many of the institutions of the Old Testament. What a flood of light is cast on the redemption of the first-born by the discovery that the Canaanite inhabitants were regularly

accustomed to dedicate to God their first-born by death. There are inferences in the papers which Dr. Macalister published in the *Quarterly Statement* which he has had to correct in these volumes, but the proof of infant sacrifice remains undiminished. Here are the words Professor Macalister uses:

'That the Canaanite inhabitants of Gezer sacrificed their infant children at the High Place is proved by the cemetery of jar-buried infants found under the earth all over the area. The sacrosanct nature of the first-born is a principle so deeply rooted in the Semitic mind, that in the earliest Pentateuchal legislation the sacrifice of the first-born of man was anticipated and evaded by substitution of some lawful animal. The same evasion was adopted in the case of a domestic animal (such as an ass), which it was not permitted to sacrifice.

'That these sacrificed infants were the first-born, devoted in the Temple, is indicated by the fact that none were over a week old. This seems to show that the sacrifices were not offered under stress of any special calamity, or at the rites attaching to any special season of the year. The special circumstance which led to the selection of these infants must have been something inherent in the victims themselves, which devoted them to sacrifice from the moment of their birth. Among various races various circumstances are regarded as sufficient reasons for infanticide—deformity, the birth of twins, etc.; but among the Semites the one cause most likely to have been effective was primogeniture. The smaller vessels buried with the infants were probably food-vessels with a viaticum for the victim.'

What method has Professor Macalister adopted? He tells us that two alternative methods offered themselves, between which he found it difficult to choose. At first he thought of dividing the remains in epochs and culture levels, and so giving a bird's-eye view of the city's life at each successive stage of its history. He even made some progress with that plan. But he found that it would involve much repetition; and even if he could offer a complete account of the city life at any stage, which was doubtful, he could do so only by cutting up his objects, such as the pottery,

into isolated parts. He therefore abandoned the culture-stage method and resolved to describe his results in groups. After the opening chapters are past we come to the 'Dwellings and Defences,' 'The Burial of the Dead,' 'Food and Dress,' 'Work and Play,' 'Foreign Trade and Foreign Conquerors,' 'Warfare,' 'Religion, Folklore, and Superstition'—each subject or group of subjects occupying a long chapter, and within that chapter being fully and finally described.

The last chapter is occupied with 'Religion, Folklore, and Superstition,' and it is no doubt the chapter of most interest in the book. But every chapter has to do with religion or folklore or superstition, and that not because the book is on Palestine, but because the daily life of the people at the stage of culture chiefly described here is penetrated by religious feeling. No such separation as that between sacred and secular is conceivable. It follows that when we read even the seventh chapter on 'Work and Play' we find illustrations on every page of that primitive conception which at last, purified and lifted up, gave to Israel the practical thought of a people wholly devoted to God. It is true that Israel never realized that great thought, simply through persisting in working at it from the circumference. But it is the very thought which was realized in Christ, who by working from within 'made all meats clean.'

Many a gruesome discovery did Mr. Macalister make at Gezer, but none surpassed the discovery of innumerable new-born infants. That the most of them were simply sacrificed, we have already seen, and we wonder that their parents could have done it. And so here again we come to Christ. The most unchristian modern woman would shudder at the thought. Why? Because Christ has taken the natural affections also into the service of God—or to be yet more conclusive, because Jesus said, 'Suffer the little children to come unto me.' The deposits of infants were found not in the Canaanite period only, but also in all the Semitic strata close up to the time of Christ.

But we must not spend space in improving the occasion. There is enough in these volumes for those who desire only entertainment. There is also scientific worth for the student of almost all the sciences.

### THE PRAYER BOOK DICTIONARY.

We are heartily glad to be able to commend without reserve *The Prayer Book Dictionary* (Pitman; 25s. net). The editors are both Canons of Liverpool, the Rev. George Harford, M.A., being also vicar of Mossley Hill, and the Rev. Morley Stevenson, M.A., being also Principal of Warrington Training College. The Bishop of Liverpool, who writes the preface, notices with satisfaction that no fewer than twenty-three of the contributors are clergymen or laymen in the Diocese of Liverpool. This may seem at first sight to be a weakness, suggesting want of knowledge of the scholars of the Church of England generally on the part of the editors, and even one-sidedness in the theology of the book. But we are glad to say that that suspicion in both parts is removed by the study of the articles as a whole, and the Bishop is entitled to his satisfaction.

It is inevitable that the articles should be some more and some less satisfactory. One of the less satisfactory is the article on Divorce. It is too short for so living a subject, a subject on which so many perplexed persons are sure to consult the Dictionary. One of the most satisfactory articles is Dr. Driver's article on the Psalter. This article is kept within the proper limits of a Dictionary of the Prayer Book, but at the same time every sentence it contains is of universal interest and value. The last section, though thrown into small type, is the most useful of all. It is a discussion of the Imprecatory Psalms. We shall serve our present purpose best by quoting it in full.

