

The Project Gutenberg eBook of The Substance of Faith Allied with Science (6th Ed.), by
Sir Oliver Lodge

This ebook is for the use of anyone anywhere in the United States and most other parts of the world at no cost and with almost no restrictions whatsoever. You may copy it, give it away or re-use it under the terms of the Project Gutenberg License included with this ebook or online at www.gutenberg.org. If you are not located in the United States, you'll have to check the laws of the country where you are located before using this eBook.

Title: The Substance of Faith Allied with Science (6th Ed.)

Author: Sir Oliver Lodge

Release date: October 27, 2015 [EBook #50330]

Language: English

Credits: Produced by Charlene Taylor, Elizabeth Oscanyan, Bryan Ness and the Online Distributed Proofreading Team at <http://www.pgdp.net> (This file was produced from images generously made available by The Internet Archive/Canadian Libraries)

*** START OF THE PROJECT GUTENBERG EBOOK THE SUBSTANCE OF FAITH ALLIED WITH
SCIENCE (6TH ED.) ***

THE SUBSTANCE OF FAITH

THE
SUBSTANCE OF FAITH

ALLIED WITH SCIENCE

A CATECHISM FOR PARENTS AND TEACHERS

BY

SIR OLIVER LODGE, F.R.S.

PRINCIPAL OF THE UNIVERSITY OF BIRMINGHAM

SIXTH EDITION

METHUEN & CO.
36 ESSEX STREET W.C.
LONDON

First Published February 1907
Second Edition February 1907
Third, Fourth, and Fifth Editions March 1907
Sixth Edition April 1907

Gloriam quæsivit scientiarum, invenit Dei.

EVERYONE who has to do with children at the present day, directly or indirectly, must in some form or another have felt the difficulty of instructing them in the details of religious faith, without leaving them open to the assaults of doubt hereafter,

when they encounter the results of scientific inquiry.

Sometimes the old truths and the new truths seem to conflict; and though everyone must be aware that such internecine warfare between truths can be an appearance only, the reconciliation is not easily perceived: nor is the task simplified by the hostile attitude adopted towards each other by some of the upholders of orthodox Christianity.

It is sometimes said to be impossible for a teacher to educate a class subject to compulsory attendance, in a spirit of weal-th, peace, and godliness, without infringing the legitimate demands of somebody; but the difficulty is caused chiefly by sectarian animosity, which may take a variety of forms.

These religious and educational disputes would be of small consequence, and might even be stimulating to thought and fervour, were it not that one danger is imminent:—a danger lest the nation, in despair of a happier settlement, should consent to a system of *compulsory* secularism; and forbid, in the public part of the curriculum of elementary schools, not only any form of worship, but any mention of a Supreme Being, and any quotation from the literature left us by the Saints, Apostles, Prophets, of all ages.

If so excentric a negation is brought about by the warfare of denominations, they will surely all regard it as a lamentable result.

Meanwhile, in the hope and belief that the great bulk of the teachers of this country are eager and anxious to do their duty, and lead the children committed to their care along the ways of righteousness,—being deterred therefrom in some cases only by the difficulty of following out their ideals amid the turmoil of voices, and in other cases by their uncertainty of how far the “old paths” can still be pursued in the light of modern knowledge,—I have attempted the task of formulating the fundamentals, or substance,^[1] of religious faith in terms of Divine Immanence,^[2] in such a way as to assimilate sufficiently all the results of existing knowledge, and still to be in harmony with the teachings of the poets and inspired writers of all ages. The statement is intended to deny nothing which can reasonably be held by any specific Denomination, and it seeks to affirm nothing but what is consistent with universal Christian experience.

Our knowledge of the Christian religion is admittedly derived from information verbally communicated, and from documents; and, in the interpretation of these sources, mistakes have been made. At one time, not long ago, it was the duty of serious students of all kinds to point out some of these mistakes, wherever they ran counter to sense and knowledge. That cleaning and sweetening work has been done vigorously, and done well: at the present time comparatively little sweeping remains to be done, save in holes and corners: most of the lost simplicity has now been found. A positive or constructive statement of religious doctrine, not indeed deduced from present knowledge, but in harmony with all that bears upon the subject, is now more useful. Such a statement might be called New Light on Old Paths; for the “old paths” remain, and are more brightly illuminated than ever: even the old Genesis story of man’s early experience shines out as a brilliant inspiration. Truth always grows in light and beauty the more it is uncovered.

There are still people who endeavour to deny or disbelieve the discoveries of science. They are setting themselves athwart the stream, and trying to stop its advance;—they only succeed in stopping their own. They are good people, but unwise, and, moreover, untrustful. If they will let go their anchorage, and sail on in a spirit of fearless faith, they will find an abundant reward, by attaining a deeper insight into the Divine Nature, and a wider and brighter outlook over the destiny of man.

1. “By Substance I understand that which exists in and by itself.” (Spinoza.)

2. “We may say much, yet not attain; and the sum of our words is, He is all.” (Ecclesiasticus xliii. 27.)

CHAP.	PAGE
PREFACE—ON RELIGIOUS TEACHING	vii
INTRODUCTION—A PLEA FOR SYMPATHY AND BREADTH	1
I. THE ASCENT OF MAN	6
II. THE DEVELOPMENT OF CONSCIENCE	20
III. CHARACTER AND WILL	24
IV. DUTY AND SERVICE	32
V. GOODNESS AND BEAUTY AND GOD	36
VI. MAN A PART OF THE UNIVERSE	42
VII. THE NATURE OF EVIL	46
VIII. THE MEANING OF SIN	52
IX. THE DEVELOPMENT OF LIFE	56
X. COSMIC INTELLIGENCE	60
XI. IMMANENCE	64
XII. HIGHER FACULTIES, OR SOUL AND SPIRIT	76
XIII. THE REALITY OF GRACE AND OF INCARNATION	84
XIV. THE TRUTH OF INSPIRATION	92
XV. A CREED	96
XVI. THE LIFE ETERNAL	104
XVII. THE COMMUNION OF SAINTS	112
XVIII. PRAYER	116
XIX. THE LORD'S PRAYER	120
XX. THE KINGDOM OF HEAVEN	122
APPENDIX. THE CLAUSES REPEATED	128

PAGE

- [ix](#) "Old paths" Jer. vi. 16.
- [13](#) "Hear no yelp" Tennyson, "By an Evolutionist."
- [22](#) "Then welcome" Browning, "Rabbi Ben Ezra."
- [22](#) "We fall to rise" Browning, "Asolando."
- [23](#) "Nor shall I deem" Browning, "Paracelsus."
- [30](#) "If my body" Tennyson, "By an Evolutionist."
- [33](#) "Our wills" Tennyson, "In Memoriam."
- [37](#) "The old order" Tennyson, "Morte d'Arthur."
- [39](#) "Lilies that fester" Shakespeare, Sonnet 94.
- [43](#) "All tended" Browning, "Paracelsus."
- [44](#) "He hath shewed thee" Micah vi. 8.
- [48](#) "The best is yet to be" Browning, "Rabbi Ben Ezra."
- [49](#) "My son, the world" Tennyson, "Ancient Sage."
- [50](#) "There shall never be" Browning, "Abt Vogler."
- [51](#) "No ill no good" Tennyson, "Ancient Sage."
- [55](#) "All we have willed" Browning, "Abt Vogler."
- [59](#) "Where dwells enjoyment" Browning, "Paracelsus."
- [59](#) "God tastes an infinite" Browning, "Paracelsus."
- [65](#) "πάντα ρεῖ καὶ οὐδὲν μένει." Heraclitus.
(Everything flows and nothing is stagnant.)
- [65](#) "The hills are shadows" Tennyson, "In Memoriam."
- [73](#) "πάντα πλήρη θεῶν." Thales, quoted by Aristotle.
(All things are full of gods.)
- [73](#) "Earth's crammed" E. B. Browning, "Aurora Leigh."
- [78](#) "Our birth" Wordsworth, "Immortality."
- [81](#) "We are such stuff" Shakespeare, "Tempest."
- [83](#) "Climb the mount" Tennyson, "Ancient Sage."
- [86](#) "That none but Gods" Tennyson, "By an Evolutionist."
- [87](#) "Flash of the will" Browning, "Abt Vogler."
- [87](#) "All through my keys" Browning, "Abt Vogler."
- [89](#) "'Tis the sublime" Coleridge, "Religious Musings."
- [90](#) "Enough that he heard it" Browning, "Abt Vogler."
- [101](#) "A sun but dimly seen" Tennyson, "Akbar's Dream."
- [106](#) "But that one ripple" Tennyson, "Ancient Sage."
- [110](#) "Signs of his coming" Morris, "Love is Enough."
- [115](#) "Then stirs the feeling" Byron, "Childe Harold."
- [115](#) "ἡ φύχῃ τῷ ὅλῳ μέμικται" Aristotle, "De Animâ."
(Spirit permeates the whole.)
- [115](#) "Whose dwelling" Wordsworth, "Tintern Abbey."
- [124](#) "Their prejudice" Browning, "Paracelsus."
- [126](#) "And we the poor earth's" Tennyson, "Ancient Sage."

There is a growing conception of religion which regards it not as a thing for special hours or special days, but as a reality permeating the whole of life. The old attempt to partition off a region where Divine action is appropriate, from another region in which such action would be out of place—the old superstition that God does one thing and not another, that He speaks more directly through the thunder of catastrophe or the mystery of miracle than through the quiet voice of ordinary existence—all this is beginning to show signs of expiring in the light of a coming day.

Those to whom such a change is welcome regard it as of the utmost importance that this incipient recognition of a Deity immanent in History and in all the processes of Nature shall be guided and elevated and made secure. Ancient formularies must be reconsidered and remodelled if they are to continue to express eternal verities in language corresponding to the enlarged acquaintance with natural knowledge now possessed by humanity.

Nevertheless the attempt to draw up anything of the nature of a creed or catechism, unhallowed by centuries of emotion and aspiration, is singularly difficult; and to obtain general acceptance for such a production may be impossible.

Every Denomination is likely to prefer its own creed or formula, especially if it has the aroma of antiquity upon it—an aroma of high value for religious purposes and more easily destroyed than replaced. No carefully drawn statement can be expected to go far enough to satisfy religious enthusiasts: it is not possible to satisfy both scientific and distinctively denominational requirements. All this might be admitted, and yet it may be possible to lay a sound foundation such as can stand scientific scrutiny and reasonable rationalistic attack—a foundation which may serve as a basis for more specific edification among those who are capable of sustaining a loftier structure.

Even though not yet fully attainable, it is permissible to hope for more union than exists at present among professing Christians, and among the branches of the Christian Church. With some excellent people the differences and distinguishing marks loom out as of special importance; but from these I can hardly claim attention. I must speak to those who try to seize points of agreement, and who long for the time when all Christian workers may be united in effort and friendliness and co-operation, though not in all details of doctrine. On the practical side, a concurrence of effort for the amelioration and spiritualisation of human life, in the light of a common gospel and a common hope, is not impossible; and on the theoretical side, in spite of legitimate differences of belief on difficult and infinite problems, there must be a mass of fundamental material on which a great majority are really agreed.

But a foundation is not to be mistaken for superstructure: a full-fledged and developed religion needs a great deal more than foundation—there must be a building too. The warmth and vitality imparted by strong religious conviction is a matter of common observation, and is a force of great magnitude; but it is a personal and living thing, it cannot be embodied in a formula or taught in a class. Here lies the proper field of work of the Churches. What can be taught in a school is the fundamental substratum underlying all such developments and personal aspirations; and it can be dealt with on a basis of historical and scientific fact, interpreted and enlarged by the perceptions and experiences of mankind.

A creed or catechism should not be regarded as something superhuman, infallible, and immutable; it should be considered to be what it really is—a careful statement of what, in the best light of the time, can be regarded as true and important about matters partially beyond the range of scientific knowledge: it must always reach farther into the unknown than science has yet explored.

An element of mystery and difficulty is not inappropriate in a creed, although it may be primarily intended for comprehension by children. Bare bald simplicity of statement, concerning things keenly felt but imperfectly known, cannot be perfectly accurate; and yet every effort should be made to combine accuracy and simplicity to the utmost. Every word should be carefully weighed and accurately used: mere conventional terminology should be eschewed. A sentence stored in the memory may evolve different significations at different periods of life, and at no one period need it be completely intelligible or commonplace. The ideal creed should be profound rather than explicit, and yet should convey some sort of meaning even to the simplest and most ignorant. Its terms, therefore, should not be technical, though for full comprehension they would have to be understood in a technical or even a recondite sense.

To make a statement of this kind useful, it is necessary to accompany each clause with some indication of the supplementary teaching necessary to make it assimilable: and such hints should be adapted not only to professed teachers, but to parents and all who have to do directly or indirectly with the education of children. It is my hope that the following clauses and explanations may be of some use also to the many who experience some difficulty in recognising the old landmarks amid the rising flood of criticism, and who at one time or another have felt shaken in their religious faith. Some of them are sure to have attained emancipation and conviction for themselves, but in so far as their own insight has led them in the general direction indicated by what follows, these will not be the last to welcome an explicit statement, even though in several places they may wish to modify and amend it. They will recognise that there is an advantage, for some purposes, in throwing old and over-familiar formulæ into new modes of expression; and that a variety in mode of formulation does not necessarily indicate a lack of appreciation of the loftiest truths yet vouchsafed to humanity.

With these preliminary remarks I now submit a catechism, whereof the clauses are intended to be

consistent with the teachings of Science in its widest sense, as well as with those of Literature and Philosophy, and to lead up to the substance or substratum of a religious creed.

THE ASCENT OF MAN

Q. What are you?

A. I am a being alive and conscious upon this earth; a descendant of ancestors who rose by gradual processes from lower forms of animal life, and with struggle and suffering became man.

This answer does not pretend to exhaust the nature of man; another aspect is dealt with in Clause XII. It is usual to impart the latter mode of statement first; but premature dwelling on the more mystical aspect of human nature, with ignorance or neglect of the biological facts actually ascertained concerning it, only gives rise to troubled thought in the future when the material facts become known—often in crude or garbled form—and leads to scepticism.

The clause as it stands is a large and comprehensive statement, that will need much time for its elucidation and adequate comprehension. Its separate terms may be considered thus:—

EARTH.—Children can gradually be assisted to realise the earth as an enormous globe of matter, with vast continents and oceans on its surface and with a clinging atmosphere, the whole moving very rapidly (nineteen miles each second) through space, and constituting one of a number of other planets all revolving round the sun. They may also be led to realise that from the distance of a million miles it would appear as an object in the sky rather like the moon; that from a greater distance it would look like any of the other planets; while from a vastly greater distance neither it nor any other planet is large or luminous enough to be visible—nothing but the sun would then be seen, looking like a star. It is occasionally helpful to realise that the earth, with all its imperfections, is one of the heavenly bodies.

BEING.—The mystery of existence may be lightly touched upon. The fact that anything whatever—even a stone—exists, raises unanswerable questions of whence and why. It is instructive to think of some rocks as agglomerations of sand, and of sand as water-worn fragments of previous rock; so that, even here, there arises a sense of infinitude.

ALIVE.—The nature of life and, consequently, of death is unknown, but life is associated with rapid chemical changes in complex molecules, and is characterised by the powers or faculties of assimilation, growth, and reproduction. It is a property we share with all animals and also with plants. Children should not be told this in bald fashion, but by judicious questioning should be led to perceive the essence of it for themselves. Soon after they realise what is meant by life, some of them will perceive that it has an enormous range of application, and will think of flowers as possessing it also: being subject like all living things to disease and death.

What plants do not possess is the specifically animal power of purposed locomotion, of hunting for food and comfort, with its associated protective penalty of pain.

CONSCIOUS.—Here we come to something specially distinctive of higher animal life. Probably it makes its incipient appearance low down in the scale, in vague feelings of pain or discomfort, and of pleasure; though it is not likely that worms are as conscious as they appear to us to be. In its higher grades consciousness means awareness of the world and of ourselves, a discrimination between the self and the external world—"self-consciousness" in its proper signification: an immense subject that can only be hinted at to children. They can, however, be taught to have some appreciation of the senses, or channels, whereby our experience of external nature is gained; and to perceive that the way in which we apprehend the universe is closely conditioned by the particular sense-organs which in the struggle for existence have been evolved by all the higher kinds of animal life,—organs which we men are now beginning to put to the unfamiliar and novel use of scientific investigation and cosmic interpretation. What wonder if we make mistakes, and are narrow and limited in our outlook!

Digression on the Senses

Our fundamental interpretative sense is that of touch—the muscular sense generally. Through it we become aware of space, of time, and of matter. The experience of *space* arises from free motion, especially locomotion; *speed* is a direct sensation; and *time* is the other factor of speed. Time is measured by any uniformly moving body—that is by space and speed together. Muscular action impeded, the sense of *force* or resistance, is another primary sensation; and by inference from this arises our notion of "matter," which is sometimes spoken of as a permanent possibility of sensation. Hardness and softness, roughness and smoothness, are all inferences from varieties of touch. Another sense allied to touch is that of *temperature*, whereby we obtain primitive ideas concerning heat. Then there are the chemical senses of taste and smell; and lastly, the two senses which enable us to draw inferences respecting things at a distance. These two attract special attention; for the information which they convey, though less fundamental than that given by the muscular sense, is of the highest interest and enjoyment.

The ear is an instrument for the appreciation of aerial vibrations, or ripples in the air. They may give us a sense of harmony; and in any case they enable us to infer something concerning the vibrating source which generated them, so that we can utilise them, by a prearranged code, for purposes of intelligent communication with each other—a process of the utmost importance, to which we have grown so accustomed that its wonder is masked.

The eye is an instrument for appreciating ripples in the ether. These are generated by violently revolving electric charges associated with each atom of matter, and are delayed, stopped, and reflected in various ways, by other matter which they encounter in their swift passage through the ethereal medium.

From long practice and inherited instinct we are able, from the small fraction of these ripples which enter our eyes, to make inferences regarding the obstructive objects from which they have been shimmered and scattered. It is like inferring the ships and boats and obstacles in a harbour from

the pattern of the reflected ripples which cross each other on the surface of the water.

The precision and clearness with which we can thus gain knowledge concerning things beyond our reach, and the extraordinary amount of information that can be thus conveyed, are nothing short of miraculous: though, again, we are liable to treat sight as an everyday and commonplace faculty. We are not, however, directly conscious of the ripples, though they are the whole exciting cause of the sensation; our real consciousness and perception are of the objects which have invested the ripples with their peculiarities, have imprinted upon them certain characteristics, and made them what they are. The eye is able to analyse all this, as the ear analyses the tones of an orchestra.

ANCESTORS.—In the first instance *human* ancestors may be considered, and a family tree drawn for any one child; from which he will learn how large a number of persons combine to form his ancestry. The tree can also represent the converging effect of inter-marriages, so that ultimate descent from a common ancestor is not an impossibility, if the facts of biology and ethnology point in that direction—as it appears they do. The probable though remote relationship existing between all the branches of the human family may be suggested by an inverted tree descending from some remotest ancestor: for whom Noah is as good a name as any other.

12

ROSE.—The doctrine of the ascent of man may be found in some cases to conflict with early religious teaching. If so, offence and iconoclasm should be carefully avoided; and if the teacher feels that he can conscientiously draw a distinction, between the persistent vital or spiritual essence of man, and the temporary material vehicle which displays his individual existence amid terrestrial surroundings, he may with advantage do so. The second or higher aspect of the origin of man is dealt with in Clause XII. The history and origin of the spiritual part of man is unknown, and can only be rightly spoken of in terms of mysticism and poetry: the history of the bodily and much of the mental part is studied in the biological facts of evolution.

The doctrine of the ascent of man, properly regarded, is a doctrine of much hope and comfort. Truly it is an unusual item in a child's creed; but it is, I think, a helpful item: it explains much that would otherwise be dark, and it instils hope for the future. For in the light of an evolution doctrine we can readily admit—(1) that low and savage tendencies are naturally to be expected at certain stages, for an evanescent moment; and (2) that having progressed thus far, we may anticipate further—perhaps unlimited—advance for mankind.

13

The fact that each individual organism hastily runs through, or reduplicates, a main part of the series of stages in the life-history of its race, is a fact of special interest and significance; notably in connection with the trials and temptations of human beings during their effort to cleanse away the traces of animal nature. The severity of the contest is already lessening, and both the individual and the race may look forward to a time when the struggles and failures are nearly over, when the unruliness of passion is curbed, when at length we

“ . . . hear no yelp of the beast, and the man is quiet at last
As he stands on the heights of his life with a glimpse of a height
that is higher.”

GRADUAL PROCESSES.—The slowness and precariousness of evolution may be indicated; and the possibility of descent or degeneration, as well as of ascent and development, must be insisted on. A genealogical tree can be drawn laterally, to illustrate the origin of any set of animals—both those risen and those fallen in the scale—from some, possibly hypothetical, common ancestor. The dog on the one hand, and the wolf or jackal on the other, may serve as easy examples of ascent and descent respectively, and of relationship between higher and lower species, or even genera, without direct or obvious connection. The horse and the bear may serve as examples of distant relationship; birds and reptiles as another; and we may point out that at each stage of inheritance some of the progeny may ascend a little in the scale, and some descend a little.

14

Presently the sponge of time may wipe out the common ancestry at the root of the lateral tree, and nothing be left but some of its ascending and some of its descending branches,—all suited to their environment and so continuing to live and flourish, each in its own way; but so apparently different, that relationship between them is a matter of inference, and is sometimes difficult to believe in. The example of the caterpillar and butterfly, however, of the tadpole and the frog, etc., can be used to remove incredulity at extraordinary and instructive transmutations—transmutations which in the individual represent rapidly some analogous movements of racial development in the history of the distant past. The degradation of certain free-swimming animals, such as ascidians, which in old age become rooted or sessile like plants, can be pointed to as typical, and, indeed, a true representation of what has gone on in a race also, during long periods of time. The rapid passage of the embryo through its ancestral chain of development should be known, at any rate to the teacher; and in general the greater the teacher's acquaintance with natural history, the more living and interesting will be the series of lessons that can occasionally be given on this part of the clause.

15

The popular misconception concerning the biological origin of man, that he is descended from monkeys like those of the present day, is a trivial garbling of the truth. The elevated and the degraded branches of a family can both trace their descent from a parent stock; and though the distant common ancestor may now be lost in obscurity, there is certainly in this sense a blood relationship between the quadrumana and the bimana: a relationship which is recognised and is practically useful in the investigations of experimental pathology.

LOWER FORMS OF ANIMAL LIFE.—The existence of single cells and other low microscopic forms (like *amœbæ*), and the analysis or dissection of a more complex structure (say *rhubarb*) into the cells of which it is in a sense composed, together with some indication of the vital processes occurring in

similar but isolated cells (such as yeast or protococcus) which lead us to consider them as possessing life—of a form so fundamental that there is in some cases no clear discrimination between animal and vegetable—may be spoken of and exhibited in the microscope.

From a not very different-looking minute germinal vesicle, or nucleus of a cell, the chick is developed.

The lower forms of animal life, spoken of in the clause as ancestral, may be understood to go back to forms even as low as these,—indeed, to the lowest and minutest forms which in dim and distant ages can have possessed any of the incipient characteristics of life at all: down, perhaps, to some unknown process whereby the earthy particles began to coalesce under a vivifying influence. And as the race springs from lowly forms of cell life, so does the individual,—the body of each individual was once no more than a microscopic cell-nucleus or germinal vesicle. Therein was the germ of life: and the complex aggregate of cells we now possess has all been put together by the directive power latent in, or initially manifested by, that germ. So it is also with a seed—an apple pip, an acorn, or a grain of mustard seed.

16

But there are many forms of animal life not in the direct line of our ancestry—side branches, as it were, of the great terrestrial family. At present the earth is dominated by man, but at one time it was mastered by gigantic reptiles, larger than any land creature of to-day, the remains of which are occasionally found fossilised into stone and embedded in the rocks; fit to be collected and preserved in museums.

For millions of years the earth was inhabited by creatures no higher than these; the progress upwards has been slow and patient: time is infinitely long, and the great history of the world is still working itself out.

Still do lower forms exist side by side with higher; and many of them are suited to their surroundings, and in their place are beautiful and sane and perfect of their kind. But a few of the lower forms are lower because they have failed to reach the standard of their race, they are very far from any kind of perfection, they are at war with their environment; and for these, the only alternatives are extinction or improvement. In such a species as man the variety or range of achievement and of elevation is enormous. Among men and their works we find, on the one hand, cathedrals and oratorios and poems, and faith and charity and hope; on the other, slums and ugliness and prisons, and spite and cruelty and greed. And we must not forget that want of harmony with environment may in some cases be the fault, not of the individual, but of the environment: a fault which it is specially likely to possess when man-made. For every now and then is born an individual far above the average of the race, amid surroundings which he finds deadly and depressing. He may be despised and rejected by his fellows, and nevertheless may be the precursor or herald of a nobler future.

17

The problem, the main human problem, is how to deal with the earth now—now that we have at length attained to conscious control—so as to cease perpetuating the lower forms, and to encourage the production of the higher; by giving to all children born on the planet a fair chance of becoming, each in its own way, a noble specimen of developed humanity.

18

STRUGGLE AND SUFFERING.—Children should realise the bleak and unprotected state through which their remote ancestors must have begun a human existence, the great dangers which they had to overcome, the contests with beasts and with the severities of climate, the hardships and perils and straits through which they passed; and should be grateful to those unknown pioneers of the human race, to whose struggles and suffering and discoveries and energies our present favoured mode of existence on the planet is due.

The more people realise the effort that has preceded them and made them possible, the more are they likely to endeavour to be worthy of it: the more pitiful also will they feel when they see individuals failing in the struggle upward and falling back towards a brute condition; and the more hopeful they will ultimately become for the brilliant future of a race which from such lowly and unpromising beginnings has produced the material vehicle necessary for those great men who flourished in the recent epoch which we speak of as antiquity; and has been so guided, since then, as to develop the magnificence of a Newton and a Shakespeare even on this island in the northern seas.

THE DEVELOPMENT OF CONSCIENCE

Q. 2. What, then, may be meant by the Fall of man?

A. At a certain stage of development man became conscious of a difference between right and wrong, so that thereafter, when his actions fell below a normal standard of conduct, he felt ashamed and sinful. He thus lost his animal innocence, and entered on a long period of human effort and failure; nevertheless, the consciousness of degradation marked a rise in the scale of existence.

This clause has been inserted because of the historic, though often mistaken, notions accreted round a legend of Fall and of a Paradise lost; and it is of interest to detect the germ of truth which these ancient ideas contain. It may be regarded as really an appendage of, or introductory to, the next clause.

The sense of guilt and shame is to some extent displayed by a dog; but it appears to be due to domestication, and to be a secondary result of human influence. In any case, it is certainly only the higher animals that thus exhibit the germ of conscience, and the sense of shame and remorse: a sense which is most real and genuine when it is independent of externally inflicted and of expected punishment. Wild animals appear to have no such feeling, they glory in what we may picturesquely speak of as their "misdeeds," and in running the gauntlet of danger to achieve them; and though often cruel, they are free from sin. Some savages—our own Norse forefathers among others—must on their freebooting expeditions have been in similar case. So were some of the Homeric heroes. It would be only the highest and most thoughtful among them that could rise to the sense of guilt and degradation. Only those who have risen are liable to fall. The summit of manhood is attained when evil is consciously overcome. The period before it was recognised as such has been called the golden age; but the condition of unconsciousness of evil, though joyous, is manifestly inferior to the state ultimately attainable, when paradise is regained through struggle and victory.

Mere innocency, the freedom from sin by reason only of lack of perception, is not the highest state; it has been thought ideal from the point of view of inspiration and poetry, but it is a condition in which advance is necessarily limited. Sooner or later fuller knowledge and consciousness must arrive; and then ensues a long period of discipline and distress, until first a Leader and ultimately the race find their way out, through temptation and difficulty, once more to freedom and joy.

A perception that the possibility of backsliding is a necessary ingredient in the making of man, and the consequent discernment of a soul of goodness in things evil, constitute a large part of the teaching of Browning:

"Then welcome each rebuff
That turns earth's smoothness rough,
Each sting that bids nor sit nor stand, but go!
Be our joys three parts pain!
Strive to hold cheap the strain;
Learn, nor account the pang: dare, never grudge the throe."

And again—

"We fall to rise, are baffled to fight better,
Sleep to wake——"

The intervening period between fall and victory, between loss of innocency and gain of righteousness, is the period with which all human history is concerned: and there is often a corresponding period in the life-history of every fully developed individual, during which he gropes his way through darkness and longs for light.

Immense is the area still to be traversed and illumined: only faint gleams penetrate the dusk. A Light has indeed shone through the darkness, but the darkness comprehended it not. The race itself is still enveloped in mist, and only here and there a glint of reflexion heralds the brightness of a coming dawn. Yet a time will come when we shall cast away the works of darkness and put upon us the armour of light, and stand forth in the glory of completed manhood:

"Nor shall I deem his object served, his end
Attained, his genuine strength put fairly forth,
While only here and there a star dispels
The darkness, here and there a towering mind
O'erlooks its prostrate fellows. When the host
Is out at once, to the despair of night,
When all mankind alike is perfected,
Equal in full-blown powers—then, not till then,
I say, begins man's general infancy."

CHARACTER AND WILL

Q. 3. What is the distinctive characteristic of man?

A. The distinctive character of man is that he has a sense of responsibility for his acts, having acquired the power of choosing between good and evil, with freedom to obey one motive rather than another.

Creatures far below the human level are irresponsible; they feel no shame and suffer no remorse; they are said to have no conscience.

CHARACTER OF MANHOOD

In putting this question, children may be asked to suggest characteristics which distinguish man from animals. If gradually they hit upon clothes and fire and speech they will do well.

Clothes may be defined as artificial covering removable at will; "artificial" meaning made by an artificer, or manufactured, as opposed to natural growth, like fur. But the changes of covering among animals should not be overlooked: moulting for instance, renewal of skin necessitated by growth, protective change of colour at summer and winter, and so on.

The discovery of *Fire* is a thing to be emphasised, because familiarity with lucifer matches is liable to engender contempt for this great pre-historic discovery. People should realise that at one time the production of flame *de novo* was extremely difficult: the ordinary method of lighting fires being to keep some one fire always alight, so that brands could be ignited at it and thus it could be spread. The fact that lighting other fires does not diminish or weaken the original stock, is noteworthy, and is an analogy with life which may be typified by oaks and acorns—any number of trees arising from a parent stock, and spreading for innumerable generations. The ancient ceremony of keeping flames alight on sacred altars was doubtless due to the difficulty of re-ignition when every fire in a village had accidentally become extinguished. That the ancients valued fire highly, and felt strongly the difficulty of generating it, is shown by the legend that the first fire must have been stolen from heaven; and the priests taught, as usual in barbarous times, that the gods were jealous and angry at man's discoveries and the progress of science.

26

Speech and *language* is a most vital characteristic of manhood, and is largely responsible for the chasm between him and other animals. The gestures and noises of animals must not be overlooked, however, and they often seem to have mysterious modes of communication of some kind. But they have nothing akin to *writing*, and this portentous discovery enables not merely communication between contemporary living men, but an accumulation of information and experience throughout the centuries; so that a man is no longer dependent solely on his own individual experience, but is able to draw upon the records and wisdom of the past. Owing to this power of recording and handing on information, a discovery once made becomes the possession of the human race henceforth for ever—unless it relapses into barbarism.

WILL

None of these characteristics, however, is emphasised in the clause, because they lead too far afield if pursued. For our present purpose we regard the sense of "conscience," suggested by the previous answer, as the most important and highest characteristic of all,—the sense of responsibility, the power of self-determination, the building up of character, so that ultimately it becomes impossible to be actuated by unworthy motives. Our actions are now controlled not by external impulses only, but largely by our own characters and wills. The man who is the creature of impulse, or the slave of his passions, cannot be said to be his own master, or to be really free; he drifts hither and thither according to the caprice or the temptation of the moment, he is untrustworthy and without solidity or dignity of character. The free man is he who can control himself, who does not obey every idea as it occurs to him, but weighs and determines for himself, and is not at the mercy of external influences. This is the real meaning of choice and free will. It does not mean that actions are capricious and undetermined; but that they are determined by nothing less than the totality of things. They are not determined by the external world alone, so that they can be calculated and predicted from outside: they are determined by self and external world together. A free man is the master of his motives, and selects that motive which he wills to obey.

27

If he chooses wrongly, he suffers; he is liable also to make others suffer, and he feels remorse. In a high grade of existence no other punishment is necessary. Artificial punishment has for its object the production of artificial remorse, in creatures too low as yet for the genuine feeling. Artificial punishment can be easily exaggerated and misapplied, and should be employed with extreme caution. It is always ambitious and often dangerous, though sometimes justifiable and necessary, to attempt to take the place of Providence. Even between parents and children, enforcement of another's will may be overdone, till the power of self-control and the instinct of duty are impaired.

28

The sense of responsibility inevitably grows with power and knowledge, and is proportional thereto. By means of drugs a grown man may enfeeble his will till he becomes in some sense irresponsible for his actions; but he is not irresponsible for his wilful destruction of a human faculty; and in so far as he is dangerous to others he must be treated accordingly.

The struggle in man's nature between the better and the worse elements,—sometimes spoken of as a struggle between dual personalities, and otherwise depicted as a conflict between the flesh and the spirit,—is a natural consequence of our double ancestry (spoken of in Clause XII.), our ascent from animal fellow-creatures, and our relationship with a higher order of being. No man in his sober senses really wills to do evil: he does it with some motive which he tries to think justifies it; or else he does it against his real will because mastered by something lower. So Plato teaches in the *Gorgias*. And St. Paul says the same thing:

29

"The good which I would, I do not; but the evil which I would not, that I do."

The conflict is often a period of torment and misery. "O, wretched man that I am! who shall deliver me from the body of this death?"

Whenever the better nature prevails in the struggle, there is a mystic sense of strength and comfort universally testified to by humanity, even though the victory results in temporal loss or persecution; "in all these things we are more than conquerors." And this fact corresponds with part of the answer to Question 6 below.

