

RELIGIOUS LITERATURE.

NIETZSCHE.

Friedrich Nietzsche has never been popular in England, and is less likely to become so in the future. He has never been popular even in Germany, but unquestionably he is the embodiment of an outlook upon life which profoundly affected the course of human history. In his own wild way, he expressed an attitude peculiarly Teutonic, and which other leaders of German thought applied to "Welt Politik" with disastrous consequences. In many ways Nietzsche is the disciple of Schopenhauer, with his pessimism and his assertion that all is will—compare Nietzsche's "will to power." But Nietzsche was of too original a mind to be the mere follower of any man, and formulated a philosophy of his own, and a moral theory which loathed the Christian virtues of patience and humility. His sympathies lay with the aristocratically strong, with the dominant will, which was a law unto itself. As he himself says: "The aim of my philosophy is, who is to be master of the world? My philosophy reveals the triumphant thought through which all other systems of thought must ultimately go under. It is the great disciplinary thought, those races that cannot bear it are doomed; those that regard it as the greatest blessing are destined to rule. The refrain of my practical philosophy is, who is to be master of the world?" The present position of Germany is an illuminating comment upon Nietzsche's philosophy. As one of his English disciples remarks, "Dr. Nietzsche either cures his patients radically or kills them."

The man himself was a strange mixture of genius, supreme egotism, and sincerity, with egotism predominating. If we want to know the best side of the man, that is given in the volume before us, "The Lonely Nietzsche," by his sister, Frau Forster Nietzsche, who was devotedly attached to her weird brother. It is a feminine biography in its spiteful remarks upon her brother's female friends, and in its resentment against all who will not see through her eyes the unstained beauty of his character and the uniqueness of his genius, yet it is the best life of Nietzsche that has been written, and the large use made of his correspondence gives the volume a value which does not belong to the Overbeck Reminiscences, and reveal to us traits of character which account for the love of the small circle who were intimate with him. In "The Young Nietzsche" and in the volume now before us, both by the same loving hand, we have full opportunity of knowing the man as his nearest and dearest friend knew him.

GREEK PHILOSOPHY.

Every man philosophises more or less, for the human mind ever tries to generalise its experiences into ultimate principles, but some men give themselves to this process of thought more seriously and deliberately than others. And if we are to do so, a necessary preliminary is a careful study of the systems of the past, and of these Greek philosophy is the mother of all other philosophies as distinguished from the religious mysticism of Indian thought. And for an introduction to Greek philosophy we cordially recommend Mr. W. C. Stace's "Critical History of Greek Philosophy." It is competent in its knowledge and lucid in its exposition. To the ordinary man the external world seems the one reality, yet it is the internal world of self which is most immediately perceptible, and of which we are most sure. But the habits of mind in the primitive stage whether of childhood or of race remain with us, and much of the difficulty of philosophy is just

of childhood or of race remain with us, and much of the difficulty of philosophy is just our inability to think except in terms of the external sensuous world. Yet the more we think the more we are driven to bring our universe under general principles, and ultimately under one principle. The desire for unification seems inherent to the human mind. The Greek mind came up against this problem as early as the seventh century B.C., and reached its highest point three centuries later in Plato and Aristotle. From Thales to Aristotle Mr. Stace traces the development of Greek thought in a thoroughly helpful and interesting manner, and his exposition of Platonic philosophy will give the young student a fair grasp of the leading ideas which are the key to the "broad-browed" Athenian philosopher, whose system found wider range and some criticism in Aristotle. It is one of the strange facts of history that a century and a race which produced Socrates, Plato, and Aristotle, to name the three greatest, should so soon have seen the dimming of the light. Philosophy, which had ripened through three centuries to these master minds, seemed to have exhausted itself in them and speedily passed to decay. But that brilliant century and a half of Greek thought has made the world for ever its debtor, and we know no better introduction to it than the skilful guidance of Mr. Stace.