'Only the so-called *Imprecatory Psalms* seem to form an exception to what has been said above on the high spiritual value of the Psalter, and its ready adaptability to give direction and expression to the devotional feelings of Christian men. The imprecations in the Psalms (principally 35<sup>4-8</sup> 59<sup>11-13</sup> 69<sup>23-29</sup> 109<sup>5-19</sup>; cp. also 58<sup>9</sup> 137<sup>9</sup>) strike a discordant note in a book which breathes in general a spirit of saintly resignation. In the case of Ps 109, it has been supposed that vv. 5-19 are not the curses of the Psalmist himself, but those of his *enemies*, which he quotes (so that 'saying' should be understood at the end of v. 4). It is doubtful if this view is correct (notice v. 19); but, even if it were, the principle would not account for the other imprecations in the Psalms, or for the hardly less strong ones expressed by Jeremiah (11<sup>20</sup> 17<sup>18</sup>

18<sup>21-23</sup>; cp. also the glow of *national* vengeance which animates Is 34, Jer 50<sup>2-51<sup>58</sup></sup>). Such utterances may be palliated; but it is idle to pretend that they breathe the spirit of Christ, or that they can be appropriated consistently by His followers. They may be palliated in part by the consideration that the Psalmists, like the prophets, were keenly sensible of the great conflict going on between good and evil, between God and His enemies, both as between Israel and heathen nations, and as between the godly and the ungodly in Israel itself; they felt that the cause really at stake was the very existence of all Divine truth and righteousness upon earth: in desiring, therefore, the downfall of their ungodly enemies, they were but desiring the overthrow of evil in the world, and the triumph of righteousness and the cause of truth. Even, however, when full allowance has been made for such considerations, there remains a *personal* element, an element of personal feeling and vindictiveness, which cannot be eliminated. The foes of the Psalmist or of Jeremiah may have been hostile to a cause; but they also attacked and persecuted a *person*; and it is the personal feeling thus aroused which finds expression in these imprecations, and which also, judged by the standard of Christian ethics, stands condemned. We must admit it; and can only see in it the voice of persecuted righteousness, not yet freed from discordant notes by the precept and example of Christ. The O.T. contains the record of a *progressive* revelation: the education of the chosen nation was gradual: there is a human element in the Biblical writers, which inspiration elevates and illumines, but does not suppress; it ought not therefore to surprise us if human feeling, which is so prominent in O.T. writers, and as a rule is so singularly pure and noble, should occasionally betray its earthly origin.'

#### THE GOLDEN BOUGH.

Of all the parts into which the third edition of 'The Golden Bough' is divided (and it is divided into seven parts, which will run to at least nine volumes) surely the most entertaining and surely also the most instructive is the fifth part, just published in two volumes, with the title *Spirits of the Corn and of the Wild* (Macmillan; 20s. net). And of its chapters surely the most entertaining and instructive is the eleventh on 'The Sacrifice of First-Fruits.'

First of all, what a flood of colour this chapter throws on the references to First-fruits in the Old Testament. Nothing, we used to think, could be simpler, more natural, easier to understand and to appreciate, than the offering of the first ripe sheaf of the harvest to God. But the *sacrifice* of the First-fruits? And so, in the second place, how utterly are all our simple natural ideas 'whistled down the wind' as we proceed with Dr. Frazer's merciless accumulation of examples to prove that all over the world the offering of the First-fruits is first a sacrifice to the gods or the spirits of the dead in order to avert calamity and ensure fertility, and then a sacrament, mystic, wonderful, between God and man.

'In Florida, one of the Solomon Islands, the canarium nut is much used in the native cookery, but formerly none might be eaten till the sacrifice of the first-fruits had been offered to the ghosts of the dead. This was done on behalf of a whole village by a man who inherited a knowledge of the way in which the sacrifice should be offered, and who accordingly had authority to open the season. When he saw that the time had come, he raised a shout early in the morning, then climbed a tree, cracked the nuts, ate some himself, and put some on the stones in his sacred place for the particular ghost whom he worshipped. Then all the people might gather the nuts for themselves. The chief offered food, in which the new nuts were mixed, on the stones of the village sanctuary; and every man who revered a ghost of his own did the same in his private sanctuary.'

That is a solitary example. Dr. Frazer overwhelms us with the like. And his examples are indisputable. Of that he takes very good care. For no man ever had a swifter sense of verification. He is the widest reader of missionary literature in the world, and he accepts or rejects with unerring decision.

#### ACROSS AUSTRALIA.

Along with the late Dr. A. W. Howitt the best modern authorities on the Australian aborigines are Professor Baldwin Spencer and Mr. F. J. Gillen. 'Spencer and Gillen' (they work and write together) is one of the surest abbreviations in the literature of primitive religion and folklore. Their new book is as scientific as ever, but it is more popular. Whereas they were formerly known

to hundreds, this book will introduce them to thousands. And its production is in keeping with its popularity. In addition to a very large number of illustrations in black and white, there are seven coloured plates, and most exquisitely coloured they are, the very highest reach yet attained of colour printing.

