

Literature.

THE GOLDEN BOUGH.

THE third edition of Sir J. G. Frazer's great work in Magic and Religion called *The Golden Bough* is now complete in twelve volumes. The twelfth volume contains a Bibliography and General Index (Macmillan; 20s. net).

The General Index incorporates the separate indexes to the volume. And it does more. In the later volumes the separate Indexes were much fuller than in the earlier. The author has enlarged the indexes to the earlier volumes, bringing them into line with the rest. It is no longer necessary to search several volumes to find a reference, as we have repeatedly had to do. More than that, it will no longer be our experience to find that the reference is not in the index to *any* of the volumes.

It is such an Index as will give pleasure to consult. Why is the science of indexing still in its infancy? Not one book in a thousand is indexed scientifically, that is, practically. Take an example. Mr. Arnold Toynbee's *Nationality and the War* has an index. This is how Italy is given:

Italy, kingdom of, 100, 102, 243, 245, v., 406, 427, 429, 446, 478, 492, 506.

Italy, Union of (Risorgimento), 8-9, 98, 100, 103, 108, 173-4, 211-2, 249, 287.

That is not an extreme example, by any means. The distinction between 'Italy, kingdom of' and 'Italy, Union of' is an advance on the ordinary index. But suppose that we have read this book and remember that somewhere in it the statement is made that the lack of harmony between Greece and Albania is due to Italy. If we turn to Albania in the Index we are faced with fourteen references to pages; if to Greece we are confronted with sixteen. We try Italy at last and resolve to turn to page after page until we find it. That is the unscientific index. This is how Italy is done in Sir J. G. Frazer's General Index:

Italy, change in the flora of, i. 8; 'Sawing the Old Woman' at Mid-Lent in, iv. 240 *sq.*; seven-legged effigies of Lent in, iv. 244 *sq.*; swinging as a festal rite in modern, iv. 283, 284; hot springs in, v. 213;

divination at Mid-summer in, v. 254; 'killing the Hare' at harvest in, vii. 280; cure of warts in, ix. 48; birth-trees in, xi. 165; mistletoe in, xi. 316, 317.

Italy, ancient, spinning on highroads forbidden to women in, i. 113, viii. 119 *n.*⁵; forests of, ii. 8; tree-worship in, ii. 10; sacred groves in, ii. 122; oaks sacred to Jupiter in, ii. 361; vintage inaugurated by priests in, viii. 133; colleges of the Salii in, ix. 232; the Ambarvalia in, ix. 359.

Sir J. G. Frazer has prepared the General Index himself. The Bibliography has been prepared by the Press Reader. He has gathered all the references in literature in the footnotes into an alphabetical order and the thing is done. And yet, to our thinking, the Bibliography will be of even greater value than the Index.

WESLEY'S JOURNAL.

The sixth volume has been issued of *The Journal of the Rev. John Wesley, A.M.*, as edited by Mr. Nehemiah Curnock and others (Kelly). The illustrations and notes are as satisfactory as before, leaving nothing undone or requiring improvement, so far as can at present be perceived. And it is not at all likely that future editors will find much to reward the most diligent research, so thorough has been the labour of love which the editor and his assistants have accomplished. There is little doubt that for many a day, if not for all the days, this will be the standard edition. The Notes are written with a distinct sense of style—a good thing for them, else had they suffered severely by comparison with the text. There are four special Notes, one of which, as example for all, we shall quote:

'The American War, even before the outbreak of hostilities, was the background of the present sections of Wesley's Journal. Both in England and New England politicians were beating ploughshares into swords. The Church, too feeble or too deeply compromised to interpose, gazed with unseeing eyes on the moral problems involved. Meanwhile, two men of providence wrestled with the situation. John Wesley saved England;

