

Literature.

BALDER THE BEAUTIFUL.

BALDER THE BEAUTIFUL (Macmillan; 2 vols., 20s. net) is the title which Dr. J. G. Frazer has given to the seventh and last part of the third edition of 'The Golden Bough.' It is, as he confesses, with his usual openness, 'little more than a stalking-horse to carry two heavy packloads of facts.' The topics which are described and discussed in these two volumes are the 'Fire-festivals of Europe' and the 'Doctrine of the External Soul.' These are the two heavy packloads of facts which the title is made to carry. Balder himself is dismissed in a short chapter of five pages.

All the same, *Balder the Beautiful* belongs to the plan. In this last part of the third edition of 'The Golden Bough,' Dr. Frazer tells us how he was 'led to institute a parallel between the King of the Wood at Nemi and the Norse god Balder, who was worshipped in a sacred grove beside the beautiful Sogne fiord of Norway, and was said to have perished by a stroke of mistletoe, which alone of all things on earth or in heaven could wound him. On the theory here suggested both Balder and the King of the Wood personified in a sense the sacred oak of our Aryan forefathers, and both had deposited their lives or souls for safety in the parasite which sometimes, though rarely, is found growing on an oak and by the very rarity of its appearance excites the wonder and stimulates the devotion of ignorant men. Though I am now less than ever disposed to lay weight on the analogy between the Italian priest and the Norse god, I have allowed it to stand because it furnishes me with a pretext for discussing not only the general question of the external soul in popular superstition, but also the fire-festivals of Europe, since fire played a part both in the myth of Balder and in the ritual of the Arician grove.'

These volumes contain Dr. Frazer's latest ideas regarding the Golden Bough itself. 'If I am right,' he says, 'the Golden Bough over which the King of the Wood, Diana's priest at Aricia, kept watch and ward was no other than a branch of mistletoe growing on an oak within the sacred grove.' Now the mistletoe on the oak was supposed to have dropped from the sky upon the tree in a flash of lightning and therefore to contain within itself the

seed of celestial fire, a sort of smouldering thunder-bolt. And the priest of Diana at Aricia, called the King of the Wood, represented Jupiter in the flesh, and accordingly, if Jupiter was primarily a sky-god, his priest cannot have been a mere incarnation of the sacred oak, but must, like the deity whose commission he bore, have been invested in the imagination of his worshippers with the power of overcasting the heaven with clouds and eliciting storms of thunder and rain from the celestial vault. This view of the priest and of the bough which he guarded at the peril of his life has the advantage of accounting for the importance which the sanctuary at Nemi acquired and the treasure which it amassed through the offerings of the faithful; for the shrine would seem to have been to ancient what Loreto has been to modern Italy, a place of pilgrimage, where princes and nobles as well as commoners poured wealth into the coffers of Diana in her green recess among the Alban hills, just as in modern times kings and queens vied with each other in enriching the black Virgin who from her Holy House on the hillside at Loreto looks out on the blue Adriatic and the purple Apennines. Such pious prodigality becomes more intelligible if the greatest of the gods was indeed believed to dwell in human shape with his wife among the woods of Nemi. And this is the meaning of the Golden Bough being made the stalking-horse, in Dr. Frazer's own phrase, to carry the best load of facts and inferences regarding primitive religion that has ever been brought together.

In some important respects Dr. Frazer has changed his mind since the issue of the second edition of 'The Golden Bough.' He believes now that the fire-festivals, so prevalent throughout Europe, are purificatory in intention, as Westermarck holds, and not designed to reinforce the sun's rays, as is the opinion of Mannhardt. Indeed, he believes that their chief purpose was to burn witches (actually or in imagination). Again, Dr. Frazer now believes that the great Aryan god whom the Romans called Jupiter, and the Greeks Zeus, was a sky-god before he came to be associated with the oak. His association with the oak in particular is due, he thinks, to the fact, verified by statistics, that the oak is struck by lightning far more frequently than any other tree of the wood in

Europe. 'To our rude forefathers, who dwelt in the gloomy depths of the primeval forest, it might well seem that the riven and blackened oaks must indeed be favourites of the sky-god, who so often descended on them from the murky cloud in a flash of lightning and a crash of thunder.'

Dr. Frazer ends with these words: 'I am hopeful that I may not now be taking a final leave of my indulgent readers, but that, as I am sensible of little abatement in my bodily strength and of none in my ardour for study, they will bear with me yet a while if I should attempt to entertain them with fresh subjects of laughter and tears drawn from the comedy and the tragedy of man's endless quest after happiness and truth.'

MACAULAY.

Mr. Charles Harding Firth, M.A., Regius Professor of Modern History in the University of Oxford, has undertaken the editorship of an illustrated edition of *The History of England*, by Lord Macaulay, which is to be issued by Messrs. Macmillan in six super-royal octavo volumes at 10s. 6d. net each. The volumes will be uniform in appearance with the illustrated edition of Green's History.