We can recognise that our evil impulses are the natural remnant of bestial ancestry, and need not be due to diabolical promptings. An animal, though perhaps innocent from lack of knowledge, is bound and enslaved by its instincts; for instance, the apparently intelligent and social bee is driven by racial instincts into a prescribed course of action; a cat can no more refrain from trying to catch a bird than a man of high nature can allow himself to commit a crime.

The weak man often allows his brute nature to get the upper hand and enslave his higher self, and he hates himself afterwards for the degradation so caused; but the strong and free man takes control, and dominates his animal nature.

"If my body come from brutes, tho' somewhat finer than their own,
I am heir, and this my kingdom. Shall the royal voice be mute?
No, but if the rebel subject seek to drag me from the throne,
Hold the Sceptre, Human Soul, and rule thy Province of the brute."

DUTY AND SERVICE

Q. 4. What is the duty of man?

A. To assist his fellows, to develop his own higher self, to strive towards good in every way open to his powers, and generally to seek to know the laws of Nature and to obey the will of God; in whose service alone can be found that harmonious exercise of the faculties which is identical with perfect freedom.

The laws of nature signify the ascertained processes and consistencies observable in all surrounding things; they are a special and partial, but accurately ascertainable, aspect of what is called the will of God. They cannot be broken or really disobeyed; but we may set ourselves in fruitless antagonism to them,—as by building a bridge too weak to stand, by various kinds of wrong conduct, eating unduly or wrong kind of food, by careless sanitation and neglect of health. But all such ignorance or neglect of the laws of nature involves disaster. By knowing them, and acting with them, we show wisdom; and by steady persistence in right action we attain the highest development possible to us at present; we also escape that dreary sense of disloyal hopeless struggle against circumstances which is inconsistent with harmony or freedom. So long as the will of any creature is antagonistic to the rest of the universe, it is not fully developed. There must be a harmony among all the parts of a whole; but in the case of free beings it is not a forced but a willing harmony that is aimed at; and all experience takes time

“Our wills are ours, we know not how,
Our wills are ours to make them Thine.”

The higher a man can raise himself in the scale of existence—by education, right conduct, and persistent effort—the more he may be able to help his fellows. To some are given ten talents, to some five, and to another one; but it is the duty of all to use their talents to the uttermost, so that they may fulfil the intention of the higher Power which brought us into existence and intrusted us with responsible control. Events do not happen without adequate cause, and in so far as agents, stewards, or trustees rest on their oars or misuse their opportunities, improvements now possible will not be accomplished. We must regard ourselves as instruments and channels of the Divine action; even in a few things we must be good and faithful servants, and it is our privilege to help now in the conscious evolution and development of a higher life on this planet.

The race of man has far to travel before it can be regarded as an efficient organ of the Divine Purpose. The extremes of ability and character and virtue are widely separated; and the occasional elevation of a leader, here and there, serves but to display the darkness in which the majority of a race so newly evolved are still imprisoned; crawling feebly toward the light, in a state of only rudimentary consciousness; anxious about trivialities, opposing and hindering instead of helping each other, competing rather than co-operating, fighting and struggling and killing in the throes of racial birth. It is often difficult to realise the possible perfectness of human life, in the midst of so much difficulty and discouragement.

And much of the difficulty is unnecessary and artificial. Deficiency in the means of subsistence, or in modest comfort, is not a reasonable condition of human life. The earth is ready to yield plenty for all, and will when properly treated and understood; but never will it spoil its children with bounties from a neglected breast. It must be coaxed and coerced, and then it will respond lavishly. We expend plenty of energy already, only we misapply it. If only our aim could be changed, and our energy be concentrated on clear and conscious pressing forward, with a definite mark in view—towards which all could work together and all together could attain, instead of one at the expense of others—“then would the earth put forth her increase, and God, even our own God, would give us His blessing.”

(The “duty” clauses in the Church Catechism are well worth learning.)

GOODNESS AND BEAUTY AND GOD

Q. 5. What is meant by good and evil?

A. Good is that which promotes development, and is in harmony with the will of God. It is akin to health and beauty and happiness.

Evil is that which retards or frustrates development, and injures some part of the universe. It is akin to disease and ugliness and misery.

“Development” means unfolding of latent possibilities; as a bud unfolds into a flower, or as a chicken develops from an egg.

The idea controlling this answer is that growth and development are in accordance with the law of the universe, and that destruction and decay are features which are only good in so far as they may be on the way to something better; as leaf-mould assists the growth of flowers, or as discords in their proper place conduce to, or prepare for, harmony. In the same way conditions and practices which once were good become in process of time corrupt; yet out of them must grow the better future.

“The old order changeth, yielding place to new,
And God fulfils Himself in many ways,
Lest one good custom should corrupt the world.”

The law of the Universe, and the will of God, are here regarded as in some sort synonymous terms. It is impossible properly to define such a term as “God,” but it is permissible reverently to use the term for a mode of regarding the Soul of the Universe as invested with what in human beings we call personality, consciousness, and other forms of intelligence, emotion, and will. These attributes, undoubtedly possessed by a part, are not to be denied to the whole; however little we may be able as yet to form a clear conception of their larger meaning.

It is quite clear that the Universe was not made by man; it must owe its existence to some higher Power of which man has but an infinitesimal knowledge. Some primary conception of such a Power has been independently formed by every fraction of the human race, and is what under various symbols has been called God.

It is sometimes asserted that God does not possess powers and faculties and attributes which we ourselves possess. But that is preposterous: for though we may be able to form no conception as to the particular form our powers would take, when possessed by a being even moderately higher in the scale of existence than ourselves; and although vastly more must be attributed to the Reality denoted by the term “God” than we can even begin to conceive of; yet such a term, if it is to have any meaning at all, must at least include everything we have so far been able to discover as existent in the Universe. It must, in fact, be the most comprehensive term that can be employed; though for practical purposes it may be permissible to discriminate, and exclude from its connotation, portions such as “self,” and “the world,” and sometimes, though with less excuse, even an abstraction like “nature”; considering these separately from the more purely personal aspect to which attention is directed by our ordinary use of the term God. It is convenient to differentiate the principle of evil also, and to reserve it for separate study.

Sometimes the totality of existence is spoken of as the “Absolute,” and the term God is limited to the conception of a Being of infinite Goodness and Mercy, the ultimate Impersonation of Truth and Love and Beauty; a Being of whose attributes the highest faculties and perceptions of man are but a dim shadow or reflexion.

In man, goodness is the path toward higher development, and a radiant beauty is the crown and perfection of life; so the trinity of Truth, Goodness, and Beauty, often referred to in literature, may, without undue stretching, be considered as also equivalent to what is represented by the words, the Way, the Truth, and the Life; they are three aspects of what after all is one essential unity. That which is good, in the highest sense, cannot help being both true and beautiful. Nevertheless, for many practical purposes, these ideas must be discriminated; and the question is occasionally forced upon our attention whether vitality or beauty can possibly be enlisted in the service of evil; and if so, whether it is still in itself good.

We have to learn that most good things can be misapplied, and that though they do not in themselves cease to be good, their desecration is especially deadly. That the corruption of the best abets the cause of the worst, is proverbial; the prostitution of high gifts to base ends is the saddest of spectacles.

“Lilies that fester smell far worse than weeds.”

Oratory, the power of persuasion, can thus be debased, and the passions of the multitude may be incited by the Divine fire of eloquence. Rhetoric and sophistry have been on this ground condemned when they were misused for the cultivation of the art of persuasion apart from knowledge and virtue; but almost every good gift—personal affection, medical science, artistic genius—has every now and then been abused; and the higher and nobler the faculty, the more sorrowful and diabolical must be its prostitution.

It has been an ancient puzzle to consider whether the principle of goodness is the supreme entity in the universe—a principle to which God as well as man is subject—or whether it represents only the arbitrary will of the Creator. Many answers have been given, but the answer from the side of science is clear:—

No existing universe can tend on the whole towards contraction and decay; because that would foster annihilation, and so any incipient attempt would not have survived; consequently an actually existing and flowing universe must on the whole cherish development, expansion, growth: and so tend towards infinity rather than towards zero. The problem is therefore only a variant of the general problem of existence. Given existence, of a non-stagnant kind, and ultimate development

must be its law. Good and evil can be defined in terms of development and decay respectively. This may be regarded as part of a revelation of the nature of God.

MAN PART OF THE UNIVERSE

Q. 6. How does man know good from evil?

A. His own nature, when uncorrupted by greed, is sufficiently in harmony with the rest of the universe to enable him to be well aware in general of what is a help or hindrance to the guiding Spirit, of which he himself is a real and effective portion.

We are not something separate from the Universe, but a part of it: a part of it endowed with some power of control—power to guide ourselves and others and assist in the scheme of development—power also to go wrong, to set ourselves contrary to the tendency of things, to delay progress, and break ourselves in conflict with overpowering forces.

When not thus warped or misled, we fit into the general scheme, and, like all other portions of existence, can fulfil our function and take our due share in the general progress. We are a part of the Universe, and the Universe is a part of God. Even we also, therefore, have a Divine Nature and may truly be called sons and co-workers with God. The consciousness of this constitutes our highest privilege, and likewise our gravest responsibility. Perception of this is dawning with increasing brightness on the human race in the light of the doctrine of evolution. The process of evolution has no end: progress is toward an advancing goal. At one time

“... all tended to mankind,
And, man produced, all has its end thus far:
But in completed man begins anew
A tendency to God.”

We are essential and active agents in the terrestrial order of things, analogous to the white corpuscles in the human body. The body may be regarded as a colony of cells, some of which are living and moving on their own account; in complete ignorance of the feelings and perceptions of the larger whole of which they are microscopic units, towards whose health and comfort nevertheless they unconsciously but very really contribute; it is in fact by their activity that the health of the body is maintained against adverse influences. So it is with the health of the body politic, to which our wise activity is necessary and essential; we are to be a corporate portion of the whole, effective servants of the guiding and controlling Spirit. But in our case it is not merely unconscious service that is called for: we are privileged not only to be servants, but friends; not only to work, but to sympathise; to give not only dutiful but affectionate service. This is required of the humblest, and no more is required of the noblest:

“He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?”

THE NATURE OF EVIL

Q. 7. How comes it that evil exists?

A. Evil is not an absolute thing, but has reference to a standard of attainment. The possibility of evil is the necessary consequence of a rise in the scale of moral existence; just as an organism whose normal temperature is far above "absolute zero" is necessarily liable to damaging and deadly cold. But cold is not in itself a positive or created thing.

The term "evil" is relative: dirt, for instance, is well known to be only matter out of place; weeds are plants flourishing where they are not wanted; there are no weeds in botany, there are weeds in gardening; even disease is only one organism growing at the expense of another; ugliness is non-existent save to creatures with a sense of beauty, and is due to unsuitable grouping. Analysed into its elements, every particle of matter must be a miracle of law and order, and, in that sense, of beauty.

Recent discoveries in connexion with the internal structure of an atom, whereby the constituent particles are found to move in intricate and ascertainable orbits—leading to a new science of atomic astronomy—emphasise this assertion to an extent barely credible ten years ago.

Even what can be called filth—that is to say material which, to the casual observer, or when encountered at unsuitable times, is disgusting—may to an investigator, or under other circumstances, be of the highest interest; and may even arouse a sense of admiration, by reason of manifest subservience to function.

Many social evils are due to human folly and stupidity, and will cease when the race has risen to a standard already attained by individuals.

Excessive hunger and starvation are manifestly evils of a negative character: they are merely a deficiency of supply: they have no business to exist in a civilised and organised community. Famine and pestilence can be checked by applications of science.

48

Pain is an awful reality, when highly developed organisms are subjected to wounds and poison and disease. Some kinds of pain have been wickedly inflicted by human beings on each other in the past, and other kinds may be removed or mitigated by the progress of discovery in the future. Physiologically the nerve processes involved are well worthy of study and control. Premature avoidance of pain would have been dangerous to the race, and not really helpful to the individual: but great advances in this direction are now foreshadowed. Already surgical operations can be conducted painlessly; and a time is foreshadowed when, through hypnosis, excessive and useless torture can be shut off from consciousness, by intelligence and will; somewhat as the random leakage of an electric supply can be checked. All this will come in due time:

"The best is yet to be,
The last of life for which the first was made:
Our times are in His hand
Who saith a whole I planned,
Youth shows but half: trust God, see all, nor be afraid."

The contrast between good and evil can be well illustrated by the contrast between heat and cold. Cold is only the absence of heat, and is made at once possible and necessary by the existence of degrees of heat. The fact that we regard excessive cold as an evil is only because our organisation demands a certain temperature for life; there is nothing evil about cold in itself: it is only evil in its relation to organisms sufficiently high to be damaged by it. The real *fact* is their normally high temperature, and their delicacy of response to stimuli. These things are good; and the only evil is a defect or deficiency of these good things.

49

Every rise involves the possibility of fall. Every advance seems to entail a corresponding penalty.

The power of assimilating food leaves the organism open to the pangs of hunger, that is, of insufficient nutriment,—manifestly only the absence of a good.

In a world devoid of life there is no death; in a world without conscious beings there is no sin. In a world without affection there would be no grief; and to a larger vision much of our grief may be needless:—

"My son, the world is dark with griefs and graves,
So dark that men cry out against the Heavens.
Who knows but that the darkness is in man?"

A mechanical universe might be perfectly good. Every atom of matter perfectly obeys the forces acting upon it, and there is no error or wickedness or fault or rebellion in lifeless nature. Evil only begins when existence takes a higher turn. There is not even destruction or death in the inorganic world—only transformation. The higher possibility called life entails the correlative evils called death and disease. The possibility of keen sensation, which permits pleasure, also involves capacity for the corresponding penalty called pain: but the pain is in ourselves, and is the result of our sensitiveness combined with imperfection.

50

The still higher attribute of conscious striving after holiness, which must be the prerogative of free agents capable of virtue or purposed good, and marks so enormous a rise in the scale of creation,—involves the possibility that beings so endowed may fall from their high level, and, by definitely applying themselves to harm instead of good, may abuse their high power and suffer the penalty called sin; but the evil in all cases is a warped or distorted good, and has reference to the higher beings which are now in existence.

“There shall never be one lost good! what was shall live as before;
The evil is null, is nought, is silence implying sound;
What was good shall *be* good, with, for evil, so much good more;
On the earth the broken arcs; in the heaven a perfect round.”

Some further idea of the necessity for evil can be conveyed as follows:—

Contrast is an inevitable attribute of reality. Sickness is the negative and opposite of health: without sickness we should not be aware what health was. There is no sickness in inorganic nature; yet, even there, contrast is the essence of existence. Everything that *is* must be surrounded by regions where it is not. There is no stupid infinity, or absence of boundaries, about existing things,—however infinite their totality may be,—no absence of limitation, either of perfection or of anything else. Existence involves limitation. A tree that is *here* is excluded from being everywhere else. Goodness would have no meaning if badness were impossible or non-existent.

“No ill no good! such counter-terms, my son,
Are border-races, holding, each its own
By endless war.”

We are not machines or automata, but free and conscious and active agents, and so must contend with evil as well as rejoice in good. Conflict and difficulty are essential for our training and development: even for our existence at this grade. With their aid we have become what we are; without them we should vegetate and degenerate; whereas the will of the Universe is that we arise and walk.

THE MEANING OF SIN

Q. 8. What is sin?

A. Sin is the deliberate and wilful act of a free agent who sees the better and chooses the worse, and thereby acts injuriously to himself and others. The root sin is selfishness, whereby needless trouble and pain are inflicted on others; when fully developed it involves moral suicide.

The essence of sin is error against light and knowledge, and against our own higher nature. Vice is error against natural law. Crime is error against society. Sin against our own higher nature may be truly said to be against God, because it is against that purpose or destiny which by Divine arrangement is open to us, if only we will pursue and realise it.

Sin is a disease: the whole of existence is so bound together that disease in one part means pain throughout; the innocent may suffer with the guilty, and suffering may extend to the Highest. The healing influences of forgiveness, felt by the broken and the contrite heart, achieve spiritual reform though they remove no penalty. Every eddy of conduct, for good or ill, must have its definite consequence.

We have high authority for the statement that hard circumstances and disabilities, not of our own making, are mercifully taken into account; while privileges and advantages weigh heavily in the scale against us, if we prove unworthy:

“If ye were blind ye would have no sin;
but now ye say We see, therefore your sin remaineth.”

A man's or woman's nature may be so weakened and warped by miserable surroundings, that its strength is insufficient to cope with its environment. Pity, and a wish to help, are the feelings which such a state of things should arouse, together with an active determination to improve or remove the conditions which lead to such an untoward result. Most human failures are the result of bad social arrangements, and they constitute an indictment against human inertness and selfishness. It is a terrible responsibility to turn a human soul out of terrestrial life worse than when it entered that phase of existence. In so far as it accomplishes that, humanity is performing the function of a devil. Deterioration of others is usually achieved under the influence of some of the protean forms of social greed and selfishness.

54

Another reason why selfishness is spoken of as specially deadly, and even suicidal, depends upon certain regions of scientific inquiry not yet incorporated into orthodox science and therefore still to be regarded as speculative; it may be outlined as follows:—

Our present familiar methods of communicating with each other are such as speech, writing, and other conventional codes of signs more or less developed. It appears possible that a germ or nucleus of another, apparently immediate or directly psychical, method of communication may also exist; which has nothing to do with our known bodily organs, although its impressions are apprehended or interpreted by the receiver as if they were due to customary modes or forms of sensation. Whether that be so or not, it is certain that bodily neighbourhood and blood relationship confer opportunities for making friends which should be utilised to the utmost, and that friendship and affection are the most important things in life.

The intercourse with, and active assistance of, others enlarges our own nature; and hereafter, when we have lost our bodily organs, it is probable that we shall be able to communicate only with those with whom we are connected by links of sympathy and affection.

55

A person who cuts himself off from all human intercourse and lives a miserly self-centred life, will ultimately, therefore, find himself alone in the universe; and, unless taken pity on and helped in a spirit of self-sacrifice, may as well be out of existence altogether. (A book called *Cecilia de Noel* emphasises this truth under the guise of a story.) That is why developed selfishness is spoken of as moral suicide: it is one of those evil things which truly assault and hurt the soul. It is a disintegrating and repelling agency. Love is the linking and uniting force in the spiritual universe, enabling it to cohere into a unity, in analogy with attractive forces in the material cosmos.

It has been necessary to dwell on the sin and pain and sorrow in the world, but the amount of good must be emphatically recognised too.

Our highest aspirations, and longings for something better, are a sign that better things exist. It is not given to the creature to exceed the Creator in imagination or in goodness; and the best and highest we can imagine shall be more than fulfilled by reality—in due time:—

“All we have willed or hoped or dreamed of good, shall exist:
Not its semblance, but itself; ...
When eternity affirms the conception of an hour.”

DEVELOPMENT OF LIFE

Q. 9. Are there beings lower in the scale of existence than man?

A. Yes, multitudes. In every part of the earth where life is possible, there we find it developed. Life exists in every variety of animal, in earth and air and sea, and in every species of plant.

One of the facts of nature which we must weld into our conception of the scheme of the universe, is the strenuous effort made by all live things to persist in multifarious ways,—spreading out into quite unlikely regions, in the struggle for existence, and establishing themselves wherever life is possible. The fish slowly developing into a land animal, the reptile beginning to raise itself in the air and ultimately becoming a bird, the mammal returning under stress of circumstances to the water, as a seal or whale, or betaking itself to the air in search of food, in the form of a bat,—all these are instances of a universal tendency throughout animate nature.

Sometimes this determined effort at persistence breeds forms that appear to us ugly and deleterious. For the struggle results not only in beneficent organisms, but also in parasites and pests and blights, and may be held to account for the numerous cases of the interference of one form of life with another: one form utilising another for its own growth, and sometimes destroying that other in the process. It accounts also for the ravages of disease, which for the most part is an outcome of the establishment of a foreign and alien growth in a living body of higher grade,—a growth whose vital secretions are poisonous to its temporary host. On the other hand, the theory of manuring, the purification of rivers, the treatment of sewage, the use of opsonins and of serum-injections,—all illustrate the ministration of one form of life to another; they exhibit the contribution of beneficent organisms,—that is, of forms of life which promote higher development and conduce to well-being.

Many of the microbes and bacteria and low forms of cell life are beneficent in this way; and it is our function,—as ourselves one of the forms of life,—now consciously to intervene and take control of these vital processes. By investigation and study we can gradually understand the condition and life-history of each organism, and then can take such measures as will encourage the beneficent forms whether plant or animal, and destroy or eliminate those which from the human point of view are deadly and destructive,—attacking them at their weakest and most vulnerable stage. Widely regarded or interpreted, this function covers an immense range of possible activity—from every kind of scientific agriculture and the extirpating of tropical diseases, to the reformation of slum dwellings and the encouragement of physical training and school hygiene. As part of our work in regulating this planet and utilising its possibilities to the utmost for higher purposes, the regulation of vital conditions is probably our most pressing, and also at present our most neglected, corporate duty. Stupidity and a mistaken parsimony are among the serious obstacles with which the progressive portions of humanity have to contend.

Another aspect of the universal struggle for self-manifestation and corporeal realisation, which plays so large a part in all activity and is especially marked in the domain of life, is illustrated on a higher level by that overpowering instinct or impulse towards production and self-realisation, which is characteristic of genius. It may be said that throughout nature, from the lowest to the highest, a tendency to self-realisation, and a manifestation of joy in existence, are conspicuous.

It is thought that something akin to this tendency is exhibited in a region beyond and above what is ordinarily conceived of as “Nature.” The process of evolution can be regarded as the gradual unfolding of the Divine Thought, or *Logos*, throughout the universe, by the action of Spirit upon matter. Achievement seems as if irradiated by a certain Happiness: and thus a poet like Browning is led to speak of the Divine Being as renewing his ancient creative rapture in the processes of nature:—joying in the sunbeams basking upon sand, sharing the pleasures of the wild life in the creatures of the woods,

“Where dwells enjoyment there is He;”

and so to conjecture that

“God tastes an infinite joy
In infinite ways—one everlasting bliss
From whom all being emanates, all power
Proceeds; in whom is life for evermore.”

COSMIC INTELLIGENCE

Q. 10. Are there any beings higher in the scale of existence than man?

A. Man is the highest of the dwellers on the planet earth, but the earth is only one of many planets warmed by the sun, and the sun is only one of a myriad of similar suns, which are so far off that we barely see them, and group them indiscriminately as "stars." We may reasonably conjecture that in some of the innumerable worlds circling round those distant suns there must be beings far higher in the scale of existence than ourselves; indeed, we have no knowledge which enables us to assert the absence of intelligence anywhere.

The existence of higher beings and of a Highest Being is a fundamental element in every religious creed. There is no scientific reason for imagining it possible that man is the highest intelligent existence—there is no reason to suppose that we dwellers on this planet know more about the universe than any other existing creature. Such an idea, strictly speaking, is absurd. Science has investigated our ancestry and shown that we are the product of planetary processes. We may be, and surely must be, something more, but this we clearly are—a development of life on this planet earth. Science has also revealed to us an innumerable host of other worlds, and has relegated the earth to its now recognised subordinate place as one of a countless multitude of worlds.

Consider a spherical region bounded by the distance of the farthest stars visible in the strongest telescope, or say with a radius corresponding to a parallax of one-thousandth of a second of arc, so that the time taken by light to travel right across it is 6000 years:—Lord Kelvin, treating of such a portion of Universe, says:

“There may also be a large amount of matter in many stars outside the sphere of 3×10^{16} kilometres radius, but however much matter there may be outside it, it seems to be made highly probable, by §§ 11-21, that the total quantity of matter within it is greater than 100 million times, and less than 2000 million times, the sun’s mass” (*Philosophical Magazine*, August 1901).

It does not follow that all this matter is distributed in masses like our sun with its attendant planets; but, on the average, that is as likely an arrangement as another, and it corresponds with what we know.

So, given, on this hypothesis, the existence of some thousand million solar systems or families of worlds, within our ken, and knowing what we do about the exuberant impulse towards vital development wherever it is possible, we must conclude that those worlds contain life; and if so, it is against all reasonable probability that the only world of which we happen to know the details contains the creature highest in the entire scale. It would be just as reasonable to imagine, what we happen to know is false, that our particular sun is the largest, and our particular planet the brightest of all, as it is to conjecture that this world is the highest and best, or the only one in existence.

The self-glorifying instinct of the human mind has resented this negative conclusion, and for long clung to the Ptolemaic idea that the earth was no mere planet among a crowd of others, but was the centre of the universe; and that the sun and all the stars were subsidiary to it. A Ptolemaic idea clings to some of us still—not now as regards the planet, but as regards man; and we, insignificant creatures, with senses only just open to the portentous meaning of the starry sky, presume—some of us—to deny the existence of higher powers and higher knowledge than our own. We are accustomed to be careful as to what we assert; we are liable to be unscrupulous as to what we deny. It is possible to find people who, knowing nothing or next to nothing of the Universe, are prepared to limit existence to that of which they have had experience, and to measure the cosmos in terms of their own understanding. Their confidence in themselves, their shut minds and self-satisfied hearts, are things to marvel at. The fact is that no glimmer of a conception of the real magnitude and complexity of existence can ever have illuminated their cosmic view.

IMMANENCE

Q. 11. What caused and what maintains existence?

A. Of our own knowledge we are unable to realise the meaning of origination or of maintenance; all that we ourselves can accomplish in the physical world is to move things into desired positions, and leave them to act on each other. Nevertheless our effective movements are all inspired by thought, and so we conceive that there must be some Intelligence immanent in all the processes of nature, for they are not random or purposeless, but organised and beautiful.

ORIGIN

We cannot conceive the origin of any fundamental existence. We can describe the beginning of any particular object in its present shape, but its substance always existed in some other shape previously; and nothing really either springs into being or ceases to exist. A cloud or dew becomes visible, and then evaporates, seeming to spring into being and then vanish away; but as water vapour it had a past history and will have a future, both apparently without limit. In our own case, and in the case of any live thing, the history is unknown to us; but ultimate origin or absolute beginning, save of individual collocations, is unthinkable.

The truth that science teaches, on the one hand, is that everything is a perpetual flux,

πάντα ῥεῖ καὶ οὐδὲν μένει,

that nothing is permanent and fixed and unchangeable:

“The hills are shadows, and they flow
From form to form, and nothing stands;
They melt like mists, the solid lands,
Like clouds they shape themselves and go.”

On the other hand, we learn that, in its ultimate essence and reality, everything is persistent and eternal; that it is the form alone that changes, while the substance endures. No end and no beginning—a continual Eternal Now—this is the scientific interpretation of I AM.

There are those who think that in the last resort the ultimate reality will be found to be of the nature of Spirit, Consciousness, and Mind. It may be so—it probably is so—but that is a teaching of Philosophy, not at present of Science.

The teaching of religion may be summarised thus:

“All that exists, exists only by the communication of God’s infinite being. All that has intelligence, has it only by derivation from His sovereign reason; and all that acts, acts only from the impulse of His supreme activity. It is He who does all in all; it is He who, at each instant of our life, is the beating of our heart, the movement of our limbs, the light of our eyes, the intelligence of our spirit, the soul of our soul.”—*Fénelon*.

MAINTENANCE

So also with regard to maintenance.

The multifarious processes around us—the succession of the seasons, the flow of sap in trees, the circulation of our own blood, the digestion of our food—all these things are beyond our power, and are not contrived or managed by our conscious agency—not even the occurrences in our own bodies. But by means of such unconscious processes our muscular and nervous systems are supplied with nutriment, and we thus become master of a certain amount of energy.

The energy of our muscles, or of some of them, is within our control, and we can thereby direct other physical energies into desired channels; but we cannot in the slightest degree alter the amount of that energy. We utilise terrestrial energy, by directing and controlling its transformations and transferences, within the limits of our knowledge; but we do it always by moving material objects, and in no other way. For instance, we cannot directly or consciously generate an electric current, or magnetism, or light, or life; for all these things we depend upon partially explored properties of matter, which we can arrange in a certain way so as to achieve a desired end.

A multitude of complex processes are constantly occurring in our bodies without any intervention of consciousness; and though we may make a study of the functions of the several organs, and gradually learn something about them, it is a study as of something outside ourselves; the due performance of bodily function is independent of our volition. We can interfere with and damage our organs, and with skill we can so arrange damaged parts that the self-healing process shall have time and opportunity to act; we can also introduce beneficent agencies and stimulating drugs; but our power of direct action is practically limited to muscular and mental activity.

Digression on Rudimentary Physiology

It is well for children to have some conception of the complex processes constantly occurring in their own organisms.

The fact that the heart is a continuously acting pump, urging the blood along arteries to the tissues, —to places where it picks up nutriment, to places where the crudely enriched blood is oxidised, to places where the elaborated material is deposited so as to replenish waste and effect growth—all this should be known; and the partial analogy with the sap of trees, rising in the trunk to be elaborated in the leaves by means of sunshine and air, and then descending ready to be deposited as liquid wood, can be pointed out.

The function of the lungs, wherein the blood dispersed throughout a spongy texture is exposed in immense surface to the air, without loss or leakage other than what properly transpires through the membranes, and the consequent advantage of deep breathing and of fresh clean air,—all this has a practical as well as a theoretical interest.

The lungs are more under voluntary control than the heart, but the way exercise increases the circulation, and generally blows the fires of the body, is also of practical interest.

Some idea of the processes of digestion can be given, especially the function of the stomach and the intestines; the liver may be too difficult, but the salivary glands are fairly simple, and so are the kidneys and the skin. The way the muscles act as an efficient mechanical engine, depending on the consumption of fuel and the conservation of energy, can be superficially explained, with some idea of the stimulating nervous system and controlling brain cells. The sensory nerves and specialised nerve-endings demand specific treatment.

These and other physiological details may seem out of place, but they are strictly appropriate; for the essence of Immanence is that nothing is common or unclean, until abused: and the nobler the faculty, the fouler is the degradation caused by its abuse. A sense of the responsibility involved in the possession or lease of all this intricate mass of mechanism, intrusted to our care, and the wish to keep it in good order—without giving unnecessary trouble to others to set it right, and without blaspheming the Maker by applying it to bad and ignoble ends—will arise almost imperceptibly, when the body is even begun to be understood. Many faults originate in ignorance and want of thought.

MIND AND MATTER

Among the material objects we move are the parts of our own bodies; indeed, it is through muscular intervention or agency that we act on bodies in general. We know of no other method. Even when we *speak* we are only moving certain face and throat and chest muscles, so as to generate condensations and rarefactions in the air; which, travelling by dynamical properties, excite corresponding vibrations or movements in the ear drum of our auditor;—vibrations not in themselves intelligible, but demanding interpretation from the recipient. So also it is with the traces of ink left on paper by our muscular action when we write. Only to a perceptive eye, and informed and kindred mind, have they any meaning.

It is probable that even when we think, some special atomic motion goes on in the brain cells, though this is an example of *unconscious* movement, of which there are many examples in bodily function; but directly we begin to attend to mental processes we leave the physical region as understood by us, and enter a more deeply mysterious psychical region. Unknown as this is for purposes of analysis, from the point of view of experience it is more immediately familiar than any other; since it is through the activity of mind that every other kind of existence is necessarily inferred. Thought is our mechanism or instrument of knowledge—through it we know everything—but thought is not what we directly know. Primarily we think of *things*, not of thought itself. So also sight is our instrument of seeing—through light we see—but it is not light that we perceive, rather it is the objects which send it in certain patterns to our eyes.

Whereas we can act on the external world only through our muscles; in ourselves we are aware of things belonging to a totally different category, with which muscle and movement and energy appear to have nothing to do,—such things as thought, purpose, desire, humour, affection, consciousness, will. These mental faculties seem intimately associated with, and are displayed by, our bodily mechanism; but in themselves they belong to a different order of being,—an order which employs and dominates the material, while immersed or immanent in it. Every purposed movement is preceded and inspired by thought.

Such reasoned control, by indwelling mind, may be undetectable and inconceivable to a low order of intelligence, being totally masked by the material garment; and the purpose underlying our activity may have to be inferred, by such intelligence, with as great difficulty as we feel in detecting indwelling Purpose amid the spontaneous operations of Nature.

Nevertheless, whenever our movements are not controlled by thought and intelligent purpose, but are left to chance and random impulses, like the actions of a man whose reason has been unseated, nothing but error and confusion results;—quite a different state of things from anything we observe in the orderly and beautiful procedure of nature.

It is sometimes said that the operations of nature are spontaneous; and that is exactly what they are. That is the meaning of immanence. “Spontaneous,” used in this sense, does not mean random and purposeless and undetermined: it means actuated and controlled from within, by something indwelling and all pervading and not absent anywhere. The intelligence which guides things is not something external to the scheme, clumsily interfering with it by muscular action, as we are constrained to do when we interfere at all; but is something within and inseparable from it, as human thought is within and inseparable from the action of our brains.

In some partially similar way we conceive that the multifarious processes in nature, with neither the origin nor maintenance of which have we had anything to do, must be guided and controlled by some Thought and Purpose, immanent in everything, but revealed only to those with sufficiently awakened perceptions. Many are blind to the meaning—to the fact even that there is a meaning—in nature; just as an animal is usually blind to a picture, and always to a poem; but to the higher members of our race the Intelligence and Purpose, underlying the whole mystery of existence, elaborating the details of evolution—and ultimately tending to elucidate the frequent discords, the strange humours, and puzzling contradictions of life—are keenly felt. To them the lavish beauty of wild Nature—of landscape, of sunset, of mountain, and of sea—are revelations of an indwelling Presence, rejoicing in its own majestic order.

πάντα πλήρη θεῶν.

The idea that the world as we know it arose by chance and fortuitous concourse of atoms is one that no science really sustains, though such an idea is the superficial outcome of an incipient recognition of the uniformity of nature—a sequel to the perception that there is no capricious or spasmodic interference with the course of events, and no changes of purpose observable therein, such as we are accustomed to in works of human ingenuity and skill. We are accustomed to associate “will” with the degenerate form of it called caprice, and to consider that “purpose” must be accompanied by changes of purpose; so that a steady, uniform, persistent course of action is puzzling to us, and wears the superficial aspect of mechanism. An omnipresent, uniform, immanent Purpose, running through the whole of existence without break of continuity or change of aim, is beyond our experience; and, like every other uniformity, is difficult to detect or realise. As an instance of this difficulty, I need only cite the long-delayed discovery of an all-embracing medium-like the terrestrial atmosphere. An intelligent deep-sea creature would find it most difficult to become aware of the existence of water. Similarly humanity has existed all along in a pervading and interpenetrating ether, of which to this day men have for the most part no cognisance; although it is probably the fundamental substratum of the whole material world, underlying every kind of activity, and constituting the very atoms of which their own bodies are composed.