The book is the record of a journey across Australia, as its title tells us—*Across Australia* (Macmillan; 2 vols. 2 rs. net). Now the crossing of Australia, still a sufficiently arduous task, is easier than it used to be. In the year 1866 Sir Thomas Elder, to whose enterprise South Australia owes so much, introduced camels into the country, and from that time the explorer of Central Australia has been largely independent of water supply. For not only will the camel carry water for the use of the human members of the party, but it will itself do without any for long periods. All the same, the introduction of the camel has not been an unmixed blessing. Messrs. Spencer and Gillen give us a graphic account of the difficulty of mounting and the equal difficulty of dismounting, and of the disconcerting experiences that are apt to occur between these two delicate operations.

Not long after their journey began, our explorers came upon some members of the Urabunna tribe, and 'while we were with them, the leading rain-man performed a ceremony, and, within two days of the performance, there was a downpour—possibly associated with the fact that it was the usual time of the year for rains to fall in that part of the country. Whether this was so or not, at all events the reputation of the rain-maker as a magic man of no mean order was firmly established. We had been camping out in the open, but were fortunately sheltered under the hospitable roof of our friend Mr. Kempe before the efforts of the rain-maker were crowned with success. When we saw him he was brimming over with undisguised, but at the same time dignified self-satisfaction.'

If they could have carried a successful rain-man with them they could have travelled with horses. But they do not seem to have had faith enough. The day is coming, however, as they hope, when a more scientific method of dealing with the clouds will bring rain periodically and plentifully.

They studied the religious beliefs of the people wherever they went. They tell us that in this Urabunna tribe every child that is born is supposed to 'be a spirit child come to life again. The

child grows, and when, in the course of events, it dies, either young or old, its spirit part returns to its old home, only to remain there until such time as it is once more born in human form. These Urabunna people have also evolved the very comforting and fair belief that, if you are a man in one life, you will be a woman in the next, and so on *ad infinitum*.' This may be a useful belief to persuade the men to do justly and love mercy when the question of the political representation of women becomes acute in that tribe.

One thing that the book compels us to reconsider is the common opinion of the very low mental state of the aborigines. If they are so utterly incapable of mentality, how are they so clever at catching animals? Watch them tracking an emu to its nest, or catching it in the open. Speaking of the desert region of Lake Amadeus, our authors say: 'In this part of the country the leaves are pounded up in water, and the decoction thus made is placed in a wooden vessel out in the scrub where an emu is likely to come across it; or, more often, it is put into a water pool which is frequented by the bird. After drinking the Pitcheri water the bird is said to become stupefied; or, to use the expressive description given to us by a native who was describing its action, the bird becomes "drunk, all same white man," and then falls an easy prey to the blackfellow's spear.'

The value of the book is the greater that in this journey the travellers sometimes came upon tribes which were utterly unacquainted with white men. Of one such tribe they say: 'They had never seen either a white man or a horse before, and when we dismounted and the beast came in two, they were terrified and could do nothing but huddle together on the ground, weeping with fear.' But they discovered no tribe so useful to them as that Arunta tribe from which they had already derived so much anthropological and religious lore. And much of the second volume is occupied with a description of Arunta ceremonies.

#### SOCIOLOGICAL STUDY OF THE BIBLE.

Under the title of *Sociological Study of the Bible* a book has been written by Mr. Louis Wallis, formerly Instructor in Economics and Sociology in the Ohio State University, and published at the

Cambridge University Press as agents for the University of Chicago Press (6s. net).

In the hands of Mr. Wallis, sociological study does not mean the study of society as opposed to the individual. His study of the Bible begins with the origin of the Bible itself, passes to a sketch of Hebrew kinships, and then proceeds to describe the religious institutions of Israel, covering discussions of subjects like Urim and Thummim. Thus, so long as the volume is occupied with the Old Testament there is no contrast whatever in the word sociological, as there could not well be, since the religion and indeed the life of the Old Testament is tribal or national. Thus far, therefore, it is simply a record of the life of ancient Israel that Mr. Wallis offers us. That record is competently and successfully condensed.

But when he passes to the Work of Jesus, he cannot ignore the presence of the individual. Yet he ignores the individual still as much as possible. For his purpose is not to draw out the contrast between Christ's own way with individuals and His prophecy of the Kingdom, but to show how the establishment of the Kingdom came naturally and inevitably out of the teaching of the Master and the choice of the Twelve. He therefore says that while Christianity is primarily personal, being not a doctrine but a *life*, sociology has to do with it only as it links the history of Israel to the history of the world.

#### JOHN HUNGERFORD POLLEN.

Mr. John Hungerford Pollen is remembered as the architect of Newman's University Church in Dublin. 'In November 1854,' says Newman (*Ward's Life*, i. 347), 'I got acquainted with Mr. Pollen, Professor (honorary) of the Fine Arts, and I employed him as my architect, or rather decorator, for my idea was to build a large barn, and decorate it in the style of a Basilica, with Irish marbles and copies of standard pictures. I set about the building at once, and it was solemnly opened on May 1st, 1856.'