Why Green was illustrated before Macaulay, and why Macaulay has not been illustrated until now, are circumstances which Professor Firth cannot account for. Certainly neither Green nor any other modern historian offers a better opportunity than Macaulay to the illustrator. Macaulay's History is confined to a few eventful years, and it enters into much personal and literary detail. Moreover, Macaulay constantly refers, as Professor Firth points out, to engravings and pictures as among his authorities for the account he offers of persons, of places, and even of events.

But now it is to be done well. In his preface, Professor Firth tells us what are the sources of the illustrations and where he has gone in search of them. First of all there are to be portraits—portraits of Macaulay himself (there are four in this volume), portraits of the great persons who pass through his History, and portraits of the small. For the portraits the sources are many, but chiefly two—the National Portrait Gallery and the Sutherland Collection in the Bodleian. Alexander Hendras Sutherland, who died in 1820, devoted himself to collecting illustrations for Clarendon's

History of the Rebellion and Burnet's History of his Own Time, and in 1837 Mrs. Sutherland presented the collection to the Bodleian Library. The six volumes of the folio editions of the histories mentioned are inlaid and bound, forming sixty-one elephant folio volumes containing 19,224 portraits, views, and other illustrations. There are, for instance, 552 portraits of Charles II., 276 of James II., 175 of Mary, and 431 of William III.

Next come the contemporary caricatures and medals. Many of the medals are also caricatures, some of them unwittingly, as when Louis XIV. is made to look like a Greek god and William III. like a Roman emperor. The great majority of them come from Holland. The art of caricature, says Professor Firth, needs a free soil for its growth. One medal often answers another. The French medal on the battle of Beachy Head shows in the distance the flying ships of England and Holland, while in the foreground Louis XIV., like Neptune, drives his team of sea-horses triumphantly over the waves; beneath is the legend, 'Illi imperium pelagi.' The English medal on La Hogue has a background of burning ships; in front a figure with a trident, rising from the waters, knocks Louis XIV. from his car into the sea, with the words, 'Imperium pelagi nobis.'

Then there are the broadsides, ballads, and autographs. This source has been freely used and rightly, for Macaulay used it more freely than any other historian has done. He was thoroughly familiar with the ballads and political poems printed during the reigns of James II. and William III. He knew well the collection of lampoons and satires published under the title of 'Poems on Affairs of State.' He had searched the Roxburghe Ballads and the Bagford Ballads—since reprinted by the Ballad Society, but then only available in their original broadside form in the British Museum. Above all, he had carefully studied the great collection brought together by Mr. Pepys, during the enforced leisure which he enjoyed after the Revolution had removed him from the secretaryship of the Admiralty. This collection of ballads, now in the Pepys Library at Magdalene College, Cambridge, is the least known of all the great collections, and was consulted by Macaulay more than any of the others.

One other matter demands attention. Is Macaulay still an authority? Is he worth illustrating? Of that there is no better judge than

Professor Firth himself. He says: 'Many years ago Mr. Gladstone, in a review of Sir George Trevelyan's *Life of Macaulay*, expressed the hope that the day would come when a critical edition of the *History* would be published, in which the author's statements would be examined and tested, his bias corrected, and his errors pointed out. There are errors, it is certain; during the last fifty years so much new material on the history of the period has been published, and so many new sources have become accessible, that there is room for a critical study of Macaulay's *History*, and some need for one. But an illustrated edition of a British classic is not the proper place for a critical commentary, and it has seemed best to reserve any critical observations for a separate publication. The task of illustrating the *History* necessitated a close scrutiny of Macaulay's pages, and while it made some defects and omissions more apparent, it has increased, not diminished, my admiration for what Macaulay succeeded in doing.'

BENEDETTO CROCE.

Eucken, Bergson, and Croce—these are the names of the great philosophers of our day. With Eucken and Bergson we are fairly familiar. Croce is still nearly unknown among us. His name is not once mentioned in the latest edition of the *Encyclopædia Britannica*. But Mr. Balfour spoke highly of him in his recent Romanes Lecture, and Professor Saintsbury, insatiable reader as he is, has declared that Croce in his *Æsthetic* provides for the first time a really scientific criticism of literature. It is, however, to Mr. Douglas Ainslie above all others that the credit will be due when Croce becomes known to English readers. He has already published a translation of his *Æsthetic*, and now he has issued in English his *Philosophy of the Practical* (Macmillan; 12s. net).