74

Looking at the truths of geometry, the laws of nature, and the beauty and organisation of the visible world, it is as impossible rationally to suppose that they arose by chance, or by mere contentious jostling, as it is to suppose that a work of literature or a piece of music was composed in that way.

The process of evolution appears to us self-sustained and self-guided, because the guidance is uniform and constant.

In nature, heredity and survival will explain the persistence of a favourable variation when once originated, but the origin of variations is still mysterious, and the full meaning of heredity is not yet unravelled.

The struggle for existence has been one of the means whereby animal life has been developed and perfected; but now that it has become conscious and purposeful, in humanity, the apparently blind struggle is suspended at the higher level, and the weak and suffering are attended to and helped—not exterminated. There must always be disciplinary effort: but it can be effort for something better than bare subsistence; it can conduce to evolution of character, and development of soul. Mere struggle and survival is an inferior instrument of progress, and it can be superseded wherever it has done its necessary preliminary work. The Divine purpose is fulfilled in many ways; and far more can be expected of self-conscious evolution than of the long slow process which has rendered it possible.

75

The kind of selection actually or best known to us is that which has been directed by human beings; and inasmuch as the highest human beings are themselves conscious of help and guidance, it is to be assumed that such help and guidance has been in constant activity all along, operating on, or rather in, the refractory materials, so as slowly to develop in them the power of manifesting not only life and beauty, but also consciousness, spiritual perception, and free will.

SOUL AND SPIRIT

Q. 12. What is to be said of man's higher faculties?

A. The faculties and achievements of the highest among mankind—in Art, in Science, in Philosophy, and in Religion—are not explicable as an outcome of a struggle for existence. Something more than mere life is possessed by us—something represented by the words “mind” and “soul” and “spirit.” On one side we are members of the animal kingdom; on another we are associates in a loftier type of existence, and are linked with the Divine.

The highest of those who have walked the earth reveal to us what we, too, may some day be: they link us with the Divine, and teach us that, however pathetically defaced by our infirmities and distorted by our imperfections, we may yet reflect the image of God.

[Part of the following explanation is based upon a study of certain facts not yet fully incorporated into orthodox science, nor fully recognised by philosophy: it must therefore be regarded as speculation.]

This idea, which permeates literature—that man has a spiritual as well as a material origin—emphasises from another point of view the doctrine of the Fall. For the utilisation of a material body, of animal ancestry, exposes the individual to much trial and temptation, and makes him aware of a contest between the flesh and the spirit, or between a lower and a higher self, which constitutes the element of truth in the otherwise mistaken doctrine of “original,” or inherited, or imputed sin. Vicarious sin is a legal fiction: so is vicarious punishment; vicarious suffering is a reality. The mother of a ne’er-do-well knows it: it is undergone by the children of vicious parents; the highest souls have felt it on behalf of the race of man; but it is not artificial or imputed suffering, it is genuine and real; and experience shows that it can have a redeeming virtue.

The double nature of man,—the inherited animal tendencies, and the inspired spiritual aspirations, if they can both be fully admitted, reconcile many difficulties. Our body is an individual collocation of cells, which began to form and grow together at a certain date, and will presently be dispersed; but the constructing and dominating reality, called our “soul,” did not then begin to exist; nor will it cease with bodily decay. Interaction with the material world then began, and will then cease, but we ourselves in essence are persistent and immortal. Even our personality and individuality may be persistent, if our character be sufficiently developed to possess a reality of its own. In our present state, truly, the memory of our past is imperfect or non-existent; but when we waken and shake off the tenement of matter, our memory and consciousness may enlarge too, as we rejoin the larger self of which only a part is now manifested in mortal flesh.

The ancient doctrine of a previous state of existence, of which we are now entranced into forgetfulness, is inculcated in the familiar lines—

“Our birth is but a sleep and a forgetting;
The Soul that rises with us, our life’s star,
Hath had elsewhere its setting,
And cometh from afar:
Not in entire forgetfulness,
And not in utter nakedness,
But trailing clouds of glory do we come
From God, who is our home,”

the idea being that the forgetfulness is not complete, especially during infancy; nor need it be complete in moments of inspiration. Myers’ doctrine of the subliminal self is an expanded and modified form of this idea, and is to a large extent apparently justified by a certain range of psychological inquiry: though Myers lays stress, not on memory of a past, but on a present occasional intercommunication between the part and the whole.

The Platonic doctrine of reminiscence exhibits one variety of the idea of pre-existence, though in a necessarily inaccurate and somewhat fanciful form—as though infants were a stage higher in the scale than grown men. Such an idea would involve the old mistaken postulate of initial perfection, which was made long ago concerning the race: whereas the truth was innocency, not perfection. But the idea that nothing less than the whole of a personality must be incarnated—even in the body of an infant—leads to innumerable difficulties;—it does not even escape unanswerable questions about trivialities such as the moment of arrival; and it is responsible for much biological scepticism concerning the existence of any soul at all. Whereas, on the strength of the experience that all processes in nature are really gradual, the idea of gradual incarnation—increasing as the brain and body grow, but never attaining any approach to completeness even in the greatest of men—sets one above innumerable petty difficulties, and to me seems an opening in the direction of the truth. On this view, the portion of larger self incarnated in an infant or a feeble-minded person is but small: in normal cases, more appears as the body is fitted to receive it. In some cases much appears, thus constituting a great man; while in others, again, a link of occasional communication is left open between the part and the whole—producing what we call “genius.” Second childishness is the gradual abandonment of the material vehicle, as it gets worn out or damaged. But, during the episode of this life, man is never a complete self, his roots are in another order of being, he is moving about in worlds not realised, he is as if walking in a vain shadow and disquieting himself in vain.

It may be objected that our present existence is very far from being a dream or trance-like condition, that we are very wide awake to the “realities” of the world, and very keen about “things of importance”; that an analogy drawn from the memories of hypnotic patients and multiple personalities, and other pathological cases, is sure to be misleading. It may be so, the idea is admittedly of the nature of speculation; but the greatest of poets lends his countenance to the notion that phenomena and appearances are not ultimate realities, that our present life is not unlike the state of a sleep-walker—that we slept to enter it, and must sleep again before we wake—

“We are such stuff
As dreams are made of, and our little life
Is rounded with a sleep.”

As to the question whether we ever again live on earth, it appears unlikely on this view that a given developed individual will appear again in unmodified form. If my present self is a fraction of a larger self, some other fraction of that larger self may readily be thought of as appearing,—to gain practical experience in the world of matter, and to return with developed character to the whole whence it sprang. And this operation may be repeated frequently; but these hypothetical fractional appearances can hardly be spoken of as reincarnations. We must not dogmatise, however, on the subject, and the case of the multitudes at present thwarted and returned at infancy may demand separate treatment. It may be that the abortive attempts at development on the part of individuals are like the waves lapping up the sides of a boulder and being successively flung back; while the general advance of the race is typified by the steady rising of the tide.

Soul and Body

The philosophic doctrine of the “self” on this view is a difficult one, and involves much study. As here stated, the form is sure to be crude and imperfect. Philosophy resents any sharp distinction between soul and body, between indwelling self and material vehicle. It prefers to treat the self as a whole, an individual unit; though it may admit the actual agglomeration of material particles to be transient and temporary. The word “self” can be used in a narrower or in a broader sense. It may signify the actual continuity of personality and memory whereof we are conscious; or it may signify a larger and vaguer underlying reality, of which the conscious self is but a fraction. The narrower sense is wide enough to include the whole man, both soul and body, as we know him; but the phrase “subliminal self” covers ideas extending hypothetically beyond that.

The idea of Redemption or Regeneration, in its highest and most Christian form, is applicable to both soul and body. The life of Christ shows us that the whole man can be regenerated as he stands; that we have not to wait for a future state, that the Kingdom of Heaven is in our midst and may be assimilated by us here and now.

The term “salvation” should not be limited to the soul, but should apply to the whole man. What kind of transfiguration may be possible, *or may have been possible*, in the case of a perfectly emancipated and glorified body, we do not yet know.

In a still larger sense these terms apply to the whole race of man; and for the salvation of mankind individual loss and suffering have been gladly expended. Not the individual alone, but the race also, can be adjured to realise some worthy object for all its striving, to open its eyes to more glorious possibilities than it has yet perceived, to

“... climb the Mount of Blessing, whence, if thou
Look higher, then—perchance—thou mayest—beyond
A hundred ever-rising mountain lines,
And past the range of Night and Shadow—see
The high-heaven dawn of more than mortal day
Strike on the Mount of Vision!”

GRACE

Q. 13. Is man helped in his struggle upward?

A. There is a Power in the Universe vastly beyond our comprehension; and we trust and believe that it is a Good and Loving Power, able and willing to help us and all creatures, and to guide us wisely, without detriment to our incipient freedom. This Loving-kindness continually surrounds us; in it we live and have our real being; it is the mainspring of joy and love and beauty, and we call it the Grace of God. It sustains and enriches all worlds, and may take a multiplicity of forms, but it was specially manifested to dwellers on this planet in the life of Jesus Christ, through whose spirit and living influence the race of man may hope to rise to heights at present inaccessible.

The guidance exercised by the Divine Spirit, by which we are completely surrounded, is not of the nature of compulsion; it is only a leading and helping influence, which we are able to resist if we choose.

The problem of manufacturing free creatures with a will of their own, to be led, not forced, into right action, is a problem of a different nature from any of those that have ever appealed to human power and knowledge. What we are accustomed to make is mechanism, of various kinds; and the essential difficulty of the higher problem is so obscure to us that some impatient and unimaginative persons cry out against its slowness, and wonder that everything is not compulsorily made perfect at once. But we can see that the kind of perfection thus easily attainable would be of an utterly inferior kind.

It is to be supposed that incarnation, or a connexion between consciousness and material mechanism, is auxiliary to the difficult process of evolution of free beings, thus indicated; and it is probable that matter is thus an instrument of lofty spiritual purpose. Some religious systems have failed to perceive this, and have depreciated matter and flesh as intrinsically evil.

One important feature of Christianity is that it recognises as good the connexion between spirit and matter, and emphasises the importance of both, when properly regarded. It is not mystical and spiritual alone, nor is it material alone; but it tends to unify these two extremes, and to place in due position both soul and body: the material being utilised to make manifest the spiritual, and being dominated by it.

86

The whole idea of the Incarnation, as well as some of the miracles and the sacraments, are expressive of this wide and comprehensive character of the Christian religion.

It recognises the wonder and beauty of the animal body, destined to be the scene of extraordinary spiritual triumphs in the long course of time; and it teaches

“That none but Gods could build this house of ours,
So beautiful, vast, various, so beyond
All work of man, yet, like all work of man,
A beauty with defect—till That which knows,
And is not known, but felt thro’ what we feel
Within ourselves is highest, shall descend
On this half-deed, and shape it at the last
According to the Highest in the Highest.”

Christianity is a planetary and human religion: being the revelation of those aspects of Godhead which are most intelligible and helpful to us in our present stage of development. But it is more than a revelation, it is a manifestation of some of the attributes of Godhead in the form of humanity.

The statement that Christ and God are one, is not really a statement concerning Christ, but a statement concerning what we understand by God. It is useless, and in the literal sense preposterous, to explain the known in terms of the unknown: the converse is the right method. “He that hath seen me hath seen the Father.” Every son of man is potentially also a son of God, but the union was deepest and completest in the Galilean.

87

The ideas of incarnation and revelation are not confined to the domain of religion; they are common to music and letters and science: in all we recognise “a flash of the will that can,”

“All through my keys that gave their sounds to a wish of my soul,
All through my soul that praised, as the wish flowed visibly forth.”

The spirit of Beethoven is incarnate in his music; and he that hath heard the Fifth Symphony hath heard Beethoven.

The Incarnation of the Divine Spirit in man is the central feature of Terrestrial History. It is through man, and the highest man, that the revelation of what is meant by Godhead must necessarily come. The world—even the common everyday world—has accepted this, and is able to perceive its appropriateness and truth; and the traditional song of the angels, at the epoch of the Birth—

“Glory to God in the highest; and on earth peace, goodwill among men,”

is still heard in the land. Whenever there is war at Christmas-time it is universally felt to be incongruous. Goodwill among men is conspicuous in cessation of private feuds, in overlaid postbags, in family reunions and Christmas hampers and all manner of homely frivolities.

88

The Incarnation doctrine is the glorification of human effort, and the sanctification of childhood and simplicity of life; but it is a pity to reduce it to a dogma. It is well to leave something to intuitive apprehension, and to let the life and death of Christ gradually teach their own eloquent lesson without premature dogmatic assistance.

From that event we date our history, and the strongest believer in immanent Godhead can admit that the life of Jesus was an explicit and clear-voiced message of love to this planet from the Father of all. Naturally our conception of Godhead is still only indistinct and partial, but, so far as we are as yet able to grasp it, we must reach it through recognition of the extent and intricacy of the Cosmos, and more particularly through the highest type and loftiest spiritual development of man himself.

The most essential element in Christianity is its conception of a human God; of a God, in the first place, not apart from the Universe, not outside it and distinct from it, but immanent in it; yet not immanent only, but actually incarnate, incarnate in it and revealed in the Incarnation. The nature of God is displayed in part by everything, to those who have eyes to see, but is displayed most clearly and fully by the highest type of existence, the highest experience to which the process of evolution has so far opened our senses.

“Tis the sublime of man,
Our noontide majesty, to know ourselves
Part and proportion of one wondrous whole.”

The Humanity of God, the Divinity of man, is the essence of the Christian revelation. It was truly a manifestation of Immanuel.

The Christian idea of God is not that of a being outside the universe, above its struggles and advances, looking on and taking no part in the process, *solely* exalted, beneficent, self-determined, and complete. It is also that of a God who loves, who yearns, who suffers, who keenly laments the rebellious and misguided activity of the free agents brought into being by Himself as part of Himself, who enters into the storm and conflict, and is subject to conditions as the soul of it all.

This is the truth which has been reverberating down the ages ever since; it has been the hidden inspiration of saint, apostle, prophet, martyr, and, in however dim and vague a form, has given hope and consolation to the unlettered and poverty-stricken millions:—A God that could understand, that could suffer, that could sympathise, that had felt the extremity of human anguish, the agony of bereavement, had submitted even to the brutal hopeless torture of the innocent, and had become acquainted with the pangs of death—this has been the chief consolation of the Christian religion. This is the extraordinary conception of Godhead to which we have thus far risen. “This is My beloved Son.”

“Enough that he heard it once; we shall hear it by and by.” The Christian God is revealed as the incarnate Spirit of humanity; or rather the incarnate spirit of humanity is recognised as a real intrinsic part of God. “The Kingdom of Heaven is within you.”

INSPIRATION

Q. 14. How may we become informed concerning things too high for our own knowledge?

A. We should strive to learn from the great teachers, the prophets and poets and saints of the human race, and should seek to know and to interpret their inspired writings.

People at a low stage of development are liable to think that they can arrive at truth by their unaided judgment and insight, and that they need not concern themselves with the thoughts and experiences of the past. Unconscious of any inspiration themselves, they decline to believe in the possibility of such a thing, and regard it as a fanciful notion of unpractical and dreamy people.

Great men, on the other hand, are the fingerposts and lodestars of humanity; it is with their aid that we steer our course, if we are wise, and the records of their thought and inspiration are of the utmost value to us.

This is the meaning of literature in general, and of that mass of ancient religious literature in particular, on which hundreds of scholars have bestowed their best energies: now translated, bound together, and handed down to us as the Canon of Scripture, of which some portions are the most inspired writings yet achieved by humanity. It is impossible for us to ignore the concurrent mass of human testimony therein recorded, the substantial and general truth of which has been vouched for by the prophets and poets and seers of all time. Accordingly, if we are to form worthy beliefs regarding the highest conceptions in the Universe, we must avail ourselves of all this testimony; discriminating and estimating its relative value in the light of our own judgment and experience, studying such works and criticism as are accessible to us, asking for the guidance of the Divine Spirit, and seeking with modest and careful patience to apprehend something in the direction of the truth.

A CREED

Q. 15. What, then, do you reverently believe can be deduced from a study of the records and traditions of the past in the light of the present?

A. I believe in one Infinite and Eternal Being, a guiding and loving Father, in whom all things consist.

I believe that the Divine Nature is specially revealed to man through Jesus Christ our Lord, who lived and taught and suffered in Palestine 1900 years ago, and has since been worshipped by the Christian Church as the immortal Son of God, the Saviour of the world.

I believe that the Holy Spirit is ever ready to help us along the Way towards Goodness and Truth; that prayer is a means of communion between man and God; and that it is our privilege through faithful service to enter into the Life Eternal, the Communion of Saints, and the Peace of God.

NOTES ON THE CREED

The three paragraphs correspond to the three aspects or Personifications of Deity which have most impressed mankind,— The Creating and Sustaining. The Sympathising and Suffering. The Regenerating and Sanctifying. The first of the three clauses tries to indicate briefly the cosmic, as well as the more humanly intelligible, attributes of Deity; and to suggest an idea of creation appropriate to the doctrine of Divine Immanence, as opposed to the anthropomorphic notion of manufacture. The idea of evolution by guiding and controlling Purpose is suggested, as well as the vital conception of Fatherly Love.

In the second paragraph, Time and Place are explicitly mentioned in order to emphasise the historical and human aspect of the Christian manifestation of Godhead. This aspect is essential and easy to appreciate, though its idealisation and full interpretation are difficult. The step, from the bare historic facts to the idealisation of the Fourth Gospel, has been the work of the Church, in the best sense of that word, aided by the doctrines of the Logos and of Immanence, elaborated by Philosophy. It all hangs together, when properly grasped, and constitutes a luminous conception; but the light thus shed upon the nature of Deity must not blind our eyes to the simple human facts from which it originally emanated. The clear and undoubted fact is that the founder of the Christian religion lived on this earth a blameless life, taught and helped the poor who heard him gladly, gathered to himself a body of disciples with whom he left a message to mankind, and was put to death as a criminal blasphemer, at the instigation of mistaken priests in the defence of their own Order and privileges.

98

This monstrous wrong is regarded by some as having unconsciously completed the salvation of the race; because of the consummation of sacrifice, and because of the suffering of the innocent, which it involved. The Jewish sacrificial system, and the priestly ceremony of the scapegoat, seem to lead up to that idea; which was elaborated by St. Paul with immense genius, and taught by S. Augustine.

Others attach more saving efficacy to the life, the example, and the teachings, as recorded in the Gospels; and all agree that they are important.

But in fact the whole is important: and at the foot of the Cross there has been a perennial experience of relief and renovation. Sin being the sense of imperfection, disunion, lack of harmony, the struggle among the members that St. Paul for all time expressed;—there is usually associated with it a sense of impotence, a recognition of the impossibility of achieving peace and unity in one's own person, a feeling that aid must be forthcoming from a higher source. It is this feeling which enables the spectacle of any noble self-sacrificing human action to have an elevating effect, it is this which gropes after the possibilities of the highest in human nature, it is a feeling which for large tracts of this planet has found its highest stimulus and completest satisfaction in the life and death of Christ.

99

The willingness of such a Being to share our nature, to live the life of a peasant, and to face the horrible certainty of execution by torture, in order personally to help those whom he was pleased to call his brethren, is a race-asset which, however masked and overlaid with foreign growths, yet gleams through every covering and suffuses the details of common life with fragrance.

This conspicuously has been a redeeming, or rather a regenerating, agency;—for by filling the soul with love and adoration and fellow-feeling for the Highest, the old cravings have often been almost hypnotically rendered distasteful and repellent, the bondage of sin has been loosened from many a spirit, the lower entangled self has been helped from the slough of despond and raised to the shores of a larger hope, whence it can gradually attain to harmony and peace.

The invitation to the troubled soul—"Come, and find rest"—has reference, not to relief from sin alone, but to all restlessness and lack of trust. The Atonement removes the feeling of dislocation; it induces a tranquil sense of security and harmony,—an assurance of union with the Divine will.

100

Every form of Christianity aims at salvation for the race and for each individual, both soul and body; but different versions differ as to the means most efficient to this end. Varieties of Christianity can be grouped under the symbolic names, Paul, James, Peter, and John; with the dominating ideas of vicarious sacrifice, human effort, Church ordinance, and loving-kindness, respectively.

In the coldest system of nomenclature these four chief varieties may be styled, *legal*, *ethical*, *ecclesiastical*, and *emotional*, respectively. More favourably regarded, the dominating ideas may be classified thus:—

1. Faith in a divine scheme of redemption.
2. Simple life, social service, honesty, and virtue.
3. Spiritual sustenance by utilisation of means of grace.
4. Obedience, unworldliness, trust, and love.

With the treatment of these great themes, sectarian differences begin: differences which seem beyond our power to reconcile. We need not dwell on the differences, we would rather emphasise the mass of agreement. Probably there is an element of truth in every view that has long been held and found helpful by human beings, however overlaid with superstition it may in some cases have become; and probably also the truth is far from exhausted by any one estimate of the essential feature of a Life which most of us can agree to recognise as a revelation of the high-water-mark of

101

manhood, and a manifestation of the human attributes of God.

None of the above partially overlapping subdivisions of Christianity equals in importance the overshadowing and dominating theory emphasised in the above creed: namely, the idea of a veritable incarnation of Divine Spirit—a visible manifestation of Deity immanent in humanity. The facts of the life, testified to by witnesses and idealised by philosophers and saints, have been transmitted down the centuries by a continuous Church; though with a mingling of superstition and error.

At present the process of interpretation has been accompanied by a sad amount of discord and hostility, to the scandal of the Church; but the future of religion shall not always be endangered by suspicion and intolerance and narrowness among professed disciples of truth. There must come a time when first a nation, and afterwards the civilised world, shall awake and glory in the light of the risen sun:—

“—A sun but dimly seen
Here, till the mortal morning mists of earth
Fade in the noon of heaven, when creed and race
Shall bear false witness, each of each, no more,
But find their limits by that larger light,
And overstep them, moving easily
Thro’ after-ages in the love of Truth,
The truth of Love.”

The emphasis laid by the above explanation on the conception of the human nature incorporated into Godhead, is appropriate to this country and to the Western World generally; but we thereby imply no abuse of the religions of the East, in their proper place, any more than of the religions of other planets. Silence concerning them is not disrespectful. It is not to be supposed that any one world has a monopoly of the Grace of God; nor does it exhaust every plan of salvation. In estimating the value of another dispensation, or of any ill-understood religion (and no one can perfectly understand and appreciate more than one religion, if that, to the full), the old test is the only valid one: Do men gather grapes of thorns or figs of thistles?

102

The third paragraph speaks of our progress along the Way of Truth to goodness and beauty of Life, and of the assistance constantly vouchsafed to our own efforts in that direction. It is not by our own efforts alone that we can succeed, for we cannot tell what lies before us, and we lack wisdom to foresee the consequences of alternative courses of action,—one of which nevertheless we instinctively feel to be right. Acts of self-will, and fanatical determination, and impatience, may operate in the wrong direction altogether; and effort so expended may be worse than wasted. But if we submit ourselves wholly to a beneficent Power, and seek not our own ends but the ends of the Guiding Spirit of all things, we shall obtain peace in ourselves, and may hope to be used for purposes beyond what we can ask or think. This kind of service is what, in its several degrees, will be recognised by the Master as “faithful”; and it is by being faithful in a few things that hereafter we shall be found worthy of many things, and shall enter into the joy of our Lord.

103

By the Holy Spirit is meant the living and immanent Deity at work in the consciousness and experience of mankind,—the guider of human history, the comforter of human sorrow, the revealer of truth, the inspirer of faith and hope and love, the producer of life and joy and beauty, the sustainer and enricher of existence, the Impersonation of the Grace of God.

This mighty theme has been treated, in an initial manner, in connexion with Clause XIII.

Supplementary questions will be asked concerning other terms in the third paragraph; but as to the phrase with which the Creed concludes—the Peace of God,—its meaning, we are well assured, surpasses understanding, and can be felt only by experience; hence no supplementary question is asked concerning that phrase.

THE LIFE ETERNAL

Q. 16. What do you mean by the Life Eternal?

A. I mean that, whereas our terrestrial existence is temporary, our real existence continues without ceasing, in either a higher or a lower form, according to our use of opportunities and means of grace; and that the fulness of Life ultimately attainable represents a growing perfection at present inconceivable by us.

Continuity of existence, without break or interruption, is the fundamental idea that needs inculcation, not only among children but among ignorant people generally. And the survival, from savage times, of an inclination to associate a full measure of departed personality with the discarded and decomposing bodily remnant,—under the impression that it will awake and live again at some future day,—should be steadily discouraged. The idea of bodily resurrection, in this physical sense, is responsible for much superstition and for some ecclesiastical abuses.

A nearer approach to the truth may be expressed thus:—

Terrestrial existence is dependent for its continuance on a certain arrangement of material particles belonging to the earth, which are gradually collected and built up into the complex and constantly changing structure called a body. The correspondence or connection between matter and spirit, as thus exhibited, is common to every form of life in some degree, and is probably a symbol or sample of something permanently true; so that a double aspect of every fundamental existence is likely always to continue. But identity of person in no way depends upon identity of particles: the particles are frequently changed and the old ones discarded.

The term “body” should be explained and emphasised, as connoting anything which is able to manifest feelings, emotions, and thoughts, and at the same time to operate efficiently on its environment. The temporary character of the present human body should be admitted for purposes of religion; it usefully and truthfully displays the incarnate part of us during the brief episode of terrestrial life, and when it has served its turn it is left behind, its particles being discarded and dispersed. Hereafter—we are taught—an equally efficient vehicle of manifestation, similarly appropriate to our new environment, will not be lacking; this at present unknown and hypothetical entity is spoken of as “a spiritual body,” and represents the serious idea underlying crude popular notions about bodily resurrection.

106

The *ego* has been likened to a ripple raised by wind upon water, displaying in visible form the motion and influence of the operating breath, without being permanently differentiated from the vast whole, of which each ripple is a temporarily individualised portion: individualised, yet not isolated from others, but connected with them by the ocean, of whose immensity it may be supposed for poetic purposes gradually to become aware:—

“But that one ripple on the boundless deep
Feels that the deep is boundless, and itself
For ever changing form, but evermore
One with the boundless motion of the deep.”

There is much to be said for some form of doctrine of a common psychological basis or union of minds—some kind of *Anima Mundi*, some World-Mind, of which we are all fragments, and to which all knowledge is in a manner accessible; but the analogy of ocean ripples or icebergs need not be pressed to support the idea of a cessation of individual existence, when a given ripple or a given iceberg subsides. All analogies fail at some point. The ocean analogy happens to suggest indistinguishable absorption, or Nirvana, but others do not. The parts of a jelly are linked together and vibrate as a whole, but each little sac of fluid is partitioned off as an individual entity; in touch with all the rest, but with a texture and a colour of its own.

107

Continued personality, persistent individual existence, cannot be predicated of things which do not possess personality or individuality or character: but, to things which do possess these attributes, continuity and persistence not only may, but must, apply; unless we are to suppose that actual existence suddenly ceases. There must be a conservation of character; notwithstanding the admitted return of the individual to a central store or larger self, from which a portion was differentiated and individualised for the brief period during which the planet performs some seventy of its innumerable journeys round the sun. Absorption in original source may mask, but need not destroy, identity.

Even so a villager, picked out as a recruit and sent to the seat of war, may serve his country, may gain experience, acquire a soul and a width of horizon such as he had not dreamt of; and when he returns, after the war is over, may be merged as before in his native village. But the village is the richer for his presence, and his individuality or personality is not really lost; though to the eye of the world, which has no further need for it, it has practically ceased to be.

108

The character and experience gained by us during our brief association with the matter of this planet, become our possession henceforth for ever. We cannot shake ourselves free of them, even if we would: the enlargement of ideas, the growth in knowledge, the acquisition of friendships, the skill and power and serviceableness attained by us through this strange experience of incarnation, all persist as part and parcel of our larger self; and so do the memories of failure, of shame, of cruelty, of sin, which we have acquired here. To glory in these last things is damnation: the best that they can bring to us is pain and undying remorse—their worm dieth not and the fire is not quenched. There is no way out, save by the way of mercy and grace; whereby we are assured that at last, in the long last, we may ultimately attain to pardon and peace.

The class of things which is certainly not persistent, but must indubitably be left behind us for ever, is the weird collection of treasures for which most of us work so hard: scorning delights and living laborious days for their acquisition.

109

In this blind and mistaken struggle—a struggle which in the present condition of society seems so

unavoidable, even so meritorious, but which in a reformed society will be looked back upon as at something akin to lunacy—we do not even make to ourselves friends of the mammon of unrighteousness. Its mottoes are “each for himself” and “væ victis.” Fortunately very few of the human race wholly succumb to this temptation; nearly all reserve great regions of their lives where kindness and friendliness and affection reign, and try to check the evil results of their worsor or self-directed efforts by charitable doles.

In a more ideal state of society there would be no need either of the poison or of its antidote.

To bring about such an ideal state of society is the end and aim of Politics, and of all movements for social reform. Efforts in these directions are the most serious things in life, and may be the most fruitful in vital results: since few individuals are strong enough to withstand the pressure and tendency of their social surroundings. Only a few can rise superior to them, only a few sink far beneath them; the majority drift with the crowd and become—too many at present—irretrievably injured by the base and ugly conditions among which their lives are cast.

At present, for the majority of Englishmen, life is liable to be damaging and deleterious: initial weakness of character, so far from being strengthened and helped by the combined force of society, is hindered and enfeebled thereby,—a disastrous and disquieting condition of things. But when the efforts of self-sacrificing and laborious statesmen, Ministers in the highest sense (Mark x. 43),—when these efforts at cultivation bear fruit,—then, notwithstanding individual lapses here and there, society at large will be indistinguishable from a human branch of the Communion of Saints. Then will feeble impulses towards virtue be fostered and encouraged; the bruised reed will no longer be broken and trampled in the mire.

The Life Eternal in its fullest sense must be entered upon here and now. The emphasis is on the word *Life*, without reference to time. “I am come that ye might have Life.” Life of a far higher kind than any we yet know is attainable by the human race on this planet. It rests largely with ourselves. The outlook was never brighter than it is to-day; many workers and thinkers are making ready the way for a Second Advent,—a reincarnation of the Logos in the heart of all men; the heralds are already attuning their songs for a reign of brotherly love; already there are “signs of his coming and sounds of his feet”; and upon our terrestrial activity the date of this Advent depends.

THE COMMUNION OF SAINTS

Q. 17. What is the significance of the "Communion of Saints"?

A. Higher and holier beings must possess, in fuller fruition, those privileges of communion which are already foreshadowed by our own faculties of language, of sympathy, and of mutual aid; and as we find that man's power of friendly help is not confined to his fellows, but extends to other animals, so may we conceive ourselves part of a mighty Fellowship of love and service.

Here is opened up a great subject on which much remains to be discovered. It is probable that the action of the Deity throughout the Universe is always conducted through intermediaries and agents. In all cases that we can examine, it is so; and this is one of the many meanings of "Immanence."

Humanity is the most prominent, to us, among Divine agencies, and though it is probably only an infinitesimal fraction of the whole, yet it can be studied as a sample. Experience shows us that human beings have feelings of sympathy, pity, and love, and can be moved to act in certain ways by persistent urging and by definite requests. There is no reason to suppose that this faculty of hearing and answering is limited to our own comparatively lowly stage of existence. Man may be regarded as a germ or indication of far more powerful agencies, of which at present we know very little.

The faculty of communion familiarly possessed by man is not likely to be exhaustive of all possible methods of mental and spiritual intercourse; and, in the undeveloped power of telepathy, we have an indication of a mode apparently not dependent on the machinery of physical processes, and not necessarily limited to intelligences inhabiting the surface of a planet. Why associate mind only with the surface of a mass of matter? Enthusiasts hope some day to be able to communicate with people on Mars, but there may be intelligences far more accessible to us than those remote and hypothetical denizens of another world. The immanent Spirit of nature is likely to individualise and personify itself in ways mysterious and unknown: all manner of possibilities lie open to our study and examination; and—until we have scrutinised the evidence, and thought long and deeply on the subject—our negative opinion, based upon long habit and tradition, must not be allowed undue weight. It must be remembered that the above is speculation, not knowledge; yet something like it has received the sanction of great philosophers. Here is an exclamation of Hegel:—

114

"We do not mean to be behind; our watchword shall be Reason and Freedom, and our rallying ground the Invisible Church."

So far our eyes are open to perceive only the assiduous operations of man; and any supposed influence of other agencies we regard with suspicion and mistrust. Some are inclined to think that man is solitary in the universe, the highest of created things; without equal, without superior, without companionship; alone with his indomitable soul amid scenes of unspeakable grandeur and awe; alone with his brethren in a universe wherein no spark of feeling, no gleam of intelligence, can be aroused by his unuttered longings, no echo of sympathy can respond to his bewildered need.

115

Yet that is not the feeling which arises during spells of lonely communion with nature, on rock or sea or trackless waste. At these moments comes a sense of Presence, such as Wordsworth felt at Tintern, or Byron when he wrote:

"Then stirs the feeling infinite, so felt
In solitude, where we are *least* alone."

Until our senses are opened more widely, scepticism concerning spiritual beings, as intermediate links with absolute Deity, may be our safest attitude, for ignorance is better than superstition; but the seers of the human race have surmised that as denizens of a higher universe we are far from lonely, that it is only our limited perception that is at fault, and that to clearer eyes the whole of nature is transfused with spirit: ἡ φύξις τῷ ὄλῳ μέμικται,

"Whose dwelling is the light of setting suns,
And the round ocean and the living air,
And the blue sky, and in the mind of man."

