

the historical antecedents of every belief, rite, custom, idea or ideal, be exhibited as fully as our available assured knowledge allows: only let it not be assumed that there must be nothing confessed as unique or inexplicable. (iv.) Let philosophy and theology combine in reaching such a conception of God as the total reality not only of the ordinary

experience and the common understanding, but of exceptional occurrences, outward or inward, if well attested, demands and justifies, and not attempt to force the fulness of the real within the bounds of a preconception of what is and what is not possible; for with God all is possible which does not contradict His perfection.

## Literature.

### PROPERTY.

IT may be that property is often unjustly held and wealth often wrongfully used, yet it does not follow that all proprietors and rich men are regardless of their duty. On the well-founded understanding that many are anxious to know how to fulfil their obligations, and ready to fulfil them when they know, a volume has been prepared on *Property: Its Duties and Rights* (Macmillan; 5s. net), to which some of the greatest authorities on economics are contributors. Professor L. T. Hobhouse writes on 'The Historical Evolution of Property, in Fact and Idea'; Dr. Hastings Rashdall on 'The Philosophical Theory of Property'; Mr. A. D. Lindsay, M.A., on 'The Principle of Private Property'; Dr. Vernon Bartlet, on 'The Biblical and Early Christian Idea of Property'; the Rev. A. J. Carlyle, D.Litt., on 'The Theory of Property in Mediaeval Theology'; Mr. H. G. Wood, M.A., on 'The Influence of the Reformation on Ideas concerning Wealth and Property'; Canon Henry Scott Holland, D.D., on 'Property and Personality.' It is perhaps enough to name these men and their essays. Their essays cover the whole subject sufficiently; their names carry sufficient weight. But a few sentences may be quoted from the Introduction by Bishop Gore to show how the book came into being. 'Dr. Bartlet, of Mansfield College, Oxford, had written a letter to the *British Weekly* strongly urging upon Christians the duty of reconsidering their ideas about property in the light of the Bible doctrine of stewardship—the doctrine that God the Creator is the only absolute owner of all things or persons—that "all things come of Him" and are "His own," and that we men hold what we hold as stewards for the purposes of His Kingdom, with only a relative and

dependent ownership limited at every point by the purpose for which it was entrusted to us. He was good enough to send me his letter and to suggest that we might combine to issue some literature of a popular kind about the duties and rights of property based on this Biblical doctrine.'

'But we want a theory, a principle to guide us. We cannot act with any power as mere individuals without a corporate mind and conscience on the subject; and we can form no corporate mind and conscience without a clear principle. It was this principle, this philosophy of property, in which, when I listened to Dr. Bartlet's appeal, I felt myself lacking. Without it I cannot play my part effectively as a citizen and still less as a moral teacher. Any moral teaching which is to grip men's minds requires it as a background. Therefore, before engaging in a popular propaganda, I needed to clear up the principle of property. So I felt: so I knew others were feeling. And, Dr. Bartlet agreeing, we set to work to get written a volume of essays on property in which the subject should be treated both from the standpoint of philosophy and of religion.'

### ROME OF THE PILGRIMS AND MARTYRS.

'In approaching the study of the stones of Christian Rome with the object of collecting some material for elucidating the still obscure story of the first three centuries of Christianity, the student is constantly confronted with certain early Christian documents—the *Liber Pontificalis* or History of the Popes, the *Itineraries* or Pilgrims' guide books, the *Acta Martyrum* or Acts of the Martyrs, the *Martyrologies*, and the *Sylogæ* or Collections of Inscriptions.

Many questions at once arise. What is the date and authorship of these documents? What the general character of their contents? In what sense are they of historical value? What is their precise relation to the monuments? What light does the collated evidence of monument and document throw on the history of the period? What texts are available, and what have scholars already contributed to the subject? The answer to some of these questions is to be found in certain great monographs, too long and sometimes too technical for any but the specialist, and inaccessible from their rarity or costliness: a few points have been treated in foreign periodicals difficult to collect. Very little has been written in English: all the texts are in Latin, there are practically no translations, and there is no adequate account in a single book of the total results of research.'