The 'youngest of Italian senators,' Croce is already the author of a small library. His exposition of Vico, says Mr. Douglas Ainslie, 'has at last revealed that philosopher as of like intellectual stature to Kant.' He is sole editor of *La Critica* and editor-in-chief of that immense collection, the *Scrittori d'Italia*. His philosophical work is known by the general title of the *Philosophy of the Spirit*. It consists of three books—*Æsthetic as Science of Expression and General Linguistic*, already trans-

lated by Mr. Douglas Ainslie; *Logic as Science of the Pure Concept*, not yet rendered into English; and the volume before us, *Philosophy of the Practical (Economic and Ethic)*.

Of the *Philosophy of the Spirit*, this, according to Croce's translator, is the sum: 'The Spirit is Reality, it is the whole of Reality, and it has two forms: the theoretic and the practical activities. Beyond or outside these there are no other forms of any kind. The theoretic activity has two forms, the intuitive and individual, and the intellectual or knowledge of the universal: the first of these produces images and is known as *Æsthetic*, the second concepts and is known as *Logic*. The first of these activities is altogether independent, self-sufficient, autonomous: the second, on the other hand, has need of the first, ere it can exist. Their relation is therefore that of double degree. The practical activity is the will, which is thought in activity, and this also has two forms, the economic or utilitarian, and the ethical or moral, the first autonomous and individual, the second universal; and this latter depends upon the first for its existence, in a manner analogous to *Logic* and to *Æsthetic*. With the theoretic activity, man understands the universe; with the practical, he changes it. There are no grades or degrees of the Spirit beyond these. All other forms are either without activity, or they are verbal variants of the above, or they are a mixture of these four in different proportions. Thus the *Philosophy of the Spirit* is divided into *Æsthetic*, *Logic*, and *Philosophy of the Practical (Economic and Ethic)*. In these it is complete, and embraces the whole of human activity.'

ÆGEAN DAYS.

Ægean Days (Murray; 12s. net)—this is the title which Mr. J. Irving Manatt, sometime American Consul at Athens, now Professor of Greek in Brown University, has given to the essays which he has written in recollection of his five years' consulship and his occasional visits thereafter to the land of his love. For while Professor Manatt thinks there is no land on earth to be admired like the United States of America, he thinks there is only one land on earth to be truly loved, and that is

The isles of Greece, the isles of Greece,
Where burning Sappho loved and sung.

His essays—they are fairly detached though with one affection—are good reading. They are more than that, for Mr. Manatt is a scholar and explorer, but they are that first and chiefly. We shall quote his story of the discovery of the site of Troy. But notice first that the illustrations are excellent. Among the rest is a fine reproduction of Sir Alma Tadema's picture of Sappho and Alkaios.

'It is forty years now since Frank Calvert gave the *coup de spade* to the Trojan pretensions of Bunarbashi, and opened the mound at Thymbra in which, with true insight, he recognized the Tomb of the Trojans. About the same time he began the excavation of the Hill of Hissarlik and satisfied himself that it was the Homeric Troy; but his funds gave out and he offered the site to the British Museum if it would go on with the work. The Museum pleaded poverty; and so the ground lay fallow till one day Frank Calvert fell in with an eccentric German who had just come down from Bunarbashi and was hastening to embark for home. "There was no Troy after all," quoth this peevish pilgrim, who turned out to be Heinrich Schliemann; but the cool-headed Englishman said: "Go and see Hissarlik first." Said and done: Schliemann turned his back on the steamer, mounted a horse, and was off for Calvert's hillock. Returning, he confessed his faith, got his firman, and dug up Troy—Troy, the first American conquest in the East, for was it not acquired and identified by an American Consul and explored by an American citizen under the shield of the Stars and Stripes? True, the American Consul presented Troy itself to the Ottoman Government, and the American citizen gave the lion's share of its treasure to Berlin; still by the higher warrant Troy is ours, a treasure not in earthen vessels, but in imperishable muniments. But what I would lay stress on here is that before Schliemann and Dörpfeld was Calvert; and no tale of Troy that fails to give him the first place among its modern explorers is fair or just.'

ENGLISH THEOLOGY.

Canon Vernon F. Storr, having been made a Research Fellow of University College, Oxford, gave himself to a study of *The Development of English Theology in the Nineteenth Century*. He has now published the first volume of the fruits of his study. It carries the history from 1800 to 1860 (Longmans; 12s. 6d. net).

Work of this kind is easy to do; it is difficult to do well. And unless it is well done it is of no use at all. That is why so many books of the kind have been written and forgotten. Canon Storr names, out of the number, only one which he has been able to depend upon—Tulloch's *Movements of Religious Thought in Great Britain during the Nineteenth Century*. That book is out of print and difficult to find. He hopes it will be reprinted without delay. Beside it now we shall place Canon Storr's own volume. Its standpoint is the same—what is called the Broad-Church point of view; and its carefulness is as commendable.

