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Mr. Hill will, I hope, forgive me if I challenge the title of the chapter, "Meditations of an Irreligious Man." He conveys, to me at least, no impression of "irreligiousness." He is a breaker of idols, that is all, with a strong tendency to what has been called "Nature Mysticism"; and it may well be, as he says, that his attitude is "more pleasing to God than that of the man who, in Arnold's famous phrase, describes Him as

minutely as if He were a man in the next street."

All who are still hesitating on the brink of the Slough of Despond may with advantage read this very carefully thought-out book and find, as its writer himself has found, that assuredly "there is a world of experience within or beyond the present world of sense. Some may reach it by direct perception; others may infer its existence and character from external facts if they have the good fortune to know anyone possessing the required faculties. The main thing is that the spiritual world is there."

EDITH K. HARPER.

ANCIENT SPRINGS AND STREAMS OF THE EAST RIDING OF YORKSHIRE: THEIR TOPOGRAPHY AND TRADITIONS. By the (late) Rev. W. Smith, Rector of Catwick with Long Riston. Illustrated. London: A. Brown & Sons, Ltd.; and at Hull and York. Price 6s. net.

This quaint and interesting volume will be gladly welcomed by a growing section of the reading public who are able to appreciate the somewhat elusive charm of the English folk-lore story. The late rector of a Yorkshire parish has succeeded in adding to literature a gem of real beauty, moreover a valuable aid to research and comparative study of a

fascinating subject that even now is not any too well known and only imperfectly understood. The writer sometimes leaves us in doubt whether he himself quite believes in many of the tales that have been told; evidently he does not expect us to credit all the stories he has collected, and many of the attested apparitions mirrored in the depths of the limpid wells of the East Riding could surely never have happened in any age—yet Tradition, we know, at times has proved a more worthy handmaiden to Truth than History itself!

Above all he has aroused our interest—our curiosity even; the little book is veritably packed with delightfully surprising things, so many good stories, such bright and happy thoughts, told all of them in scholarly language that is most refreshing to read. It is altogether a "joy book" that the Reverend William Smith has bequeathed to us, and we can imagine him writing much of it in some sunlit corner of his Rectory garden, surrounded by the flower and bird life that he greatly loved.

The various "Spas" of the district, the history of their rapid rise to fame, their subsequent eclipse, and the account of celebrated "Holy" wells, are all "comparatively" treated in most sympathetic manner, and bear considerably upon occult subjects generally, but the chief charm of the book lies in the faithful portrayal of many of the secrets of woodland valleys, sylvan glades, and shimmering river-sides where the dainty little fairy folk and the elfin people dwell.

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HYMNS THAT HAVE HELPED. Edited by W. T. Stead. London: Stead's Publishing House. Price is. 6d.

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THE PHILOSOPHY OF THE UPANISADS. By S. Radhakrishnan. With a Foreword by Rabindranath Tagore and an Introduction by Edmond Holmes. London: George Allen & Unwin, Ltd. Pp. xvi + 143. Price 5s. net.

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And with that power I join thee on the height
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APPLIED PHILOSOPHY. By C. Y. C. Dawbarn, M.A. 71 ins. X 51 ins., pp. xviii + 331. London: Messrs. Longmans, Green & Co., Paternoster Row, E.C.4. Price 5s. net.

This book consists of three parts, which appear to be only slightly connected with each other. Part I, entitled "Introductory," consists of two chapters, in the first of which the author lays down what I take to be his prime thesis, namely, that life is a duality, being " made up of reason and action; principles and practice; of faith and acts; of philosophy and conduct "-a thesis with which few persons, I think, will be inclined to disagree, and one which it seems hardly necessary to have written a book to substantiate. At any rate, such a book, if necessary at all, would, in order to be effective, have to be of a very different quality from the one under review, which, it must be confessed, is a dull and tedious affair, marred by many faults, of which not the least annoying is the author's habit of constantly commencing his sentences with the word " and ".

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of three addresses to various societies delivered by the author during the war, and having very little connection with the title of the part. They are typical of much that was written and spoken, during the period in question, under the influence of the psychology of the crowd, and the author would have been wiser had he allowed them to lapse into oblivion.

Part 3, which makes up the major portion of the book, is entitled "Ethical Ideal as Determinant in Life, reviewed in the Ancient History of the Jews and in Creedless Christianity." By "Creedless Christianity ' the author means the philosophical quintessence of Christ's teaching which may be summarized under two doctrines, (i) that man shall not live for himself alone, and (ii) that God is love. Mr. Dawbarn's conception of the teaching of Christ is just and his presentation of it constitutes the portion of the book least open to criticism. But his treatment of the application of this philosophy to life is both vague and unsatisfactory. It is no doubt true, as he points out, that with many pagan cults fear was the dominant factor; but he seems to forget the fact that fear played a hardly less important part in the historical development of Christianity with its fire-and-brimstone hell. It is also true that we no longer torture people to death by burning-nowadays we adopt starvation. In fact Mr. Dawbarn's book is marked by an irritating complacency, an implicit assumption that the ideal of Creedless Christianity is now established which vitiates its conclusions throughout. H. S. REDGROVE.

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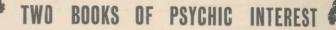
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