Francis Asbury, in the same sense and by exactly similar means, saved America. Asbury, in labours, suffering, spiritual force, intensity and persistency of purpose, and absolute selflessness, rivalled, if he did not outrival, Wesley. Through mother, master, and early friends; through the evangelical clergy heard in the old parish church of West Bromwich and Methodist preachers heard in the great hollow near Wednesbury, he became a faithful replica of Wesley. His novitiate began under Alexander Mather. His school of athletic fitness for a prodigious physical task was his Methodist master's forge. His theological college was his mother's class-meeting, in which also he learned and practised the mystery of extempore prayer and exposition. His brotherly oversight of his master's son taught him the 'true pastor's art, and won for him a life-long friendship. Another companion of early youth, Richard Whatcoat, saintly and faithful, became coadjutor-bishop of his old age.

'In four English appointments (1766 to 1770) Asbury learned the "Methodist plan"—itinerancy, early morning, lay, and field preaching, society meetings, Quarterly Meeting finance, Conference rule and discipline—the value of time, method, health, books, music, and the incessant breaking of new ground. Inwardly moved by the Holy Ghost, he attended the Bristol Conference of 1771, and was accepted as a volunteer. His circuit was America. He went saturated with Wesley's thoughts, resolutely set on carrying out the "Methodist plan." Within a fortnight after his arrival in New York he was facing colleagues who urged him to settle in the occupied cities. But he had heard the call of the wilderness and of the Lord of the wilderness. "Calm and dauntless, he declared himself fixed to the Methodist plan." For nearly fifty years he was the outrider of an ever-growing army of apostolic men who knew neither self nor fear, who conquered a continent and covered it with a network of circuits and conferences.'

LUTHER.

Has any man ever in all the history of the world had to pass through such a fire of criticism as Luther? In his lifetime it was as hot as most men have had to meet. But it has lasted, and to-day there is as much ferocity in it as ever. Some amazing books have been published, making

charges which had to be repudiated at once by all decent not to say scientific historians. But to see how keen the fire is still one has only to turn to the fourth volume of Professor Hartmann Grisar's *Luther* (Kegan Paul; 12s. net). Grisar, as we have said already more than once, is a painstaking scholar and writes with a desire to be fair and accurate. Yet even he cannot avoid a complete misrepresentation of Luther's mind and conduct in the chapter which he sensationally calls 'Luther and Lying.'

One of the subdivisions of the chapter is entitled 'The New Theology of Lying.' In that subdivision Professor Grisar finds 'Luther's disregard for the laws of truth' in 'the theory he set up of the permissibility of lies.' This 'theory,' he says, was due to his studies in the Old Testament. 'It seems to him that in certain Old Testament instances of such lies those who employed them were not to blame. Abraham's lie in denying that Sarah was his wife, the lie of the Egyptian midwives about the Jewish children, Michal's lie told to save David, appear to Luther justifiable, useful, and wholesome. On Oct. 2, 1524, in his Sermons on Exodus, as it would seem for the first time, he defended his new theory. Lies were only real lies "when told for the purpose of injuring our neighbour"; but, "if I tell a lie, not in order to injure anyone but for his profit and advantage and in order to promote his best interests, this is a lie of service"; such was the lie told by the Egyptian midwives and by Abraham; such lies fall "under the grace of Heaven, *i.e.* came under the forgiveness of sins"; such falsehoods "are not really lies."'

Now it is wonderful to find a member of the Society of Jesus denouncing the theory that in certain cases the end justifies the means, but so it is. The blunder, for it is a blunder on the part of Professor Grisar and no malicious intention, is due to forgetfulness of the difference between Luther's day and ours. To the followers of Luther lying is an abominable thing. To Luther it was abominable also; but he could not see, as we do, that the Old Testament is a history of progress in morality, and it was easier for him, owing to his Catholic environment, to 'explain the lies' of Abraham or of Sarah.