Newman and Pollen had not met before, but Pollen had been a follower for a long time. He had gone up to Oxford from Eton on the eve of the issue of Tract 90, and had at once reckoned himself among the Tractarians. When Newman 'went over' he was too young to follow, but the reading of the 'Development of Doctrine' had its effect. For a time, however, Pusey was the idol,

and Pollen was greatly attracted by the Confessional and the movement towards greater fulness of ritual. He gave his aid to the work at St. Saviour's, Leeds, and by his courtesy won the affection of Hook, although in reality as 'high' as the highest attached to that very ritualistic and distracting Church.

And now the interest of the biography becomes rather keen. We know that Pollen did finally 'go over'; but he stood fast while the rest of the St. Saviour's men went, and we watch the struggle, seeing how much it is to cost this layman to sever himself from the Church of his fathers. He fled to France when the step became at last inevitable, and was 'received' by the Archbishop of Rouen. It was soon thereafter that he was offered the Professorship of Fine Art in the new University in Dublin, of which Newman was Rector, and 'decorated' the University Church.

Till then his life had been spent in Oxford. He had reached the dignity of Senior Proctor, and much popularity. 'But he was not a man to be trifled with. A fine was presented in sixpences and halfpence to the Senior Proctor by an undergraduate. They were politely declined, and he was bidden to bring the same sum next day in fourpenny pieces. These he was desired to translate into pennies, and subsequently into shillings; so that he found leisure, before his fine was accepted, to regret an ill-timed pleasantry;—or, perhaps, to digest a first lesson in manners.'

He must now leave Oxford, however. For 'walking one day in the streets of Rome, he saw for the first time, seated at a window, and unconscious of observation, a lady nearly fifteen years of age.' She was the daughter of the Rev. Charles John La Primaudaye, so often mentioned in the biography of Cardinal Manning. Mr. Pollen married Maria La Primaudaye, having waited till she reached the age of sixteen. He himself was five-and-thirty. And having married he had to look out for some career out of Oxford. The first offer was Newman's professorship, and he accepted it. Thereafter art and devotion (not merely devotional art) occupied him.

It is a clever biography. His daughter, who writes it, may safely give herself to biographical writing. But in future she must consider the outsider and uninitiated more. What should we have done with this book if we had not had Newman and Manning fresh in the memory? Its title

is *John Hungerford Pollen*, 1820-1902 (John Murray; 15s. net). The book is greatly enriched with photographs and reproductions of Mr. Pollen's artistic work.

The number of *Anthropos* for May-June 1912 contains three articles in French, four in German, one article in Italian, and one in Spanish. There are no English articles. But this is quite exceptional, and certainly does not signify that the study of man is insufficiently cultivated in English-speaking countries. Among the 'Analecta et Additamenta' there is a note by Mr. H. A. Junod on 'Sexual Rites of Purification amongst the Thonga of Lourenço Marques'; and in the 'Bibliographie' there is a notice of Dr. Haddon's little book on the History of Anthropology. One of the most useful features of this magnificent magazine is the transcription at the end of the contents of all the anthropological periodicals in the world. The accuracy of this 'Zeitschriften-schau' as it is called in German, and 'Revue des Revues' as it is called in French, is beyond praise.

From the Cambridge University Press there comes *A Study of Augustine's Versions of Genesis*, by Mr. John S. McIntosh. It is a Dissertation submitted to the Faculty of the Graduate School of Arts and Literature in the University of Chicago in candidacy for the Degree of Doctor of Philosophy (3s. net).

A deputation recently called upon the Archbishop of Canterbury and suggested that he should put himself at the head of a movement for the production of a new translation of the Bible. The Archbishop was cautious. He doubted if the time had come. He suggested that a small portion might be translated first, and named the Epistle to the Hebrews. Two Cambridge men accepted the suggestion and translated that Epistle. The result is a thin handsome volume with the title of *The Epistle to the Hebrews: An Experiment in Conservative Revision*, by two Clerks (Cambridge: At the University Press; 2s. 6d. net).

The two Clerks do not call it a new translation. They call it a revision. In a word, the Authorized Version is used and left unaltered except where scholarship says it is wrong or misleading. The complaint of the deputation to the Archbishop

was that the Revised Version had departed too freely from the Authorized: this version departs as rarely as possible.

It will not please everybody. The two Clerks did not hope for that. We doubt if it will please anybody. We doubt if it pleases themselves. For there is nothing easier than revising, until it is tried: then it is found to be almost insuperably difficult. Who will approve of 'which' being left for 'who,' as in 'we which have believed?' Is not that too conservative? But who will say that the translation of 2<sup>16</sup> is conservative enough?—'For verily he taketh not angels for his, but he taketh the seed of Abraham.' There are marginal readings, and in this verse for 'he taketh' the alternative 'doth he aid' is suggested.