The volume entitled *Rome of the Pilgrims and Martyrs*, written by Ethel Ross Barker, and published by Messrs. Methuen (12s. 6d. net), 'is an attempt to supply the need of a connected history of all these documents; to show their relation one to the other; and to collate the topographical information on the martyrs' shrines which is contained in them all, and forms a link between them. There is further, in the introductory chapters, a description, derived from contemporary sources, of the pilgrimages to Rome in the early ages; and in the last chapters, an indication of the method of applying the documentary evidence to the identification of the monuments as revealed by the excavations, which are now in progress day by day in the catacombs.'

To what extent is this purpose fulfilled? The purpose is twofold. Two classes of readers are kept in view, two classes usually so distinct as to make it impossible for one book to appeal to both—the student and the lover of a pleasant book. The latter is satisfied in two ways. First, no previous knowledge of the Roman monuments is taken for granted; and, next, the book is written from beginning to end in a free and idiomatic English style.

But, much as it may concern both author and publisher that the book should be acceptable to the general reader of books, it is the student of Christian Archæology or of Early Church History who will enjoy it most. Though no previous knowledge is taken for granted, there is no sense of elementariness. From the beginning the sub-

ject is taken hold of firmly. All is so carefully arranged that the first step leads to the second and progress is steadily made. Brief as are some of the sections, they are sufficient for the immediate purpose and always complete within their limits. The student will take notes as he goes, reserving this point and that for further study, until the whole ground is in this way covered, a working knowledge is gained of it all, and the way is open for the fuller satisfaction of an appetite strongly excited.

Over so vast an area it is impossible but that errors should have crept in. These will be detected with time. Meantime it is enough to say that some little delay seems to have taken place in the publication of the book. The *Catholic Encyclopædia*, for example, is said to be still in progress, though it was finished more than a year ago.

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#### PRAGMATISM.

In his book on *Pragmatism and Idealism* (A. & C. Black), Dr. William Caldwell, who is Professor of Moral Philosophy in McGill College, Montreal, criticises Pragmatism and commends Idealism. He commends Idealism, not directly, but as a refuge from the shortcomings of Pragmatism; his book is given to the criticism of Pragmatism.

The apostles of Pragmatism (the word 'apostles' is not used flippantly; the men are in earnest on behalf of their gospel) are chiefly these three: the late Professor William James, Dr. Schiller, and Professor Dewey. And Dr. Caldwell distinguishes their contributions in this way:

'These three leading exponents of Pragmatism may be regarded as meeting the objections to philosophy urged respectively by the "man of affairs," by the "mystical, religious" man, and by the "man of science." By this it is meant that the man of affairs will find in James an exposition of philosophy as the study of different ways of looking at the world; the mystical, religious man will find in Schiller a treatment of philosophy as the justification of an essentially spiritual philosophy of life; and that the scientific man will find in the writings of Dewey and his associates a treatment of philosophy as nothing else than an extension into the higher regions of thought of the same experimental and hypothetical method with

which he is already familiar in the physical sciences.

The shortcomings of Pragmatism are many and serious. They cannot be enumerated in less space than is occupied by this book. What has given it its place? Chiefly the genius of one man, Professor James; but also its appeal to the religious instinct. 'Pragmatism,' says Professor Caldwell, 'has been contending in its own fashion for the great doctrine of the sovereignty of the spirit, which (when properly interpreted) is the one thing that can indeed recall the modern mind out of its endless dispersion and distraction, and out of its reputed present indifference. It is in the placing of this great reality before the world, or, rather, of the view of human nature that makes it a possibility and an intelligibility, that (in my opinion) the significance of Pragmatism consists, along with that of the various doctrines with which it may be naturally associated. There are many indications in the best thought and practice of our time that humanity is again awakening to a creative and a self-determinative view of itself, of its experience, and of its powers.'

#### A. & C. BLACK'S ANNUALS.

Messrs. A. & C. Black are never satisfied with their attainments. *Who's Who* (15s. net), *The Englishwoman's Year-Book and Directory* (2s. 6d. net), *The Writers' and Artists' Year-Book* (1s. net), and *Who's Who Year-Book* (1s. net) fulfil their purpose better this year than they did last year. They have no new features; but their old features are made more complete, more attractive, and more serviceable.