It is thirty years since Mr. George Lorimer gave to the world the result of his research among the

records of St. Cuthbert's Church in Edinburgh. The book has long been out of print. Now therefore a new book has been written and published, which incorporates the old. In thirty years Mr. Lorimer has made many discoveries, and the new book is a handsome quarto. It is published by Messrs. Blackwood under the title of *The Early Days of St. Cuthbert's Church, Edinburgh* (7s. 6d. net).

Perhaps the most interesting, certainly the most amazing, part of the book is the chapter entitled 'Discipline.' Mr. Lorimer sets down things which he himself wonders at, and thanks God that he lives in a better time. For we have made this discovery—and it is a very great and blessed one—that punishment and public shame harden the heart and lead to greater evil, and do not bring true repentance or amendment of life. How is it, with our Saviour's 'Neither do I condemn thee' so conspicuously in our sight, how is it that it has taken us so long to learn that?

Students of the Petrine literature must not miss *Studies in the Second Epistle of St. Peter*, by E. Iliff Robson, B.D. (Cambridge University Press; 2s. 6d. net). Mr. Robson has read all the literature to date and the Epistle itself. He concludes thus: (1) there are four passages of a Petrine character, a Preaching (1⁵⁻¹¹), a Gospel (1¹⁶⁻¹⁸), a Prophecy (1²⁰⁻²¹⁰), and an Apocalypse (3⁹⁻¹⁹); (2) these four passages are fitted together (as cement fits and fixes the stones in a porch) by an editor, who prefixes, quite honestly, a formal salutation in the name of Peter; introduces the subject of Prophecy with a skilful sentence looking both backward and forward; and closes it with a natural, if not very literary, comment. After giving his reasons for preferring Apostolic citations to his own efforts (iii. 1, 2), he quotes a passage certainly not his own, for the opening words are from the 'Prophetic Word,' also cited by Clement of Rome. At the conclusion of this passage, he writes an Epilogue which most skilfully sums up all that has gone before: 'Be zealous in virtuous living; do not be led astray on the subject of the Parousia, but grow in grace and knowledge.'

The literature of Missions is at last coming to be recognized as part of the literature of the world. The missionary has discovered that it is not enough to be earnest; he must also be interesting.

A great advance in the direction of popular appeal is made by a volume on *The Vital Forces of Christianity and Islam* (Humphrey Milford; 3s. 6d. net). It contains six studies by six separate authors—(1) 'Vital Elements in Islam,' by the Rev. W. H. T. Gairdner, Cairo; (2) 'Specific Points in Islam with which Moslems are dissatisfied,' by the Rev. W. A. Shedd, D.D., Urumia; (3) 'Elements in the Christian Gospel and Christian Life which appeal to Moslems,' by Pastor Gottfried Simon, Sumatra; (4) 'Elements in the Christian Gospel and Christian Life which awaken Opposition and create Difficulty among Moslems,' by Professor Stewart Crawford, Beirut; (5) 'Points of Contact between Christianity and Islam,' by Professor Sirāju'd Dīn, Lahore; and (6) 'Light shed on the Vital Elements of Christianity and on the New Testament by contact with Islam,' by Canon Godfrey Dale, Zanzibar. An introduction is contributed by Dr. S. M. Zwemer, and a closing Essay by Professor D. B. Macdonald.

To their long list of large and marvellously cheap books Messrs. Jack have added *A Guide to the English Language* (5s. net). It is a very thick quarto, double column, and is divided into four parts. The first part treats of Composition, the second of Vocabulary, the third of Style, and the fourth of many minor matters. The work is all original, every chapter having its own author; and Mr. H. C. O'Neill being the editor is guarantee for the accuracy of the whole work. It is not merely for authors that the book has been prepared; the letter-writer will find it useful. And those who rarely write even a letter may also consult it profitably, for it will enable them to speak more correctly than they do. No doubt teachers will discover its worth for their work. But they must not rejoice over the discovery, for it is able to make the teacher a superfluity.