But it is only an experiment. And every honest and scholarly attempt will bring nearer the much-desired end.

Nineteen years ago Dr. R. H. Charles published an edition in English of *The Book of Enoch*. Eight years ago he published the Ethiopic text, together with the Greek and Latin fragments. The two books were seen at once to be out of touch. The English edition had been made from Dillmann's text somewhat emended. But Dr. Charles had made discoveries. He had discovered, among other things, that a considerable part of the book is in the form of poetry. This enabled him to recover the lost original with an assurance previously impossible. This text was therefore a new text. And now at last he has given us a translation of this new text with all the former apparatus of introduction, notes, and indexes (Clarendon Press; 10s. 6d. net).

One thing is worth noticing. When the first English edition was issued, Dr. Charles said, in a sentence, 'A knowledge of I Enoch is indispensable to New Testament students.' In the second edition he makes that statement at greater length. But it is no longer necessary. Schweitzer and others have given the study of all this literature such an impetus that the study of Apocrypha and Apocalyptic is like to supersede the study of the New Testament itself. Dr. Charles will see this by the rapid sale of his new edition, and he will no doubt be satisfied.

Mr. Henry Frowde has published for the Yale University Press a volume entitled *The Christian*

*View of the World*, being the Nathaniel William Taylor Lectures for 1910-1911, delivered before the Divinity School of Yale University (8s. 6d. net). The author is George John Blewett, Ryerson Professor of Moral Philosophy in Victoria College, Toronto.

The title of the book is almost identical with that of Professor James Orr's Kerr Lectures. The handling of the subject is quite different. Professor Blewett has only four lectures, each of which would have occupied two hours in delivering if he had read every word; and every lecture is packed with thought, much of which is new and demands the closest attention. The newness of the thought is partly due to its setting. Old enough are some of the conceptions (even the conception of nature as the reality of a relation between man and God), but they are given under new conditions, with a new theory of experience and a new outlook. The titles of the lectures are: (1) 'The Christian Consciousness and the Task of Theology'; (2) 'Human Experience and the Absolute Spirit'; (3) 'Nature'; (4) 'Freedom, Sin, and Redemption.' Perhaps we might make bold to express the fundamental thought of the whole book in this way: There is no dualism in the universe; sin is an entrance, but it is provided for in creation, which is itself incomplete until it ends in redemption.

It takes one some time to get into the swing of Professor Blewett's style. Once in, one is carried to the end, but with all one's faculties awake, as if for rough ground ahead at any turn of the road.

An excellent example, vivid, conservative, and competent, of the lecture on the Old Testament which it will fall to the lot of many a scholar to deliver in the coming years, has been delivered by Thomas Franklin Day, Professor of Old Testament Languages and Literature in San Francisco Theological Seminary. He has published it under the title of *The New Bible-Country* (New York: Crowell; 30 cents).

Three addresses by Professor Boutroux have been translated and published under the title of the first of the three—*The Beyond that is Within* (Duckworth; 3s. 6d. net). The other two lectures are on 'Morality and Religion,' and 'The Relation of Philosophy to the Sciences.'

The idea of the first lecture, with its curious

title, is that there is no need to go to Spiritualism or even to the Bible for proof of a life beyond the present, that life being discoverable in our own consciousness. 'Do you remember,' asks Professor Boutroux, 'those magnificent words of Goethe: "Alas! alas! Thou hast shattered, with thy destroying hand, the splendid heaven which illuminated, protected, and vivified our world. It crumbles, it falls asunder. We cast its ruins into the inane, and mourn over the beauty that has vanished. Mighty son of earth, take courage; the outer beyond has dissolved, but build a yet more glorious beyond, build it in thine own bosom!"' Accordingly, if he had been preaching instead of lecturing, Professor Boutroux would have preached, he says, from the text, 'The kingdom of God is within you.'

*The Early Jewish Christian Church* is the title which the Rev. J. Ironside Still, M.A., has given to his Bible-class primer on the first twelve chapters of the Book of Acts (Edinburgh: United Free Church Offices; 6d. net). A Bible-class primer is for use not ornament, and Mr. Still has not forgotten that, with all his joy in certain discoveries which he believes he has made in the earliest history of the Church. These discoveries—the most outstanding is that there were two parties in the Jerusalem Church, a Stephen party and a James party, and that the latter party was in no danger of stoning—these discoveries, we say, make the life of the book. And they will do no harm in the hands of a judicious teacher, especially as they are for the most part reserved (by brackets) for the advanced student. The book is alive from cover to cover.

It is discouraging to the ambitious young man to read the lives of the great of the earth and find how many of them had marvellous memories. Let him take courage. There are ways of assisting nature. One of the ways of obtaining a substitute for a good natural memory will be found fully described in Professor A. Loissette's *Assimilative Memory* (Funk & Wagnalls; 10s. 6d. net). It is an elaborate system and inevitably raises the question whether the time spent on mastering it might not be better spent in ordinary repetition. But it *is* a system and a scientific one; and very soon one finds order emerge from apparent chaos. The single secret is *attention*. 'You remember,'

says Professor Loissette, 'what you fix your attention upon.' His method is to train the attention by various clever devices of association and succession.