When we say that there are no new features in them, we mean no revolutionary and disconcerting features; but there are additions here and there, and a very few subtractions. Thus, in the *Who's Who Year-Book*, lists are given for the first time of the Heads of Universities, of General Officers and Admirals on the Active List, of Premiers of Colonies, and Members of Royal Commissions now sitting. In *The Writers' and Artists' Year-Book* we find an article on cinema-play writing, by an expert, with detailed list of cinema companies and their requirements, and an article on press-photography. The greatest improvement of all is made on this book. It is increased by ten pages, every page being packed with matter useful for the artist

or the author. As one of its features, observe that certain magazines are named which pay nothing to their contributors: they are named to be recognized and avoided.

In *The Englishwoman's Year-Book and Directory* there is a table of 'Records for Women,' showing how 'all along the line women are breaking new ground in those professions and honours previously supposed to be exclusively men's privileges.' This is almost a revolutionary feature, and almost disconcerting. The new article on 'Health Centres and School Clinics,' by Miss Margaret M'Millan, is altogether agreeable, as well as very timely; for, no doubt, we are all reading Florence Nightingale's biography.

*Who's Who* is more and more nearly fulfilling its purpose of being a biography of living men and women of note in all spheres of life and in all countries of the world. Glancing through its fascinating pages, one is struck with this fact about notables, that they often live long lives. On the second page of the book we find that Dr. E. A. Abbott was born in 1838, and yet he published a volume this year. On the next page we are told that Dr. T. K. Abbott of Trinity College, Dublin, was born in 1829, and in 1912 he published *Hermathena* a History of the Irish Bible. Dr. E. A. has no time for recreation, since he has published one volume a year for the last fourteen years; but Dr. T. K. enjoys music and croquet in his eighty-fourth year.

#### The Old Testament and the New.

*The Books of Ezra and Nehemiah* (T. & T. Clark; 10s. 6d.) are now to be had with that thorough scholarly exegesis and introduction which have made the name of the 'International Critical Commentary' famous in all the world. The editor is Dr. Loring W. Batten, Professor of the Literature and Interpretation of the Old Testament in the General Theological Seminary, New York, and author of the article on the same books in the *Dictionary of the Bible*.

The discoveries of recent years in Egypt have made the books of Ezra and Nehemiah new literature. A new commentary was an absolute necessity. Professor Batten has acquainted himself with these discoveries, as well as with the mountains of books, pamphlets, and magazine articles which have been written about them. But

he has not given them a disproportionate place. His business is with the books of Ezra and Nehemiah, and he has brought every discovery of the archæologist into subjection to them and their interpretation.

An introduction to the study of Christ's parables is the Hulsean Prize Essay for 1912, now published at the Cambridge University Press under the title of *The Parables of the Gospels* (2s. 6d. net). The author is the Rev. Laurence E. Browne, M.A., Lecturer at St. Augustine's College, Canterbury.\* It is an introduction pure and simple; and no one should begin the study of a parable without first reading this book—until a better book for the purpose is published.

Mr. Frederic John Scrimgeour has spent eight years in Nazareth, and has used the time well. What he does not know of Nazareth is not worth knowing. His book on *Nazareth of To-day* (Green & Sons; 3s. 6d. net) is a guide to every corner of the place, to the government, the trades, the amusements, and the religions; and such a guide as can be read for its own sake and for pure enjoyment. The illustrations are given together at the end. They illustrate everything of which the book makes mention. There are thirty-eight pages of them, with two illustrations to a page.

In *Hebrew Types* (Griffiths; 6s. net) the Rev. F. R. Montgomery Hitchcock, M.A., D.D., offers us the result of certain studies which he has made in Old Testament biography. He has endeavoured to find in each of the men or women whose character he draws, a representative of a class or type of personality. He has not driven his idea to death; he has been more interested in the man or woman than in the type; but he has used the idea to bring out the psychological unity of the Old Testament, and its truth to that nature which makes the whole world kin. The book is built upon the most reliable literary and archæological materials. Its notes are plentiful and always to the point. In the printing of them we notice a novelty. When the words that end a paragraph do not fill the line they are placed in the middle of it—as we have asked the printer to do with this line.