MYSTIC COMMUNION OR PRAYER

Q. 18. What do you understand by prayer?

A. I understand that when our spirits are attuned to the Spirit of Righteousness, our hopes and aspirations exert an influence far beyond their conscious range, and in a true sense bring us into communion with our Heavenly Father. This power of filial communion is called prayer; it is an attitude of mingled worship and supplication; we offer petitions in a spirit of trust and submission, and endeavour to realise the Divine attributes, with the help and example of Christ.

In prayer we come into close communion with a Higher than we know, and seek to contemplate Divine perfection. Its climax and consummation is attained when we realise the universal Permeance, the entire Goodness, and the Fatherly Love, of the Divine Being. Through prayer we admit our dependence on a Higher Power, for existence and health and everything we possess; we are encouraged to ask for whatever we need, as children ask parents; and we inevitably cry for mercy and comfort in times of tribulation and anguish.

The spirit of simple supplication may desire chiefly—

1. Insight and receptiveness to truth and knowledge.
2. Help and guidance in the practical management of life.
3. Ability and willingness to follow the light whithersoever it leads.

But provided we ask in a right spirit, it is not necessary to be specially careful concerning the kind of things asked for; nor need we in all cases attempt to decide how far their attainment is possible or not. In such matters we may admit our ignorance. What is important is that we should apply our own efforts towards the fulfilment of our petition, and not be satisfied with wishes alone. Everything accomplished has to be done by actual work and activity of some kind, and it is unreasonable to expect the rest of the universe to take trouble on our behalf while we ourselves are supine. Certain material means are within our control: these should be fully employed, in the light of the best knowledge of the time.

The highest type of prayer has for its object not any material benefit, beyond those necessary for our activity and usefulness, but the enlightenment and amendment of our wills, the elevation of all humanity, and the coming of the Kingdom.

THE LORD'S PRAYER

Q. Rehearse the prayer taught us by Jesus.

A.

OUR FATHER WHICH ART IN HEAVEN,
HALLOWED BE THY NAME.
THY KINGDOM COME.
THY WILL BE DONE IN EARTH, AS IT IS IN HEAVEN.
GIVE US THIS DAY OUR DAILY BREAD.
AND FORGIVE US OUR TRESPASSES,
AS WE FORGIVE THEM THAT TRESPASS AGAINST US.
AND LEAD US NOT INTO TEMPTATION; BUT DELIVER US FROM EVIL:
FOR THINE IS THE KINGDOM,
AND THE POWER,
AND THE GLORY,
FOR EVER.

Q. 19. Explain the purport of this prayer.

A. We first attune our spirit to consciousness of the Divine Fatherhood; trying to realise His infinite holiness as well as His loving-kindness, desiring that everything alien to His will should cease in our hearts and in the world, and longing for the establishment of the Kingdom of Heaven. Then we ask for the supply of the ordinary needs of existence, and for the forgiveness of our sins and shortcomings as we pardon those who have hurt us. We pray to be kept from evil influences, and to be protected when they attack us. Finally, we repose in the might, majesty, and dominion of the Eternal Goodness.

THE KINGDOM OF HEAVEN

Q. 20. What is meant by the Kingdom of Heaven?

A. The Kingdom of Heaven is the central feature of practical Christianity. It represents a harmonious condition in which the Divine Will is perfectly obeyed; it signifies the highest state of existence, both individual and social, which we can conceive. Our whole effort should, directly or indirectly, make ready its way,—in our hearts, in our lives, and in the lives of others. It is the ideal state of society towards which Reformers are striving; it is the ideal of conscious existence towards which Saints aim.

This mighty ideal has many aspects. It has been typified as the pearl of great price, for which all other possessions may well be sacrificed: in germ it is as leaven, or as growing seed. It will come sooner than is expected, though for a time longer there must be tares among the wheat: for a time longer there shall be last and first, and a striving to be greatest, and a laying up of earthly treasure, and wars and divisions; but only for a time,—the spirit of service is growing, and the childlike spirit will overcome:

“Fear not, little flock; for it is your Father’s good pleasure to give you the Kingdom.”

When realised, it will conduce to universal love and brotherhood; it is the reign of Christ’s spirit in the hearts of all men; it is accordingly spoken of as the second Advent, and its herald song is still, Peace on earth, goodwill among men. Wherever perfect love and willing service exist, there already is the Kingdom.

We have to realise that the Will of God is to be done on earth, that the Kingdom of Heaven is to be a present Kingdom, here and now, not relegated indefinitely to the future. Our life is not in the future, but in the present, and it will always be in the present: it is in our life that we have to apply our beliefs, utilise our talents, and bring forth fruit. The Kingdom of Heaven is not only at hand, it is potentially in our midst, and may be actually within us. These are its two chief aspects, the social, and the individual. The ideal is to be made real, in each and in all: nothing is too good to be true: each soul is to attain its highest aim: the world is to be transfigured and transformed.

The above formula must not be supposed to exhaust the meaning of the great Phrase, which many parables have still only partially explained, but it is a part of its meaning. And the strange thing is that the world, with all its competition, wrestling and contending amid unheeded calls to order, is really working towards that goal. No other ending is possible in the long run, though it has been long delayed. It is the condition towards which the whole of humanity, each individual man, as well as the race, is blindly and unconsciously struggling;

“Their prejudice and fears and cares and doubts
All with a touch of nobleness; despite
Their error, upward tending all, though weak,
Like plants in mines which never saw the sun,
But dream of him and guess where he may be,
And do their best to climb and get to him.”

The daily toil, in city office, in factory, in ship, in mine, in home, is really a struggle for Life, for freedom, for joy, for something wider and better than we at present know, for pleasures that satisfy and do not pall. We needs must love the highest when we see it, but as yet we do not see it: so we are working in the dark, and the best of us try hard to do our duty. The end is unrecognised, the means may be mistaken, but the energy is there; and the race as well as the individual is instinctively working out its destiny;—thwarting itself constantly by misdirected endeavour, yet constantly striving for self-development and enlargement, for progress and happiness. And this is true even when the main idea of enlargement is the amassing of money in unwieldy heaps, when happiness is sought in an exaltation of imagination by deleterious drugs, or when progress is thought to consist in the slaughter and impoverishment of opponents who might be our auxiliaries and allies.

If our vision could be cleared, and the aim of human effort could be changed, the earth would put on a new complexion; we should no longer be tempted to think of humanity as of an ancient and effete and played-out product of evolution,—we the latest-born and most youthful of all the creatures on the planet,—but should regard everything with the eye of hope, as of one new born, with senses quickened to perceive joys and beauties hitherto undreamt of.

That is the meaning of Regeneration or new birth: it must be like an awakening out of trance. At present we are as if subject to a dream illusion, in a slumber which we are unable to throw off. Revelation after revelation has come to us, but our senses are deadened and we will not hear, our hands are full of clay, we have no grasp for ideals, we are mistaking appearance for reality. But the time for awakening must be drawing nigh—the time when again it may be said: “The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined.”

Meanwhile our seers depict man’s half-hoping half-despairing attitude, not so much as a striving, as a waiting:—the striving is obvious, but the unconscious waiting is what they detect—waiting as it were for the arrival of a new sense, a new perception of the value of life:—

“And we, the poor earth’s dying race, and yet
No phantoms, watching from a phantom shore
Await the last and largest sense to make
The phantom walls of this illusion fade,
And show us that the world is wholly fair.”

Q. 1. What are you?

A. I am a being alive and conscious upon this earth, a descendant of ancestors who rose by gradual processes from lower forms of animal life, and with struggle and suffering became man.

Q. 2. What, then, may be meant by the Fall of man?

A. At a certain stage of development man became conscious of a difference between right and wrong, so that thereafter, when his actions fell below a normal standard of conduct, he felt ashamed and sinful. He thus lost his animal innocence, and entered on a long period of human effort and failure; nevertheless, the consciousness of degradation marked a rise in the scale of existence.

Q. 3. What is the distinctive character of manhood?

A. The distinctive character of man is that he has a sense of responsibility for his acts, having acquired the power of choosing between good and evil, with freedom to obey one motive rather than another. Creatures far below the human level are irresponsible; they feel no shame and suffer no remorse; they are said to have no conscience.

Q. 4. What is the duty of man?

A. To assist his fellows, to develop his own higher self, to strive towards good in every way open to his powers, and generally to seek to know the laws of Nature and to obey the will of God; in whose service alone can be found that harmonious exercise of the faculties which is identical with perfect freedom.

Q. 5. What is meant by good and evil?

A. Good is that which promotes development, and is in harmony with the will of God. It is akin to health and beauty and happiness.

Evil is that which retards or frustrates development, and injures some part of the universe. It is akin to disease and ugliness and misery.

Q. 6. How does man know good from evil?

A. His own nature, when uncorrupted by greed, is sufficiently in harmony with the rest of the universe to enable him to be well aware in general of what is a help or a hindrance to the guiding Spirit, of which he himself is a real and effective portion.

Q. 7. How comes it that evil exists?

A. Evil is not an absolute thing, but has reference to a standard of attainment. The possibility of evil is the necessary consequence of a rise in the scale of moral existence; just as an organism whose normal temperature is far above "absolute zero" is necessarily liable to damaging and deadly cold. But cold is not in itself a positive or created thing.

Q. 8. What is sin?

A. Sin is the deliberate and wilful act of a free agent who sees the better and chooses the worse, and thereby acts injuriously to himself and others. The root sin is selfishness, whereby needless trouble and pain are inflicted on others; when fully developed it involves moral suicide.

Q. 9. Are there beings lower in the scale of existence than man?

A. Yes, multitudes. In every part of the earth where life is possible, there we find it developed. Life exists in every variety of animal, in earth and air and sea, and in every species of plant.

Q. 10. Are there any beings higher in the scale of existence than man?

A. Man is the highest of the dwellers on the planet earth, but the earth is only one of many planets warmed by the sun, and the sun is only one of a myriad of similar suns, which are so far off that we barely see them and group them indiscriminately as "stars." We may reasonably conjecture that in some of the innumerable worlds circling round those distant suns there must be beings far higher in the scale of existence than ourselves; indeed, we have no knowledge which enables us to assert the absence of intelligence anywhere.

Q. 11. What caused and what maintains existence?

A. Of our own knowledge we are unable to realise the meaning of origination or of maintenance; all that we ourselves can accomplish in the physical world is to move things into desired positions, and

leave them to act on each other. Nevertheless our effective movements are inspired by thought, and so we conceive that Intelligence is immanent in all the processes of nature; for they are not random and purposeless, but organised and beautiful.

Q. 12. What is to be said of man's higher faculties?

A. The faculties and achievements of the highest among mankind—in Art, in Science, in Philosophy, and in Religion—are not explicable as an outcome of a struggle for existence. Something more than mere life is possessed by us—something represented by the words “mind” and “soul” and “spirit.” On one side we are members of the animal kingdom; on another we are associates in a loftier type of existence, and are linked with the Divine.

Q. 13. Is man helped in his struggle upward?

A. There is a Power in the Universe vastly beyond our comprehension; and we trust and believe that it is a Good and Loving Power, able and willing to help us and all creatures, and to guide us wisely, without detriment to our incipient freedom. This Loving-kindness continually surrounds us; in it we live and have our real being; it is the mainspring of joy and love and beauty, and we call it the Grace of God. It sustains and enriches all worlds, and may take a multiplicity of forms, but it was specially manifested to dwellers on this planet in the Life of Jesus Christ, through whose spirit and living influence the race of man may hope to rise to heights at present inaccessible.

132

Q. 14. How may we become informed concerning things too high for our own knowledge?

A. We should strive to learn from the great teachers, the prophets and poets and saints of the human race, and should seek to know and to interpret their inspired writings.

Q. 15. What, then, do you reverently believe can be deduced from a study of the records and traditions of the past in the light of the present?

A. I believe in one Infinite and Eternal Being, a guiding and loving Father, in whom all things consist.

I believe that the Divine Nature is specially revealed to man through Jesus Christ our Lord, who lived and taught and suffered in Palestine 1900 years ago, and has since been worshipped by the Christian Church as the immortal Son of God, the Saviour of the world.

133

I believe that the Holy Spirit is ever ready to help us along the Way towards Goodness and Truth; that prayer is a means of communion between man and God; and that it is our privilege through faithful service to enter into the Life Eternal, the Communion of Saints, and the Peace of God.

Q. 16. What do you mean by the Life Eternal?

A. I mean that whereas our terrestrial existence is temporary, our real existence continues without ceasing, in either a higher or a lower form, according to our use of opportunities and means of grace; and that the fulness of Life ultimately attainable represents a growing perfection at present inconceivable by us.

Q. 17. What is the significance of “the Communion of Saints”?

A. Higher and holier beings must possess, in fuller fruition, those privileges of communion which are already foreshadowed by our own faculties of language, of sympathy, and of mutual aid; and as we know that man's power of friendly help is not confined to his fellows, but extends to other animals, so may we conceive ourselves part of a mighty Fellowship of love and service.

Q. 18. What do you understand by prayer?

A. I understand that when our spirits are attuned to the Spirit of Righteousness, our hopes and aspirations exert an influence far beyond their conscious range, and in a true sense bring us into communion with our Heavenly Father. This power of filial communion is called prayer; it is an attitude of mingled worship and supplication; we offer petitions in a spirit of trust and submission, and endeavour to realise the Divine attributes, with the help and example of Christ.

134

Q. Rehearse the prayer taught us by Jesus.

A. Our Father, etc.

Q. 19. Explain the clauses of this prayer.

A. We first attune our spirit to consciousness of the Divine Fatherhood; trying to realise His infinite holiness as well as His loving-kindness, desiring that everything alien to His will should cease in our hearts and in the world, and longing for the establishment of the Kingdom of Heaven. Then we ask for the supply of the ordinary needs of existence, and for the forgiveness of our sins and shortcomings as we pardon those who have hurt us. We pray to be kept from evil influences, and to be protected when they attack us. Finally, we repose in the might, majesty, and dominion of the Eternal Goodness.

Q. 20. What is meant by the Kingdom of Heaven?

A. The Kingdom of Heaven is the central feature of practical Christianity. It represents a harmonious condition in which the Divine Will is perfectly obeyed; it signifies the highest state of existence, both individual and social, which we can conceive. Our whole effort should, directly or indirectly, make ready its way,—in our hearts, in our lives, and in the lives of others. It is the ideal state of society towards which Reformers are striving; it is the ideal of conscious existence towards which Saints aim.

ELEMENTARY MECHANICS

A text-book for Schools and Matriculation Candidates.
(Chambers.) 4s. 6d. Net price, 3s. 5d.

MODERN VIEWS OF ELECTRICITY

A well-known exposition of fundamental electrical principles.
New Edition, 1907. (Macmillan.) 6s.

LIGHTNING CONDUCTORS AND LIGHTNING GUARDS

A technical treatise on electric waves and discharges generally,
for Architects, Electrical Engineers, and Physicists. 1892.
(Whittaker & Co.) 15s. Net price, 11s. 3d.

SIGNALLING THROUGH SPACE WITHOUT WIRES

First published in 1894 under the title "The Work of Hertz
and his Successors"; being a pioneer treatise on what has
become Wireless Telegraphy. (Electrician Co.) 5s. net.

PIONEERS OF SCIENCE

A course of popular lectures on Astronomical biography,
being sketches of the lives of the famous Astronomers and
their work, with numerous illustrations.
(Macmillan.) 6s. Net price, 4s. 6d.

SCHOOL TEACHING AND SCHOOL REFORM

A course of lectures delivered in Birmingham to Teachers.
1905. (Williams & Norgate.) 3s. Net price, 2s. 3d.

EASY MATHEMATICS; CHIEFLY ARITHMETIC

Being a collection of hints to teachers, parents, self-taught
students, and adults, and containing a summary or indication
of most things in Elementary Mathematics useful to be known.
1905. (Macmillan.) 4s. 6d. Net price, 3s. 5d.

LIFE AND MATTER

A discussion of the scientific foundations of religion; being
an answer to Haeckel, and a speculation concerning the
meaning of Life. 1905. (Williams & Norgate.) 2s. 6d. net.

MODERN VIEWS ON MATTER

Being the Romanes Lecture to the University of Oxford,
delivered in 1903, on the new discoveries in electricity in
connection with Radium and other such phenomena. A
pamphlet. (Clarendon Press.) (*Third Edition*) 1s. net.

ELECTRONS, or the nature and properties of Negative Electricity.

A treatise on the most recent discoveries in the pure science
of Electricity. 1906. (George Bell & Sons.) 6s. net.

THE SUBSTANCE OF FAITH ALLIED WITH SCIENCE

A Catechism for Parents and Teachers. (Methuen & Co.)
1907. 2s. net.

MINOR PUBLICATIONS

COMPETITION *VERSUS* CO-OPERATION

Fly-sheet of a Discourse delivered in Liverpool about 1890.
(Fabian Soc.) One Penny.

MACEDONIA AND THE PROBLEM OF THE NEAR EAST

(Published by Cornish Brothers, 1903)

An Address at a Birmingham Town's Meeting. Sixpence.

PUBLIC SERVICE VERSUS PRIVATE EXPENDITURE

A pamphlet reporting an Address to the Order of Foresters,
given in Birmingham Town Hall on Sunday, 9th October
1904. (Printed by Fabian Soc.) One Penny.

SCIENCE AND RELIGION

A shorthand report or a Discourse given to young men in the City
Temple. 1905. (Christian Commonwealth Co.) Threepence.

SOME SOCIAL REFORMS.

A Presidential Address to the Social and Political Education
League, at Univ. Coll., London. May 1905. (Murby & Co.)
Threepence.

WORK AND LIFE. An Address to the Workers' Educational Association.
Sept. 1906. (H. Marshall & Son.) One Penny.

A CATALOGUE OF BOOKS
PUBLISHED BY METHUEN
AND COMPANY: LONDON
36 ESSEX STREET
W.C.

CONTENTS

	PAGE
General Literature,	II-XX
Ancient Cities,	XX
Antiquary's Books,	XX
Arden Shakespeare,	XX
Beginner's Books,	XXI
Business Books,	XXI
Byzantine Texts,	XXI
Churchman's Bible,	XXII
Churchman's Library,	XXII
Classical Translations,	XXII
Classics of Art,	XXIII
Commercial Series,	XXIII
Connoisseur's Library,	XXIII
Library of Devotion,	XXIII
Illustrated Pocket Library of Plain and Coloured Books,	XXIV
Junior Examination Series,	XXV
Junior School-Books,	XXVI
Leaders of Religion,	XXVI
Little Blue Books,	XXVI
Little Books on Art,	XXVI
Little Galleries,	XXVII
Little Guides,	XXVII
Little Library,	XXVII
Little Quarto Shakespeare,	XXIX
Miniature Library,	XXIX
Oxford Biographies,	XXIX
School Examination Series,	XXIX
School Histories,	XXX
Textbooks of Science,	XXX
Simplified French Texts,	XXX
Standard Library,	XXX
Textbooks of Technology,	XXXI
Handbooks of Theology,	XXXI
Westminster Commentaries,	XXXII
Fiction,	XXXII -XXXVII
The Shilling Novels,	XXXVII
Books for Boys and Girls,	XXXIX
Novels of Alexandre Dumas,	XXXIX
Methuen's Sixpenny Books,	XXXIX

MARCH 1907

A CATALOGUE OF
MESSRS. METHUEN'S
PUBLICATIONS

Colonial Editions are published of all Messrs. METHUEN'S Novels at a price above 2s. 6d., and similar editions are General Literature. These are marked in the Catalogue. Colonial editions are only for circulation in the British Colonies and India.

I.P.L. represents Illustrated Pocket Library.

Abbot (Jacob). See Little Blue Books.

Abbott (J. H. M.). Author of 'Tommy Cornstalk.' AN OUTLANDER IN ENGLAND: BEING SOME IMPRESSIONS OF AN AUSTRALIAN ABROAD. *Second Edition. Cr. 8vo. 6s.*
A Colonial Edition is also published.

Acatos (M. J.). See Junior School Books.

Adams (Frank). JACK SPRATT. With 24 Coloured Pictures. *Super Royal 16mo. 2s.*

Adeney (W. F.), M.A. See Bennett and Adeney.

Æschylus. See Classical Translations.

Æsop. See I.P.L.

Ainsworth (W. Harrison). See I.P.L.

Alderson (J. P.). MR. ASQUITH. With Portraits and Illustrations. *Demy 8vo. 7s. 6d. net.*

Aldis (Janet). MADAME GEOFFRIN, HER SALON, AND HER TIMES. With many Portraits and Illustrations. *Second Edition. Demy 8vo. 10s. 6d. net.*
A Colonial Edition is also published.

Alexander (William), D.D., Archbishop of Armagh. THOUGHTS AND COUNSELS OF MANY YEARS. *Demy 16mo. 2s. 6d.*

Alken (Henry). THE NATIONAL SPORTS OF GREAT BRITAIN. With descriptions in English and French. With 51 Coloured Plates. *Royal Folio. Five Guineas net.* The Plates can be had separately in a Portfolio. £3, 3s. *net.*
See also I.P.L.

Allen (C. C.) See Textbooks of Technology.

Allen (Jessie). See Little Books on Art.

Allen (J. Romilly), F.S.A. See Antiquary's Books.

Almack (E.). See Little Books on Art.

Amherst (Lady). A SKETCH OF EGYPTIAN HISTORY FROM THE EARLIEST TIMES TO THE PRESENT DAY. With many Illustrations. *Demy 8vo. 7s. 6d. net.*

Anderson (F. M.). THE STORY OF THE BRITISH EMPIRE FOR CHILDREN. With many Illustrations. *Cr. 8vo. 2s.*

Anderson (J. G.), B.A., Examiner to London University, NOUVELLE GRAMMAIRE FRANÇAISE. *Cr. 8vo. 2s.*
EXERCICES DE GRAMMAIRE FRANÇAISE. *Cr. 8vo. 1s. 6d.*

Andrewes (Bishop). PRECES PRIVATAE. Edited, with Notes, by F. E. BRIGHTMAN, M.A., of Pusey House, Oxford. *Cr. 8vo. 6s.*

Anglo-Australian. AFTER-GLOW MEMORIES. *Cr. 8vo. 6s.*
A Colonial Edition is also published.

Aristotle. THE NICOMACHEAN ETHICS. Edited, with an Introduction and Notes, by JOHN BURNET, M.A., Professor of Greek at St. Andrews. *Cheaper issue. Demy 8vo. 10s. 6d. net.*

Ashton (R.). See Little Blue Books.

Atkins (H. G.). See Oxford Biographies.

Atkinson (C. M.). JEREMY BENTHAM. *Demy 8vo. 5s. net.*

Atkinson (T. D.). A SHORT HISTORY OF ENGLISH ARCHITECTURE. With over 200 Illustrations. *Second Edition. Fcap. 8vo. 3s. 6d. net.*
A GLOSSARY OF TERMS USED IN ENGLISH ARCHITECTURE. Illustrated. *Second Edition. Fcap. 8vo. 3s. 6d. net.*

Auden (T.), M.A., F.S.A. See Ancient Cities.

Aurelius (Marcus) and Epictetus. WORDS OF THE ANCIENT WISE: Thoughts from. Edited by W. H. D. ROUSE, M.A., Litt.D. *Fcap. 8vo. 3s. 6d. net.* See also Standard Library.

Austen (Jane). See Little Library and Standard Library.

Bacon (Francis). See Little Library and Standard Library.

Baden-Powell (R. S. S.), Major-General. THE DOWNFALL OF PREMPEH. A Diary of Life in Ashanti, 1895. Illustrated. *Third Edition. Large Cr. 8vo. 6s.*

A Colonial Edition is also published.

THE MATABELE CAMPAIGN, 1896. With nearly 100 Illustrations. *Fourth Edition. Large Cr. 8vo. 6s.*

A Colonial Edition is also published.

Bailey (J. C.), M.A. See Cowper.

Baker (W. G.), M.A. See Junior Examination Series.

Baker (Julian L.), F.I.C., F.C.S. See Books on Business.

Balfour (Graham). THE LIFE OF ROBERT LOUIS STEVENSON. *Second Edition. A Revised and Cheaper Edition. Crown 8vo. 6s.*

A Colonial Edition is also published.

Ballard (A.), B.A., LL.B. See Antiquary's Books.

Bally (S. E.). See Commercial Series.

Banks (Elizabeth L.). THE AUTOBIOGRAPHY OF A 'NEWSPAPER GIRL.' *Second Edition. Cr. 8vo. 6s.*

A Colonial Edition is also published.

Barham (R. H.). See Little Library.

Baring (The Hon. Maurice). WITH THE RUSSIANS IN MANCHURIA. *Third Edition. Demy 8vo. 7s. 6d. net.*

A Colonial Edition is also published.

Baring-Gould (S.). THE LIFE OF NAPOLEON BONAPARTE. With over 450 Illustrations in the Text, and 12 Photogravure Plates. *Gilt top. Large quarto. 36s.*

THE TRAGEDY OF THE CÆSARS. With numerous Illustrations from Busts, Gems, Cameos, etc. *Sixth Edition. Royal 8vo. 10s. 6d. net.*

A BOOK OF FAIRY TALES. With numerous Illustrations by A. J. GASKIN. *Third Edition. Cr. 8vo. Buckram. 6s.*

OLD ENGLISH FAIRY TALES. With numerous Illustrations by F. D. BEDFORD. *Third Edition. Cr. 8vo. Buckram. 6s.*

THE VICAR OF MORWENSTOW. Revised Edition. With a Portrait. *Third Edition. Cr. 8vo. 3s. 6d.*

A BOOK OF DARTMOOR: A Descriptive and Historical Sketch. With Plans and numerous Illustrations. *Second Edition. Cr. 8vo. 6s.*

A BOOK OF DEVON. Illustrated. *Second Edition. Cr. 8vo. 6s.*

A BOOK OF CORNWALL. Illustrated. *Second Edition. Cr. 8vo. 6s.*

A BOOK OF NORTH WALES. Illustrated. *Cr. 8vo. 6s.*

A BOOK OF SOUTH WALES. Illustrated. *Cr. 8vo. 6s.*

A BOOK OF BRITTANY. Illustrated. *Cr. 8vo. 6s.*

A BOOK OF THE RIVIERA. Illustrated. *Cr. 8vo. 6s.*

A Colonial Edition is also published.

A BOOK OF THE RHINE: From Cleve to Mainz. Illustrated. *Second Edition. Crown 8vo. 6s.*

A Colonial Edition is also published.

A BOOK OF THE PYRENEES. With 24 Illustrations. *Crown 8vo. 6s.*

A Colonial Edition is also published.

A BOOK OF GHOSTS. With 8 Illustrations by D. MURRAY SMITH. *Second Edition. Cr. 8vo. 6s.*

OLD COUNTRY LIFE. With 67 Illustrations. *Fifth Edition. Large Cr. 8vo. 6s.*

A GARLAND OF COUNTRY SONG: English Folk Songs with their Traditional Melodies. Collected and arranged by S. BARING-GOULD and H. F. SHEPPARD. *Demy 4to. 6s.*

SONGS OF THE WEST: Folk Songs of Devon and Cornwall. Collected from the Mouths of the People. By S. BARING-GOULD, M.A., and H. FLEETWOOD SHEPPARD, M.A. New and Revised Edition, under the musical editorship of CECIL J. SHARP, Principal of the Hampstead Conservatoire. *Large Imperial 8vo. 5s. net.*

A BOOK OF NURSERY SONGS AND RHYMES. Edited by S. BARING-GOULD, and Illustrated by the Birmingham Art School. *A New Edition. Long Cr. 8vo. 2s. 6d. net.*

STRANGE SURVIVALS AND SUPERSTITIONS. *Third Edition. Cr. 8vo. 2s. 6d. net.*

YORKSHIRE ODDITIES AND STRANGE EVENTS. *New and Revised Edition. Cr. 8vo. 2s. 6d. net.*
See also Little Guides.

- Barker (Aldred F.)**. See Textbooks of Technology.
- Barker (E.)**, M.A. (Late) Fellow of Merton College, Oxford. THE POLITICAL THOUGHT OF PLATO AND ARISTOTLE. *Demy 8vo.* 10s. 6d. *net.*
- Barnes (W. E.)**, D.D. See Churchman's Bible.
- Barnett (Mrs. P. A.)**. See Little Library.
- Baron (R. R. N.)**, M.A. FRENCH PROSE COMPOSITION. *Second Edition.* *Cr. 8vo.* 2s. 6d. *Key, 3s. net.* See also Junior School Books.
- Barron (H. M.)**, M.A., Wadham College, Oxford. TEXTS FOR SERMONS. With a Preface by Canon SCOTT HOLLAND. *Cr. 8vo.* 2s. 6d.
- Bartholomew (J. G.)**, F.R.S.E. See C. G. Robertson.
- Bastable (C. F.)**, M.A. THE COMMERCE OF NATIONS. *Fourth Ed.* *Cr. 8vo.* 2s. 6d.
- Bastian (H. Charlton)**, M.D., F.R.S. THE EVOLUTION OF LIFE. Illustrated. *Demy 8vo.* 7s. 6d. *net.*
- Batson (Mrs. Stephen)**. A CONCISE HANDBOOK OF GARDEN FLOWERS. *Fcap. 8vo.* 3s. 6d.
- Batten (Loring W.)**, Ph.D., S.T.D. THE HEBREW PROPHET. *Cr. 8vo.* 3s. 6d. *net.*
- Bayley (R. Child)**. THE COMPLETE PHOTOGRAPHER. With over 100 Illustrations. *Demy 8vo.* 10s. 6d. *net.*
- Beard (W. S.)**. EASY EXERCISES IN ALGEBRA. *Cr. 8vo.* 1s. 6d. See Junior Examination Series and Beginner's Books.
- Beckford (Peter)**. THOUGHTS ON HUNTING. Edited by J. OTHO PAGET, and Illustrated by G. H. JALLAND. *Second Edition.* *Demy 8vo.* 6s. IV
- Beckford (William)**. See Little Library.
- Beeching (H. C.)**, M.A., Canon of Westminster. See Library of Devotion.
- Begbie (Harold)**. MASTER WORKERS. Illustrated. *Demy 8vo.* 7s. 6d. *net.*
- Behmen (Jacob)**. DIALOGUES ON THE SUPERSENSUAL LIFE. Edited by BERNARD HOLLAND. *Fcap. 8vo.* 3s. 6d.
- Belloc (Hilaire)**, M.P. PARIS. *Second Edition.* With Maps and Illustrations. *Cr. 8vo.* 6s. HILLS AND THE SEA. *Second Edition.* *Crown 8vo.* 6s.
- Bellot (H. H. L.)**, M.A. THE INNER AND MIDDLE TEMPLE. With numerous Illustrations. *Crown 8vo.* 6s. *net.*
- Bennett (W. H.)**, M.A. A PRIMER OF THE BIBLE. *Third Edition.* *Cr. 8vo.* 2s. 6d.
- Bennett (W. H.)** and *Adeney (W. F.)*. A BIBLICAL INTRODUCTION. *Fourth Edition.* *Cr. 8vo.* 7s. 6d.
- Benson (Archbishop)**. GOD'S BOARD: Communion Addresses. *Fcap. 8vo.* 3s. 6d. *net.*
- Benson (A. C.)**, M.A. See Oxford Biographies.
- Benson (R. M.)**. THE WAY OF HOLINESS: a Devotional Commentary on the 119th Psalm. *Cr. 8vo.* 5s.
- Bernard (E. R.)**, M.A., Canon of Salisbury. THE ENGLISH SUNDAY. *Fcap. 8vo.* 1s. 6d.
- Bertouch (Baroness de)**. THE LIFE OF FATHER IGNATIUS. Illustrated. *Demy 8vo.* 10s. 6d. *net.*
- Beruete (A. de)**. See Classics of Art.
- Betham-Edwards (M.)**. HOME LIFE IN FRANCE. Illustrated. *Fourth and Cheaper Edition.* *Crown 8vo.* 6s.
A Colonial Edition is also published.
- Bethune-Baker (J. F.)**, M.A. See Handbooks of Theology.
- Bidez (M.)**. See Byzantine Texts.
- Biggs (C. R. D.)**, D.D. See Churchman's Bible.