The Rhind Lectures for 1891 were delivered by John Beddoe, M.D., LL.D., F.R.S., their subject being *The Anthropological History of Europe*. In these twenty years and one much has been done in Anthropology, as much perhaps as in any science with the evident exception of Religion. It was necessary, therefore, that the second edition of the book containing the lectures should greatly differ from the first. Dr. Beddoe has been able to revise his book for the new edition, he has been able to revise it thoroughly. It is a new book, the best sketch now obtainable of the history of European man (Paisley: Alexander Gardner; 6s. net).

There are great possibilities in 'special occasions,' but it requires special grace on the part of the preacher to use them. How often is the 'special' sermon empty and tawdry. Two things seem to be essential to the successful special preacher—self-oblivion and a gospel. Then he will preach such sermons as those *Sermons on Special Occasions* which were preached in the Thomas Coats Memorial Church in Paisley by the Rev. Walter A. Mursell (Gardner; 2s. 6d. net).

We have received four new parts of *The Churchman's Pulpit*, edited by the Rev. J. Henry Burn, B.D. (Griffiths; 1s. 6d. net each). Also four new parts of *The Children's Pulpit* (1s. net each) and a double part, containing 'Nature Talks to the Young' (2s. 6d. net). To the same publishers' Lecture Library are added two numbers, *The English Prayer Book*, by J. Lee Osborn (1s. 6d. net), and *Crusades and Crusaders*, by Percy Allen (1s. 6d. net). Each of these Lecture numbers contains 64 large octavo and very closely printed pages.

It has been our good fortune to be able to commend many of the Hartley Lectures as they have come to us annually from the Primitive Methodist Publishing House. Let us commend the Fourteenth Hartley Lecture beyond all the rest. Its subject is Preaching—for the first time in the history of the lectureship; and on that much-discussed subject Mr. J. Dodd Jackson has

had the skill to seize and the courage to say just those things which are now most necessary. His very titles are assuring. Under 'The Man,' the subject of his first book, he discusses 'The Designation of the Preacher,' 'Things to be Realized,' 'The Need for Certainty,' 'Individuality,' 'Understanding,' and 'Passion.'

What does he mean by 'Understanding'? He quotes the ancient text, 'And the preacher had understanding.' This, he tells us, is only another way of saying that he must know what he is talking about. 'So much as this, at least, is essential in every man who comes forth to teach others.' It is one of the essential things, undoubtedly; perhaps as essential for the preacher in our day as anything. The demand on the preacher to know is almost unattainable, so wide as well as thorough has his knowledge to be. But there is no discharge. 'It was a wise word of Dr. Adam Clarke, "Study yourself to death, and then pray yourself to life."' On which Mr. Jackson's own commentary is: 'Preaching must be life. Preaching can only be life when the preacher has understanding.'

In all ways the book is itself life. The title is *The Message and the Man* (Hammond; 2s. 6d.).

The Rev. John Blacket has revised his *History of South Australia*, enlarged it and brought it down to a recent date (Adelaide: Hussey & Gillingham). To the new edition (it is the second) a preface has been contributed by the Right Hon. Sir Samuel J. Way, Bart.

Dr. Joseph Agar Beet has revised and enlarged his Introduction to the New Testament. Its complete title is *The New Testament: Its Authorship, Date, and Worth* (Kelly; 1s. 6d. net).

Of the series of cheap reprints, which are many, one of the cheapest and best is called 'The Finsbury Library.' It contains among other things Flew's *Studies in Browning*. It contains also autobiographies of early Methodists, under the title of *Wesley's Veterans*, edited by the Rev. John Telford, B.A. (Kelly; 3 vols., 1s. net each).

By a curious coincidence both the Hartley and the Fernley Lecturers for the year have taken Preaching for their subject. The Fernley Lecturer is Professor George Jackson. His Lecture is



touched upon in another place. Its title is *The Preacher and the Modern Mind* (Kelly; 3s. 6d.).

By choosing the title *Beaten Gold* (Kelly; 3s. 6d.) for his sermons on certain texts taken from the poets, Dr. R. P. Downes does not make an extravagant claim for himself. He might call his sermons by such a title, for he has good thoughts well expressed. But the title applies to the texts. As an example of the texts, take that of the sermon on Happiness—the author is unknown—

The happiest heart that ever beat  
Was in some quiet breast,  
That found the common daylight sweet,  
And left to heaven the rest.

Mr. Gregory A. Page was afraid to give his book the title of 'The Gospel according to Judas,' so he makes that its sub-title, and for title he chooses *The Diary of Judas Iscariot* (Kelly; 3s. 6d. net). It is a clever conception to make Judas write a diary of events and publish it, but it is not a clever book. Mr. Page has no great gift of imagination; perhaps his imagination is paralyzed by the intimate knowledge he possesses of the Gospels. Judas reasons at last like the Unjust Steward. He will make friends of the priests, that when all is over with Jesus they may confer some honour upon him.