*Herod's Temple: Its New Testament Associations*

and its Actual Structure—this is the title of a book by Mr. W. Shaw Caldecott (Kelly; 6s.). Mr. Caldecott has given long study to the architecture of the Temple, and he has written much about it. This book is of wider range. Only the second half deals with the structure of the Temple; the first half contains a short history of its associations with Christ and the Apostles. This first part is of widest interest; perhaps also of surest permanence. But it is at least safe to say that no student of New Testament antiquities can altogether neglect Mr. Caldecott's theories.

Many attempts have been made to coax people to read the Old Testament, but *The Layman's Old Testament*, edited by Canon M. G. Glazebrook, D.D., is the best of them all (Oxford University Press; 4s. 6d.; or in two parts, 2s. 6d. each). Why is it best? Because its editor is a scholar and has had the courage to make his scholarship felt. His plan is to omit all that distracts the reader from the progress of the narrative, to soften offensive expressions, to rearrange sections where they are obviously out of place, and so give the busy man an opportunity of knowing the Old Testament as a whole. Now to do this was quite impossible to any but a scholar. At every step difficult questions had to be solved and delicate judgments taken, and he would have failed if he had not known intimately the most reliable and the most recent results of Old Testament study. In his translations he has followed, not the Revised Version but 'the Version of the Revisers.' That is to say, he has taken the Revised Version as basis, but has preferred its margin to its text wherever it is better, knowing that the margin often represents the opinion of the majority of the Revisers.

The Rev. B. H. Carroll, D.D., LL.D., President of Southwestern Baptist Theological Seminary, U.S.A., has edited another volume of the 'Interpretation of the English Bible.' It contains *The Books of Exodus and Leviticus* (Revell; 7s. 6d. net). Dr. Carroll has certainly lost something by cutting himself off so resolutely from the critical study of the Old Testament. But the severance is not so complete as he thinks. Unless he had been asleep for the last thirty years he could not help being influenced by criticism. Still, he deliberately stands in the old paths, calls Moses the author of the Pentateuch, and comments accordingly.

His method is new. He asks questions and answers them. Thus, when he comes to the Tabernacle he begins by asking, 'Was there a temporary tent before this tabernacle was built?' and answers, 'You will find in Exod. 33<sup>7-11</sup> that there was a temporary tent, and on one occasion it was moved outside of the camp.' Then comes the next question: 'What the names of the tabernacle and the reasons therefor?'—which is answered much more fully. So the interpretation proceeds to the end.

On the history of Moses he recommends four books: Rawlinson's *Moses: His Life and Times*; Edersheim's *Bible History*; Stanley's *Jewish Church*, 'with less favour'; and Geikie's *Hours with the Bible*, 'with less favour than Stanley.'

That veteran scholar and discoverer, Dr. Edouard Naville, has been working for some time on the problem of the original language of the earliest books of the Old Testament, and now he has published the conclusions to which he has been led, together with conclusions to which these conclusions have led him, in a large volume which goes by the title of *Archæology of the Old Testament* (Robert Scott; 5s. net). He calls his book by that title because it was the archæological discoveries at Tel el-Amarna and Elephantiné that suggested to him that line of study of which the book is the outcome.

Professor Naville believes that the Pentateuch, and all the other books of the Old Testament before Solomon, were written originally in Babylonian cuneiform. What is the consequence? The consequence is that the Hebrew we have is a translation, and the textual criticism of these early books is revolutionized. Not only so. The higher criticism, which builds always on the lower or textual criticism, is altogether out of it. And this brings us, if not to the reason for this book's existence, certainly to the joy which the author has found in writing it. Dr. Naville believes that, beyond all the efforts of all the anti-critics, this effort of his will destroy the faith of men in Wellhausen and his followers—if only—but it is a large 'if'—if only he could persuade men that the Old Testament was really written in the Babylonian cuneiform.