THE RELIGIOUS PHILOSOPHY OF HINDUISM.

In "Sadhana, or the Realization of Life," Sir Rabindranath Tagore, perhaps the most brilliant living writer eschewing scholastic jargon, and employing language of charming lucidity and rhythm, expounds Hinduism as a living religion, pregnant with divine ideas and productive of rich fruit in thought, action, and life. Many notions prevalent among Western critics are declared to be misconceptions. No longer, according to Tagore, may we say that Hinduism is dreamy, that it frowns on activity and preaches extinction. Its religion, as he expounds it, is lofty and pure, its philosophy coherent, and its ethic altruistic and virile. On the other hand, Tagore's criticism of the Western attitude towards Nature and of the false assumptions on which Western civilisation is so largely based is as just as it is acute. On such fundamental questions as divine and human personality, the problem of sin, and the union between God and man achieved by Christ one feels that he has yet a good deal to learn from the best Christian theology. But he has written a very beautiful book, from which most Westerners, whether Christian or not, can learn much. And if he ever steps forward to the incomparable combination of profundity and simplicity contained in the Johannine conception of "The Word made flesh" he might be expected to write a book which would unite Eastern and Western thought in joyful and indissoluble wedlock.

In another and smaller volume, entitled "Chitra," Tagore has wrought an old myth into a lyric drama of great charm. It has the austerity of Sophocles and the tenderness of Euripides; and like these two great masters Tagore makes his human characters more admirable than his deities. The artistic beauty of this little work makes the reader sorry to lay it down.

ST. LUKE.

Some time ago Mr. H. M'Lachlan, who is lecturer on Hellenistic Greek in the University of Manchester, published a small book on St. Luke, and now he has returned to the same subject in a larger and more detailed study. The work is based upon the now commonly-accepted view that the Third Gospel and the Acts of the Apostles are the

Gospel and the Acts of the Apostles are the pivots round which the historical study of the New Testament revolves, and, using these two books as his documents, Mr. M'Lachlan presents St. Luke the man and his work in a number of different aspects, with an originality of treatment and acuteness of argument which make the book both interesting and valuable. The chapter headings are a good indication of the general line of treatment—e.g. we have chapters on Luke as man of letters, as linguist, as editor, as theologian, as letter-writer, as reporter, and even as humourist. The main purpose of the writer, however, is to set out a case for the Western text of the Lucan narrative. The book as a whole is well worthy the attention of New Testament students, for its arguments, if not uniformly unchallengeable, always present interesting and stimulating points of view.

LIFE AND HUMAN NATURE.

Sir Bampfylde Fuller, the author of a portly volume with the above title, has had large experience of life and of human nature, chiefly in India, and in this book he pours out a steady stream of reflections intermingled with scientific facts and theories, upon man, his nature, and development. The book is lucidly written, but the dead level of its style becomes in process of time rather wearisome. At the same time one has to acknowledge that the author exhibits a wide general knowledge and a diligent acquaintance with scientific literature. The book is rather a series of essays upon such subjects as instinct, memory, consciousness, environment, social progress, and modern economics. On all these subjects and several others the author has been meditating for many years while engaged in the Imperial service. Now in his leisure he unloads his cargo of what the shipping clerk would call general merchandise.

"The Lonely Nietzsche," by Frau Forster Nietzsche (Heinemann, London; Angus and Robertson, Sydney).

"A Critical History of Greek Philosophy," by W. T. Stace (MacMillan and Co., London; Angus and Robertson, Sydney).

"Sadhana, The Realization of Life," and "Chitra," by Sir Rabindranath Tagore (MacMillan and Co., London; Angus and Robertson, Sydney).

"St. Luke, the Man, and his Work," by H. M. M'Lachlan, B.D. (University Press, Manchester; Angus and Robertson, Sydney).

"Life and Human Nature," by Sir Bampfylde Fuller (John Murray, London; George Robertson and Co., Sydney).