- Bindley (T. Herbert)**, B.D. THE OECUMENICAL DOCUMENTS OF THE FAITH. With Introductions and Notes. *Second Edition. Cr. 8vo. 6s. net.*
- Binns (H. B.)**. THE LIFE OF WALT WHITMAN. Illustrated. *Demy 8vo. 10s. 6d. net.*
A Colonial Edition is also published.
- Binyon (Lawrence)**. THE DEATH OF ADAM; AND OTHER POEMS. *Cr. 8vo. 3s. 6d. net.* See also W. Blake.
- Birnstingl (Ethel)**. See Little Books on Art.
- Blackmantle (Bernard)**. See I.P.L.
- Blair (Robert)**. See I.P.L.
- Blake (William)**. THE LETTERS OF WILLIAM BLAKE, TOGETHER WITH A LIFE BY FREDERICK TATHAM. Edited from the Original Manuscripts, with an Introduction and Notes, by ARCHIBALD G. B. RUSSELL. With 12 Illustrations. *Demy 8vo. 7s. 6d. net.*
- ILLUSTRATIONS OF THE BOOK OF JOB. With a General Introduction by LAWRENCE BINYON. *Quarto. 21s. net.* See also I.P.L. and Little Library.
- Blaxland (B.)**, M.A. See Library of Devotion.
- Bloom (J. Harvey)**, M.A. SHAKESPEARE'S GARDEN. Illustrated. *Fcap. 8vo. 3s. 6d.; leather, 4s. 6d. net.* See also Antiquary's Books.
- Blouet (Henri)**. See Beginner's Books.
- Boardman (T. H.)**, M.A. See Textbooks of Science.
- Bodley (J. E. C.)**, Author of 'France.' THE CORONATION OF EDWARD VII. *Demy 8vo. 21s. net.*
By Command of the King.
- Body (George)**, D.D. THE SOUL'S PILGRIMAGE: Devotional Readings from his writings. Selected by J. H. BURN, B.D., F.R.S.E. *Pott 8vo. 2s. 6d.*
- Bona (Cardinal)**. See Library of Devotion.
- Boon (F. C.)**. See Commercial Series.
- Borrow (George)**. See Little Library.
- Bos (J. Ritzema)**. AGRICULTURAL ZOOLOGY. Translated by J. R. AINSWORTH DAVIS, M.A. With 155 Illustrations. *Cr. 8vo. Third Edition. 3s. 6d.*
- Botting (C. G.)**, B.A. EASY GREEK EXERCISES. *Cr. 8vo. 2s.* See also Junior Examination Series.
- Boulting (W.)**. TASSO AND HIS TIMES. With 24 Illustrations. *Demy 8vo. 10s. 6d. net.*
- Boulton (E. S.)**, M.A. GEOMETRY ON MODERN LINES. *Cr. 8vo. 2s.*
- Boulton (William B.)**. THOMAS GAINSBOROUGH. With 40 Illustrations. *Second Ed. Demy 8vo. 7s. 6d. net.*
SIR JOSHUA REYNOLDS, P.R.A. With 49 Illustrations. *Demy 8vo. 7s. 6d. net.*
- Bowden (E. M.)**. THE IMITATION OF BUDDHA: Being Quotations from Buddhist Literature for each Day in the Year. *Fifth Edition. Cr. 16mo. 2s. 6d.*
- Boyd-Carpenter (Margaret)**. THE CHILD IN ART. Illustrated. *Second Edition. Large Crown 8vo. 6s.*
- Boyle (W.)**. CHRISTMAS AT THE ZOO. With Verses by W. BOYLE and 24 Coloured Pictures by H. B. NEILSON. *Super Royal 16mo. 2s.*
- Brabant (F. G.)**, M.A. See Little Guides.
- Bradley (A. G.)**. ROUND ABOUT WILTSHIRE. With 30 Illustrations of which 14 are in colour by T.C. GOTCH. *Cr. 8vo. 6s.*
- Bradley (J. W.)**. See Little Books on Art.
- Braid (James) and Others**. GREAT GOLFERS IN THE MAKING. By Thirty-Four Champions. Edited, with an Introduction, by HENRY LEACH. With 34 Portraits. *Demy 8vo. 7s. 6d. net.*
A Colonial Edition is also published.
- Brailsford (H. N.)**. MACEDONIA: ITS RACES AND ITS FUTURE. Illustrated. *Demy 8vo. 12s. 6d. net.*

- Brodrick (Mary) and Morton (Anderson).** A CONCISE HANDBOOK OF EGYPTIAN ARCHÆOLOGY. Illustrated. *Cr. 8vo. 3s. 6d.*
- Brooks (E. E.),** B.Sc. See Textbooks of Technology.
- Brooks (E. W.).** See Byzantine Texts.
- Brown (P. H.),** LL.D., Fraser Professor of Ancient (Scottish) History at the University of Edinburgh. SCOTLAND IN THE TIME OF QUEEN MARY. *Demy 8vo. 7s. 6d. net.*
- Brown (S. E.),** M.A., Camb., B.A., B.Sc., London; Senior Science Master at Uppingham School. A PRACTICAL CHEMISTRY NOTE-BOOK FOR MATRICULATION AND ARMY CANDIDATES. EASIER EXPERIMENTS ON THE COMMONER SUBSTANCES. *Cr. 4to. 1s. 6d. net.*
- Browne (Sir Thomas).** See Standard Library.
- Brownell (C. L.).** THE HEART OF JAPAN. Illustrated. *Third Edition. Cr. 8vo. 6s.; also Demy 8vo. 6d.*
- Browning (Robert).** See Little Library.
- Buckland (Francis T.).** CURIOSITIES OF NATURAL HISTORY. Illustrated by H. B. NEILSON. *Cr. 8vo. 3s. 6d.*
- Buckton (A. M.)** THE BURDEN OF ENGELA: a Ballad-Epic. *Second Edition. Cr. 8vo. 3s. 6d. net.*
KINGS IN BABYLON. A Drama. *Crown 8vo. 1s. net.*
EAGER HEART: A Mystery Play. *Fifth Edition. Cr. 8vo. 1s. net.*
- Budge (E. A. Wallis).** THE GODS OF THE EGYPTIANS. With over 100 Coloured Plates and many Illustrations. *Two Volumes. Royal 8vo. £3, 3s. net.*
- Buisson (J. C. Du),** D.D. See Churchman's Bible.
- Buist (H. Massac).** THE MOTOR YEAR BOOK AND AUTOMOBILISTS' ANNUAL FOR 1906. *Demy 8vo. 7s. 6d. net.*
- Bull (Paul),** Army Chaplain. GOD AND OUR SOLDIERS. *Second Edition. Cr. 8vo. 6s.*
- Bulley (Miss).** See Lady Dilke.
- Bunyan (John).** THE PILGRIM'S PROGRESS. Edited, with an Introduction, by C. H. FIRTH, M.A. With 39 Illustrations by R. ANNING BELL. *Cr. 8vo. 6s.* See also Library of Devotion and Standard Library.
- Burch (G. J.),** M.A., F.R.S. A MANUAL OF ELECTRICAL SCIENCE. Illustrated. *Cr. 8vo. 3s.*
- Burgess (Gelett).** GOOPS AND HOW TO BE THEM. Illustrated. *Small 4to. 6s.*
- Burke (Edmund).** See Standard Library.
- Burn (A. E.),** D.D., Rector of Handsworth and Prebendary of Lichfield.
See Handbooks of Theology.
- Burn (J. H.),** B.D. THE CHURCHMAN'S TREASURY OF SONG. Selected and Edited by. *Fcap 8vo. 3s. 6d. net.* See also Library of Devotion.
- Burnand (Sir F. C.).** RECORDS AND REMINISCENCES. With a Portrait by H. v. HERKOMER. *Cr. 8vo. Fourth and Cheaper Edition. 6s.*
A Colonial Edition is also published.
- Burns (Robert),** THE POEMS OF. Edited by ANDREW LANG and W. A. CRAIGIE. With Portrait. *Third Edition. Demy 8vo, gilt top. 6s.*
- Burnside (W. F.),** M.A. OLD TESTAMENT HISTORY FOR USE IN SCHOOLS. *Second Edition. Cr. 8vo. 3s. 6d.*
- Burton (Alfred).** See I.P.L.
- Bussell (F. W.),** D.D., Fellow and Vice-Principal of Brasenose College, Oxford. CHRISTIAN THEOLOGY AND SOCIAL PROGRESS: The Bampton Lectures for 1905. *Demy 8vo. 10s. 6d. net.*
- Butler (Joseph).** See Standard Library.
- Caldecott (Alfred),** D.D. See Handbooks of Theology.
- Calderwood (D. S.),** Headmaster of the Normal School, Edinburgh. TEST CARDS IN EUCLID AND ALGEBRA. In three packets of 40, with Answers. 1s. each. Or in three Books, price 2d., 2d., and

Cambridge (Ada) [Mrs. Cross]. THIRTY YEARS IN AUSTRALIA. *Demy 8vo. 7s. 6d.*

Canning (George). See Little Library.

Capey (E. F. H.). See Oxford Biographies.

Careless (John). See I.P.L.

Carlyle (Thomas). THE FRENCH REVOLUTION. Edited by C. R. L. FLETCHER, Fellow of Magdalen College, Oxford. *Three Volumes. Cr. 8vo. 18s.*

THE LIFE AND LETTERS OF OLIVER CROMWELL. With an Introduction by C. H. FIRTH, M.A., and Notes and Appendices by Mrs. S. C. LOMAS. *Three Volumes. Demy 8vo. 18s. net.*

Carlyle (R. M. and A. J.), M.A. See Leaders of Religion.

Channer (C. C.) and Roberts (M. E.). LACEMAKING IN THE MIDLANDS, PAST AND PRESENT. With 16 full-page Illustrations. *Cr. 8vo. 2s. 6d.*

Chapman (S. J.). See Books on Business.

Chatterton (Thomas). See Standard Library.

Chesterfield (Lord), THE LETTERS OF, TO HIS SON. Edited, with an Introduction by C. STRACHEY, and Notes by A. CALTHROP. *Two Volumes. Cr. 8vo. 12s.*

Chesterton (G.K.). CHARLES DICKENS. With two Portraits in photogravure. *Fourth Edition. Demy 8vo. 7s. 6d. net.*

A Colonial Edition is also published.

Childe (Charles P.), B.A., F.R.C.S. THE CONTROL OF A SCOURGE: OR, HOW CANCER IS CURABLE. *Demy 8vo. 7s. 6d. net.*

Christian (F. W.). THE CAROLINE ISLANDS. With many Illustrations and Maps. *Demy 8vo. 12s. 6d. net.*

VI

Cicero. See Classical Translations.

Clarke (F. A.), M.A. See Leaders of Religion.

Clausen (George), A.R.A., R.W.S. AIMS AND IDEALS IN ART: Eight Lectures delivered to the Students of the Royal Academy of Arts. With 32 Illustrations. *Second Edition. Large Post 8vo. 5s. net.*

SIX LECTURES ON PAINTING. *First Series.* With 19 Illustrations. *Third Edition, Large Post 8vo. 3s. 6d. net.*

Cleather (A. L.). See Wagner.

Clinch (G.). See Little Guides.

Clough (W. T.). See Junior School Books and Textbooks of Science.

Clouston (T. S.), M.D., F.R.S.E., Lecturer on Mental Diseases in the University of Edinburgh. THE HYGIENE OF MIND. With 10 Illustrations. *Third Edition. Demy 8vo. 7s. 6d. net.*

Coast (W. G.), B.A. EXAMINATION PAPERS IN VERGIL. *Cr. 8vo. 2s.*

Cobb (T.). See Little Blue Books.

Cobb (W. F.), M.A. THE BOOK OF PSALMS: with a Commentary. *Demy 8vo. 10s. 6d. net.*

Coleridge (S. T.). POEMS OF. Selected and Arranged by ARTHUR SYMONS. With a photogravure Frontispiece. *Fcap. 8vo. 2s. 6d. net.*

Collingwood (W. G.), M.A. THE LIFE OF JOHN RUSKIN. With Portraits. *Sixth Edition. Cr. 8vo. 2s. 6d. net.*

Collins (W. E.), M.A. See Churchman's Library.

Colonna. HYPNEROTOMACHIA POLIPHILI UBI HUMANA OMNIA NON NISI SOMNIUM ESSE DOCET ATQUE OBITER PLURIMA SCITU SANE QUAM DIGNA COMMEMORAT. An edition limited to 350 copies on handmade paper. *Folio. £3, 3s. net.*

Combe (William). See I.P.L.

Conrad (Joseph). THE MIRROR OF THE SEA: Memories and Impressions. *Third Edition. Cr. 8vo.*

Cook (A. M.), M.A., and **Marchant (C. E.)**, M.A. PASSAGES FOR UNSEEN TRANSLATION.

Selected from Greek and Latin Literature. *Third Edition. Cr. 8vo. 3s. 6d.*

LATIN PASSAGES FOR UNSEEN TRANSLATION. *Third Edition. Cr. 8vo. 1s. 6d.*

Cooke-Taylor (R. W.). THE FACTORY SYSTEM. *Cr. 8vo. 2s. 6d.*

Corelli (Marie). THE PASSING OF THE GREAT QUEEN. *Second Ed. Fcap. 4to. 1s.*

A CHRISTMAS GREETING. *Cr. 4to. 1s.*

Corkran (Alice). See Little Books on Art.

Cotes (Everard). SIGNS AND PORTENTS IN THE FAR EAST. With 24 Illustrations. *Demy 8vo. 7s. 6d. net.*

Cotes (Rosemary). DANTE'S GARDEN. With a Frontispiece. *Second Edition. Fcap. 8vo. 2s. 6d.; leather, 3s. 6d. net.*

BIBLE FLOWERS. With a Frontispiece and Plan. *Fcap. 8vo. 2s. 6d. net.*

Cowley (Abraham). See Little Library.

Cowper (William), THE POEMS OF. Edited with an Introduction and Notes by J. C. BAILEY, M.A.

Illustrated, including two unpublished designs by WILLIAM BLAKE. *Demy 8vo. 10s. 6d. net.*

Cox (J. Charles), LL.D., F.S.A. See Little Guides, The Antiquary's Books, and Ancient Cities.

Cox (Harold), B.A., M.P. LAND NATIONALISATION AND LAND TAXATION. *Second Edition revised. Cr. 8vo. 3s. 6d. net.*

Crabbe (George). See Little Library.

Craigie (W. A.). A PRIMER OF BURNS. *Cr. 8vo. 2s. 6d.*

Craik (Mrs.). See Little Library.

Crane (Capt. C. P.). See Little Guides.

Crashaw (Richard). See Little Library.

Crawford (F. G.). See Mary C. Danson.

Crofts (T. R. N.), M.A. See Simplified French Texts.

Cross (J. A.), M.A. THE FAITH OF THE BIBLE. *Fcap. 8vo. 2s. 6d. net.*

Cruikshank (G.). THE LOVING BALLAD OF LORD BATEMAN. With 11 Plates. *Cr. 16mo. 1s. 6d. net.*

Cunliffe (Sir F. H. E.), Fellow of All Souls' College, Oxford. THE HISTORY OF THE BOER WAR.

With many Illustrations, Plans, and Portraits. *In 2 vols. Quarto. 15s. each.*

Crump (B.). See Wagner.

Cunynghame (H.), C.B., See Connoisseur's Library.

Cutts (E. L.), D.D. See Leaders of Religion.

Daniell (G. W.), M.A. See Leaders of Religion.

Danson (Mary C.) and Crawford (F. G.). FATHERS IN THE FAITH. *Fcap. 8vo. 1s. 6d.*

Dante. LA COMMEDIA DI DANTE. The Italian Text edited by PAGET TOYNBEE, M.A., D.Litt. *Cr. 8vo. 6s.*

THE PURGATORIO OF DANTE. Translated into Spenserian Prose by C. GORDON WRIGHT. With the Italian text. *Fcap. 8vo. 2s. 6d. net.*

See also Paget Toynbee, Little Library, Standard Library, and Warren-Vernon.

Darley (George). See Little Library.

D'Arcy (R. F.), M.A. A NEW TRIGONOMETRY FOR BEGINNERS. With numerous diagrams. *Cr. 8vo. 2s. 6d.*

Davenport (Cyril). See Connoisseur's Library and Little Books on Art.

Davey (Richard). THE PAGEANT OF LONDON. With 40 Illustrations in Colour by JOHN FULLEYLOVE, R.I. *In Two Volumes. Demy 8vo. 15s. net.*

Davis (H. W. C.), M.A., Fellow and Tutor of Balliol College, Author of 'Charlemagne.' ENGLAND UNDER THE NORMANS AND ANGEVINS: 1066-1272. With Maps and Illustrations. *Demy 8vo.* 10s. 6d. net.

Dawson (Nelson). See Connoisseur's Library.

Dawson (Mrs. N.). See Little Books on Art.

Deane (A. C.). See Little Library.

Dearmer (Mabel). A CHILD'S LIFE OF CHRIST. With 8 Illustrations in Colour by E. FORTESCUE-BRICKDALE. *Large Cr. 8vo.* 6s.

Delbos (Leon). THE METRIC SYSTEM. *Cr. 8vo.* 2s.

Demosthenes. AGAINST CONON AND CALLICLES. Edited by F. DARWIN SWIFT, M.A. *Third Edition.* *Fcap. 8vo.* 2s.

Dickens (Charles). See Little Library, I.P.L., and Chesterton.

Dickinson (Emily). POEMS. *Cr. 8vo.* 4s. 6d. net.

Dickinson (G. L.), M.A., Fellow of King's College, Cambridge. THE GREEK VIEW OF LIFE. *Fifth Edition.* *Cr. 8vo.* 2s. 6d.

Dickson (H. N.). F.R.Met. Soc. METEOROLOGY. Illustrated. *Cr. 8vo.* 2s. 6d.

Dilke (Lady), Bulley (Miss), and Whitley (Miss). WOMEN'S WORK. *Cr. 8vo.* 2s. 6d.

Dillon (Edward). See Connoisseur's Library and Little Books on Art.

Ditchfield (P. H.), M.A., F.S.A. THE STORY OF OUR ENGLISH TOWNS. With an Introduction by AUGUSTUS JESSOPP, D.D. *Second Edition.* *Cr. 8vo.* 6s.

OLD ENGLISH CUSTOMS: Extant at the Present Time. *Cr. 8vo.* 6s.

ENGLISH VILLAGES. Illustrated. *Second Edition.* *Cr. 8vo.* 2s. 6d. net.

THE OLD PARISH CLERK. With 30 Illustrations. *Demy 8vo.* 7s. 6d. net.

Dixon (W. M.), M.A. A PRIMER OF TENNYSON. *Second Edition.* *Cr. 8vo.* 2s. 6d.

ENGLISH POETRY FROM BLAKE TO BROWNING. *Second Edition.* *Cr. 8vo.* 2s. 6d.

Doney (May). SONGS OF THE REAL. *Cr. 8vo.* 3s. 6d. net. A volume of poems.

Douglas (James). THE MAN IN THE PULPIT. *Cr. 8vo.* 2s. 6d. net.

Dowden (J.), D.D., Lord Bishop of Edinburgh. See Churchman's Library.

Drage (G.). See Books on Business.

Driver (S. R.), D.D., D.C.L., Canon of Christ Church, Regius Professor of Hebrew in the University of Oxford. SERMONS ON SUBJECTS CONNECTED WITH THE OLD TESTAMENT. *Cr. 8vo.* 6s.
See also Westminster Commentaries.

Dry (Wakeling). See Little Guides.

Dryhurst (A. R.). See Little Books on Art.

Duguid (Charles). See Books on Business.

Dumas (Alexander). MY MEMOIRS. Translated by E. M. WALLER. With Portraits. *In Six Volumes.* *Cr. 8vo.* 6s. each. Volume I.

Dunn (J. T.), D.Sc., and **Mundella (V. A.).** GENERAL ELEMENTARY SCIENCE. With 114 Illustrations. *Second Edition.* *Cr. 8vo.* 3s. 6d.

Dunstan (A. E.), B.Sc. See Junior School Books and Textbooks of Science.

Durham (The Earl of). A REPORT ON CANADA. With an Introductory Note. *Demy 8vo.* 4s. 6d. net.

Dutt (W. A.). THE NORFOLK BROADS. With coloured Illustrations by FRANK SOUTHGATE. *Cr. 8vo.* 6s.

WILD LIFE IN EAST ANGLIA. With 16 Illustrations in colour by FRANK SOUTHGATE, R.B.A. *Second Edition.* *Demy 8vo.* 7s. 6d. net. See also Little Guides.

Earle (John), Bishop of Salisbury. MICROCOSMOGRAPHIE, OR A PIECE OF THE WORLD DISCOVERED. *Post 16mo.* 2s. net.

Edmonds (Major J. E.). See W. B. Wood.

Edwards (Clement), M.P. RAILWAY NATIONALIZATION. *Second Edition Revised. Crown 8vo. 2s. 6d. net.*

Edwards (W. Douglas). See Commercial Series.

Egan (Pierce). See I.P.L.

Egerton (H. E.), M.A. A HISTORY OF BRITISH COLONIAL POLICY. New and Cheaper Issue. *Demy 8vo. 7s. 6d. net.*

A Colonial Edition is also published.

Ellaby (C. G.). See Little Guides.

Ellerton (F. G.). See S. J. Stone.

Ellwood (Thomas), THE HISTORY OF THE LIFE OF. Edited by C. G. CRUMP, M.A. *Cr. 8vo. 6s.*

Epictetus. See Aurelius.

Erasmus. A Book called in Latin ENCHIRIDION MILITIS CHRISTIANI, and in English the Manual of the Christian Knight. From the edition printed by Wynken de Worde, 1533. *Fcap. 8vo. 3s. 6d. net.*

Fairbrother (W. H.), M.A. THE PHILOSOPHY OF T. H. GREEN. *Second Edition. Cr. 8vo. 3s. 6d.*

Farrer (Reginald). THE GARDEN OF ASIA. *Second Edition. Cr. 8vo. 6s.*

Fea (Allan). SOME BEAUTIES OF THE SEVENTEENTH CENTURY. With 82 Illustrations. *Second Edition. Demy 8vo. 12s. 6d. net.*

FELISSA; OR, THE LIFE AND OPINIONS OF A KITTEN OF SENTIMENT. With 12 Coloured Plates. *Post 16mo. 2s. 6d. net.*

Ferrier (Susan). See Little Library.

Fidler (T. Claxton), M.Inst. C.E. See Books on Business.

Fielding (Henry). See Standard Library.

Finn (S. W.), M.A. See Junior Examination Series.

Firth (J. B.). See Little Guides.

Firth (C. H.), M.A. CROMWELL'S ARMY: A History of the English Soldier during the Civil Wars, the Commonwealth, and the Protectorate. *Cr. 8vo. 6s.*

Fisher (G. W.), M.A. ANNALS OF SHREWSBURY SCHOOL. Illustrated. *Demy 8vo. 10s. 6d.*

VIII

FitzGerald (Edward). THE RUBÁIYÁT OF OMAR KHAYYÁM. Printed from the Fifth and last Edition. With a Commentary by Mrs. STEPHEN BATSON, and a Biography of Omar by E. D. Ross. *Cr. 8vo. 6s.* See also Miniature Library.

FitzGerald (H. P.). A CONCISE HANDBOOK OF CLIMBERS, TWINERS, AND WALL SHRUBS. Illustrated. *Fcap. 8vo. 3s. 6d. net.*

Fitzpatrick (S. A. O.). See Ancient Cities.

Flecker (W. H.), M.A., D.C.L., Headmaster of the Dean Close School, Cheltenham. THE STUDENT'S PRAYER BOOK. THE TEXT OF MORNING AND EVENING PRAYER AND LITANY. With an Introduction and Notes. *Cr. 8vo. 2s. 6d.*

Flux (A. W.), M.A., William Dow Professor of Political Economy in M'Gill University, Montreal. ECONOMIC PRINCIPLES. *Demy 8vo. 7s. 6d. net.*

Fortescue (Mrs. G.). See Little Books on Art.

Fraser (David). A MODERN CAMPAIGN; OR, WAR AND WIRELESS TELEGRAPHY IN THE FAR EAST. Illustrated. *Cr. 8vo. 6s.*

A Colonial Edition is also published.

Fraser (J. F.). ROUND THE WORLD ON A WHEEL. With 100 Illustrations. *Fourth Edition. Cr. 8vo. 6s.*

French (W.), M.A. See Textbooks of Science.

Freudenreich (Ed. von). DAIRY BACTERIOLOGY. A Short Manual for the Use of Students.

Fulford (H. W.), M.A. See Churchman's Bible.

Gallaher (D.) and Stead (D. W.), THE COMPLETE RUGBY FOOTBALLER, ON THE NEW ZEALAND SYSTEM. With an Account of the Tour of the New Zealanders in England. With 35 Illustrations. *Second Edition. Demy 8vo. 10s. 6d. net.*

Gallichan (W. M.), See Little Guides.

Gambado (Geoffrey. Esq.), See I.P.L.

Gaskell (Mrs.), See Little Library and Standard Library.

Gasquet, the Right Rev. Abbot, O.S.B. See Antiquary's Books.

George (H. B.), M.A., Fellow of New College, Oxford. BATTLES OF ENGLISH HISTORY. With numerous Plans. *Fourth Edition.* Revised, with a new Chapter including the South African War. *Cr. 8vo. 3s. 6d.*

A HISTORICAL GEOGRAPHY OF THE BRITISH EMPIRE. *Second Edition. Cr. 8vo. 3s. 6d.*

Gibbins (H. de B.), Litt.D., M.A. INDUSTRY IN ENGLAND: HISTORICAL OUTLINES. With 5 Maps. *Fourth Edition. Demy 8vo. 10s. 6d.*

THE INDUSTRIAL HISTORY OF ENGLAND. *Twelfth Edition.* Revised. With Maps and Plans. *Cr. 8vo. 3s.*

ENGLISH SOCIAL REFORMERS. *Second Edition. Cr. 8vo. 2s. 6d.* See also Commercial Series and R. A. Hadfield.

Gibbon (Edward). THE DECLINE AND FALL OF THE ROMAN EMPIRE. Edited with Notes, Appendices, and Maps, by J. B. BURY, M.A., Litt.D., Regius Professor of Greek at Cambridge. *In Seven Volumes. Demy 8vo. Gilt top, 8s. 6d. each.* Also, *Cr. 8vo. 6s. each.*

MEMOIRS OF MY LIFE AND WRITINGS. Edited by G. BIRKBECK HILL, LL.D. *Cr. 8vo. 6s.*
See also Standard Library.

Gibson (E. C. S.), D.D., Lord Bishop of Gloucester. See Westminster Commentaries, Handbooks of Theology, and Oxford Biographies.

Gilbert (A. R.), See Little Books on Art.

Gloag (M. R.) and Wyatt (Kate M.), A BOOK OF ENGLISH GARDENS. With 24 Illustrations in Colour. *Demy 8vo. 10s. 6d. net.*

Godfrey (Elizabeth). A BOOK OF REMEMBRANCE. Edited by. *Fcap. 8vo. 2s. 6d. net.*

Godley (A. D.), M.A., Fellow of Magdalen College, Oxford. LYRA FRIVOLA. *Third Edition. Fcap. 8vo. 2s. 6d.*

VERSES TO ORDER. *Second Edition. Fcap. 8vo. 2s. 6d.*

SECOND STRINGS. *Fcap. 8vo. 2s. 6d.*

Goldsmith (Oliver). THE VICAR OF WAKEFIELD. *Fcap. 32mo.* With 10 Plates in Photogravure by Tony Johannot. *Leather, 2s. 6d. net.*

See also I.P.L. and Standard Library.

Goodrich-Freer (A.). IN A SYRIAN SADDLE. *Demy 8vo. 7s. 6d. net.*

A Colonial Edition is also published.

Gorst (Rt. Hon. Sir John). THE CHILDREN OF THE NATION. *Second Edition. Demy 8vo. 7s. 6d. net.*

Goudge (H. L.), M.A., Principal of Wells Theological College. See Westminster Commentaries.

Graham (P. Anderson). THE RURAL EXODUS. *Cr. 8vo. 2s. 6d.*

Granger (F. S.), M.A., Litt.D. PSYCHOLOGY. *Third Edition. Cr. 8vo. 2s. 6d.*

THE SOUL OF A CHRISTIAN. *Cr. 8vo. 6s.*

Gray (E. M'Queen). GERMAN PASSAGES FOR UNSEEN TRANSLATION. *Cr. 8vo. 2s. 6d.*

Gray (P. L.), B.Sc. THE PRINCIPLES OF MAGNETISM AND ELECTRICITY: an Elementary Text-Book. With 181 Diagrams. *Cr. 8vo. 3s. 6d.*

Green (G. Buckland), M.A., late Fellow of St. John's College, Oxon. NOTES ON GREEK AND LATIN SYNTAX. *Cr. 8vo. 3s. 6d.*

Green (E. T.), M.A. See Churchman's Library.

- Greenidge (A. H. J.)**, M.A. A HISTORY OF ROME: From 133-104 B.C. *Demy 8vo.* 10s. 6d. *net.*
- Greenwell (Dora)**. See Miniature Library.
- Gregory (R. A.)**. THE VAULT OF HEAVEN. A Popular Introduction to Astronomy. Illustrated. *Cr. 8vo.* 2s. 6d.
- Gregory (Miss E. C.)**. See Library of Devotion.
- Grubb (H. C.)**. See Textbooks of Technology.
- Guiney (Louisa I.)**. HURRELL FROUDE: Memoranda and Comments. Illustrated. *Demy 8vo.* 10s. 6d. *net.*
- Gwynn (M. L.)**. A BIRTHDAY BOOK. New and cheaper issue. *Royal 8vo.* 5s. *net.*
- Hackett (John)**, B.D. A HISTORY OF THE ORTHODOX CHURCH OF CYPRUS. With Maps and Illustrations. *Demy 8vo.* 15s. *net.*
- Haddon (A. C.)**, Sc.D., F.R.S. HEAD-HUNTERS BLACK, WHITE, AND BROWN. With many Illustrations and a Map. *Demy 8vo.* 15s.
- Hadfield (R. A.)** and **Gibbins (H. de B.)**. A SHORTER WORKING DAY. *Cr. 8vo.* 2s. 6d.
- Hall (R. N.)** and **Neal (W. G.)**. THE ANCIENT RUINS OF RHODESIA. Illustrated. *Second Edition, revised.* *Demy 8vo.* 10s. 6d. *net.*
- Hall (R. N.)**. GREAT ZIMBABWE. With numerous Plans and Illustrations. *Second Edition.* *Royal 8vo.* 10s. 6d. *net.*
- Hamilton (F. J.)**, D.D. See Byzantine Texts.
- Hammond (J. L.)**. CHARLES JAMES FOX. *Demy 8vo.* 10s. 6d.
- Hannay (D.)**. A SHORT HISTORY OF THE ROYAL NAVY, Illustrated. *Two Volumes.* *Demy 8vo.* 7s. 6d. *each.* Vol. I. 1200-1688.
- Hannay (James O.)**, M.A. THE SPIRIT AND ORIGIN OF CHRISTIAN MONASTICISM. *Cr. 8vo.* 6s. THE WISDOM OF THE DESERT. *Fcap. 8vo.* 3s. 6d. *net.*
- Hardie (Martin)**. See Connoisseur's Library.
- Hare (A. T.)**, M.A. THE CONSTRUCTION OF LARGE INDUCTION COILS. With numerous Diagrams. *Demy 8vo.* 6s.
- Harrison (Clifford)**. READING AND READERS. *Fcap. 8vo.* 2s. 6d.
- Harvey (Alfred)**, M.B. See Ancient Cities.
- Hawthorne (Nathaniel)**. See Little Library.
HEALTH, WEALTH AND WISDOM. *Cr. 8vo.* 1s. *net.*
- Heath (Frank R.)**. See Little Guides.
- Heath (Dudley)**. See Connoisseur's Library.
- Hello (Ernest)**. STUDIES IN SAINTSHIP. Translated from the French by V. M. CRAWFORD. *Fcap. 8vo.* 3s. 6d.
- Henderson (B. W.)**, Fellow of Exeter College, Oxford. THE LIFE AND PRINCIPATE OF THE EMPEROR NERO. Illustrated. *New and cheaper issue.* *Demy 8vo.* 7s. 6d. *net.*
AT INTERVALS. *Fcap. 8vo.* 2s. 6d. *net.*
- Henderson (T. F.)**. See Little Library and Oxford Biographies.
- Henley (W. E.)**. ENGLISH LYRICS. *Second Edition.* *Cr. 8vo.* 2s. 6d. *net.*
- Henley (W. E.)** and **Whibley (C.)**. A BOOK OF ENGLISH PROSE. *Cr. 8vo.* 2s. 6d. *net.*
- Henson (H. H.)**, B.D., Canon of Westminster. APOSTOLIC CHRISTIANITY: As Illustrated by the Epistles of St. Paul to the Corinthians. *Cr. 8vo.* 6s.
LIGHT AND LEAVEN: HISTORICAL AND SOCIAL SERMONS. *Cr. 8vo.* 6s.
- Herbert (George)**. See Library of Devotion.
- Herbert of Cherbury (Lord)**. See Miniature Library.

- Hewins (W. A. S.),** B.A. ENGLISH TRADE AND FINANCE IN THE SEVENTEENTH CENTURY. *Cr. 8vo. 2s. 6d.*
- Hewitt (Ethel M.),** A GOLDEN DIAL. A Day Book of Prose and Verse. *Fcap. 8vo. 2s. 6d. net.*
- Heywood (W.),** PALIO AND PONTE: A Book of Tuscan Games. Illustrated. *Royal 8vo. 21s. net.*
See also St. Francis of Assisi.
- Hilbert (T.).** See Little Blue Books.
- Hill (Clare).** See Textbooks of Technology.
- Hill (Henry),** B.A., Headmaster of the Boy's High School, Worcester, Cape Colony. A SOUTH AFRICAN ARITHMETIC. *Cr. 8vo. 3s. 6d.*
- Hillegas (Howard C.),** WITH THE BOER FORCES. With 24 Illustrations. *Second Edition. Cr. 8vo. 6s.*
A Colonial Edition is also published.
- Hind (C. Lewis).** DAYS IN CORNWALL. With 16 Illustrations in Colour by WILLIAM PASCOE, and 20 Photographs. *Cr. 8vo. 6s.*
A Colonial Edition is also published.
- Hirst (F. W.)** See Books on Business.
- Hoare (J. Douglas).** ARCTIC EXPLORATION. With 18 Illustrations and Maps. *Demy 8vo. 7s. 6d. net.*
- Hobhouse (Emily).** THE BRUNT OF THE WAR. With Map and Illustrations. *Cr. 8vo. 6s.*
- Hobhouse (L. T.),** Fellow of C.C.C., Oxford. THE THEORY OF KNOWLEDGE. *Demy 8vo. 10s. 6d. net.*
- Hobson (J. A.),** M.A. INTERNATIONAL TRADE: A Study of Economic Principles. *Cr. 8vo. 2s. 6d. net.*
PROBLEMS OF POVERTY. *Sixth Edition. Cr. 8vo. 2s. 6d.*
THE PROBLEM OF THE UNEMPLOYED. *Third Edition. Cr. 8vo. 2s. 6d.*
- Hodgkin (T.),** D.C.L. See Leaders of Religion.
- Hodgson (Mrs. W.).** HOW TO IDENTIFY OLD CHINESE PORCELAIN. *Second Edition. Post 8vo. 6s.*
- Hogg (Thomas Jefferson).** SHELLEY AT OXFORD. With an Introduction by R. A. STREATFEILD. *Fcap. 8vo. 2s. net.*
- Holden-Stone (G. de).** See Books on Business.
- Holdich (Sir T. H.),** K.C.I.E. THE INDIAN BORDERLAND: being a Personal Record of Twenty Years. Illustrated. *Demy 8vo. 10s. 6d. net.*
A Colonial Edition is also published.
- Holdsworth (W. S.),** M.A. A HISTORY OF ENGLISH LAW. *In Two Volumes. Vol. I. Demy 8vo. 10s. 6d. net.*
- Holland (Canon Scott).** See Library of Devotion.
- Holt (Emily).** THE SECRET OF POPULARITY: How to Achieve Social Success. *Cr. 8vo. 3s. 6d. net.*
A Colonial Edition is also published.
- Holyoake (G. J.).** THE CO-OPERATIVE MOVEMENT TO-DAY. *Fourth Edition. Cr. 8vo. 2s. 6d.*
- Hone (Nathaniel J.).** See Antiquary's Books.
- Hoppner.** See Little Galleries and Little Books on Art.
- Horace.** See Classical Translations.
- Horsburgh (E. L. S.),** M.A. WATERLOO: A Narrative and Criticism. With Plans. *Second Edition. Cr. 8vo. 5s.* See also Oxford Biographies.
- Horth (A. C.).** See Textbooks of Technology.
- Horton (R. F.),** D.D. See Leaders of Religion.