## Church History and Christian Doctrine.

The Rev. W. T. Whitley, M.A., LL.D., Hon. Secretary of the Baptist Historical Society, has given himself enthusiastically to the popularizing of the study of Baptist history. He contributes articles, edits journals, writes books. And all he does has the stamp of scholarship. There is patient investigation, costing sometimes much travail, and then there is faithful presentation. He is friendly to his Baptist friends, old and new; he is proud of them, and thinks the least fact about the least among them worth recording; but he is never prejudiced against the truth, and tells it when it tells against them. His latest work is an account of certain *Baptists of North-West England, 1649-1913* (Kingsgate Press).

Archdeacon T. E. Dowling has revised and enlarged his book on *The Orthodox Greek Patriarchate of Jerusalem* for a third edition (S.P.C.K.; 3s. net). Published originally in 1908 as little more than a pamphlet of 44 pages, a second edition of 70 pages and 16 illustrations appeared in 1909. The new edition has 171 pages and 18 illustrations. So it is now a considerable volume and treats its subject adequately.

Few of the Bampton Lectures have withstood the dust of the years as Dr. Charles Bigg's Lectures of 1886 on *The Christian Platonists of Alexandria*. No cheap copy can be picked up on the stalls; the booksellers know its value; they know that its value has been steadily rising. The new edition will check the rise in price, and yet will be found the better book. For it has come through the hands of Dr. F. E. Brightman, the liturgical scholar, who has not only incorporated notes which Dr. Bigg had himself written for a new edition, but has also corrected references, queried statements, and added recent literature. Dr. Brightman has improved the book greatly, and we are glad that he did not undertake to rewrite it, for much of its value lies in the charm of its style (Oxford: At the Clarendon Press; 10s. 6d. net).

A good class-book of *British Church History to A.D. 1000* has been written by the Rev. W. H. Flecker, M.A., D.C.L. (George Bell & Sons).

It is strictly a class-book, not a book for popular reading; but it is written so that it may be read and enjoyed by the pupils. Dr. Flecker wishes to train the mind more than the memory. He has worked hard on the sources—Bede, Montalembert, Haddon and Stubbs—for accuracy, and then on the book itself for interest.

Messrs. George Bell & Sons have commenced the publication of a series of volumes touching Mysticism more or less closely. They are to be edited by Mr. G. R. S. Mead, and to go under the general title of 'The Quest Series.' This title comes either from the magazine of that name or from a volume of which Mr. Mead is himself the author, *Quests Old and New* (Bell; 7s. 6d. net). We hope to say something more of that important book, for highly significant it seems to be and deserving of painstaking study. Meantime let us note that the three volumes already issued in the 'Quest' series are on *Psychical Research and Survival*, by James H. Hyslop, Ph.D., LL.D.; *The Quest of the Holy Grail*, by Jessie L. Weston; and *Jewish Mysticism*, by J. Abelson, M.A., D.Lit., Principal of Aria College, Portsmouth (2s. 6d. net each). With all their popularity—and they are popular—the scholarship of these books is reliable, the literature of their subject is in each case well digested, and care is taken to profess nothing certain which is still under dispute. Even on the Quest of the Holy Grail Miss Weston has mastered the literature, knowing what is worth mastering. Dr. Hyslop has been for many years a well-known believer in the value of psychical research, and is now Secretary of the American Society; and, though he relies most on his own experience, the literature is at his finger-ends. Dr. Abelson, however, has had most to do, for there is very little direct literature on Jewish mysticism in any language, and he has had to gather his materials from books on other subjects. Each writer gives a selected bibliography which will make the work of other authors less laborious.

The Rev. the Haham Moses Gaster, Ph.D., has reprinted from the *Jewish Review* a valuable essay on *The Biblical Lessons* (Routledge). In simple language, but with greater erudition, Dr. Gaster describes how the custom of reading lessons from the Old Testament arose both in the Jewish and in the Christian Church, and why the particular

passages were chosen to be read. He shows convincingly that the early Christians acted independently of the Jews in their choice, and in this and other ways he adds something to our knowledge of a very obscure department of early Church history.