Dr. W. T. Whitley has edited for the Baptist Historical Society *The Church Books of Ford or Cuddington and Amersham in the County of Bucks* (Kingsgate Press). The worth of the volume is either inappreciable or inestimable, according to a man's place and interests. The editing is beyond praise.

We made a mistake, it seems, when we said that Dr. Adrian Fortescue's *The Mass* was the first volume of a series of manuals for Catholic Priests and Students, to be called 'The Westminster Library,' and to be edited by Mgr. Bernard Ward and the Rev. Herbert Thurston, S.J. It is not the first volume; it is the fifth. The fault was partly the publishers', in not sending the earlier volumes for review. They thought, no doubt, that 'non-Catholics' would not be interested in Catholic books. But that is a mistake. The two volumes of the four previously published, which they have

now sent—*The Tradition of Scripture*, by the Very Rev. William Barry, D.D.; and *Non-Catholic Denominations*, by the Very Rev. Mgr. R. H. Benson (Longmans; each 3s. 6d. net)—make an appeal as wide as the whole width of scholarship. Dr. Barry's method is a little unfamiliar, especially in the assertion of things which none of us would dream now of denying. And Mgr. Benson's point of view is that of the other person who sees us as we cannot possibly see ourselves. But the very unfamiliarity and the frankness are elements of value. And assuredly there is no sign of the superior person in either volume, no assumption that we are the people and wisdom will die with us. In Mgr. Benson's book one notices a tendency to exalt the individual at the expense of the denomination, as Spurgeon among the Baptists. And the question is never faced, How did Spurgeon arrive among the Baptists, or Dale among the Congregationalists?

The success of Mgr. Duchesne's *Christian Worship* has made it certain that a translation of his *Early History of the Christian Church* will receive attention. The translation, being well done, has added to Mgr. Duchesne's reputation in our land. Whatever he writes now will be read with eagerness. For he has a surpassing gift of lucid eloquence. Emotional his writing is, but also always intellectual. The whole man is in it; and Mgr. Duchesne is man enough to make the impression of a strong personality. His attitude is orthodox yet unfettered, or seemingly so. He departs not seriously at any time from the great traditions, and yet he investigates every question for himself and comes to the conclusions of a scientific historian. But the chief charm of all his work is its intimacy. He is with us, one of us, a modern scholar writing for modern appetites.

The second volume of the History has just been published by Mr. Murray (9s. net). It begins with the accession of Diocletian, and ends with the final establishment of Christianity as the State religion after the death of Julian.

In *Poems and Sonnets* (Nutt; 1s. net) Mr. F. C. Goldsborough makes an attempt to add new forms to the English Sonnet. Let the future writers on that fascinating subject, the English sonnet, take note. We shall quote, however, a shorter poem than a sonnet.

## THE MOVING SPIRIT.

Deep in the heart of every wave  
 There dwells the urge of boundless tides ;  
 So in the breast of king and slave  
 The deathless gleam of God abides !

Professor Paul Deussen of Kiel is perhaps as well known in English-speaking countries as any of the great students of Indian literature. His *Upanishads*, translated by Professor Geden, has had a wide circulation. The way is therefore prepared for the English edition of the book, which he calls *The System of the Vedānta*. The translation has been made by Mr. Charles Johnston of the Bengal Civil Service, retired. The publishers are the Open Court Publishing Company of Chicago.

The word Vedānta has two meanings. Literally it means 'the end of the Veda,' and refers originally to those philosophico-theological treatises which appear as the closing chapters of the single Brahmanas of the Veda, which were afterwards called Upanishad, or 'secret doctrine.' An exposition of Vedānta in this sense is found in Deussen's *Upanishads* already referred to. Later, however, the name Vedānta, in the sense of 'Final aim of the Veda,' is applied to the theologico-philosophical system founded on the Upanishads, which may be called the 'Dogmatics of Brahmanism.' It is the exposition of that system that is found in this volume. In order to keep things historically apart, the exposition is based exclusively on Badarayana's Brahma-sūtras with Sankyara's commentary thereon. The translation makes easy reading and yet it is reliable. Mr. Johnston is himself a Vedantic scholar. He could not otherwise have reached any measure of success. He is evidently also a good proof-reader, for the printing has been done in Leipzig, and yet there is not even a capital letter where a capital letter should not be.

To your collection of Catechisms add *The Intermediate Catechism* (Philadelphia: Presbyterian Board of Publication). It has been prepared by a Committee, of which Professor David S. Schaff is Chairman; and it has been approved by the General Assembly in session at Louisville, Ky., 1912.