Hosie (Alexander). MANCHURIA. With Illustrations and a Map. *Second Edition. Demy 8vo. 7s. 6d. net.*

A Colonial Edition is also published.

How (F. D.). SIX GREAT SCHOOLMASTERS. With Portraits and Illustrations. *Second Edition. Demy 8vo. 7s. 6d.*

Howell (A. G. Ferrers). FRANCISCAN DAYS. Translated and arranged by. *Cr. 8vo. 3s. 6d. net.*

Howell (G.). TRADE UNIONISM—NEW AND OLD. *Fourth Edition. Cr. 8vo. 2s. 6d.*

Hudson (Robert). MEMORIALS OF A WARWICKSHIRE PARISH. Illustrated. *Demy 8vo. 15s. net.*

Huggins (Sir William), K.C.B., O.M., D.C.L., F.R.S. THE ROYAL SOCIETY; OR, SCIENCE IN THE STATE AND IN THE SCHOOLS. With 25 Illustrations. *Wide Royal 8vo. 4s. 6d. net.*

Hughes (C. E.). THE PRAISE OF SHAKESPEARE. An English Anthology. With a Preface by SIDNEY LEE. *Demy 8vo. 3s. 6d. net.*

Hughes (Thomas). TOM BROWN'S SCHOOLDAYS. With an Introduction and Notes by VERNON RENDALL. *Leather. Royal 32mo. 2s. 6d. net.*

Hutchinson (Horace G.). THE NEW FOREST. Illustrated in colour with 50 Pictures by WALTER TYNDALE and 4 by LUCY KEMP-WELCH. *A Cheaper Edition. Cr. 8vo. 6s.*

Hutton (A. W.), M.A. See Leaders of Religion and Library of Devotion.

Hutton (Edward). THE CITIES OF UMBRIA. With many Illustrations, of which 20 are in Colour, by A. PISA. *Second Edition. Cr. 8vo. 6s.*

A Colonial Edition is also published.

THE CITIES OF SPAIN. *Second Edition.* With many Illustrations, of which 24 are in Colour, by A. W. RIMINGTON. *Demy 8vo. 7s. 6d. net.*

A Colonial Edition is also published.

FLORENCE AND NORTHERN TUSCANY. With Coloured Illustrations by WILLIAM PARKINSON. 6s.

A Colonial Edition is also published.

ENGLISH LOVE POEMS. Edited with an Introduction. *Fcap. 8vo. 3s. 6d. net.*

Hutton (R. H.). See Leaders of Religion.

Hutton (W. H.), M.A. THE LIFE OF SIR THOMAS MORE. With Portraits. *Second Edition. Cr. 8vo. 5s.* See also Leaders of Religion.

Hyett (F. A.). A SHORT HISTORY OF FLORENCE. *Demy 8vo. 7s. 6d. net.*

Ibsen (Henrik). BRAND. A Drama. Translated by WILLIAM WILSON. *Third Edition. Cr. 8vo. 3s. 6d.*

Inge (W. R.), M.A., Fellow and Tutor of Hertford College, Oxford. CHRISTIAN MYSTICISM. The Bampton Lectures for 1899. *Demy 8vo. 12s. 6d. net.* See also Library of Devotion.

Innes (A. D.), M.A. A HISTORY OF THE BRITISH IN INDIA. With Maps and Plans. *Cr. 8vo. 6s.*
ENGLAND UNDER THE TUDORS. With Maps. *Demy 8vo. 10s. 6d. net.*

Jackson (C. E.), B.A. See Textbooks of Science.

Jackson (S.), M.A. See Commercial Series.

Jackson (F. Hamilton). See Little Guides.

Jacob (F.), M.A. See Junior Examination Series.

James (W. H. N.), A.R.C.S., A.I.E.E. See Textbooks of Technology.

Jeans (J. Stephen). TRUSTS, POOLS, AND CORNERS. *Cr. 8vo. 2s. 6d.* See also Books on Business.

Jeffreys (D. Gwyn). DOLLY'S THEATRICALS. Described and Illustrated with 24 Coloured Pictures. *Super Royal 16mo. 2s. 6d.*

Jenks (E.), M.A., Reader of Law in the University of Oxford. ENGLISH LOCAL GOVERNMENT. *Cr. 8vo. 2s. 6d.*

Jenner (Mrs. H.). See Little Books on Art.

Jennings (Oscar), M.D., Member of the Bibliographical Society. EARLY WOODCUT INITIALS, containing over thirteen hundred Reproductions of Pictorial Letters of the Fifteenth and Sixteenth Centuries. *Demy 4to. 21s. net.*

Jessopp (Augustus), D.D. See Leaders of Religion.

Jevons (F. B.), M.A., Litt.D., Principal of Bishop Hatfield's Hall, Durham. RELIGION IN EVOLUTION. *Cr. 8vo. 3s. 6d. net.*

See also Churchman's Library and Handbooks of Theology.

Johnson (Mrs. Barham). WILLIAM BODHAM DONNE AND HIS FRIENDS. Illustrated. *Demy 8vo. 10s. 6d. net.*

Johnston (Sir H. H.), K.C.B. BRITISH CENTRAL AFRICA. With nearly 200 Illustrations and Six Maps. *Third Edition. Cr. 4to. 18s. net.*

A Colonial Edition is also published.

Jones (R. Crompton), M.A. POEMS OF THE INNER LIFE. Selected by. *Thirteenth Edition. Fcap. 8vo. 2s. 6d. net.*

Jones (H.). See Commercial Series.

Jones (H. F.). See Textbooks of Science.

Jones (L. A. Atherley), K.C., M.P. THE MINERS' GUIDE TO THE COAL MINES REGULATION ACTS. *Cr. 8vo. 2s. 6d. net.*

COMMERCE IN WAR. *Royal 8vo. 21s. net.*

Jonson (Ben). See Standard Library.

Juliana (Lady) of Norwich. REVELATIONS OF DIVINE LOVE. Edited by GRACE WARRACK. *Cr. 8vo. 3s. 6d.*

Juvenal. See Classical Translations.

'**Kappa**.' LET YOUTH BUT KNOW: A Plea for Reason in Education. *Cr. 8vo. 3s. 6d. net.*

Kaufmann (M.). SOCIALISM AND MODERN THOUGHT. *Second Edition. Cr. 8vo. 2s. 6d. net.*

Keating (J. F.), D.D. THE AGAPE AND THE EUCHARIST. *Cr. 8vo. 3s. 6d.*

Keats (John). THE POEMS OF. Edited with Introduction and Notes by E. DE SELINCOURT, M.A. *Demy 8vo. 7s. 6d. net.*

REALMS OF GOLD. Selections from the Works of. *Fcap. 8vo. 3s. 6d. net.*

See also Little Library and Standard Library.

Keble (John). THE CHRISTIAN YEAR. With an Introduction and Notes by W. LOCK, D.D., Warden of Keble College. Illustrated by R. ANNING BELL. *Third Edition. Fcap. 8vo. 3s. 6d.; padded morocco, 5s.*

See also Library of Devotion.

Kelynack (T. N.), M.D., M.R.C.P., Hon. Secretary of the Society for the Study of Inebriety. THE DRINK PROBLEM IN ITS MEDICO-SOCIOLOGICAL ASPECT. Edited by. With 2 Diagrams. *Demy 8vo. 7s. 6d. net.*

Kempis (Thomas à). THE IMITATION OF CHRIST. With an Introduction by DEAN FARRAR. Illustrated by C. M. GERE. *Third Edition. Fcap. 8vo. 3s. 6d.; padded morocco. 5s.*

Also Translated by C. BIGG, D.D. *Cr. 8vo. 3s. 6d.* See also Library of Devotion and Standard Library.

Kennedy (Bart.). THE GREEN SPHINX. *Cr. 8vo. 3s. 6d. net.*

A Colonial Edition is also published.

Kennedy (James Houghton), D.D., Assistant Lecturer in Divinity in the University of Dublin. ST. PAUL'S SECOND AND THIRD EPISTLES TO THE CORINTHIANS. With Introduction, Dissertations and Notes. *Cr. 8vo. 6s.*

Kimmins (C. W.), M.A. THE CHEMISTRY OF LIFE AND HEALTH. Illustrated. *Cr. 8vo. 2s. 6d.*

Kinglake (A. W.). See Little Library.

Kipling (Rudyard). BARRACK-ROOM BALLADS. *80th Thousand. Twenty-second Edition. Cr. 8vo. 6s.*

A Colonial Edition is also published.

THE SEVEN SEAS. *62nd Thousand. Tenth Edition. Cr. 8vo. 6s.*

A Colonial Edition is also published.

THE FIVE NATIONS. *41st Thousand. Second Edition. Cr. 8vo. 6s.*

A Colonial Edition is also published.

DEPARTMENTAL DITTIES. *Sixteenth Edition. Cr. 8vo. 6s.*

A Colonial Edition is also published.

Knight (Albert E.). THE COMPLETE CRICKETER. Illustrated. *Demy 8vo. 7s. 6d. net.*

A Colonial Edition is also published.

Knight (H. J. C.), M.A. See Churchman's Bible.

Knowling (R. J.), M.A., Professor of New Testament Exegesis at King's College, London. See Westminster Commentaries.

Lamb (Charles and Mary), THE WORKS OF. Edited by E. V. LUCAS. Illustrated. *In Seven Volumes. Demy 8vo. 7s. 6d. each.*

See also Little Library and E. V. Lucas.

Lambert (F. A. H.). See Little Guides.

Lambros (Professor). See Byzantine Texts.

Lane-Poole (Stanley). A HISTORY OF EGYPT IN THE MIDDLE AGES. Fully Illustrated. *Cr. 8vo. 6s.*

Langbridge (F.), M.A. BALLADS OF THE BRAVE: Poems of Chivalry, Enterprise, Courage, and Constancy. *Second Edition. Cr. 8vo. 2s. 6d.*

Law (William). See Library of Devotion and Standard Library.

Leach (Henry). THE DUKE OF DEVONSHIRE. A Biography. With 12 Illustrations. *Demy 8vo. 12s. 6d. net.*

See also James Braid.

Le Braz (Anatole). THE LAND OF PARDONS. Translated by FRANCES M. GOSTLING. Illustrated in colour. *Second Edition. Demy 8vo. 7s. 6d. net.*

Lee (Captain L. Melville). A HISTORY OF POLICE IN ENGLAND. *Cr. 8vo. 3s. 6d. net.*

Leigh (Percival). THE COMIC ENGLISH GRAMMAR. Embellished with upwards of 50 characteristic Illustrations by JOHN LEECH. *Post 16mo. 2s. 6d. net.*

Lewes (V. B.), M.A. AIR AND WATER. Illustrated. *Cr. 8vo. 2s. 6d.*

Lewis (Mrs. Gwyn). A CONCISE HANDBOOK OF GARDEN SHRUBS. Illustrated. *Fcap. 8vo. 3s. 6d. net.*

Lisle (Fortunéede). See Little Books on Art.

Littlehales (H.). See Antiquary's Books.

Lock (Walter), D.D., Warden of Keble College. ST. PAUL, THE MASTER-BUILDER. *Second Edition. Cr. 8vo. 3s. 6d.*

THE BIBLE AND CHRISTIAN LIFE. *Cr. 8vo. 6s.*

See also Leaders of Religion and Library of Devotion.

Locker (F.). See Little Library.

Lodge (Sir Oliver), F.R.S. THE SUBSTANCE OF FAITH ALLIED WITH SCIENCE: A Catechism for Parents and Teachers. *Cr. 8vo. 2s. net.*

XII

Lofthouse (W. F.), M.A. ETHICS AND ATONEMENT. With a Frontispiece. *Demy 8vo. 5s. net.*

Longfellow (H. W.). See Little Library.

Lorimer (George Horace). LETTERS FROM A SELF-MADE MERCHANT TO HIS SON. *Fifteenth Edition. Cr. 8vo. 3s. 6d.*

A Colonial Edition is also published.

OLD GORGON GRAHAM. *Second Edition. Cr. 8vo. 6s.*

A Colonial Edition is also published.

Lover (Samuel). See I. P. L.

E. V. L. and C. L. G. ENGLAND DAY BY DAY: Or, The Englishman's Handbook to Efficiency. Illustrated by GEORGE MORROW. *Fourth Edition. Fcap. 4to. 1s. net.*

Lucas (E. V.). THE LIFE OF CHARLES LAMB. With 25 Illustrations. *Third Edition. Demy 8vo. 7s. 6d. net.*

A Colonial Edition is also published.

A WANDERER IN HOLLAND. With many Illustrations, of which 20 are in Colour by HERBERT MARSHALL. *Seventh Edition. Cr. 8vo. 6s.*

A Colonial Edition is also published.

A WANDERER IN LONDON. With 16 Illustrations in Colour by NELSON DAWSON, and 36 other Illustrations. *Fourth Edition. Cr. 8vo. 6s.*

A Colonial Edition is also published.

FIRESIDE AND SUNSHINE. *Third Edition. Fcap. 8vo. 5s.*

THE OPEN ROAD: a Little Book for Wayfarers. *Tenth Edition. Fcap. 8vo. 5s.; India Paper, 7s. 6d.*

THE FRIENDLY TOWN: a Little Book for the Urbane. *Third Edition. Fcap. 8vo. 5s.; India Paper, 7s. 6d.*

Lucian. See Classical Translations.

Lyde (L. W.), M.A. See Commercial Series.

Lydon (Noel S.). See Junior School Books.

Lyttelton (Hon. Mrs. A.). WOMEN AND THEIR WORK. *Cr. 8vo. 2s. 6d.*

Macaulay (Lord). CRITICAL AND HISTORICAL ESSAYS. Edited by F. C. MONTAGUE, M.A. *Three Volumes. Cr. 8vo. 18s.*

The only edition of this book completely annotated.

M'Allen (J. E. B.), M.A. See Commercial Series.

MacCulloch (J. A.). See Churchman's Library.

MacCunn (Florence A.). MARY STUART. With over 60 Illustrations, including a Frontispiece in Photogravure. *Second and Cheaper Edition. Cr. 8vo. 6s.*

See also Leaders of Religion.

McDermott (E. R.). See Books on Business.

M'Dowall (A. S.). See Oxford Biographies.

Mackay (A. M.). See Churchman's Library.

Macklin (Herbert W.), M.A. See Antiquary's Books.

Mackenzie (W. Leslie), M.A., M.D., D.P.H., etc. THE HEALTH OF THE SCHOOL CHILD. *Cr. 8vo. 2s. 6d.*

Mdlle Mori (Author of). ST. CATHERINE OF SIENA AND HER TIMES. With 28 Illustrations. *Demy 8vo. 7s. 6d. net.*

Magnus (Laurie), M.A. A PRIMER OF WORDSWORTH. *Cr. 8vo. 2s. 6d.*

Mahaffy (J. P.), Litt.D. A HISTORY OF THE EGYPT OF THE PTOLEMIES. Fully Illustrated. *Cr. 8vo. 6s.*

Maitland (F. W.), LL.D., Downing Professor of the Laws of England in the University of Cambridge. CANON LAW IN ENGLAND. *Royal 8vo. 7s. 6d.*

Malden (H. E.), M.A. ENGLISH RECORDS. A Companion to the History of England. *Cr. 8vo. 3s. 6d.*

THE ENGLISH CITIZEN: HIS RIGHTS AND DUTIES. *Sixth Edition. Cr. 8vo. 1s. 6d.*

See also School Histories.

Marchant (E. C.), M.A., Fellow of Peterhouse, Cambridge. A GREEK ANTHOLOGY. *Second Edition. Cr. 8vo. 3s. 6d.*

See also A. M. Cook.

Marr (J. E.), F.R.S., Fellow of St. John's College, Cambridge. THE SCIENTIFIC STUDY OF SCENERY. *Second Edition. Illustrated. Cr. 8vo. 6s.*

AGRICULTURAL GEOLOGY. Illustrated. *Cr. 8vo. 6s.*

Marriott (J. A. R.). FALKLAND AND HIS TIMES. With 20 Illustrations. *Demy 8vo. 7s. 6d. net.*

A Colonial Edition is also published.

Marvell (Andrew). See Little Library.

Masefield (John). SEA LIFE IN NELSON'S TIME. Illustrated. *Cr. 8vo. 3s. 6d. net.*

ON THE SPANISH MAIN. With 22 Illustrations and a Map. *Demy 8vo. 10s. 6d. net.*

A Colonial Edition is also published.
A SAILOR'S GARLAND. Edited and Selected by. *Second Edition. Cr. 8vo. 3s. 6d. net.*

Maskell (A.). See Connoisseur's Library.

Mason (A. J.), D.D. See Leaders of Religion.

Massee (George). THE EVOLUTION OF PLANT LIFE: Lower Forms. Illustrated. *Cr. 8vo. 2s. 6d.*

Masterman (C. F. G.), M.A., M.P. TENNYSON AS A RELIGIOUS TEACHER. *Cr. 8vo. 6s.*

Matheson (Mrs. E. F.). COUNSELS OF LIFE. *Fcap. 8vo. 2s. 6d. net.*

May (Phil). THE PHIL MAY ALBUM. *Second Edition. 4to. 1s. net.*

Mellows (Emma S.). A SHORT STORY OF ENGLISH LITERATURE. *Cr. 8vo. 3s. 6d.*

Methuen (A. M. S.). THE TRAGEDY OF SOUTH AFRICA. *Cr. 8vo. 2s. net. Also Cr. 8vo. 3d. net.*

A revised and enlarged edition of the author's 'Peace or War in South Africa.'

ENGLAND'S RUIN: DISCUSSED IN SIXTEEN LETTERS TO THE RIGHT HON. JOSEPH CHAMBERLAIN, M.P. *Seventh Edition. Cr. 8vo. 3d. net.*

XIII

Miles (Eustace), M.A. LIFE AFTER LIFE, OR, THE THEORY OF REINCARNATION. *Cr. 8vo. 2s. 6d. net.*

Millais (J. G.). THE LIFE AND LETTERS OF SIR JOHN EVERETT MILLAIS, President of the Royal Academy. With many Illustrations, of which 2 are in Photogravure. *New Edition. Demy 8vo. 7s. 6d. net.*

A Colonial Edition is also published.

Millin (G. F.). PICTORIAL GARDENING. Illustrated. *Cr. 8vo. 3s. 6d. net.*

Millis (C. T.), M.I.M.E. See Textbooks of Technology.

Milne (J. G.), M.A. A HISTORY OF ROMAN EGYPT. Fully Illustrated. *Cr. 8vo. 6s.*

Milton (John). A DAY BOOK OF. Edited by R. F. Towndrow. *Fcap. 8vo. 3s. 6d. net.*

See also Little Library, Standard Library.

Minchin (H. C.), M.A. See R. Peel.

Mitchell (P. Chalmers), M.A. OUTLINES OF BIOLOGY. Illustrated. *Second Edition. Cr. 8vo. 6s.*

Milton (G. E.). JANE AUSTEN AND HER TIMES. With many Portraits and Illustrations. *Second and Cheaper Edition. Cr. 8vo. 6s.*

A Colonial Edition is also published.

Moffat (Mary M.). QUEEN LOUISA OF PRUSSIA. With 20 Illustrations. *Third Edition. Demy 8vo. 7s. 6d. net.*

'**Moll (A.).**' See Books on Business.

Moir (D. M.). See Little Library.

Molinos (Dr. Michael de). See Library of Devotion.

Money (L. G. Chiozza), M.P. RICHES AND POVERTY. *Third Edition. Demy 8vo. 5s. net.*

Montagu (Henry), Earl of Manchester. See Library of Devotion.

Montaigne. A DAY BOOK OF. Edited by C. F. POND. *Fcap. 8vo. 3s. 6d. net.*

Moore (H. E.). BACK TO THE LAND. An Inquiry into Rural Depopulation. *Cr. 8vo. 2s. 6d.*

Montmorency (J. E. G. de), B.A., LL.B. THOMAS À KEMPIS, HIS AGE AND BOOK. With 22 Illustrations. *Second Edition. Demy 8vo. 7s. 6d. net.*

Moorhouse (E. Hallam). NELSON'S LADY HAMILTON. With 51 Portraits. *Second Edition. Demy 8vo. 7s. 6d. net.*

A Colonial Edition is also published.

Moran (Clarence G.). See Books on Business.

More (Sir Thomas). See Standard Library.

Morfill (W. R.), Oriel College, Oxford. A HISTORY OF RUSSIA FROM PETER THE GREAT TO

ALEXANDER II. With Maps and Plans. *Cr. 8vo. 3s. 6d.*

Morich (R. J.), late of Clifton College. See School Examination Series.

Morris (J.). THE MAKERS OF JAPAN. With 24 Illustrations. *Demy 8vo. 12s. 6d. net.*
A Colonial Edition is also published.

Morris (J. E.). See Little Guides.

Morton (Miss Anderson). See Miss Brodrick.

Moule (H. C. G.), D.D., Lord Bishop of Durham. See Leaders of Religion.

Muir (M. M. Pattison), M.A. THE CHEMISTRY OF FIRE. Illustrated. *Cr. 8vo. 2s. 6d.*

Mundella (V. A.), M.A. See J. T. Dunn.

Munro (R.), LL.D. See Antiquary's Books.

Naval Officer (A). See I. P. L.

Neal (W. G.). See R. N. Hall.

Newman (Ernest). HUGO WOLF. *Demy 8vo. 6s.*

Newman (George), M.D., D.P.H., F.R.S.E., Lecturer on Public Health at St. Bartholomew's Hospital, and Medical Officer of Health of the Metropolitan Borough of Finsbury. INFANT MORTALITY, A SOCIAL PROBLEM. With 16 Diagrams. *Demy 8vo. 7s. 6d. net.*

Newman (J. H.) and others. See Library of Devotion.

Nichols (J. B. B.). See Little Library.

Nicklin (T.), M.A. EXAMINATION PAPERS IN THUCYDIDES. *Cr. 8vo. 2s.*

Nimrod. See I. P. L.

Norgate (Grys Le G.). THE LIFE OF SIR WALTER SCOTT. Illustrated. *Demy 8vo. 7s. 6d. net.*

Norregaard (B. W.). THE GREAT SIEGE: The Investment and Fall of Port Arthur. Illustrated. *Demy 8vo. 7s. 6d. net.*

Norway (A. H.). NAPLES. With 25 Coloured Illustrations by MAURICE GREIFFENHAGEN. *Second Edition. Cr. 8vo. 6s.*

Novalis. THE DISCIPLES AT SAÏS AND OTHER FRAGMENTS. Edited by Miss UNA BIRCH. *Fcap. 8vo. 3s. 6d.*

Oldfield (W. J.), M.A., Prebendary of Lincoln. A PRIMER OF RELIGION. BASED ON THE CATECHISM OF THE CHURCH OF ENGLAND. *Fcap. 8vo. 2s. 6d.*

Oldham (F. M.), B.A. See Textbooks of Science.

Oliphant (Mrs.). See Leaders of Religion.

Oman (C. W. C.), M.A., Fellow of All Souls', Oxford. A HISTORY OF THE ART OF WAR. The Middle Ages, from the Fourth to the Fourteenth Century. Illustrated. *Demy 8vo. 10s. 6d. net.*

Ottley (R. L.), D.D. See Handbooks of Theology and Leaders of Religion.

Overton (J. H.). See Leaders of Religion.

Owen (Douglas). See Books on Business.

Oxford (M. N.), of Guy's Hospital. A HANDBOOK OF NURSING. *Third Edition. Cr. 8vo. 3s. 6d.*

Pakes (W. C. C.). THE SCIENCE OF HYGIENE. Illustrated. *Demy 8vo. 15s.*

Palmer (Frederick). WITH KUROIKI IN MANCHURIA. Illustrated. *Third Edition. Demy 8vo. 7s. 6d. net.*

Parker (Gilbert). A LOVER'S DIARY. *Fcap. 8vo. 5s.*

Parkes (A. K.). SMALL LESSONS ON GREAT TRUTHS. *Fcap. 8vo. 1s. 6d.*

Parkinson (John). PARADISI IN SOLE PARADISUS TERRESTRIS, OR A GARDEN OF ALL SORTS OF PLEASANT FLOWERS. *Folio. £3, 3s. net.*

Parmenter (John). HELIO-TROPES, OR NEW POSIES FOR SUNDIALS, 1625. Edited by PERCIVAL LONDON. *Quarto. 3s. 6d. net.*

Parmentier (Prof. Leon). See Byzantine Texts.

Parsons (Mrs. Clement). GARRICK AND HIS CIRCLE. With 36 Illustrations. *Second Edition. Demy 8vo. 12s. 6d. net.*

A Colonial Edition is also published.

Pascal. See Library of Devotion.

Paston (George). SOCIAL CARICATURE IN THE EIGHTEENTH CENTURY. With over 200 Illustrations. *Imperial Quarto. £2, 12s. 6d. net.*

See also Little Books on Art and I.P.L.

LADY MARY WORTLEY MONTAGU. With 24 Portraits and Illustrations. *Demy 8vo. 15s. net.*

A Colonial Edition is also published.

Paterson (W. R.) (Benjamin Swift). LIFE'S QUESTIONINGS. *Cr. 8vo. 3s. 6d. net.*

Patterson (A. H.). NOTES OF AN EAST COAST NATURALIST. Illustrated in Colour by F. SOUTHGATE. *Second Edition. Cr. 8vo. 6s.*

NATURE IN EASTERN NORFOLK. A series of observations on the Birds, Fishes, Mammals, Reptiles, and Stalk-eyed Crustaceans found in that neighbourhood, with a list of the species. With 12 Illustrations in colour, by FRANK SOUTHGATE. *Second Edition. Cr. 8vo. 6s.*

Peacock (N.). See Little Books on Art.

Peake (C. M. A.), F.R.H.S. A HANDBOOK OF ANNUALS AND BIENNIALS. With 24 Illustrations. *Fcap. 8vo. 3s. 6d. net.*

Pearce (E. H.), M.A. ANNALS OF CHRIST'S HOSPITAL. Illustrated. *Demy 8vo. 7s. 6d.*

Peel (Robert), and **Minchin (H. C.),** M.A., OXFORD. With 100 Illustrations in Colour. *Cr. 8vo. 6s.*

Peel (Sidney), late Fellow of Trinity College, Oxford, and Secretary to the Royal Commission on the Licensing Laws. PRACTICAL LICENSING REFORM. *Second Edition. Cr. 8vo. 1s. 6d.*

Peters (J. P.), D.D. See Churchman's Library.

Petrie (W. M. Flinders), D.C.L., LL.D., Professor of Egyptology at University College. A HISTORY OF EGYPT, FROM THE EARLIEST TIMES TO THE PRESENT DAY. Fully Illustrated. *In six volumes. Cr. 8vo. 6s. each.*

VOL. I. PREHISTORIC TIMES TO XVITH DYNASTY. *Fifth Edition.*

VOL. II. THE XVIITH AND XVIIITH DYNASTIES. *Fourth Edition.*

VOL. III. XIXTH TO XXXTH DYNASTIES.

VOL. IV. THE EGYPT OF THE PTOLEMIES. J. P. MAHAFFY, Litt.D.

VOL. V. ROMAN EGYPT. J. G. MILNE, M.A.

VOL. VI. EGYPT IN THE MIDDLE AGES. STANLEY LANE-POOLE, M.A.

RELIGION AND CONSCIENCE IN ANCIENT EGYPT. Illustrated. *Cr. 8vo. 2s. 6d.*

SYRIA AND EGYPT, FROM THE TELL EL AMARNA TABLETS. *Cr. 8vo. 2s. 6d.*

EGYPTIAN TALES. Illustrated by TRISTRAM ELLIS. *In Two Volumes. Cr. 8vo. 3s. 6d. each.*

EGYPTIAN DECORATIVE ART. With 120 Illustrations. *Cr. 8vo. 3s. 6d.*

Phillips (W. A.). See Oxford Biographies.

Phillpotts (Eden). MY DEVON YEAR. With 38 Illustrations by J. LEY PETHYBRIDGE. *Second and Cheaper Edition. Large Cr. 8vo. 6s.*

UP ALONG AND DOWN ALONG. Illustrated by CLAUDE SHEPPERSON. *Cr. 4to. 5s. net.*

A volume of poems.

Plarr (Victor G.). See School Histories.

Plato. See Standard Library.

Plautus. THE CAPTIVI. Edited, with an Introduction, Textual Notes, and a Commentary, by W. M. LINDSAY, Fellow of Jesus College, Oxford. *Demy 8vo. 10s. 6d. net.*

Plowden-Wardlaw (J. T.), B.A., King's College, Cambridge. See School Examination Series.

Podmore (Frank). MODERN SPIRITUALISM. *Two Volumes. Demy 8vo. 21s. net.*

A History and a Criticism.

Poer (J. Patrick Le). A MODERN LEGIONARY. *Cr. 8vo. 6s.*

Pollard (Alice). See Little Books on Art.

Pollard (A. W.). OLD PICTURE BOOKS. Illustrated. *Demy 8vo. 7s. 6d. net.*

Pollard (Eliza F.). See Little Books on Art.

Pollock (David), M.I.N.A. See Books on Business.

Potter (M. C.), M.A., F.L.S. A TEXT-BOOK OF AGRICULTURAL BOTANY. Illustrated. *Second Edition. Cr. 8vo. 4s. 6d.*

Power (J. O'Connor). THE MAKING OF AN ORATOR. *Cr. 8vo. 6s.*

Prance (G.). See R. Wyon.

Prescott (O. L.). ABOUT MUSIC, AND WHAT IT IS MADE OF. *Cr. 8vo. 3s. 6d. net.*

Price (L. L.), M.A., Fellow of Oriel College, Oxon. A HISTORY OF ENGLISH POLITICAL ECONOMY. *Fourth Edition. Cr. 8vo. 2s. 6d.*

Primrose (Deborah). A MODERN BCEOTIA. *Cr. 8vo. 6s.*

Protheroe (Ernest). THE DOMINION OF MAN. GEOGRAPHY IN ITS HUMAN ASPECT. With 32 full-page Illustrations. *Cr. 8vo. 2s.*

Pugin and Rowlandson. THE MICROCOSM OF LONDON, OR LONDON IN MINIATURE. With 104 Illustrations in colour. *In Three Volumes. Small 4to. £3, 3s. net.*

XV

'Q' (A. T. Quiller Couch). THE GOLDEN POMP. A PROCESSION OF ENGLISH LYRICS. *Second Edition. Cr. 8vo. 2s. 6d. net.*

Quevedo Villegas. See Miniature Library.

G. R. and E.S. THE WOODHOUSE CORRESPONDENCE. *Cr. 8vo. 6s.*
A Colonial Edition is also published.

Rackham (R. B.), M.A. See Westminster Commentaries.

Ragg (Laura M.). THE WOMEN-ARTISTS OF BOLOGNA. With 20 Illustrations. *Demy 8vo. 7s. 6d. net.*

Ragg (Lonsdale), B.D., Oxon. DANTE AND HIS ITALY. With 32 Illustrations largely from contemporary Frescoes and Documents. *Demy 8vo. 12s. 6d. net.*

Rahtz (F. J.), M.A., B.Sc., Lecturer in English at Merchant Venturers' Technical College, Bristol. HIGHER ENGLISH. *Cr. 8vo. 3s. 6d.*

Randolph (B. W.), D.D. See Library of Devotion.

Rannie (D. W.), M.A. A STUDENT'S HISTORY OF SCOTLAND. *Cr. 8vo. 3s. 6d.*

Rashdall (Hastings), M.A., Fellow and Tutor of New College, Oxford. DOCTRINE AND DEVELOPMENT. *Cr. 8vo. 6s.*

Raven (J. J.), D.D. See Antiquary's Books.

Rawstone (Lawrence, Esq.). See I.P.L.

Raymond (Walter). See School Histories.

A Real Paddy. See I.P.L.

Reason (W.), M.A. UNIVERSITY AND SOCIAL SETTLEMENTS. *Cr. 8vo. 2s. 6d.*

Redpath (H. A.), M.A. See Westminster Commentaries.

Reynolds. See Little Galleries.

Rhoades (J. F.). See Simplified French Texts.

Rhodes (W. E.). See School Histories.

Rieu (H.), M.A. See Simplified French Texts.

Roberts (M. E.). See C. C. Channer.

Robertson (A.), D.D., Lord Bishop of Exeter. REGNUM DEI. The Bampton Lectures of 1901. *Demy 8vo. 7s. 6d. net.*

Robertson (C. Grant). M.A., Fellow of All Souls' College, Oxford, Examiner in the Honours School of Modern History, Oxford, 1901-1904. SELECT STATUTES, CASES, AND CONSTITUTIONAL DOCUMENTS, 1660-1832. *Demy 8vo. 10s. 6d. net.*

Robertson (C. Grant) and Bartholomew (J. G.), F.R.S.E., F.R.G.S. A HISTORICAL AND MODERN ATLAS OF THE BRITISH EMPIRE. *Demy Quarto. 4s. 6d. net.*

Robertson (Sir G. S.), K.C.S.I. CHITRAL: THE STORY OF A MINOR SIEGE. *Third Edition.* Illustrated. *Cr. 8vo. 2s. 6d. net.*

Robinson (A. W.), M.A. See Churchman's Bible.

Robinson (Cecilia). THE MINISTRY OF DEACONESSES. With an Introduction by the late Archbishop of Canterbury. *Cr. 8vo. 3s. 6d.*

Robinson (F. S.). See Connoisseur's Library.

Rochefoucauld (La). See Little Library.

Rodwell (G.), B.A. NEW TESTAMENT GREEK. A Course for Beginners. With a Preface by WALTER LOCK, D.D., Warden of Keble College. *Fcap. 8vo. 3s. 6d.*

Roe (Fred). OLD OAK FURNITURE. With many Illustrations by the Author, including a frontispiece in colour. *Demy 8vo. 10s. 6d. net.*

Rogers (A. G. L.), M.A. See Books on Business.

