

is, however, great. Such an introduction is particularly necessary to Professor Bergson, since his easy flow of language hides an intricacy of thought which can easily be overlooked by the superficial reader. The result of this is that Bergson is very frequently quoted but rarely understood by writers to whom his anti-intellectualism appeals because it seems to provide them with a justification for looseness of thought. Such writers would do well to study Mr Gunn's work, and to follow that study with an intelligent and critical reading of the *Introduction to Metaphysics*.

As an introduction to Bergson's work, *Bergson and his Philosophy* deserves the highest possible praise. It is admirably lucid, and provides an accurate and comprehensive account of Bergson's philosophy. It is intelligently but not blindly appreciative of the value of Bergson's contribution to thought. There is a valuable bibliography at the end. It is to be hoped that this book will be widely read, and that English people may be led by it to a real and critical understanding of Bergson's position and importance.

ROBERT H. THOULESS.

Scala Mundi, by ARTHUR CHANDLER, Bishop of Bloemfontein.
(Methuen & Co. Ltd., London, 1920.)

THIS book is an attempt to express the traditional Christian view of the world and God in conventional evolutionary terms. It traces an orderly development, marked by progress and continuity, from inorganic matter to life, from life to mind, from mind to personality, from personality to God in man, and from God in man to God in his eternal and essential nature. It is an interesting discussion of contemporary problems, which makes no claim to startling originality.

ROBERT H. THOULESS.

The Incarnation and Personality, by HERBERT A. WATSON, D.D.
(Society for Promoting Christian Knowledge, London: The Macmillan Co., New York, 1920.)

THE aim of this book is expressed in the first chapter as an attempt to shew the Incarnation as a determining influence on human nature and character. This aim marks it as a contribution to the devotional literature of the Incarnation rather than to the philosophy of religion.

The author deals with the bearing of the Incarnation on a variety of the elements of human life, from the sacraments to the love of humanity. The essence of the devotional teaching of the book is summed up in the last chapter on 'The Practice of the Incarnation'. 'When, feeling in himself the power of the incarnate life, and discerning in himself the highest form of activity, and seeing in himself a light that he recognizes as Divine, he [the sincere follower of Christ] devotes his will to his Master's service, then the Incarnation becomes to him what it is—it becomes life in him.'

ROBERT H. THOULESS.

Commentarius in Epistolam ad Ephesios, auctore FR JACOBO-MARIA VOSTE. (Rome and Paris, 1921.)

THIS is a Latin commentary written by a Professor of Exegesis at Rome and deserves a hearty welcome, as being scholarlike and spiritual, based on wide knowledge, on a noble conception of the Church, and free from partisanship: one point, indeed, the defence of the title 'mater gratiae' as applied to the Virgin in the note on i 6, is dragged in unnecessarily, but this place stands quite alone. The book consists of Introduction, Commentary, and three Excursuses—on ii 3, v 32, and the later text of the Epistle. In the Introduction the author accepts the Pauline authorship, and the end of the Roman imprisonment as the date, and follows Harnack in denying the circular character of the letter, holding that it was originally addressed to Laodicea alone, that the reference to Laodicea was struck out later because of the condemnation of that Church in Apoc. iii 13, and the name of the metropolitan church inserted: this does not seem to me convincing, but the arguments on both sides are fairly stated and discussed. In the Commentary both the Greek and Latin texts are printed; there is a careful analysis of each section, a note on every verse, clear, terse, weighing each possible meaning and always deciding for one, giving an account of the history of the most important Greek words, analysing the truth that underlies each metaphor, always pressing the context and not later doctrinal inferences as decisive in the interpretation (this is the special characteristic of the two excursuses on ii 3 and v 32), and often shewing the bearing of St Paul's practical exhortations on life. I doubt whether the author has made any new contribution to the interpretation of the Epistle, and perhaps he has not considered adequately the bearing of Eschatology upon it, but he has given us a sound well-balanced exposition in clear and readable Latin of the writer's meaning: and in the