When we say that Canon Storr is a Broad Churchman we do him an injury. That title is not applicable now as it used to be, not applicable to anybody. If it were not for our English love of labelling we should not use it at all. In this case all it signifies is that Canon Storr is abreast of modern scholarship and ready to go where modern scholarship leads him. He is as true to the historical Jesus, as true to the divine Christ, and as sure that the historical Jesus and the divine Christ are one and the same blessed Redeemer as, say, Bishop Moule or Canon Knox Little.

Not only so; whenever he has to describe evangelical movements or High Church tendencies he is scrupulously fair—looking at them perhaps just a little as from without, but never for a moment adopting the older attitude of aversion. And then, we must not, in judging his attitude, forget that it is a history not of English theology simply that he is writing, but of its development.

The names which appear on his pages are mostly very familiar. Rarely do we dissent from his judgment of them. For the most part, it is as able as it is well informed. The two or three pages devoted to Frederick Myers, for example, could not be bettered. More difficult, because more encumbered with misconception, but as successful, is his criticism of Carlyle. And we may add that it was a sound, if liberal, judgment that gave a place to Carlyle in the development of English theology.

QUESTS.

'I am the way, the truth, and the life: no man cometh unto the Father, but by me.' If any preacher wishes to know by what other ways men have sought to come to God they will find the

most accessible and perhaps the most complete list in a volume entitled *Quests Old and New* (Bell & Sons; 7s. 6d. net). The volume has been written by Mr. G. R. S. Mead, the editor of the quarterly called *The Quest*. It is as amazing as it is lamentable that so many people should pass by the only living and true Way and should go searching all over the world for ways that are one-sided at their best and degrading at their worst. But there it is. And to Mr. Mead these quests have a great fascination. It is as if he were more taken up with the search for truth than with the Truth itself. His knowledge is wonderful and his sympathy is nearly incredible. There are men to whom lost causes appeal irresistibly: surely Mr. Mead is one of them.

But what are the quests? They are Taoism (in two chapters), Buddhism (in three), Reincarnation, Some Mystical Experiments on the Frontiers of Early Christendom (Hermesianism, Philonism, Mithraism, and another unnamed), Gnosis in the Higher Forms of Hellenistic Religion, 'The Book of the Hidden Mysteries' by Hierotheos, the Rising Psychic Tide, Vaihinger's Philosophy of the 'As If,' Bergson's Intuitionism, and Eucken's Activism. The 'unnamed quest of early Christianity' is found in 'an arresting mystical treatise hitherto almost totally unknown. It purports to be a book of Hierotheos, and should be of special interest to students of Christian mysticism, and particularly to lovers of the Dionysian writings; for not only is it one of the most daring documents that has ever been conceived, but it may just possibly be of the same derivation as the books of that Hierotheos whom the Pseudo-Dionysius declares to have been his chief teacher after Paul.'

Mr. Mead gives the impression that all these quests for the Truth are worth studying, yet he is himself detached from them all. Does he show a leaning to Reincarnation? It is scarcely to be believed. Other ways are unchristian; no other way is inhuman.

Mr. Morton Luce, the author of *A Handbook to the Works of Shakespeare*, publishes seven essays now on *Shakespeare, the Man and his Work* (Arrowsmith; 3s. 6d. net). These essays from first to last are instinct with one generous desire, the desire to make Shakespeare more noble in our thought of him than he has been. The Sonnets are the stone of stumbling. It is just in the

Sonnets that Mr. Luce finds the proof of Shakespeare's religion and of Shakespeare's morality. 'It pleases the modern mind,' he says, 'to discover that Shakespeare was a libertine; to believe that the great artist, emancipated from the superstitions of religion, was indifferent to the appeal of conscience, the claims of morality, the high purpose of the soul, and the infinite and most sacred possibilities of existence. He was not. He was, I believe, religious; so also were Bacon and Spenser, and a score of the great souls of that great day.'

'How the poor live' is a bitter story to read, as it is told in *Round about a Pound a Week* by Mrs. Pember Reeves (Bell; 2s. 6d. net). The poor here are not the poorest. They live near Kennington Oval and count themselves somebody. But the hardness of their life, especially the life of the women, is shocking. For the men the dread of being out of work is worst, for they are mostly engaged by the day. For the women, the married women, it is endless drudgery and loneliness.