The life of Jacob offers excellent material for a popular study of psychology, and the Rev. Henry Howard is the very man to make a good use of it. In ten chapters he exhibits Jacob passing from place to place and from state to state, the state not being without influence on the place any more than the place on the state, till we see him at last in the court of the Pharaoh, with his polite but penetrating record, 'Few and evil have been the days of the years of my life.' But he was a Prince with

God who made that humble confession. And so the title of the book is *A Prince in the Making* (Kelly; 2s. 6d. net).

The Apocalypse of St. John is issued in 'The Westminster Version of the Sacred Scriptures' (Longmans; 1s. net). The Introduction is up to date and useful. The notes are, as before, reduced to the barest necessity. The text is in fine large type. It is a real pleasure to know that Roman Catholics will be encouraged so happily to read the Bible for themselves.

The Rev. Paul B. Bull, M.A., Priest of the Community of the Resurrection, Mirfield, has written a book on *The Sacramental Principle* (Longmans; 3s. 6d. net). By the Sacramental Principle he means the truth 'that spirit expresses itself in matter, and that the material universe is a burning bush, aflame with the will and purpose of God.' The universe may be explained in three ways. One way is that there is nothing in it but matter. All is material fact and force. This is materialistic monism. Another way is that there is nothing but mind or spirit. All is due to our thinking. This is spiritualistic monism. Mr. Bull believes that both methods of explaining the universe are wrong. The right way is to accept both matter and spirit as realities and believe that matter is always being moulded by spirit. This is the Sacramental Principle.

Now in Mr. Bull's experience the Sacramental Principle is best seen in the Holy Communion. And it is to commend to Puritans and Protestants generally this view of the eucharist that the book is written. It is Mr. Bull's 'apologia pro vita sua,' his answer to the question why he is a Priest of the Community of the Resurrection.

A series of Good Friday addresses on *The Cross and Passion* delivered by the Rev. George Hodges, Dean of the Episcopal Theological School at Cambridge, Mass., has been published by Messrs. Macmillan (4s. 6d. net). The addresses are on the Seven Words. It is a strange providence that has made these seven sentences the subject of so much exposition. The same things are said over and over again. But the Words are not exhausted. And there comes an expositor now and then—like Bishop Bernard last month or Dean Hodges this month—who looks at them for himself and inter-

prets them afresh out of his own understanding and experience.

Dean Hodges has also written a volume on *The Episcopal Church, its Faith and Order* (Macmillan; 5s. 6d. net). It handles ten topics in ten chapters. Each topic and each chapter is complete by itself, and no desire seems to have been felt to connect it with its neighbours. The topics are: The Bible, the Prayer Book, Baptism, Confirmation, Renunciation, Obedience, the Creed, the Church, Prayer, the Holy Communion. The writing is pleasantly simple and clear. It is a book of instruction for young people, to whom its freedom from the rigidity of system will be half its recommendation.

The Rev. Cyril Hephher went out to New Zealand 'to preach a Mission' at Havelock, which is a small town in the North Island. The Vicar of Havelock, by name Alan Gardiner, found a few Quakers in his parish and offered them his vestry as a meeting-house. He even joined them, he and his family. And others followed the example. When Mr. Hephher arrived, the meetings had been held for some time in the church. It was with misgiving that he, a High Churchman, joined in the silent prayer which was the form of worship. But the blessing he received proved the wisdom of the movement. And now he has written the whole story and advocated earnestly the use of silent prayer in worship, publishing it all in a book called *The Fellowship of Silence* (Macmillan).

Mr. Hephher has not written the whole book himself. There is a chapter in it by the late Dr. Thomas Hodgkin, and there are two chapters by his daughter, Miss L. V. Hodgkin. These are the Quaker chapters. There are chapters also by the Rev. Percy Dearmer, and the Rev. J. C. Fitzgerald. And from first to last the object is to encourage the Church to make silent prayer a part of her worship and to enjoy the fellowship that it gives. So it is a book with a purpose; but it is as delightful to read as if it were a work of art pure and simple.