Rose (Edward). THE ROSE READER. Illustrated. *Cr. 8vo. 2s. 6d. Also in 4 Parts. Parts I. and II. 6d. each; Part III. 8d.; Part IV. 10d.*

Rowntree (Joshua). THE IMPERIAL DRUG TRADE. A RE-STATEMENT OF THE OPIUM QUESTION. *Second and Cheaper Edition. Cr. 8vo. 2s. net.*

Rubie (A. E.), D.D. See Junior School Books.

Russell (W. Clark). THE LIFE OF ADMIRAL LORD COLLINGWOOD. With Illustrations by F. BRANGWYN. *Fourth Edition. Cr. 8vo. 6s.*

Sainsbury (Harrington), M.D., F.R.C.P. PRINCIPIA THERAPEUTICA. *Demy 8vo. 7s. 6d. net.*

St. Anselm. See Library of Devotion.

St. Augustine. See Library of Devotion.

St. Cyres (Viscount). See Oxford Biographies.

St. Francis of Assisi. THE LITTLE FLOWERS OF THE GLORIOUS MESSER ST. FRANCIS AND HIS FRIARS. Newly translated by WILLIAM HEYWOOD. With an Introduction by A. G. F. HOWELL, and 40 Illustrations from Italian Painters. *Demy 8vo. 5s. net.*

See also Standard Library and Library of Devotion.

'Saki' (H. Munro). REGINALD. *Second Edition. Fcap. 8vo. 2s. 6d. net.*

Sales (St. Francis de). See Library of Devotion.

Salmon (A. L.). See Little Guides.

Sargeant (J.), M.A. ANNALS OF WESTMINSTER SCHOOL. Illustrated. *Demy 8vo. 7s. 6d.*

Sathas (C.). See Byzantine Texts.

Schmitt (John). See Byzantine Texts.

Scott (A. M.). WINSTON SPENCER CHURCHILL. With Portraits and Illustrations. *Cr. 8vo. 3s. 6d.*

Scudamore (Cyril). See Little Guides.

Sells (V. P.), M.A. THE MECHANICS OF DAILY LIFE. Illustrated. *Cr. 8vo. 2s. 6d.*

Selous (Edmund). TOMMY SMITH'S ANIMALS. Illustrated by G. W. ORD. *Seventh Edition. Fcap. 8vo. 2s. 6d.*

School Edition, 1s. 6d.

TOMMY SMITH'S OTHER ANIMALS. With 12 Illustrations by AUGUSTA GUEST. *Second Edition. Fcap. 8vo. 2s. 6d.*

Settle (J. H.). ANECDOTES OF SOLDIERS. *Cr. 8vo. 3s. 6d. net.*

Shakespeare (William).

THE FOUR FOLIOS, 1623; 1632; 1664; 1685. Each £4, 4*s. net*, or a complete set, £12, 12*s. net*.

Folios 3 and 4 are ready.

Folio 2 is nearly ready.

See also Arden and Little Quarto Shakespeare.

Sharp (A.). VICTORIAN POETS. *Cr. 8vo. 2s. 6d.*

Sharp (Cecil). See S. Baring-Gould.

Sharp (Mrs. E. A.). See Little Books on Art.

Shedlock (J. S.). THE PIANOFORTE SONATA. *Cr. 8vo. 5s.*

Shelley (Percy B.). ADONAI; an Elegy on the death of John Keats, Author of 'Endymion,' etc. Pisa. From the types of Didot, 1821. 2*s. net*.

Sheppard (H. F.), M.A. See S. Baring-Gould.

Sherwell (Arthur), M.A. LIFE IN WEST LONDON. *Third Edition. Cr. 8vo. 2s. 6d.*

Shipley (Mary E.). AN ENGLISH CHURCH HISTORY FOR CHILDREN. With a Preface by the Bishop of Gibraltar. With Maps and Illustrations. Part I. *Cr. 8vo. 2s. 6d. net.*

Sichel (Walter). DISRAELI: A Study in Personality and Ideas. With 3 Portraits. *Demy 8vo. 12s. 6d. net.*

See also Oxford Biographies.

Sime (J.). See Little Books on Art.

Simonson (G. A.). FRANCESCO GUARDI. With 41 Plates. *Imperial 4to, £2, 2s. net.*

Sketchley (R. E. D.). See Little Books on Art.

Skipton (H. P. K.). See Little Books on Art.

Sladen (Douglas). SICILY: The New Winter Resort. With over 200 Illustrations. *Second Edition. Cr. 8vo. 5s. net.*

Small (Evan), M.A. THE EARTH. An Introduction to Physiography. Illustrated. *Cr. 8vo. 2s. 6d.*

Smallwood (M. G.). See Little Books on Art.

Smedley (F. E.). See I.P.L.

Smith (Adam). THE WEALTH OF NATIONS. Edited with an Introduction and numerous Notes by EDWIN CANNAN, M.A. *Two volumes. Demy 8vo. 21s. net.*

See also Standard Library.

Smith (Horace and James). See Little Library.

Smith (H. Bompas), M.A. A NEW JUNIOR ARITHMETIC. *Crown 8vo. 2s.* With Answers, 2*s. 6d.*

Smith (Royde N. G.). THE PILLOW BOOK: A GARNER OF MANY MOODS. *Second Edition. Cr. 8vo. 4s. 6d. net.*

Smith (R. Mudie). THOUGHTS FOR THE DAY. Edited by. *Fcap. 8vo. 3s. 6d. net.*

Smith (Nowell C.). See W. Wordsworth.

Smith (John Thomas). A BOOK FOR A RAINY DAY: Or, Recollections of the Events of the Years 1766-1833. Edited by WILFRED WHITTEN. Illustrated. *Wide Demy 8vo. 12s. 6d. net.*

Snell (F. J.). A BOOK OF EXMOOR. Illustrated. *Cr. 8vo. 6s.*

Snowden (C. E.). A HANDY DIGEST OF BRITISH HISTORY. *Demy 8vo. 4s. 6d.*

Sophocles. See Classical Translations.

Sornet (L. A.). See Junior School Books.

South (Wilton E.), M.A. See Junior School Books.

Southey (R.). ENGLISH SEAMEN. Edited by DAVID HANNAY.

Vol. I. (Howard, Clifford, Hawkins, Drake, Cavendish). *Second Edition. Cr. 8vo. 6s.*

Vol. II. (Richard Hawkins, Grenville, Essex, and Raleigh). *Cr. 8vo. 6s.*

See also Standard Library.

Spence (C. H.), M.A. See School Examination Series.

Spicer (A. D.). THE PAPER TRADE. With Maps and Diagrams. *Demy 8vo. 12s. 6d. net.*

Spooner (W. A.), M.A. See Leaders of Religion.

Staley (Edgcumbe). THE GUILDS OF FLORENCE. Illustrated. *Second Edition. Royal 8vo. 16s. net.*

Stanbridge (J. W.), B.D. See Library of Devotion.

'**Stancliffe.**' GOLF DO'S AND DON'T'S. *Second Edition. Fcap. 8vo. 1s.*

Stead (D. W.). See D. Gallaher.

Stedman (A. M. M.), M.A.

INITIA LATINA: Easy Lessons on Elementary Accidence. *Ninth Edition. Fcap. 8vo. 1s.*

FIRST LATIN LESSONS. *Tenth Edition. Cr. 8vo. 2s.*

FIRST LATIN READER. With Notes adapted to the Shorter Latin Primer and Vocabulary. *Sixth Edition revised. 18mo. 1s. 6d.*

EASY SELECTIONS FROM CÆSAR. The Helvetian War. *Second Edition. 18mo. 1s.*

EASY SELECTIONS FROM LIVY. The Kings of Rome. *18mo. Second Edition. 1s. 6d.*

EASY LATIN PASSAGES FOR UNSEEN TRANSLATION. *Eleventh Ed. Fcap. 8vo. 1s. 6d.*

EXEMPLA LATINA. First Exercises in Latin Accidence. With Vocabulary. *Third Edition. Cr. 8vo. 1s.*

EASY LATIN EXERCISES ON THE SYNTAX OF THE SHORTER AND REVISED LATIN PRIMER. With Vocabulary. *Eleventh and Cheaper Edition, re-written. Cr. 8vo. 1s. 6d. Original Edition. 2s. 6d. KEY, 3s. net.*

THE LATIN COMPOUND SENTENCE: Rules and Exercises. *Second Edition. Cr. 8vo. 1s. 6d.* With Vocabulary. *2s.*

NOTANDA QUAEDAM: Miscellaneous Latin Exercises on Common Rules and Idioms. *Fourth Edition. Fcap. 8vo. 1s. 6d.* With Vocabulary. *2s. Key, 2s. net.*

LATIN VOCABULARIES FOR REPETITION: Arranged according to Subjects. *Fourteenth Edition. Fcap. 8vo. 1s. 6d.*

A VOCABULARY OF LATIN IDIOMS. *18mo. Second Edition. 1s.*

STEPS TO GREEK. *Third Edition, revised. 18mo. 1s.*

A SHORTER GREEK PRIMER. *Second Edition. Cr. 8vo. 1s. 6d.*

EASY GREEK PASSAGES FOR UNSEEN TRANSLATION. *Third Edition, revised. Fcap. 8vo. 1s. 6d.*

GREEK VOCABULARIES FOR REPETITION. Arranged according to Subjects. *Fourth Edition. Fcap. 8vo. 1s. 6d.*

GREEK TESTAMENT SELECTIONS. For the use of Schools. With Introduction, Notes, and Vocabulary. *Fourth Edition. Fcap. 8vo. 2s. 6d.*

STEPS TO FRENCH. *Seventh Edition. 18mo. 8d.*

FIRST FRENCH LESSONS. *Seventh Edition, revised. Cr. 8vo. 1s.*

EASY FRENCH PASSAGES FOR UNSEEN TRANSLATION. *Fifth Edition, revised. Fcap. 8vo. 1s. 6d.*

EASY FRENCH EXERCISES ON ELEMENTARY SYNTAX. With Vocabulary. *Fourth Edition. Cr. 8vo. 2s. 6d. KEY, 3s. net.*

FRENCH VOCABULARIES FOR REPETITION: Arranged according to Subjects. *Thirteenth Edition. Fcap. 8vo. 1s.*

See also School Examination Series.

Steel (R. Elliott), M.A., F.C.S. THE WORLD OF SCIENCE. With 147 Illustrations. *Second Edition. Cr. 8vo. 2s. 6d.*

See also School Examination Series.

Stephenson (C.), of the Technical College, Bradford, and **Suddards (F.),** of the Yorkshire College, Leeds. ORNAMENTAL DESIGN FOR WOVEN FABRICS. Illustrated. *Demy 8vo. Third Edition. 7s. 6d.*

Stephenson (J.), M.A. THE CHIEF TRUTHS OF THE CHRISTIAN FAITH. *Cr. 8vo. 3s. 6d.*

Sterne (Laurence). See Little Library.

Sterry (W.), M.A. ANNALS OF ETON COLLEGE. Illustrated. *Demy 8vo. 7s. 6d.*

Steuart (Katherine). BY ALLAN WATER. *Second Edition. Cr. 8vo. 6s.*

Stevenson (R. L.). THE LETTERS OF ROBERT LOUIS STEVENSON TO HIS FAMILY AND FRIENDS. Selected and Edited by SIDNEY COLVIN. *Third Edition. Cr. 8vo. 12s.*

LIBRARY EDITION. *Demy 8vo. 2 vols. 25s. net.*

A Colonial Edition is also published.

VAILIMA LETTERS. With an Etched Portrait by WILLIAM STRANG. *Fifth Edition. Cr. 8vo. Buckram. 6s.*

A Colonial Edition is also published.

THE LIFE OF R. L. STEVENSON. See G. Balfour.

Stevenson (M. I.). FROM SARANAC TO THE MARQUESAS. Being Letters written by Mrs. M. I. STEVENSON during 1887-8. *Cr. 8vo. 6s. net.*

LETTERS FROM SAMOA, 1891-95. Edited and arranged by M. C. BALFOUR. With many Illustrations. *Second Edition. Cr. 8vo. 6s. net.*

Stoddart (Anna M.). See Oxford Biographies.

Stokes (F. G.), B.A. HOURS WITH RABELAIS. From the translation of SIR T. URQUHART and P. A. MOTTEUX. With a Portrait in Photogravure. *Cr. 8vo. 3s. 6d. net.*

Stone (S. J.). POEMS AND HYMNS. With a Memoir by F. G. ELLERTON, M.A. With Portrait. *Cr. 8vo. 6s.*

Storr (Vernon F.), M.A., Lecturer in the Philosophy of Religion in Cambridge University; Examining Chaplain to the Archbishop of Canterbury; formerly Fellow of University College, Oxford. DEVELOPMENT AND DIVINE PURPOSE. *Cr. 8vo. 5s. net.*

Straker (F.). See Books on Business.

Streane (A. W.), D.D. See Churchman's Bible.

Streatfeild (R. A.). MODERN MUSIC AND MUSICIANS. With 24 Illustrations. *Second Edition. Demy 8vo. 7s. 6d. net.*

Stroud (H.), D.Sc., M.A. See Textbooks of Science.

Strutt (Joseph). THE SPORTS AND PASTIMES OF THE PEOPLE OF ENGLAND. Illustrated by many engravings. Revised by J. CHARLES COX, LL.D., F.S.A. *Quarto. 21s. net.*

Stuart (Capt. Donald). THE STRUGGLE FOR PERSIA. With a Map. *Cr. 8vo. 6s.*

Sturch (F.), Staff Instructor to the Surrey County Council. MANUAL TRAINING DRAWING (WOODWORK). Its Principles and Application, with Solutions to Examination Questions, 1892-1905, Orthographic, Isometric and Oblique Projection. With 50 Plates and 140 Figures. *Foolscap. 5s. net.*

Suddards (F.). See C. Stephenson.

Surtees (R. S.). See I.P.L.

Symes (J. E.), M.A. THE FRENCH REVOLUTION. *Second Edition. Cr. 8vo. 2s. 6d.*

Sympson (E. M.), M.A., M.D. See Ancient Cities.

XVIII

Syrett (Netta). See Little Blue Books.

Tacitus. AGRICOLA. With Introduction Notes, Map, etc., by R. F. DAVIS, M.A. *Fcap. 8vo. 2s.* GERMANIA. By the same Editor. *Fcap. 8vo. 2s.* See also Classical Translations.

Tallack (W.). HOWARD LETTERS AND MEMORIES. *Demy 8vo. 10s. 6d. net.*

Tauler (J.). See Library of Devotion.

Taylor (A. E.). THE ELEMENTS OF METAPHYSICS. *Demy 8vo. 10s. 6d. net.*

Taylor (F. G.), M.A. See Commercial Series.

Taylor (I. A.). See Oxford Biographies.

Taylor (John W.). THE COMING OF THE SAINTS: Imagination and Studies in Early Church History and Tradition. With 26 Illustrations. *Demy 8vo. 7s. 6d. net.*

Taylor (T. M.), M.A., Fellow of Gonville and Caius College, Cambridge. A CONSTITUTIONAL AND POLITICAL HISTORY OF ROME. *Cr. 8vo. 7s. 6d.*

Tennyson (Alfred, Lord). THE EARLY POEMS OF. Edited, with Notes and an Introduction, by J. CHURTON COLLINS, M.A. *Cr. 8vo. 6s.*

IN MEMORIAM, MAUD, AND THE PRINCESS. Edited by J. CHURTON COLLINS, M.A. *Cr. 8vo. 6s.* See also Little Library.

Terry (C. S.). See Oxford Biographies.

Thackeray (W. M.). See Little Library.

Theobald (F. V.), M.A. INSECT LIFE. Illustrated. *Second Edition Revised. Cr. 8vo. 2s. 6d.*

Thompson (A. H.). See Little Guides.

Tileston (Mary W.). DAILY STRENGTH FOR DAILY NEEDS. *Thirteenth Edition. Medium 16mo. 2s. 6d. net.* Also an edition in superior binding, 6s.

Tompkins (H. W.), F.R.H.S. See Little Guides.

Townley (Lady Susan). MY CHINESE NOTE-BOOK. With 16 Illustrations and 2 Maps. *Third Edition. Demy 8vo. 10s. 6d. net.*

Toynbee (Paget), M.A., D.Litt. See Oxford Biographies.

Trevelyan (G. M.), Fellow of Trinity College, Cambridge. ENGLAND UNDER THE STUARTS. With Maps and Plans. *Second Edition. Demy 8vo. 10s. 6d. net.*

Troutbeck (G. E.). See Little Guides.

Tyler (E. A.), B.A., F.C.S. See Junior School Books.

Tyrrell-Gill (Frances). See Little Books on Art.

Vardon (Harry). THE COMPLETE GOLFER. Illustrated. *Eighth Edition. Demy 8vo. 10s. 6d. net.*
A Colonial Edition is also published.

Vaughan (Henry). See Little Library.

Vaughan (Herbert M.), B.A. (Oxon.). THE LAST OF THE ROYAL STUARTS, HENRY STUART, CARDINAL, DUKE OF YORK. With 20 Illustrations. *Second Edition. Demy 8vo. 10s. 6d. net.*
THE NAPLES RIVERIA. With 25 Illustrations in Colour by MAURICE GREIFFENHAGEN. *Cr. 8vo. 6s.*
A Colonial Edition is also published.

Voegelin (A.), M.A. See Junior Examination Series.

Waddell (Col. L. A.), LL.D., C.B. LHASA AND ITS MYSTERIES. With a Record of the Expedition of 1903-1904. With 155 Illustrations and Maps. *Third and Cheaper Edition. Demy 8vo. 7s. 6d. net.*

Wade (G. W.), D.D. OLD TESTAMENT HISTORY. With Maps. *Fourth Edition. Cr. 8vo. 6s.*

Wagner (Richard). MUSIC DRAMAS: Interpretations, embodying Wagner's own explanations. By A. L. CLEATHER and B. CRUMP. *In Four Volumes. Fcap. 8vo. 2s. 6d. each.*

VOL. I.—THE RING OF THE NIBELUNG. *Third Edition.*

VOL. II.—PARSIFAL, LOHENGRIN, and THE HOLY GRAIL.

VOL. III.—TRISTAN AND ISOLDE.

Wall (J. C.). DEVILS. Illustrated by the Author and from photographs. *Demy 8vo. 4s. 6d. net.* See also Antiquary's Books.

Walters (H. B.). See Little Books on Art and Classics of Art.

Walton (F. W.). See School Histories.

Walton (Izaac) and Cotton (Charles). See I.P.L., Standard Library, and Little Library.

Warren-Vernon (Hon. William), M.A. READINGS ON THE INFERNO OF DANTE, based on the Commentary of BENVENUTO DA IMOLA and other authorities. With an Introduction by the Rev. Dr. MOORE. In Two Volumes. *Second Edition, entirely re-written. Cr. 8vo. 15s. net.*

Waterhouse (Mrs. Alfred). WITH THE SIMPLE-HEARTED: Little Homilies to Women in Country Places. *Second Edition. Small Pott 8vo. 2s. net.*

See also Little Library.

Weatherhead (T. C.), M.A. EXAMINATION PAPERS IN HORACE. *Cr. 8vo. 2s.* See also Junior Examination Series.

Webb (W. T.). See Little Blue Books.

Webber (F. C.). See Textbooks of Technology.

Weir (Archibald), M.A. AN INTRODUCTION TO THE HISTORY OF MODERN EUROPE. *Cr. 8vo. 6s.*

Wells (Sidney H.). See Textbooks of Science.

Wells (J.), M.A., Fellow and Tutor of Wadham College. OXFORD AND OXFORD LIFE. *Third Edition.* Cr. 8vo. 3s. 6d.

A SHORT HISTORY OF ROME. *Seventh Edition.* With 3 Maps. Cr. 8vo. 3s. 6d.

See also Little Guides.

Wheldon (F. W.), A LITTLE BROTHER TO THE BIRDS. With 15 Illustrations, 7 of which are by A. H. BUCKLAND. *Large Cr. 8vo. 6s.*

Whibley (C.), See W. E. Henley.

XIX

Whibley (L.), M.A., Fellow of Pembroke College, Cambridge. GREEK OLIGARCHIES: THEIR ORGANISATION AND CHARACTER. Cr. 8vo. 6s.

Whitaker (G. H.), M.A. See Churchman's Bible.

White (Gilbert), THE NATURAL HISTORY OF SELBORNE. Edited by L. C. MIALI, F.R.S., assisted by W. WARDE FOWLER, M.A. Cr. 8vo. 6s.

See also Standard Library.

Whitfield (E. E.), See Commercial Series.

Whitehead (A. W.), GASPARD DE COLIGNY. Illustrated. *Demy 8vo. 12s. 6d. net.*

Whiteley (R. Lloyd), F.I.C., Principal of the Municipal Science School, West Bromwich. AN ELEMENTARY TEXTBOOK OF INORGANIC CHEMISTRY. Cr. 8vo. 2s. 6d.

Whitley (Miss), See Lady Dilke.

Whitten (W.), See John Thomas Smith.

Whyte (A. G.), B.Sc. See Books on Business.

Wilberforce (Wilfrid), See Little Books on Art.

Wilde (Oscar), DE PROFUNDIS. *Seventh Edition.* Cr. 8vo. 5s. net.

A Colonial Edition is also published.

THE DUCHESS OF PADUA. *Demy 8vo. 12s. 6d. net.*

POEMS. *Demy 8vo. 12s. 6d. net.*

INTENTIONS. *Demy 8vo. 12s. 6d. net.*

SALOME, AND OTHER PLAYS. *Demy 8vo. 12s. 6d. net.*

LADY WINDERMERE'S FAN. *Demy 8vo. 12s. 6d. net.*

A WOMAN OF NO IMPORTANCE. *Demy 8vo. 12s. 6d. net.*

AN IDEAL HUSBAND. *Demy 8vo. 12s. 6d. net.*

THE IMPORTANCE OF BEING EARNEST. *Demy 8vo. 12s. 6d. net.*

A HOUSE OF POMEGRANATES and THE HAPPY PRINCE. *Demy 8vo. 12s. 6d. net.*

LORD ARTHUR SAVILE'S CRIME and OTHER PROSE PIECES. *Demy 8vo. 12s. 6d. net.*

Wilkins (W. H.), B.A. THE ALIEN INVASION. Cr. 8vo. 2s. 6d.

Williams (A.), PETROL PETER: or Pretty Stories and Funny Pictures. Illustrated in Colour by A. W. MILLS. *Demy 4to. 3s. 6d. net.*

Williamson (M. G.), See Ancient Cities.

Williamson (W.), THE BRITISH GARDENER. Illustrated. *Demy 8vo. 10s. 6d.*

Williamson (W.), B.A. See Junior Examination Series, Junior School Books, and Beginner's Books.

Willson (Beckles), LORD STRATHCONA: the Story of his Life. Illustrated. *Demy 8vo. 7s. 6d.*

A Colonial Edition is also published.

Wilmot-Buxton (E. M.), MAKERS OF EUROPE. Cr. 8vo. *Seventh Ed.* 3s. 6d.

A Text-book of European History for Middle Forms.

THE ANCIENT WORLD. With Maps and Illustrations. Cr. 8vo. 3s. 6d.

See also Beginner's Books.

Wilson (Bishop.), See Library of Devotion.

Wilson (A. J.), See Books on Business.

Wilson (H. A.), See Books on Business.

Wilson (J. A.), See Simplified French Texts.

Wilton (Richard), M.A. LYRA PASTORALIS: Songs of Nature, Church, and Home. *Pott 8vo. 2s. 6d.*

Winbolt (S. E.), M.A. EXERCISES IN LATIN ACCIDENCE. *Cr. 8vo. 1s. 6d.*

LATIN HEXAMETER VERSE: An Aid to Composition. *Cr. 8vo. 3s. 6d. KEY, 5s. net.*

Windle (B. C. A.), F.R.S., F.S.A. See Antiquary's Books, Little Guides, Ancient Cities, and School Histories.

Winterbotham (Canon), M.A., B.Sc., LL.B. See Churchman's Library.

Wood (Sir Evelyn), F.M., V.C., G.C.B., G.C.M.G. FROM MIDSHIPMAN TO FIELD-MARSHAL. With 24 Illustrations and Maps. *Two Volumes. Fourth Edition. Demy 8vo. 25s. net.*

A Colonial Edition is also published.

Wood (J. A. E.). See Textbooks of Technology.

Wood (J. Hickory). DAN LENO. Illustrated. *Third Edition. Cr. 8vo. 6s.*

A Colonial Edition is also published.

Wood (W. Birkbeck), M.A., late Scholar of Worcester College, Oxford, and **Edmonds (Major J. E.)**, R.E., D.A.Q.-M.G. A HISTORY OF THE CIVIL WAR IN THE UNITED STATES. With an Introduction by H. SPENSER WILKINSON. With 24 Maps and Plans. *Demy 8vo. 12s. 6d. net.*

Wordsworth (Christopher). See Antiquary's Books.

Wordsworth (W.). POEMS BY. Selected by STOPFORD A. BROOKE. With 40 Illustrations by EDMUND H. NEW. With a Frontispiece in Photogravure. *Demy 8vo. 7s. 6d. net.*

A Colonial Edition is also published.

Wordsworth (W.) and Coleridge (S. T.). See Little Library.

Wright (Arthur), M.A., Fellow of Queen's College, Cambridge. See Churchman's Library.

Wright (C. Gordon). See Dante.

Wright (J. C.). TO-DAY. *Demy 16mo. 1s. 6d. net.*

Wright (Sophie). GERMAN VOCABULARIES FOR REPETITION. *Fcap. 8vo. 1s. 6d.*

Wrong (George M.), Professor of History in the University of Toronto. THE EARL OF ELGIN. Illustrated. *Demy 8vo. 7s. 6d. net.*

A Colonial Edition is also published.

Wyatt (Kate M.). See M. R. Gloag.

Wylde (A. B.). MODERN ABYSSINIA. With a Map and a Portrait. *Demy 8vo. 15s. net.*

A Colonial Edition is also published.

Wyndham (Rt. Hon. George), M.P. THE POEMS OF WILLIAM SHAKESPEARE. With an Introduction and Notes. *Demy 8vo. Buckram, gilt top. 10s. 6d.*

Wyon (R.) and Prance (G.). THE LAND OF THE BLACK MOUNTAIN. Being a Description of Montenegro. With 40 Illustrations. *Cr. 8vo. 2s. 6d. net.*

Yeats (W. B.). A BOOK OF IRISH VERSE. Selected from Modern Writers. *Revised and Enlarged Edition. Cr. 8vo. 3s. 6d.*

Young (Filson). THE COMPLETE MOTORIST. With 138 Illustrations. *Sixth Edition. Demy 8vo. 12s. 6d. net.*

A Colonial Edition is also published.

THE JOY OF THE ROAD: An Appreciation of the Motor Car. *Small Demy 8vo. 5s. net.*

Young (T. M.). THE AMERICAN COTTON INDUSTRY: A Study of Work and Workers. *Cr. 8vo. Cloth, 2s. 6d.; paper boards, 1s. 6d.*

Zimmern (Antonia). WHAT DO WE KNOW CONCERNING ELECTRICITY? *Fcap. 8vo. 1s. 6d. net.*

Ancient Cities

General Editor, B. C. A. WINDLE, D.Sc., F.R.S.
Cr. 8vo. 4s. 6d. net.

CHESTER. By B. C. A. Windle, D.Sc., F.R.S. Illustrated by E. H. New.

SHREWSBURY. By T. Auden, M.A., F.S.A. Illustrated.

CANTERBURY. By J. C. Cox, LL.D., F.S.A. Illustrated.
EDINBURGH. By M. G. Williamson, M.A. Illustrated by Herbert Railton.
LINCOLN. By E. Mansel Sympson, M.A., M.D. Illustrated by E. H. New.
BRISTOL. By Alfred Harvey. Illustrated by E. H. New.
DUBLIN. By S. A. O. Fitzpatrick. Illustrated by W. C. Green.

The Antiquary's Books

General Editor, J. CHARLES COX, LL.D., F.S.A.
Demy 8vo. 7s. 6d. net.

ENGLISH MONASTIC LIFE. By the Right Rev. Abbot Gasquet, O.S.B. Illustrated. *Third Edition.*
REMAINS OF THE PREHISTORIC AGE IN ENGLAND. By B. C. A. Windle, D.Sc., F.R.S. With numerous Illustrations and Plans.
OLD SERVICE BOOKS OF THE ENGLISH CHURCH. By Christopher Wordsworth, M.A., and Henry Littlehales. With Coloured and other Illustrations.
CELTIC ART. By J. Romilly Allen, F.S.A. With numerous Illustrations and Plans.
ARCHÆOLOGY AND FALSE ANTIQUITIES. By R. Munro, LL.D. Illustrated.
SHRINES OF BRITISH SAINTS. By J. C. Wall. With numerous Illustrations and Plans.
THE ROYAL FORESTS OF ENGLAND. By J. C. Cox, LL.D., F.S.A. Illustrated.
THE MANOR AND MANORIAL RECORDS. By Nathaniel J. Hone. Illustrated.
ENGLISH SEALS. By J. Harvey Bloom. Illustrated.
THE DOMESDAY INQUEST. By Adolphus Ballard, B.A., LL.B. With 27 Illustrations.
THE BRASSES OF ENGLAND. By Herbert W. Macklin, M.A. With many Illustrations.
PARISH LIFE IN MEDIEVAL ENGLAND. By the Right Rev. Abbott Gasquet, O.S.B. With many Illustrations. *Second Edition.*
THE BELLS OF ENGLAND. By Canon J. J. Raven, D.D., F.S.A. With Illustrations. *Second Edition.*

The Arden Shakespeare

Demy 8vo. 2s. 6d. net each volume.
General Editor, W. J. CRAIG.

An edition of Shakespeare in single Plays. Edited with a full Introduction, Textual Notes, and a Commentary at the foot of the page.

HAMLET. Edited by Edward Dowden.
ROMEO AND JULIET. Edited by Edward Dowden.
KING LEAR. Edited by W. J. Craig.
JULIUS CAESAR. Edited by M. Macmillan.
THE TEMPEST. Edited by Moreton Luce.
OTHELLO. Edited by H. C. Hart.
TITUS ANDRONICUS. Edited by H. B. Baidon.
CYMBELINE. Edited by Edward Dowden.
THE MERRY WIVES OF WINDSOR. Edited by H. C. Hart.
A MIDSUMMER NIGHT'S DREAM. Edited by H. Cuningham.
KING HENRY V. Edited by H. A. Evans.
ALL'S WELL THAT ENDS WELL. Edited by W. O. Brigstocke.
THE TAMING OF THE SHREW. Edited by R. Warwick Bond.
TIMON OF ATHENS. Edited by K. Deighton.
MEASURE FOR MEASURE. Edited by H. C. Hart.
TWELFTH NIGHT. Edited by Moreton Luce.
THE MERCHANT OF VENICE. Edited by C. Knox Pooler.
TROILUS AND CRESSIDA. Edited by K. Deighton.
ANTONY AND CLEOPATRA. Edited by R. H. Case.
LOVE'S LABOUR'S LOST. Edited by H. C. Hart.
THE TWO GENTLEMAN OF VERONA. Edited by R. Warwick Bond.
PERICLES. Edited by K. Deighton.
THE COMEDY OF ERRORS. Edited by H. Cuningham.
KING RICHARD III. Edited by A. H. Thompson.
KING JOHN. Edited by Ivor B. John.

The Beginner's Books

Edited by W. WILLIAMSON, B.A.

EASY FRENCH RHYMES. By Henri Blouet. *Second Edition*. Illustrated. *Fcap. 8vo. 1s.*
 EASY STORIES FROM ENGLISH HISTORY. By E. M. Wilmot-Buxton, Author of 'Makers of Europe.' *Second Edition. Cr. 8vo. 1s.*
 EASY EXERCISES IN ARITHMETIC. Arranged by W. S. Beard. *Second Edition. Fcap. 8vo.* Without Answers, 1s. With Answers. 1s. 3d.
 EASY DICTATION AND SPELLING. By W. Williamson, B.A. *Fifth Edition. Fcap. 8vo. 1s.*
 AN EASY POETRY BOOK. Selected and arranged by W. Williamson, B.A., Author of 'Dictation Passages.' *Cr. 8vo. 1s.*

Books on Business
Cr. 8vo. 2s. 6d. net.

PORTS AND DOCKS. By Douglas Owen.
 RAILWAYS. By E. R. McDermott.
 THE STOCK EXCHANGE. By Chas. Duguid. *Second Edition.*
 THE BUSINESS OF INSURANCE. By A. J. Wilson.
 THE ELECTRICAL INDUSTRY: LIGHTING, TRACTION, AND POWER. By A. G. Whyte, B.Sc.
 THE SHIPBUILDING INDUSTRY: Its History, Science, Practice, and Finance. By David Pollock, M.I.N.A.
 THE MONEY MARKET. By F. Straker.
 THE BUSINESS SIDE OF AGRICULTURE. By A. G. L. Rogers, M.A.
 LAW IN BUSINESS. By H. A. Wilson. THE BREWING INDUSTRY. By Julian L. Baker, F.I.C., F.C.S.
 THE AUTOMOBILE INDUSTRY. By G. de H. Stone.
 MINING AND MINING INVESTMENTS. By 'A. Moil.'
 THE BUSINESS OF ADVERTISING. By Clarence G. Moran, Barrister-at-Law. Illustrated.
 TRADE UNIONS. By G. Drage.
 CIVIL ENGINEERING. By T. Claxton Fidler, M.Inst. C.E. Illustrated.
 THE IRON TRADE OF GREAT BRITAIN. By J. Stephen Jeans. Illustrated.
 MONOPOLIES, TRUSTS, AND KARTELLS. By F. W. Hirst.
 THE COTTON INDUSTRY AND TRADE. By Prof. S. J. Chapman, Dean of the Faculty of Commerce in the University of Manchester. Illustrated.

Byzantine Texts
 Edited by J. B. BURY, M.A., Litt.D.