Mr. Ralph Waldo Trine is an American author who seems to have found readers in this country also, in spite of the exuberance of his language and the thinness of his thinking. In his latest book, which he calls *The New Alinement of Life* (Bell; 3s. 6d. net), he seeks to bring us back to the simplicity that he finds in Christ and in particular to the two great commandments. In order to do this, he deals severely with St. Paul, and not very accurately. He introduces him by the following amazing statements: 'One of the most ardent and enthusiastic of these was one Saul, Saul of Tarsus. A Jew by birth, and the follower of Israel's religion, such as she then had, he later exchanged his early associations for Roman citizenship. He had received a university education, and he had taken great interest in Greek philosophy and metaphysics, which he had encountered in an abundant degree at Rome.' Then says Mr. Trine, still more amazingly: 'We cannot do otherwise than admire the zeal and the earnestness of Paul, his remarkable literary ability, and also the honesty of his intentions in presenting Christianity so that it could find acceptance on the part of the cultured classes; but at the same time we cannot shut our eyes to the fact that the stream was diverted almost

at its source, and that through it we have a Christianity radically different from that which the Judæan teacher promulgated. It is through this channel that the Christianity that has come down to us has flowed.' But anything is possible to an author who begins a paragraph with the statement, 'It was Mazzini who said: "Where there is no vision the people perish."'

There are many influences making for changes in education in the near future, and not all are in the right direction. To a large extent they arise from the recognition of the psychological nature of the problem. Now there is no method of education in which that recognition has been so full and so frank as in that of the Dotteressa Montessori. If the principles which she has applied more scientifically than any other educationist are recognized in the education of the youngest, they cannot fail to react on all education. Careful attention to the development of the body, if practised in the early years, will draw attention to its importance in the later. The successful use of disciplinary training, mental and physical, which is of the essence of the method, and especially the fact that it is employed in connexion with material of living interest to the pupil, will help to reinstate the conception of discipline in quarters where it is now discredited, chiefly because it is employed on subjects which deaden interest. The careful attention to the individual child rather than to the group, and especially the respect paid to his individuality and his right to self-development, cannot fail to react on later education and life, and, by elevating our conception of personality, to assist in forming a healthy public opinion, founded on knowledge, as well of principles as of facts, through which many of the injustices and inequalities of our social system may be alleviated. An admirable account of Dr. Maria Montessori of Rome and her new method of education has been given in a book with the title of *The Montessori Principles and Practice*, which has been written by Mr. E. P. Culverwell, M.A., Professor of Education in the University of Dublin (Bell; 3s. 6d. net). Admirable is the account in all respects, in clearness, fullness, and understanding; and it is admirably illustrated.

Miss H. M. Swanwick is entitled to speak for the militant women in *The Future of the Women's*

Movement (George Bell & Sons), and she speaks out. Though she does not believe in violence, she is behind no suffragist in the claim she makes. And yet she is careful to show that the claim for a new place in public life made by women is not a claim to a place separate from men, above them, or even in opposition to them. Mrs. Fawcett introduces the book and says this about militancy generally: 'Dr. Arnold, writing from France within a generation of the Terror, said in reference to the destruction of the feudal power of the nobles over the French peasantry, "The work has been done . . . and in my opinion the blessing is enough to compensate the evils of the French Revolution; for the good endures, while the effects of the massacres and devastation are fast passing away."' If that could be said of the Terror cannot it be even more positively said of the comparatively innocuous "militancy" of recent years? The good endures, while the evil is temporary and passes away, is as true to-day as it was a hundred years ago.'

The easiest introduction to a study of Socialism, as well as the one of which the least will afterwards have to be unlearned, is *A History of Socialism*, by Thomas Kirkup. The fifth edition of the book has been issued, revised, and largely rewritten by Mr. Edward R. Pease, the Secretary to the Fabian Society (A. & C. Black; 5s. net). 'It is possible,' says Mr. Pease, 'that I have devoted too much space to the Fabian Society, but I must plead that it is impossible to write of a propagandist movement with the knowledge of an insider and at the same time the detachment of an outsider. And to this extent I claim justification. I am convinced that historians in the future will recognize, as indeed they are beginning to realize already, that the successor to Karl Marx in the leadership of Socialist thought belongs to Sidney Webb. Marx perceived that industry must be the business of the State, but he did not foresee how this could come about. This has been the work of the English School of Socialism, which has for long prevailed here, which, imported by Herr Bernstein, is capturing Germany under the name of Revisionism, which is at last creating a Socialist Party in America, and indeed is gaining ground everywhere; and this school of Socialism is for the most part the creation of one man only, Sidney Webb.'

The subject of the Arnold Prize Essay for 1913 was *Ancient Eugenics* (Oxford: Blackwell; 2s. 6d. net). It was an excellent choice, and the winner of the prize, Mr. Allen G. Roper, B.A., has written an excellent essay. A matter of vital importance and of keen controversy in the present is brought into the calm atmosphere of history. The theories of to-day are tested by the experiments of yesterday. The whole investigation makes for caution. The problems are more and deeper than we had believed. Mr. Roper must be read before we practise our Eugenics, even before we say more on the subject.

