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Janus in Modern Life by W. M. Flinders Petrie

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is the Person of the Godhead, and the Godhead is the Person of the Manhood." But such sayings, however explained, supply no sufficient ground for a charge of heresy. To the present writer it seems that Mr. Bethune-Baker has proved to the hilt his contention that the position of Nestorius was essentially orthodox, that he was the victim of cruel misunderstanding and personal malice, and that he was throughout the champion of the truth, which the Church has too often almost let slip, that Christ is very Man, no less than very God. Since we now learn from the *Bazaar of Heraclides* that Nestorius lived long enough to know the definitions of Chalcedon and the Tome of Pope Leo, and that he approved of both as setting forth the view of the Incarnation for which he had all along contended, it is difficult to see how Mr. Bethune-Baker's conclusion can be resisted.

But if Nestorius has been vindicated, what of the Nestorians? The answer must be that they were (and are) a body of men who were too loyal to their great teacher to throw him over, because a Council misunderstood, and, therefore, condemned him. The scheme of doctrine called "Nestorianism" has never been maintained by anyone known to history. The Council of Ephesus set up a man of straw, and naturally succeeded in knocking him down. The pity is that it was done at the expense of the fair fame of Nestorius and his followers. The Nestorians are no doubt schismatics, though not by their own fault; heretics, so far as we can learn, they are not, and never were.

In commending Mr. Bethune-Baker's book to the careful study of our readers it is only necessary to add that it is enriched by a valuable appendix devoted to a discussion of certain Syriac theological terms. It is contributed by an anonymous scholar, to whom we are also indebted for the translation of the *Bazaar of Heraclides*, which Mr. Bethune-Baker used in making his extracts from that work.

H. J. L.

JANUS IN MODERN LIFE. By W. M. Flinders Petrie, D.C.L. (A. Constable and Co.) 2s. 6d.

This is a remarkable little book on present-day social, political and industrial problems, which one would hardly expect to come from the pen of one of the foremost Egyptologists of our time. But it shows that sane, penetrating, analytical mind which has made Dr. Petrie famous in the field of archaeology. He disclaims being contentious, but so sudden are his turns of argument and deduction, so unexpected his illustrations from all sources, and so re-

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actionary his attitude towards radical and socialistic tendencies, that his book bristles with contentious matter. The war of labour against capital, which ever since the Black Death has been with us, the socialistic legislation of the present Parliament, and its relentless policy of plundering the capitalist, great and small, municipal trading, and the general attempt of the labour party to exploit the proletariat—all pass under review in these clever pages, in a manner as lucid in style as it is wholly stimulating and refreshing in matter. One of the best chapters in the book is the analogy drawn between the socialistic legislation in Rome under the Empire, which wrought its ruin, and that of our own day. In both, the rural districts are neglected or robbed that the towns may flourish. The latter have the votes, and can, therefore, call for the legislation that suits the masses of the population. The grandmotherly industrial legislation of our time, contends Dr. Petrie, is ruinous to effort; and to a very large extent he is right. Everyone will admit that men should be protected against those who would take advantage of their poverty and need when entering on employment, and also, indeed, against themselves in undertaking to do what is more than equitable for a fair wage. But to force by legislation the best man to do no more work than the average man, or the worst man, is destructive of all initiative, paralyses energy, and hinders all real progress. Men are not born equal, physically, mentally, or any other way, and the legislation that is based upon such an ignorant assumption will ruin a nation in the long run. If it is to keep its place in the progress of civilization every man must have the privilege of reaping the fruit of his own individual effort, of his brains and energy, and his superior power to rise above his environment; otherwise the nation sinks into the common ruck of mediocrity. Dr. Petrie has no patience with the wastrel; he must be mended or ended. There is but one way to end him which he does not point out: stop the supply by catching the child in time. To this he would object, as it puts a premium on the wastrel's conduct. And how we are going to mend him he does not say. Everything has been tried—whipping, branding, hanging, jailing, and yet there is an army of 60,000 wastrels in England to-day. The one real punishment that the wastrel hates is work. This has never been efficiently tried in these countries yet. The author's irresistible logic drives him to approve of the wholesale waste of infant life; to save the infants is but to dilute the population with the most inferior kind. He does not admit that every child born has a right to live, or at least to get a chance to live. There can be no compromise

in this matter ; the claims of the State on the child and the child on the State are reciprocal and co-equal, and if the former is to do its duty it must insist on the child getting every fair chance to live ; it can be no respecter of persons, from the child of the monarch to the child born in a sty. If children are to be weeded, as Dr. Petrie wants, who is to do the weeding? Are we to have lethal chambers—preferable, indeed, to the hideous cellars, attics and dens where the “mammonite mother” carries on her deadly baby-farming for the sake of a burial fee? Leaving aside altogether what Christianity demands, a nation cannot prosper that does not reverence the infant child. When most neglected let the reverence be greater, because then the greater the pity. In the child question—the child’s safety and its proper up-bringing—will be found a readier solution of many of our most vexed social problems than in all else that the wisdom of philosophers can teach us. We warmly recommend this book to our readers ; it is a stimulating tonic to much of the vapid literature of the hour.

J. K.

MODERNISM: A Record and Review. By A. Lester Lilley. (Sir Isaac Pitman and Sons, Ltd.) 6s. net.

Mr. Lilley, with the authority of an expert, furnishes the English reader in these papers (written from time to time, since 1902, to the *Guardian and Commonwealth*) with a series of informing studies dealing with the more noteworthy of those surprising developments of thought and life in the Roman Communion which Pius X. has recently condemned under the name of Modernism. The work—which is dedicated to Father Tyrrell—falls into two divisions, of which Part I. treats of the literature of Modernism. Under this head Mr. Lilley expounds, with sympathy and discrimination, some of the most striking contributions to religious philosophy which have been made of late years by French thinkers. We do not know where else an English reader can go for an equally clear idea of the teachings of Laberthonnière, Le Roy, or Von Hügel and others, whose names are familiar. The rise and progress of Biblical studies in the French Church is also described. Every one has heard of M. Loisy in this connection, but not every one is aware that the first impetus given in modern times to the movement which has produced such scholars as M. Loisy, Mgr. Mignot, and Mgr. Batiffol came from Father Hogan, an Irishman, Professor of Theology for thirty-two years at St. Sulpice. Part II., “Facts and Forces,” treats of episodes in the outer history of the movement :—The Affaire