In the preface to the new (second) edition of *A Short History of Christianity* (Watts; 5s. net), Mr. J. M. Robertson describes his method in writing it. He says, speaking of the criticism passed upon his first edition: 'So far as the author could gather, the critics claimed that another set of data should have been given, and another general impression set up. If he understood them aright, they held that the way to write Christian history is to look for all the utterances of good feeling, all the instances of humane action, all the items of political, social, and intellectual betterment that have occurred in the Christian era, and to call the general statement of these—with, of course, a sympathetic account of doctrinal evolution—a history of Christianity. The things on the other side of the shield—the religious wars, the consecration of error, the strangling of truth, the persecutions, the propagandist massacres, the countless cruelties wrought in the name and on the sanction of the faith—are from this point of view external to its history: things to be set down to the perversity of men. All the good that has happened is to be credited to Christianity; all the bad to human nature.'

That is to say, there are three ways of writing the history of Christianity. One way is to credit to Christianity all the good that has happened, to human nature all the bad. That is his critics' way. Another way is to credit all the good to human nature, all the bad to Christianity. That is his own way. The third way is to be impartial and historical. That way he has not come within sight of in this edition any more than in the first. But he is less dogmatic than he was, and that is something.

The book entitled *The Puritans in Power*, by Mr. G. B. Tatham, M.A., Fellow of Trinity College, Cambridge, is further described as 'A Study in the History of the English Church from 1640 to 1660' (Cambridge: At the University Press; 7s. 6d. net). The author's object is to illustrate the effect of the Puritan Revolution upon the Church of England and upon the Universities as institutions

closely connected with the Church. That being so, much of the book will be expected to be of limited and local interest. So large an outlook, however, has the author, and so ready a mind to seek principles, that the local is never limited. The chapter of widest interest may be the seventh, on 'Religious Freedom under the Puritans.' In that chapter the distinction between the two great branches of the Puritan party, the Presbyterians and the Independents, is seen at its widest. The chapter must be taken account of in all future discussion of toleration. But what is Puritanism? That question Mr. Tatham has to answer at the beginning. He says: 'The key-note of the Puritan position was the acceptance of the Bible as the one infallible authority before which all institutions in the Church must stand or fall. To some extent this attitude was common to the whole Reformation movement, but whereas the more moderate reformers had been content to do away with all that seemed contrary to Scripture, the Puritans went further and demanded the abolition of all for which the Bible offered no positive warrant.'

To their series of 'Studies in Theology,' Messrs. Duckworth have added a volume on *The Religious Ideas of the Old Testament*, by H. Wheeler Robinson, M.A., sometime Senior Kennicott Scholar in the University of Oxford; and one on *Protestant Thought before Kant*, by Arthur Cushman McGiffert, Professor of Church History in Union Theological Seminary, New York (2s. 6d. net each). Both authors are well known, and they are known for their proficiency in these very studies. Professor Wheeler Robinson's recent volume on the *Doctrine of Man* has been spoken of by so competent an authority as Dr. Hugh Mackintosh in words of unqualified praise, while Dr. McGiffert's book in the 'International Theological Library' has given him an undisputed pre-eminence in certain spaces of Church History. These volumes are small and popular, but they have the marks of mastery.

One of the best features of Messrs. Duckworth's 'Studies in Theology' is their bibliographies. And one of the best bibliographies is that given by Professor Robert Mackintosh in *Christianity and Sin* (2s. 6d. net). But the book itself is excellent. The whole controverted ground is covered, and that with scholarship and judgment. Sensitive to

the least sign of revolt, Dr. Mackintosh is loyal to the Catholic doctrine. He modifies, but he does not destroy. We may be sure that no man's difficulties are overlooked here. We may be just as sure that no man's arrogance finds countenance.

If you wish to know what is the Roman Catholic position, as interpreted by a modern orthodox theologian, on any doctrine of theology, get the books which have been written by the Rev. Joseph Pohle, D.D., Professor of Dogma in the University of Breslau. They have been translated into English by Mr. Arthur Preuss. There is his *Soteriology* for example (Herder; 4s. net). The reasons given for a particular view are not always reasonable, or the conclusions conclusive. Thus on the Descent to Hades, 'The nature of the place into which our Lord descended has never been dogmatically defined, but it is theologically certain that it was the so-called *limbus patrum (sinus Abrahæ)*.' But they are representative. And there is in every one of Professor Pohle's books something for us to lay to heart.