At the Cambridge University Press there is published a second edition of *The Story of Ahikar*, as edited by F. C. Conybeare, J. Rendel Harris, and Agnes Smith Lewis (15s. net). The new edition is enriched by the discoveries at Elephantine as well as by the use of an old Turkish or Tartar version. It has also been corrected wherever correction has been found necessary. And now we renew our welcome to a book which places English scholarship beside the best German scholarship, and keeps it as persistently up to date.

Mr. St. George Lane Fox Pitt has made an examination of the Educational problem in the light of recent psychological research, and he has published the result under the title of *The Purpose of Education* (Cambridge: At the University Press; 2s. 6d. net). The little book will fall in well with current methods of study on the part of teachers; and, more than that, it will help to direct attention to the things which are of most consequence in all education, the things of character and spiritual life.

A volume on *St. Basil the Great* (Cambridge: At the University Press; 7s. 6d. net) has been written by the Rev. W. K. Lowther Clarke, B.D., formerly Fellow of Jesus College, and now Rector of Cavendish in Suffolk. It will serve excellently as an introduction to the study of Monasticism. And that not by accident but out of the necessity of the case. St. Basil cannot be studied apart from his *Ascetia*, and the *Ascetia* cannot be understood without entering into the secret of the monastic life out of which it sprang and into which it led. All this Mr. Clarke introduces us to very happily; for he has scholarship and enthusiasm,

and he has never allowed them to carry him away into useless speculation or into needless detail. It is not for the biographical interest alone that we read the book so greedily, though that interest is considerable, so little has been done on Basil in English; more than that is the clear, graphic account of Basil's Rules and the influence which they exerted on the history of Asceticism. To the difficult questions, 'Do the Eastern Monks form an "Order"?' and 'Are they Basilian?' Mr. Clarke answers 'No.' It is an answer that carries a good deal with it.

Ethel Colburn Mayne's book on *Browning's Heroines* (Chatto & Windus; 6s. net) is not only a beautiful gift-book, it is also a valuable contribution to the criticism of Browning. The author's knowledge of Browning is intimate; it has become part of her life; yet is she able to look at it, not without affection indeed, but with discrimination. Then she can express herself adequately. It may be that the imagery is occasionally too exuberant, but it is always alive and in touch with reality. We may have to breathe hard as we follow, but we arrive.

The division of subject shows capacity. There are five parts—Girlhood, the Great Lady, the Lover, the Wife, and the Trouble of Love. Under 'the Lover,' comes the Trouble of Love—the Woman's; the sixth part is the Man's. In 'Girlhood' the gift is attributed to Browning beyond all others of drawing the girl pure and simple, 'the girl brave and free'; even Shakespeare always hints at the love that is to come. Yet the last of the girls is Pompilia, who never had a girlhood!

One of the most effective arguments against Christianity is that it will not work. The Rev. William E. Wilson, B.D., takes a test case. He takes War. In his book *Christ and War* (James Clarke; 1s. net) he shows with irresistible persuasiveness that Christ is against war, and that nothing but unfaithfulness has prevented us from learning war no more. It is a fine sincere persuasive against war; and it is a valuable apologetic for Christianity. The book has been written for students, and a useful bibliography is added to it.

The most prominent feature of present-day publishing is the many series of original books

that cost little. The cheap reprint may be nearly exhausted: in any case this is better. The volumes themselves are often better; they are always up to date. We have already had before us the series of five publishers—The Cambridge Press, Kelly, Williams & Norgate, Harper, Jack—here is a sixth. Messrs. Collins have a 'Nation's Library' in which have appeared a volume on *Eugenics*, by Edgar Schuster; one on *Small Holdings* by James Long; one on *Socialism and Syndicalism* by Philip Snowden; and one on *Industrial Germany*, by W. H. Dawson. Each volume contains just over 260 pages, and is quite enough to give a working knowledge of its subject (1s. net each).

Messrs. Hodder & Stoughton have issued a popular edition of Mrs. Ashley Carus-Wilson's *The Expansion of Christendom* (3s. 6d.). The author has revised the whole book for this edition and brought its statistics up to date.

A series of lectures on *The Industrial Unrest and the Living Wage*, given at the Inter-Denominational Summer School, held at Swanwick, Derbyshire, June 28 to July 5, 1913, has been issued in one volume, with an introduction by the Rev. William Temple, M.A. (P. S. King & Son; 2s. net). The addresses were given by Mrs. Creighton, Dr. A. J. Carlyle, the Rev. P. H. Wicksteed, Canon Scott Holland, and others.

The modern way of 'compelling them to come in' is not to go out into the highways and hedges, but to advertise lavishly. On the best methods, the most completely catch-and-hold-the-eye methods, there is literature to be had. The latest book is a large octavo of more than 400 pages, freely illustrated, and describing without reserve those methods of advertising churches and pastors which have been found most successful. The title is *Church Publicity* (Methodist Book Concern; \$1.50).