Henry Osborn Taylor, Litt.D., sees men everywhere in search of salvation. But what is salvation? It is freedom of the spirit. It is deliverance from the bondage of corruption. It is entrance into the glorious liberty of the sons of

God. It is fellowship with the Father and with His Son Jesus Christ.

The greater the personality the more earnest the search. Dr. Osborn Taylor begins with the Chaldeans and Egyptians, passes to China, thence to India and to Persia, and reaches the land of Israel. He keeps to the chronological, not the geographical order. So after the Prophets of Israel come the Poets and the Philosophers of Greece, whence, through certain Intermediaries, he brings us to Jesus. From Jesus he carries us to Paul and to Augustine, and bids us look into the future. The title of the last chapter is 'The Arrows are beyond thee.'

We said that *Deliverance*—that is the title of the book (Macmillan; 5s. 6d. net)—is communion with the Father through the Son. We see that when we come to Jesus. Dr. Taylor does not say that the Chaldeans or any other of the ancient nations found deliverance consciously, as did the Hebrew prophets, in a coming Messiah. But when we see that to him Jesus is no less than the Son of God, we understand that he finds the words, 'No one cometh unto the Father but by me,' applicable to all men, and the true source of their salvation. For, as John says, He was always coming into the world, though the world as a whole knew Him not.

It is a valuable book, and it is written by one whose appreciation of the English language is revealed in the trouble he takes with it.

Mr. Yone Noguchi, who wrote a little book on *The Spirit of Japanese Poetry* for Mr. Murray's 'Wisdom of the East' series, has now written for the same series a similar book on *The Spirit of Japanese Art* (2s. net). It is not Japan that is a wonder to the West, it is every single Japanese man. Mr. Noguchi knows the art of his native land as well as its literature, and he can write in English with the grammatical accuracy and idiomatic supremacy of a born Briton.

The Rev. R. L. Bellamy, B.D., LL.D., Rector of Kirkby Overblow, has published six Lenten addresses on the government of the tongue. *The Unruly Member* is the title (Nisbet; 1s. 6d. net). The topics are Truthfulness, Slander, Candour, Hastiness, Profanity, Silence. Dr. Bellamy is as alive to the sins of the tongue as was the Lord's brother. Especially is he alive to the sin of pro-

fanity. Referring to the reverence felt by Jews for the sacred Name, he says: 'A good Jew will always try to avoid treading upon a scrap of paper, for fear that that Name might be written on it. Another curious evidence of this reverence is to 'be found in the Jews' system of numerals. They employ the letters of their alphabet for this purpose, as, roughly speaking, we might consider A to equal 1, B to equal 2, and so on. But when they come to the number 15, instead of combining the letters which stand for 10 and 5, they depart from the ordinary rule and use those which stand for 9 and 6 (טו). And the sole reason for this is because the two letters which stand for 10 and 5 (יה) are the same two with which the sacred Name "Jehovah" (יהוה) begins.'

With all its practical purpose *Factors in Conduct*, by Dr. Thiselton Mark (Unwin; 3s. 6d. net), is a contribution to theoretical ethics of very great value. Still, it is practice and not theory that Dr. Mark is concerned with. His objective is conduct not conversation. It is conversation in the old sense of that word, the whole attitude and action of the daily life. It is the Apostle's 'Let your conversation be such as becometh the Gospel of Christ.'

First of all he sets us in our right relation to the Universe. Next he discusses the connexion between Conduct and Morality. Then he shows that Morality is such Conduct as tends to Harmony between the Self and Reality. Finally he explains the influence that Conduct and Personality have on one another. Get young men and women to read this excellent and exhilarating book before the evil days come.