In *The Human Soul* (Herder; 5s. net), Dom Anscar Vonier, O.S.B., Abbot of Buckfast, seeks to make plain and popular the views about the soul of the great Catholic philosophers and theologians, and especially of St. Thomas Aquinas. And for a while it seems as if we were to have nothing but slavish repetition and condensation. But evidently Dom Vonier is too healthy-minded to follow as a slave. In the chapter on 'Mortification' he is refreshingly independent. 'I make so bold as to say, that a certain amount of Christian language in that matter of mortification is both metaphorical and hyperbolic. I go even further and say that, besides exaggerated language, there has been occasionally, or even frequently, exaggerated acting in individual cases. The Church is not responsible for the over-fervid behaviour of some of her best children.'

This makes the book, more than otherwise it could have been, of value theologically. We cannot accept St. Thomas now unreservedly. Dom Vonier loses nothing that is good by his independence, and he makes his book a better résumé of Catholic doctrine.

What may be called a handbook to the doctrine of the Spirit has been written by Professor W. H.

Griffith Thomas, D.D., and published under the title of *The Holy Spirit of God* (Longmans; 6s. net). Dr. Griffith Thomas says: 'It will soon be seen that there is no attempt at originality, but only the effort to call attention, within the compass of one volume, to some of the most important aspects of the truth. In the list of books found at the beginning of each chapter, in the numerous quotations scattered throughout the work, and in the Bibliography, the character and extent of my indebtedness will readily be noticed. Indeed, I should like to forestall some criticism by saying that the definite purpose of my book is to be seen from the frequent and full quotations especially in the earlier chapters. As the ground had already been so adequately and ably covered by writers of the eminence of Dr. Swete and others, I felt that it would have been wholly superfluous to re-state what had been thus effectively set forth. Instead of this, therefore, I have endeavoured, by means of quotations and references, to direct students to works in which the particular topics have been thoroughly discussed.'

Well, it is just such a book that the theological student is in search of. And all that the reviewer has to do is to tell him that this is the book.

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### Social Life.

'The greatest fact of modern times is that known as the Woman's Movement.' So says Miss R. M. Wills, formerly of Somerville College, Oxford, as she introduces her book on *Personality and Womanhood* (Wells Gardner; 5s. net). In the book she surveys the history of that movement, not since it became a political matter only, but from earliest historical times. After describing swiftly the position of Woman before Christ came, she shows the difference He made, and so from a great and testing case proves the vast superiority of the Christian to all other religions. Nor does she end until she has made it manifest that progress in the Woman's movement is bound up with faith in Christ. And yet the book is no deliberate apologetic. The subject is the Woman's Movement, not Christ or Christianity; and it is set forth both learnedly and impartially.

The question of Church and State, which used to be spoken of as 'that great question,' is like to

become a great question again. It is probable that it will rise into prominence, and perhaps bitterness, first in Scotland and after that in England. To be ready for it—not to increase but allay its wrathfulness—let us study carefully some of the books which are coming to us from both sides, and especially such a book as that of the Rev. John Neville Figgis, Litt.D., D.D., entitled *Churches in the Modern State* (Longmans; 4s. 6d. net). Dr. Figgis writes as a member of a State Church. He believes that 'we are divided from our adversaries by questions of principle, not of detail.' But he has a great longing for liberty. 'Freedom,' he says, 'if rightly pursued, is no petty nor merely clerical ideal; it is the noblest of all the watchwords that appeal to man, because in the last resort it always means that man is a spiritual being.' And he hopes that a way will be found for securing such freedom that Communities or Churches shall live their own life within the State, contributing to its strength, and using that strength for their protection and progress.

The word 'spiritism' is used in many ways. In his book, *Of Spiritism* (Griffiths; 2s. 6d. net), the Hon. J. W. Harris uses it to describe hypnotic telepathy and phantasms. And he has written the book to warn the public of the dangers lying in the way of those who resort to such practices. Whatever their object may be, 'I want to warn against hypnotism (forewarned is forearmed): it can be beaten and well beaten.' He tells how it was well beaten by himself.