There is a larger literature on tithing than the uninitiated would believe. Under its ancient name

may be brought the whole subject of giving. And Mr. Arthur V. Babbs, A.B., certainly does not confine himself to the Old Testament in *The Law of the Tithe* (Revell; 5s. net), but illustrates, explains, and enforces the Old Testament law from the New Testament, the history of the Church, and other sources. It is a well-written book, and it deals seriously with a serious subject. We need not expect that the problem of giving will be easier in the future than it has been in the past. But how easy it would be if everybody would be persuaded by Mr. Babb's earnest pleading and give

One-tenth of ripened grain,  
 One-tenth of tree and vine,  
 One-tenth of all the yield  
 From ten-tenths' rain or shine.

One-tenth of lowing herds  
 That browse on hill and plain,  
 One-tenth of bleating flocks  
 For ten-tenths' shine and rain.

One-tenth of all increase  
 From counting room and mart,  
 One-tenth that science yields,  
 One-tenth of every art.

It will take Mr. Buckland a long time to finish his Devotional Commentary, if he affords three volumes occasionally to one book of the Bible, as he does with Genesis, the Psalms, and Romans. Of the last-named the third volume is out (R. T. S.; 2s.). The editor, as already stated, is Dr. W. H. Griffith Thomas.

The first number of the 'Proceedings of Seekers in Council' (that is to say, of those who are in touch with the editor of *The Seeker*) is entitled *The Mystic, the Church, and the World* (Watkins; 6d.). The author is the Rev. G. W. Allen.

In issuing a second edition of his *Pagan Christs* (Watts; 6s. net) Mr. J. M. Robertson must feel that it is a more important book than when the first edition appeared. For not only is it part of a great popular movement, but it has itself contributed not a little to the popularity of that movement. Drews, whose name is at the moment most conspicuous in the attempt to deny the existence of Jesus, owes the greater part of his argument to

this and other books by Mr. Robertson. The fundamental notion in Mr. Robertson's mind is that Jesus is an ancient sun-god, otherwise called Joshua and Jason, and the picture in the Gospels is made up partly of Jewish and partly of pagan mythological materials; and that notion Mr. Drews has simply taken over. Unfortunately for himself he takes the ignorance of Mr. Robertson's books along with their knowledge and lays himself open, as Mr. Robertson himself has done, to charges of serious misapprehension and misstatement. To his reviewers Mr. Robertson replies in this edition, admitting some mistakes and denying others, but confessing at the very beginning that he has not been able to keep abreast of the literature on the subject. His most culpable blunder, however, is to write books in refutation of the Gospels before he has studied them.

Should a poet read other poets? It is an unanswered question. But without doubt a philosopher should read other philosophers. And Professor Emile Boutroux has studied his predecessors to some purpose. In a fine octavo volume, published by Messrs. Macmillan (8s. 6d. net), he offers us the results of his study, under the title of *Historic Studies in Philosophy*. It is a hazardous thing to do, and he knows it. Without the processes, he says, who will believe that you have given the subject research enough? Who will be able to enter into the atmosphere of your results? But he need not fear. A Frenchman must first be sincere, after that he can do anything he pleases, so transparent is his language as a vehicle of thought. Only sixty pages are given to Socrates,

less than a hundred to Aristotle, a little over sixty to Boehme, only twenty to Descartes, less than eighty to Kant; and yet we see Kant, Descartes, Boehme, Aristotle, and Socrates as Professor Boutroux sees them. More than that, we are momentarily persuaded that we see them as they are.

It is very difficult to make a bad translation of a French author; Mr. Fred Rothwell, B.A., has made a supremely good translation of these lectures of Professor Boutroux. They give the impression of having been written in English.

The estimate of Boehme is the most refreshing. It is a rare enough thing to find a professional philosopher in utter sympathy with this religious enthusiast. Boehme's motive being, as he frankly says, the salvation of his soul, philosophers are instantly turned off: the motive is tainted; pure metaphysics knows no such interested motives. But Professor Boutroux is only the more drawn to the philosophy of Boehme because the man is in such dead earnest.

In November 1909 Messrs. Morgan & Scott published the first edition of Mrs. Amy Wilson-Carmichael's *Lotus Buds*. It was a quarto, with 50 photogravures. The edition was of 2000 copies, and there was an edition de luxe of 250 copies. In July 1912 they have published the second edition. It is an octavo, with 50 half-tone engravings (6s.). The edition consists of 5250 copies. This is good for a missionary book, but it is an exceptionally good missionary book. Its charm is partly children and partly India. Together they make a tale (told by this accomplished story-teller) that is altogether irresistible.

## The Dualistic Element in the Thinking of St. Paul.

BY THE REV. C. ANDERSON SCOTT, M.A., D.D., PROFESSOR OF NEW TESTAMENT  
EXEGESIS, WESTMINSTER COLLEGE, CAMBRIDGE.

### II.

THE conclusions already reached (THE EXPOSITORY TIMES, August 1912, p. 488) find confirmation from a consideration of some of Paul's references to spiritual forces under other names besides that of Angels. It is plain that he regards them as

antagonistic to the human cause. 'I am persuaded that . . . neither angels nor principalities nor powers shall be able to separate us from the love of God'; 'our conflict is not with flesh and blood, but with principalities and powers (that