The author of the book, Mr. Christian F. Reisner, drew out a list of questions and sent it to clergymen and laymen all over the States. The replies are given of seventy-six clergymen and eleven laymen. And they are classified, commented on, and made into a book; for it must be understood that the same man who can advertise a church can advertise the book that shows the way. The outside is arresting, the

inside has illustrations that are startling on almost every page. On page 209, for example, we are told that 'two five-hundred-watt Tungsten lamps have been attached to the spire of the Immanuel Baptist Church in Chicago,' and we have a vivid picture of the lamps, 'which burn from dusk to dawn.'

The Rev. Arthur Pollok Sym, B.D., has written *The History of the Parish of Lilliesleaf* (Selkirk: Lewis), and by doing so he has given us the opportunity of an hour's wholly enjoyable reading. The parish must be as attractive as its name, for since the Reformation only one of its ministers has left it for another sphere of earthly labour. Its traditions tell us of unmistakable progress in morals. During many years the schoolmaster's salary depended on the number of cocks that were killed at the annual cockfighting on Fasten's E'en. There are anecdotes of the ministers. The Rev. William Campbell seems to have gathered much of the humour round his name, but the best anecdote is of his wife. She was an excellent wife, possessed of great decision of character, and herself by no means devoid of humour. These traits are shown by an incident described to the writer in a letter from a great-granddaughter of the worthy pair. 'Mrs. Campbell was annoyed by a young naval officer paying attention to two of her girls, but never coming to the point. At last one evening he came to tell them that he was ordered abroad for three years. After supper she sent her daughters out of the room, locked the door, and said, "Now, sir, will you tell me which of my lassies ye're going to marry?" He told her at once, whereupon she remarked, "Well, the minister's there, and the leddy's no' far aff; ye'll just be mairrit the nicht." Which they were and very happily too.'

Professor Knight can say truly 'this one thing I do.' His sole aim in life is to get others to know and love Wordsworth as he himself knows and loves him. With Wordsworth in the latest book Coleridge is associated. Its whole title is *Coleridge and Wordsworth in the West Country: Their Friendship, Work, and Surroundings* (Elkin Mathews; 7s. 6d. net). It is the story of the years 1795 to 1798, when Wordsworth and Coleridge were together for the first time in Dorset or Somerset and when the work was done

that immortalized them both. The story is familiar enough, yet those who know it best will best appreciate this beautiful book. It is finely illustrated, and Professor Knight writes after his most agreeable manner.

Messrs. Morgan & Scott have issued a book of *Carols Ancient and Modern* for Christmas and Easter. The edition in cloth, with music and words, is published at 2s. 6d. net.

Fifteen years ago the Rev. Paget Wilkes, B.A., Exhibitioner of Lincoln College, Oxford, went out to Japan as a missionary. He has kept a journal of his experiences, and he has sent home many letters, which he calls leaves from the journal. These letters are now to be found in one handsome, strikingly illustrated volume with the title of *Missionary Joys in Japan* (Morgan & Scott; 7s. 6d. net). Mr. Wilkes is not an artistic letter-writer. His letters will never be bound up with those of 'the world's great letter-writers.' But by their very simplicity, reality, and want of art they bring us right into the heart of Japan, into the heart of the people of Japan, and we gain an understanding of the problem facing the preacher of the gospel there which no elaborately written letters or other missionary book can give us. In the end of the volume Mr. Wilkes discusses the difficult question of the missionary's attitude to the criticism of the Bible. He hits the nail on the head when he quotes the proverb that a little knowledge is a dangerous thing.

So vast is China in extent, and so varied in faith, that the authorities on the religion of the people are few. Mr. Reginald Fleming Johnston is one of the few. His new book is devoted to *Buddhist China* (Murray; 15s. net). In addition to the letterpress, which is not only reliable but also readable, the book is enriched with something like sixty illustrations.

Near the beginning there is an amusing story which shows that the Chinese are not only Buddhists, Taoists, and Confucianists, but that they are all three at the same time. The story is told of a certain sixth-century scholar named Fu Hsi. This learned man was in the habit of going about dressed in a whimsical garb which included a Taoist cap, a Buddhist scarf, and Confucian shoes. His strange attire aroused the curiosity of

the Chinese emperor of those days, who asked him if he were a Buddhist. Fu Hsi replied by pointing to his Taoist cap. 'Then you are a Taoist?' said the emperor. Fu Hsi again made no verbal answer, but pointed to his Confucian shoes. 'Then you are a Confucian?' said the emperor. But the sage merely pointed to his Buddhist scarf.