Religion and Moral Civilisation is the title of the Prolegomena to an Historical Enquiry into the Influence of Religion upon Moral Civilisation (Watts; 2s. 6d. net). The author, Mr. Frank Hill Perrycoste, B.Sc., says: 'The object of this Essay is to enquire into the actual historical influence of religion upon morality, not from the standpoint of one who eagerly seizes upon all evidence unfavourable to a hostile system and suppresses or mis-states all such facts as make in favour of that system, but from the standpoint of an opponent of religion, certainly, and one who has gradually learnt to consider that, on the whole and in net result, religion has been a curse to mankind

—yet an honest and candid opponent, who intends to cite every available piece of evidence, whether favourable or adverse to religion, that he has been able to collect from the materials which he has studied.'

He is anxious to be considered fair while 'frankly announcing his anti-religious convictions.' But it is amusing to find him confessing that he has 'split a record or a quotation into two or more parts, and assigned these to different and perhaps widely separated chapters.' 'If by chance,' he then says, 'any reader, turning up a

reference, should find that something derogatory is quoted but some qualifying praise omitted, he may rest quite assured that, were the complete work before him, he would find the balance of praise duly credited to the proper account in the appropriate chapter.' Now the complete work is not likely to be 'before' the reader for some time. It is to consist of forty-eight chapters, of which the present volume contains only four chapters, and other four have been published previously.

What is the object? It is to prove that the best education is a purely secular one.

The Beatitudes.

BY PROFESSOR ROBERT MACKINTOSH, M.A., D.D., LANCASHIRE COLLEGE, MANCHESTER.

WE have had handed down to us, in two different forms, a group of sayings spoken by Jesus at the outset—both traditions agree in this—of His greatest connected discourse regarding the Kingdom of God. The sayings may number seven, or eight, or nine. According to the version in Matthew, there are nine apparently—all of them beatitudes. According to the version in Luke, there are four beatitudes flanked by four woes or curses. On the whole, with reservations to be noted below, one concludes that Matthew's report is much the more credible. Our brief investigation takes no account of the problems of higher criticism, but its results may easily be harmonized with the usually accepted solutions of the Synoptic problem. So far as we are concerned, it is equally thinkable that Luke modified the tradition, or that it came into his hands already recast.

Let us begin with the common nucleus of four beatitudes. In calling it a nucleus, one does not mean to affirm that the nucleus was ever separately published. To the present writer, that seems in a high degree improbable. It may have been a nucleus in the mind of Jesus, round which other kindred material gathered. But it will be safest to understand 'nucleus' as merely a piece of classification or generalization. We shall employ the term, as lawyers say, 'without prejudice.'

(a) The nucleus does, however, reveal a common character, as contrasted even with Matthew's remaining beatitudes. The four sayings which are

jointly attested might be termed the 'paradoxes' of the Kingdom of God. To be poor, to be sad, to be hungry—*i.e.* full of longings—to be persecuted, is to be *happy*. Of course each paradox is fully half resolved by the time Jesus has completed the sentence in which He formulates it; He is no epigrammatist, talking for effect. But it was His manner, to startle His audience into thinking. He catches their ears at the outset with one, two, three sayings which begin as a challenge to the stolid common sense of worldly minds.

(b) It follows that Matthew's expansions are more likely to be interpretative glosses than a literal historical report of what Jesus said. The position is not quite clear; one might quote O.T. parallels, like Is 57¹⁶ or 66², which include as much interpretative matter as we find in Matthew's version of the Beatitudes. Yet one judges it likelier upon the whole that Jesus did not Himself blunt the startling quality of His opening half sentences. On the other hand, Matthew (backed as we have noted by the O.T.) seems altogether right *ad sensum*. The 'poverty' which Jesus—or which the O.T.—commends is not mere impecuniosity. Since wealth is a temptation and virtuous industry a safeguard, the word 'poor'—and kindred terms—had come in the later days of the O.T. to connote godliness.

(c) There is a direct O.T. origin for the second beatitude; it comes—almost *verbatim*, after the Greek Bible—from Is 61². When we compare