A good deal of uneasiness exists in the public mind regarding the use of hypnotism in medicine. The issue in a cheap form of Dr. J. Milne Bramwell's *Hypnotism: Its History, Practice, and Theory* (Rider; 12s. 6d. net) will do much to remove the feeling. For Dr. Bramwell devotes a chapter to the statement of his own experience in respect of the evil effects of hypnosis, and to an investigation of alleged cases of harm recorded by others. He admits that harm is possible; he denies that any actual examples have been proved. This, even if it is too strong, is sufficiently reassuring from a medical man of Dr. Bramwell's eminence. The book treats of the whole subject, its practice and its theory, and in the course of it touches on other subjects of moral interest, such as the subliminal consciousness. A scientific book, it is written with literary power of



no mean order, and therefore will give pleasure not less than profit to the unprejudiced reader.

An important book, though not a large book, on *A National System of Education* has been written by Mr. John Howard Whitehouse, M.P. (Cambridge: At the University Press; 2s. 6d. net). We should not be surprised if it proves to be the marking, if not even the making, of an epoch. The difficulty of difficulties is the religious difficulty. This is what Mr. Whitehouse says: 'The Lord Chancellor has recently expressed the hope that the education difficulty will be taken in a stride, and by his words he has probably succeeded in placing the question in its true perspective. It is really a very limited and a very small question, but through the bitterness which it has created it has assumed an importance greater than that to which it is entitled. It is, however, obvious that the State must face the question in its new educational policy. The main grievance of nonconformists is the single schoolarea. So long as they have no option but to send their children to a school, the religious atmosphere of which is alien to their beliefs, no real peace is possible. However much it is to be regretted that the difficulty should have occupied so large a place in the general educational question, the justice of the claim of the nonconformists can hardly be questioned, and the removal of their undoubted grievance must accompany educational reform. Into the details of this long-discussed question it is not the intention of the writer to go. But the existing difficulty will be substantially solved by placing a State school within the reach of every child, or by enabling every child to reach one.'

We may say at once that, attractive as is much of the matter offered in *The Quest of the Spirit* (Glaisher; 4s. net), and attractively as it is set forth, the book rests on one fundamental error which promises disaster at the beginning and brings it before the end. The author (or editor, for the author's name is not given, only the editor's, Genevieve Stebbins, who selects from the MSS. and approves all that is here) starts with experience, and

that is good. But when the time comes to weave experience into a theory of life, then it is that our author and editor go wrong. They say: 'The tragedy and reality of good and evil in the world being a fact of universal experience, its explanation can only be found in the assumption that the ground of existence is alogical—neither moral nor immoral but non-moral. The evolutionary movement of life moves on without design—flowing along the lines of least resistance.' It is simply incredible. And even the heroic carefulness of this loyal editor does not suffice to make it credible.

Messrs. A. & C. Black have recently begun the issue of a series of books, handsomely bound and plentifully illustrated, under the title of 'The Making of the Nations.' One of the volumes just issued is *South America*, by W. H. Koebel. It is handsomely bound; it looks more like a Christmas gift-book than a scientific work, yet it is scientific. Mr. Koebel is particular about the verifying of his facts, and particular about the conclusions he draws from them. He verifies them himself, he draws his own conclusions. He knows the literature, but does not depend upon it or trust to it. And it is plentifully illustrated. This is an essential feature of the series. This volume contains thirty-two full-page illustrations from original photographs, together with maps and plans in the text. Now the story of South America is growing in interest for us here as well as for our cousins in America. This reliable readable book is timely.

The Rev. James S. Gale has been a missionary in Korea for a great many years. This has given him an opportunity of acquiring a knowledge of Korean religion and folklore which is probably unique. The truth is that there is no part of the world that has been more neglected by the student of religion and the folklorist. To obtain accurate scientific knowledge of Korea on its religious side one is limited to the scholars of Japan and Mr. Gale himself. Thus the book which Mr. Gale has published on *Korean Folk Tales* (Dent; 3s. 6d. net) is pretty sure of the wide welcome which it deserves.