Mr. Johnston has used good authorities, and his own long-continued observation has enabled him to use them intelligently. This is what constitutes the value of the book—not his own observations alone, though they have been close and long, nor books and manuscripts alone, but the careful competent working of these two into one interesting narrative. It may be asked, 'Is it worth while studying Chinese Buddhism so fully, when it is likely to collapse under the Revolution?' Mr. Johnston thinks it is more likely to enter on a new lease of life. So, at any rate, present movements indicate. But in any case Buddhism has to be studied; and it must be studied separately in each of the lands in which it has prevailed. There is no other way.

From the National Society's Depository in London may be obtained two volumes in which *The Life of Christ* (2s. 6d. net) is set forth for the use of teachers. That the volumes are for teachers is emphasized on almost every page by the use of phrases like 'Let the teacher point out'—'Tell the scholars that they are now asked to consider'—'Elicit from the class.' The book is therefore prepared neither for general reading nor for juvenile study. It is a teacher's handbook, and every aid that can be given to the teacher to lighten his own labour and enable him to make the whole story known in all its detail, is given ungrudgingly and enthusiastically. The author of the book is the Rev. F. M. Blakiston, M.A., Vicar of St. John's, Grimsby.

There is no Directory or Year-book published that excels *The Church Directory and Almanack* in accuracy and completeness; there is none that approaches it in cheapness. Every year it grows in size, but the price is still the half-crown net (Nisbet). This year there are ten more pages, making 776 of the closest possible printing, and all of names, dates, titles, and other minutiae.

The *Church Pulpit Year Book* for 1914 (Nisbet; 2s. net) is also enlarged this year. And it contains

a new feature. At the end of each sermon there are notes, the notes being gathered from good commentaries, old and new.

To that truly charming series of books on the Children of the World, Messrs. Oliphant, Anderson & Ferrier have added one on *The Children of Labrador* (1s. 6d. net, with coloured illustrations). It is as charming as any of them. Miss Mary Lane Dwight, the author, owes much to Dr. Grenfell. But the book is her own. The preacher to children will find material in these books for his sermons, fresh and abundant. This, for example, recalls how the Israelites loathed 'this light food':

'The patients in the Hospitals are given nourishing food, which they seldom get at home, but, like some other people, they do not always appreciate it. One man said: "Don't give me any of them nutriments, Doctor. I want a hunk of fat swile (seal) or a gull. Now *that* would have some taste."

It would have been easy for the Ven. Archdeacon A. E. Moule, D.D., who has been in China since 1861, to write a popular book on that country. But he had no such puerile ambition. He has been in China as a missionary. He has had one desire for China and only one—to bring the people to a knowledge of the truth as it is in Christ. And now he has written this book on *The Chinese People* (S.P.C.K.; 5s.) for the sole purpose of equipping missionaries to China as completely as possible before they go there. He tells them all that they need to know, perhaps all that it is possible for them to know, before they reach the land they mean to labour in. And at the end of the book he gives a detailed

list of literature to enable them to read more fully on any topic they may wish to specialize in. Archdeacon Moule has spared neither himself nor his friends that he may make his book complete and trustworthy.

Messrs. Williams & Norgate have issued a new and thoroughly revised edition of the late Lord Avebury's *Prehistoric Times* (10s. 6d. net). Only a few months before his death Lord Avebury himself revised the work, making numerous additions in order to deal adequately with recent discoveries, and omitting portions that were no longer true or useful. The whole book was then reset and many new illustrations were inserted. Lord Avebury was not able to read the proofs, but that has been done competently and carefully. Lord Avebury could show, better perhaps than any man of his time—unless Sir Robert Ball was his equal—that a book could be at once scientific and popular. This is now a worthy edition of one of the people's classics.

Professor L. P. Jacks's new book, *All Men are Ghosts* (Williams & Norgate; 5s. net), is likely to be taken seriously by many of its readers. For this is a time in which the thrusting forth of religion is having its revenge in the entrance of superstition. Men and women who refuse to believe in the Holy Ghost read anxiously any book which speaks of haunted houses. No doubt Professor Jacks is in earnest and deserves to be taken seriously, but not as a recoverer of the spirits of the dead. His interest is in this present evil world and its foolish inhabitants. And his desire is to bray them in the mortar of his fantastical irony, to see if at last in that way their foolishness may depart from them.

The Psychology of Conversion.

By E. D. STARBUCK, PH.D., PROFESSOR OF PHILOSOPHY IN THE STATE UNIVERSITY OF IOWA.

THE term 'conversion' usually means a more or less sudden act of turning away from a life of evil, after a season of repentance characterized by a sense of sin or of imperfection, to a life of righteousness, followed generally by a feeling of new life, joy, and fellowship. It means also a definite

act of acceptance of a particular faith after apostasy or natural alienation. It also stands for a sudden illumination of the soul following upon a period of hungering after God or righteousness. It is generally supposed that God and man have both a part to play in conversion. Man's part is,