A series of texts of Byzantine Historians, edited by English and foreign scholars.
 ZACHARIAH OF MITYLENE. Translated by F. J. Hamilton, D.D., and E. W. Brooks. *Demy 8vo. 12s. 6d. net.*
 EVAGRIUS. Edited by Léon Parmentier and M. Bidez. *Demy 8vo. 10s. 6d. net.*
 THE HISTORY OF PSELLUS. Edited by C. Sathas. *Demy 8vo. 15s. net.*
 ECTHESIS CHRONICA. Edited by Professor Lambros. *Demy 8vo. 7s. 6d. net.*
 THE CHRONICLE OF MOREA. Edited by John Schmitt. *Demy 8vo. 15s. net.*

The Churchman's Bible
 General Editor, J. H. BURN, B.D., F.R.S.E.
Fcap. 8vo. 1s. 6d. net each.

XXII

A series of Expositions on the Books of the Bible, which will be of service to the general reader in the practical and devotional study of the Sacred Text.

Each Book is provided with a full and clear Introductory Section, in which is stated what is known or conjectured respecting the date and occasion of the composition of the Book, and any other particulars that may help to elucidate its meaning as a whole. The Exposition is divided into sections of a convenient length, corresponding as far as possible with the divisions of the Church Lectionary. The Translation of the Authorised Version is printed in full, such corrections as are deemed necessary being placed in footnotes.

THE EPISTLE OF ST. PAUL THE APOSTLE TO THE GALATIANS. Edited by A. W. Robinson, M.A. *Second Edition.*
 ECCLESIASTES. Edited by A. W. Streane, D.D.
 THE EPISTLE OF ST. PAUL THE APOSTLE TO THE PHILIPPIANS. Edited by C. R. D. Biggs, D.D. *Second Edition.*
 THE EPISTLE OF ST. JAMES. Edited by H. W. Fulford, M.A.
 ISAIAH. Edited by W. E. Barnes, D.D. *Two Volumes. With Map. 2s. net each.*
 THE EPISTLE OF ST. PAUL THE APOSTLE TO THE EPHESIANS. Edited by G. H. Whitaker, M.A.
 THE GOSPEL ACCORDING TO ST. MARK. Edited by J. C. du Buisson, M.A. *2s. 6d. net.*
 ST. PAUL'S EPISTLES TO THE COLOSSIANS AND PHILEMON. Edited by H. J. C. Knight, M. A. *2s. net.*

The Churchman's Library
General Editor, J. H. BURN, B.D., F.R.S.E.
Crown 8vo. 3s. 6d. each.

- THE BEGINNINGS OF ENGLISH CHRISTIANITY. By W. E. Collins, M.A. With Map.
SOME NEW TESTAMENT PROBLEMS. By Arthur Wright, D.D. 6s.
THE KINGDOM OF HEAVEN HERE AND HEREAFTER. By Canon Winterbotham, M.A., B.Sc., LL.B.
THE WORKMANSHIP OF THE PRAYER BOOK: Its Literary and Liturgical Aspects. By J. Dowden, D.D. *Second Edition.*
EVOLUTION. By F. B. Jevons, M.A., Litt.D.
THE OLD TESTAMENT AND THE NEW SCHOLARSHIP. By J. W. Peters, D.D. 6s.
THE CHURCHMAN'S INTRODUCTION TO THE OLD TESTAMENT. By A. M. Mackay, B.A.
THE CHURCH OF CHRIST. By E. T. Green, M.A. 6s.
COMPARATIVE THEOLOGY. By J. A. MacCulloch. 6s.

Classical Translations

Edited by H. F. FOX, M.A.,
Fellow and Tutor of Brasenose College, Oxford.
Crown 8vo.

A series of Translations from the Greek and Latin Classics, distinguished by literary excellence as well as by scholarly accuracy.

- ÆSCHYLUS—Agamemnon, Choephoroe, Eumenides. Translated by Lewis Campbell, LL.D. 5s.
CICERO—De Oratore I. Translated by E. N. P. Moor, M.A. 3s. 6d.
CICERO—Select Orations (Pro Milone, Pro Mureno, Philippic II., in Catilinam). Translated by H. E. D. Blakiston, M.A. 5s.
CICERO—De Natura Deorum. Translated by F. Brooks, M.A. 3s. 6d.
CICERO—De Officiis. Translated by G. B. Gardiner, M.A. 2s. 6d.
HORACE—The Odes and Epodes. Translated by A. D. Godley, M.A. 2s.
LUCIAN—Six Dialogues (Nigrinus, Icaro-Menippus, The Cock, The Ship, The Parasite, The Lover of Falsehood). Translated by S. T. Irwin, M.A. 3s. 6d.
SOPHOCLES—Electra and Ajax. Translated by E. D. A. Morshead, M.A. 2s. 6d.
TACITUS—Agricola and Germania. Translated by R. B. Townshend. 2s. 6d.
THE SATIRES OF JUVENAL. Translated by S. G. Owen. 2s. 6d.

Classics of Art

Edited by DR. J. H. W. LAING

XXIII

- THE ART OF THE GREEKS. By H. B. Walters. With 112 Plates and 18 Illustrations in the Text. *Wide Royal 8vo. 12s. 6d. net.*
VELAZQUEZ. By A. de Beruete. With 94 Plates. *Wide Royal 8vo. 10s. 6d. net.*

Commercial Series

Edited by H. DE B. GIBBINS, Litt.D., M.A.
Crown 8vo.

- COMMERCIAL EDUCATION IN THEORY AND PRACTICE. By E. E. Whitfield, M.A. 5s.
An introduction to Methuen's Commercial Series treating the question of Commercial Education fully from both the point of view of the teacher and of the parent.
BRITISH COMMERCE AND COLONIES FROM ELIZABETH TO VICTORIA. By H. de B. Gibbins, Litt.D., M.A. *Third Edition. 2s.*
COMMERCIAL EXAMINATION PAPERS. By H. de B. Gibbins, Litt.D., M.A. 1s. 6d.
THE ECONOMICS OF COMMERCE. By H. de B. Gibbins, Litt.D., M.A. *Second Edition. 1s. 6d.*
A GERMAN COMMERCIAL READER. By S. E. Bally. With Vocabulary. 2s.
A COMMERCIAL GEOGRAPHY OF THE BRITISH EMPIRE. By L. W. Lyde, M.A. *Fifth Edition. 2s.*
A COMMERCIAL GEOGRAPHY OF FOREIGN NATIONS. By F. C. Boon, B.A. 2s.
A PRIMER OF BUSINESS. By S. Jackson, M.A. *Third Edition. 1s. 6d.*
COMMERCIAL ARITHMETIC. By F. G. Taylor, M.A. *Fourth Edition. 1s. 6d.*
FRENCH COMMERCIAL CORRESPONDENCE. By S. E. Bally. With Vocabulary. *Third Edition. 2s.*
GERMAN COMMERCIAL CORRESPONDENCE. By S. E. Bally. With Vocabulary. *Second Edition. 2s. 6d.*
A FRENCH COMMERCIAL READER. By S. E. Bally. With Vocabulary. *Second Edition. 2s.*
PRECIS WRITING AND OFFICE CORRESPONDENCE. By E. E. Whitfield, M.A. *Second Edition. 2s.*

A GUIDE TO PROFESSIONS AND BUSINESS. By H. Jones. 1s. 6d.
THE PRINCIPLES OF BOOK-KEEPING BY DOUBLE ENTRY. By J. E. B. M'Allen, M.A. 2s.
COMMERCIAL LAW. By W. Douglas Edwards. *Second Edition*. 2s.

The Connoisseur's Library
Wide Royal 8vo. 25s. net.

A sumptuous series of 20 books on art, written by experts for collectors, superbly illustrated in photogravure, collotype, and colour. The technical side of the art is duly treated. The first volumes are—

MEZZOTINTS. By Cyril Davenport. With 40 Plates in Photogravure.
PORCELAIN. By Edward Dillon. With 19 Plates in Colour, 20 in Collotype, and 5 in Photogravure.
MINIATURES. By Dudley Heath. With 9 Plates in Colour, 15 in Collotype, and 15 in Photogravure.
IVORIES. By A. Maskell. With 80 Plates in Collotype and Photogravure.
ENGLISH FURNITURE. By F. S. Robinson. With 160 Plates in Collotype and one in Photogravure. *Second Edition*.
EUROPEAN ENAMELS. By Henry H. Cunynghame, C.B. With 54 Plates in Collotype and Half-tone and 4 Plates in Colour.
GOLDSMITHS' AND SILVERSMITHS' WORK. By Nelson Dawson. With many Plates in Collotype and a Frontispiece in Photogravure.
ENGLISH COLOURED BOOKS. By Martin Hardie. With 28 Illustrations in Colour and Collotype.
GLASS. By Edward Dillon. With 37 Illustrations in Collotype and 12 in Colour.

The Library of Devotion
With Introductions and (where necessary) Notes.
Small Pott 8vo, cloth, 2s.; leather, 2s. 6d. net.

THE CONFESSIONS OF ST. AUGUSTINE. Edited by C. Bigg, D.D. *Fifth Edition*.
THE CHRISTIAN YEAR. Edited by Walter Lock, D.D. *Third Edition*.
THE IMITATION OF CHRIST. Edited by C. Bigg, D.D. *Fourth Edition*.
A BOOK OF DEVOTIONS. Edited by J. W. Stanbridge, B.D. *Second Edition*.
LYRA INNOCENTIIUM. Edited by Walter Lock, D.D.
A SERIOUS CALL TO A DEVOUT AND HOLY LIFE. Edited by C. Bigg, D.D. *Fourth Edition*.
THE TEMPLE. Edited by E. C. S. Gibson, D.D. *Second Edition*.
A GUIDE TO ETERNITY. Edited by J. W. Stanbridge, B.D.
Randolph, D.D.
LYRA APOSTOLICA. By Cardinal Newman and others. Edited by Canon Scott Holland and Canon H. C. Beeching, M.A.
THE INNER WAY. By J. Tauler. Edited by A. W. Hutton, M.A.
THE THOUGHTS OF PASCAL. Edited by C. S. Jerram, M.A.
ON THE LOVE OF GOD. By St. Francis de Sales. Edited by W. J. Knox-Little, M.A.
A MANUAL OF CONSOLATION FROM THE SAINTS AND FATHERS. Edited by J. H. Burn, B.D.
THE SONG OF SONGS. Edited by B. Blaxland, M.A.
THE DEVOTIONS OF ST. ANSELM. Edited by C. C. J. Webb, M.A.
GRACE ABOUNDING. By John Bunyan. Edited by S. C. Freer, M.A.
BISHOP WILSON'S SACRA PRIVATA. Edited by A. E. Burn, B.D.
LYRA SACRA: A Book of Sacred Verse. Edited by H. C. Beeching, M.A., Canon of Westminster.
A DAY BOOK FROM THE SAINTS AND FATHERS. Edited by J. H. Burn, B.D.
HEAVENLY WISDOM. A Selection from the English Mystics. Edited by E. C. Gregory.
LIGHT, LIFE, and LOVE. A Selection from the German Mystics. Edited by W. R. Inge, M.A.
AN INTRODUCTION TO THE DEVOUT LIFE. By St. Francis de Sales. Translated and Edited by T. Barns, M.A.
MANCHESTER AL MONDO: a Contemplation of Death and Immortality. By Henry Montagu, Earl of Manchester. With an Introduction by Elizabeth Waterhouse, Editor of 'A Little Book of Life and Death.'
THE LITTLE FLOWERS OF THE GLORIOUS MESSER ST. FRANCIS AND OF HIS FRIARS. Done into English by W. Heywood. With an Introduction by A. G. Ferrers Howell.
THE SPIRITUAL GUIDE, which disentangles the Soul and brings it by the Inward Way to the Getting of Perfect Contemplation and the Rich Treasure of Internal Peace. Written by Dr. Michael de Molinos, Priest. Translated from the Italian copy printed at Venice, 1685. Printed in the year MDCLXXXVIII. Edited by the Hon. Mrs. Arthur Lyttelton.

A series, in small form, of some of the famous illustrated books of fiction and general literature. These are faithfully reprinted from the first or best editions without introduction or notes. The Illustrations are chiefly in colour.

COLOURED BOOKS

- OLD COLOURED BOOKS. By George Paston. With 16 Coloured Plates. *Fcap. 8vo. 2s. net.*
- THE LIFE AND DEATH OF JOHN MYTTON, ESQ. By Nimrod. With 18 Coloured Plates by Henry Alken and T. J. Rawlins. *Fourth Edition.*
- THE LIFE OF A SPORTSMAN. By Nimrod. With 35 Coloured Plates by Henry Alken.
- HANDLEY CROSS. By R. S. Surtees. With 17 Coloured Plates and 100 Woodcuts in the Text by John Leech. *Second Edition.*
- MR. SPONGE'S SPORTING TOUR. By R. S. Surtees. With 13 Coloured Plates and 90 Woodcuts in the Text by John Leech.
- JORROCKS' JAUNTS AND JOLLITIES. By R. S. Surtees. With 15 Coloured Plates by H. Alken. *Second Edition.*
This volume is reprinted from the extremely rare and costly edition of 1843, which contains Alken's very fine illustrations instead of the usual ones by Phiz.
- ASK MAMMA. By R. S. Surtees. With 13 Coloured Plates and 70 Woodcuts in the Text by John Leech.
- THE ANALYSIS OF THE HUNTING FIELD. By R. S. Surtees. With 7 Coloured Plates by Henry Alken, and 43 Illustrations on Wood.
- THE TOUR OF DR. SYNTAX IN SEARCH OF THE PICTURESQUE. By William Combe. With 30 Coloured Plates by T. Rowlandson.
- THE TOUR OF DOCTOR SYNTAX IN SEARCH OF CONSOLATION. By William Combe. With 24 Coloured Plates by T. Rowlandson.
- THE THIRD TOUR OF DOCTOR SYNTAX IN SEARCH OF A WIFE. By William Combe. With 24 Coloured Plates by T. Rowlandson.
- THE HISTORY OF JOHNNY QUAE GENUS: the Little Foundling of the late Dr. Syntax. By the Author of 'The Three Tours.' With 24 Coloured Plates by Rowlandson.
- THE ENGLISH DANCE OF DEATH, from the Designs of T. Rowlandson, with Metrical Illustrations by the Author of 'Doctor Syntax.' *Two Volumes.*
This book contains 76 Coloured Plates.
- THE DANCE OF LIFE: A Poem. By the Author of 'Doctor Syntax.' Illustrated with 26 Coloured Engravings by T. Rowlandson.
- LIFE IN LONDON: or, the Day and Night Scenes of Jerry Hawthorn, Esq., and his Elegant Friend, Corinthian Tom. By Pierce Egan. With 36 Coloured Plates by I. R. and G. Cruikshank. With numerous Designs on Wood.
- REAL LIFE IN LONDON: or, the Rambles and Adventures of Bob Tallyho, Esq., and his Cousin, The Hon. Tom Dashall. By an Amateur (Pierce Egan). With 31 Coloured Plates by Alken and Rowlandson, etc. *Two Volumes.*
- THE LIFE OF AN ACTOR. By Pierce Egan. With 27 Coloured Plates by Theodore Lane, and several Designs on Wood.
- THE VICAR OF WAKEFIELD. By Oliver Goldsmith. With 24 Coloured Plates by T. Rowlandson.
- THE MILITARY ADVENTURES OF JOHNNY NEWCOME. By an Officer. With 15 Coloured Plates by T. Rowlandson.
- THE NATIONAL SPORTS OF GREAT BRITAIN. With Descriptions and 51 Coloured Plates by Henry Alken.
This book is completely different from the large folio edition of 'National Sports' by the same artist, and none of the plates are similar.
- THE ADVENTURES OF A POST CAPTAIN. By A Naval Officer. With 24 Coloured Plates by Mr. Williams.
- GAMONIA: or, the Art of Preserving Game; and an Improved Method of making Plantations and Covers, explained and illustrated by Lawrence Rawstorne, Esq. With 15 Coloured Plates by T. Rawlins.
- AN ACADEMY FOR GROWN HORSEMEN: Containing the completest Instructions for Walking, Trotting, Cantering, Galloping, Stumbling, and Tumbling. Illustrated with 27 Coloured Plates, and adorned with a Portrait of the Author. By Geoffrey Gambado, Esq.
- REAL LIFE IN IRELAND, or, the Day and Night Scenes of Brian Boru, Esq., and his Elegant Friend, Sir Shawn O'Dogherty. By a Real Paddy. With 19 Coloured Plates by Heath, Marks, etc.
- THE ADVENTURES OF JOHNNY NEWCOME IN THE NAVY. By Alfred Burton. With 16 Coloured Plates by T. Rowlandson.
- THE OLD ENGLISH SQUIRE: A Poem. By John Careless, Esq. With 20 Coloured Plates after the style of T. Rowlandson.

PLAIN BOOKS

- THE GRAVE: A Poem. By Robert Blair. Illustrated by 12 Etchings executed by Louis Schiavonetti from the original Inventions of William Blake. With an Engraved Title Page and a Portrait of Blake by

T. Phillips, R.A.

The illustrations are reproduced in photogravure.

ILLUSTRATIONS OF THE BOOK OF JOB. Invented and engraved by William Blake.

These famous Illustrations—21 in number—are reproduced in photogravure.

ÆSOP'S FABLES. With 380 Woodcuts by Thomas Bewick.

WINDSOR CASTLE. By W. Harrison Ainsworth. With 22 Plates and 87 Woodcuts in the Text by George Cruikshank.

THE TOWER OF LONDON. By W. Harrison Ainsworth. With 40 Plates and 58 Woodcuts in the Text by George Cruikshank.

FRANK FAIRLEIGH. By F. E. Smedley. With 30 Plates by George Cruikshank.

HANDY ANDY. By Samuel Lover. With 24 Illustrations by the Author.

THE COMPLEAT ANGLER. By Izaak Walton and Charles Cotton. With 14 Plates and 77 Woodcuts in the Text.

This volume is reproduced from the beautiful edition of John Major of 1824.

THE PICKWICK PAPERS. By Charles Dickens. With the 43 Illustrations by Seymour and Phiz, the two Buss Plates, and the 32 Contemporary Onwhyn Plates.

Junior Examination Series

Edited by A. M. M. STEDMAN, M.A. *Fcap. 8vo. 1s.*

JUNIOR FRENCH EXAMINATION PAPERS. By F. Jacob, M.A. *Second Edition.*

JUNIOR LATIN EXAMINATION PAPERS. By C. G. Botting, B.A. *Fourth Edition.*

JUNIOR ENGLISH EXAMINATION PAPERS. By W. Williamson, B.A.

JUNIOR ARITHMETIC EXAMINATION PAPERS. By W. S. Beard. *Third Edition.*

JUNIOR ALGEBRA EXAMINATION PAPERS. By S. W. Finn, M.A.

JUNIOR GREEK EXAMINATION PAPERS. By T. C. Weatherhead, M.A.

JUNIOR GENERAL INFORMATION EXAMINATION PAPERS. By W. S. Beard.

A KEY TO THE ABOVE. *3s. 6d. net.*

JUNIOR GEOGRAPHY EXAMINATION PAPERS. By W. G. Baker, M.A.

JUNIOR GERMAN EXAMINATION PAPERS. By A. Voegelin, M.A.

Junior School-Books

Edited by O. D. INSKIP, LL.D., and W. WILLIAMSON, B.A.

XXVI

A CLASS-BOOK OF DICTATION PASSAGES. By W. Williamson, B.A. *Twelfth Edition. Cr. 8vo. 1s. 6d.*

THE GOSPEL ACCORDING TO ST. MATTHEW. Edited by E. Wilton South, M.A. With Three Maps. *Cr. 8vo. 1s. 6d.*

THE GOSPEL ACCORDING TO ST. MARK. Edited by A. E. Rubie, D.D. With Three Maps. *Cr. 8vo. 1s. 6d.*

A JUNIOR ENGLISH GRAMMAR. By W. Williamson, B.A. With numerous passages for parsing and analysis, and a chapter on Essay Writing. *Third Edition. Cr. 8vo. 2s.*

A JUNIOR CHEMISTRY. By E. A. Tyler, B.A., F.C.S. With 78 Illustrations. *Third Edition. Cr. 8vo. 2s. 6d.*

THE ACTS OF THE APOSTLES. Edited by A. E. Rubie, D.D. *Cr. 8vo. 2s.*

A JUNIOR FRENCH GRAMMAR. By L. A. Sornet and M. J. Acatos. *Cr. 8vo. 2s.*

ELEMENTARY EXPERIMENTAL SCIENCE. PHYSICS by W. T. Clough, A.R.C.S. CHEMISTRY by A. E. Dunstan, B.Sc. With 2 Plates and 154 Diagrams. *Fourth Edition. Cr. 8vo. 2s. 6d.*

A JUNIOR GEOMETRY. By Noel S. Lydon. With 276 Diagrams. *Fourth Edition. Cr. 8vo. 2s.*

ELEMENTARY EXPERIMENTAL CHEMISTRY. By A. E. Dunstan, B.Sc. With 4 Plates and 109 Diagrams. *Cr. 8vo. 2s.*

A JUNIOR FRENCH PROSE. By R. R. N. Baron, M.A. *Second Edition. Cr. 8vo. 2s.*

THE GOSPEL ACCORDING TO ST. LUKE. With an Introduction and Notes by William Williamson, B.A. With Three Maps. *Cr. 8vo. 2s.*

THE FIRST BOOK OF KINGS. Edited by A. E. Rubie, D.D. With Maps. *Cr. 8vo. 2s.*

Leaders of Religion

Edited by H. C. BEECHING, M.A., Canon of Westminster.

With Portraits. Cr. 8vo. 2s. net.

CARDINAL NEWMAN. By R. H. Hutton.

JOHN WESLEY. By J. H. Overton, M.A.

BISHOP WILBERFORCE. By G. W. Daniell, M.A.

CARDINAL MANNING. By A. W. Hutton, M.A.

CHARLES SIMEON. By H. C. G. Moule, D.D.

JOHN KEBLE. By Walter Lock, D.D.
 THOMAS CHALMERS. By Mrs. Oliphant.
 LANCELOT ANDREWES. By R. L. Ottley, D.D. *Second Edition.*
 AUGUSTINE OF CANTERBURY. By E. L. Cutts, D.D.
 WILLIAM LAUD. By W. H. Hutton, M.A. *Third Edition.*
 JOHN KNOX. By F. MacCunn. *Second Edition.*
 JOHN HOWE. By R. F. Horton, D.D.
 BISHOP KEN. By F. A. Clarke, M.A.
 GEORGE FOX, THE QUAKER. By T. Hodgkin, D.C.L. *Third Edition.*
 JOHN DONNE. By Augustus Jessopp, D.D.
 THOMAS CRANMER. By A. J. Mason, D.D.
 BISHOP LATIMER. By R. M. Carlyle and A. J. Carlyle, M.A.
 BISHOP BUTLER. By W. A. Spooner, M.A.

The Little Blue Books
Illustrated. Demy 16mo. 2s. 6d.

1. THE CASTAWAYS OF MEADOWBANK. By Thomas Cobb.
2. THE BEECHNUT BOOK. By Jacob Abbott. Edited by E. V. Lucas.
3. THE AIR GUN. By T. Hilbert.
4. A SCHOOL YEAR. By Netta Syrett.
5. THE PEELES AT THE CAPITAL. By Roger Ashton.
6. THE TREASURE OF PRINCEGATE PRIORY. By T. Cobb.
7. MRS. BARBERRY'S GENERAL SHOP. By Roger Ashton.
8. A BOOK OF BAD CHILDREN. By W. T. Webb.
9. THE LOST BALL. By Thomas Cobb.

Little Books on Art
With many Illustrations. Demy 16mo. 2s. 6d. net.

A series of monographs in miniature, containing the complete outline of the subject under treatment and rejecting minute details. These books are produced with the greatest care. Each volume consists of about 200 pages, and contains from 30 to 40 illustrations, including a frontispiece in photogravure.

GREEK ART. H. B. Walters. *Third Edition.*
 BOOKPLATES. E. Almack.
 REYNOLDS. J. Sime. *Second Edition.*
 ROMNEY. George Paston.
 WATTS. R. E. D. Sketchley.
 LEIGHTON. Alice Corkran.
 VELASQUEZ. Wilfrid Wilberforce and A. R. Gilbert.
 GREUZE AND BOUCHER. Eliza F. Pollard.
 VANDYCK. M. G. Smallwood.
 TURNER. Frances Tyrrell-Gill.
 DÜRER. Jessie Allen.
 HOPPNER. H. P. K. Skipton.
 HOLBEIN. Mrs. G. Fortescue.
 BURNE-JONES. Fortunée de Lisle. *Second Edition.*
 REMBRANDT. Mrs. E. A. Sharp.
 COROT. Alice Pollard and Ethel Birnstingl.
 RAPHAEL. A. R. Dryhurst.
 MILLET. Netta Peacock.
 ILLUMINATED MSS. J. W. Bradley.
 CHRIST IN ART. Mrs. Henry Jenner.
 JEWELLERY. Cyril Davenport.
 CLAUDE. Edward Dillon.
 THE ARTS OF JAPAN. Edward Dillon.
 ENAMELS. Mrs. Nelson Dawson.

A series of little books containing examples of the best work of the great painters. Each volume contains 20 plates in photogravure, together with a short outline of the life and work of the master to whom the book is devoted.

A LITTLE GALLERY OF REYNOLDS.

A LITTLE GALLERY OF ROMNEY.

A LITTLE GALLERY OF HOPPNER.

A LITTLE GALLERY OF MILLAIS.

A LITTLE GALLERY OF ENGLISH PORTS.

The Little Guides

With many Illustrations by E. H. NEW and other artists,
and from photographs.

Small Pott 8vo, cloth, 2s. 6d. net.;
leather, 3s. 6d. net.

Messrs. METHUEN are publishing a small series of books under the general title of THE LITTLE GUIDES. The main features of these books are (1) a handy and charming form, (2) artistic Illustrations by E. H. NEW and others, (3) good plans and maps, (4) an adequate but compact presentation of everything that is interesting in the natural features, history, archæology, and architecture of the town or district treated.

CAMBRIDGE AND ITS COLLEGES. By A. Hamilton Thompson. *Second Edition.*

OXFORD AND ITS COLLEGES. By J. Wells, M.A. *Seventh Edition.*

ST. PAUL'S CATHEDRAL. By George Clinch.

WESTMINSTER ABBEY. By G. E. Troutbeck.

THE ENGLISH LAKES. By F. G. Brabant, M.A.

THE MALVERN COUNTRY. By B. C. A. Windle, D.Sc., F.R.S.

SHAKESPEARE'S COUNTRY. By B. C. A. Windle, D.Sc., F.R.S. *Second Edition.*

BUCKINGHAMSHIRE. By E. S. Roscoe.

CHESHIRE. By W. M. Gallichan.

CORNWALL. By A. L. Salmon.

DERBYSHIRE. By J. Charles Cox, LL.D., F.S.A.

DEVON. By S. Baring-Gould.

DORSET. By Frank R. Heath.

HAMPSHIRE. By J. Charles Cox, LL.D., F.S.A.

HERTFORDSHIRE. By H. W. Tompkins, F.R.H.S.

THE ISLE OF WIGHT. By G. Clinch.

KENT. By G. Clinch.

KERRY. By C. P. Crane.

MIDDLESEX. By John B. Firth.

NORTHAMPTONSHIRE. By Wakeling Dry.

NORFOLK. By W. A. Dutt.

OXFORDSHIRE. By F. G. Brabant, M.A.

SUFFOLK. By W. A. Dutt.

SURREY. By F. A. H. Lambert.

SUSSEX. By F. G. Brabant, M.A. *Second Edition.*

THE EAST RIDING OF YORKSHIRE. By J. E. Morris.

THE NORTH RIDING OF YORKSHIRE. By J. E. Morris.

BRITTANY. By S. Baring-Gould.

NORMANDY. By C. Scudamore.

ROME. By C. G. Ellaby.

SICILY. By F. Hamilton Jackson.

The Little Library

With Introductions, Notes, and Photogravure Frontispieces.

Small Pott 8vo, Each Volume, cloth, 1s. 6d. net.;
leather, 2s. 6d. net.

Anon. ENGLISH LYRICS, A LITTLE BOOK OF.

Austen (Jane). PRIDE AND PREJUDICE. Edited by E. V. Lucas. *Two Vols.*
NORTHANGER ABBEY. Edited by E. V. Lucas.

Bacon (Francis). THE ESSAYS OF LORD BACON. Edited by EDWARD WRIGHT.

Barham (R. H.). THE INGOLDSBY LEGENDS. Edited by J. B. ATLAY. *Two Volumes.*

XXVIII

Barnett (Mrs. P. A.). A LITTLE BOOK OF ENGLISH PROSE.

Beckford (William). THE HISTORY OF THE CALIPH VATHEK. Edited by E. DENISON ROSS.

Blake (William). SELECTIONS FROM WILLIAM BLAKE. Edited by M. PERUGINI.

Borrow (George). LAVENGRO. Edited by F. HINDES GROOME. *Two Volumes.*
THE ROMANY RYE. Edited by JOHN SAMPSON.

Browning (Robert). SELECTIONS FROM THE EARLY POEMS OF ROBERT BROWNING. Edited
by W. HALL GRIFFIN, M.A.

Canning (George). SELECTIONS FROM THE ANTI-JACOBIN: with GEORGE CANNING'S additional
Poems. Edited by LLOYD SANDERS.

Cowley (Abraham). THE ESSAYS OF ABRAHAM COWLEY. Edited by H. C. MINCHIN.

Crabbe (George). SELECTIONS FROM GEORGE CRABBE. Edited by A. C. DEANE.

Craik (Mrs.). JOHN HALIFAX, GENTLEMAN. Edited by ANNE MATHESON. *Two Volumes.*

Crashaw (Richard). THE ENGLISH POEMS OF RICHARD CRASHAW. Edited by EDWARD HUTTON.

Dante (Alighieri). THE INFERNO OF DANTE. Translated by H. F. CARY. Edited by PAGET TOYNBEE,
M.A., D.Litt.
THE PURGATORIO OF DANTE. Translated by H. F. CARY. Edited by PAGET TOYNBEE, M.A., D.Litt.
THE PARADISO OF DANTE. Translated by H. F. CARY. Edited by PAGET TOYNBEE, M.A., D.Litt.

Darley (George). SELECTIONS FROM THE POEMS OF GEORGE DARLEY. Edited by R. A.
STREATFEILD.

Deane (A. C.). A LITTLE BOOK OF LIGHT VERSE.

Dickens (Charles). CHRISTMAS BOOKS. *Two Volumes.*

Ferrier (Susan). MARRIAGE. Edited by A. GOODRICH-FREER and LORD IDDESLEIGH. *Two Volumes.*
THE INHERITANCE. *Two Volumes.*

Gaskell (Mrs.). CRANFORD. Edited by E. V. LUCAS. *Second Edition.*

Hawthorne (Nathaniel). THE SCARLET LETTER. Edited by PERCY DEARMER.

Henderson (T. F.). A LITTLE BOOK OF SCOTTISH VERSE.

Keats (John). POEMS. With an Introduction by L. BINYON, and Notes by J. MASEFIELD.

Kinglake (A. W.). EOTHEN. With an Introduction and Notes. *Second Edition.*

Lamb (Charles). ELIA, AND THE LAST ESSAYS OF ELIA. Edited by E. V. LUCAS.

Locker (F.). LONDON LYRICS. Edited by A. D. GODLEY, M.A. A reprint of the First Edition.

Longfellow (H. W.). SELECTIONS FROM LONGFELLOW. Edited by L. M. FAITHFULL.

Marvell (Andrew). THE POEMS OF ANDREW MARVELL. Edited by E. WRIGHT.

Milton (John). THE MINOR POEMS OF JOHN MILTON. Edited by H. C. BEECHING, M.A., Canon of
Westminster.

Moir (D. M.). MANSIE WAUCH. Edited by T. F. HENDERSON.

Nichols (J. B. B.). A LITTLE BOOK OF ENGLISH SONNETS.

Rochefoucauld (La). THE MAXIMS OF LA ROCHEFOUCAULD. Translated by Dean STANHOPE.
Edited by G. H. POWELL.

Smith (Horace and James). REJECTED ADDRESSES. Edited by A. D. GODLEY, M.A.

Sterne (Laurence). A SENTIMENTAL JOURNEY. Edited by H. W. PAUL.

Tennyson (Alfred, Lord). THE EARLY POEMS OF ALFRED, LORD TENNYSON. Edited by J.

CHURTON COLLINS, M.A.
IN MEMORIAM. Edited by H. C. BEECHING, M.A.
THE PRINCESS. Edited by ELIZABETH WORDSWORTH.
MAUD. Edited by ELIZABETH WORDSWORTH.

Thackeray (W. M.). VANITY FAIR. Edited by S. GWYNN. *Three Volumes.*
PENDENNIS. Edited by S. GWYNN. *Three Volumes.*
ESMOND. Edited by S. GWYNN.
CHRISTMAS BOOKS. Edited by S. GWYNN.

Vaughan (Henry). THE POEMS OF HENRY VAUGHAN. Edited by EDWARD HUTTON.

Walton (Izaak). THE COMPLEAT ANGLER. Edited by J. BUCHAN.

Waterhouse (Mrs. Alfred). A LITTLE BOOK OF LIFE AND DEATH. Edited by. *Ninth Edition.*
Also on Japanese Paper. *Leather. 5s. net.*

Wordsworth (W.). SELECTIONS FROM WORDSWORTH. Edited by NOWELL C. SMITH.

Wordsworth (W.) and Coleridge (S. T.). LYRICAL BALLADS. Edited by GEORGE SAMPSON.

The Little Quarto Shakespeare

Edited by W. J. CRAIG. With Introductions and Notes.

Pott 16mo. In 40 Volumes. Leather, price 1s. net each volume.
Mahogany Revolving Book Case. 10s. net.

XXIX

Miniature Library

Reprints in miniature of a few interesting books
which have qualities of humanity, devotion, or literary genius.

EUPHRANOR: A Dialogue on Youth. By Edward FitzGerald. From the edition published by W. Pickering in 1851. *Demy 32mo. Leather, 2s. net.*

POLONIUS: or Wise Saws and Modern Instances. By Edward FitzGerald. From the edition published by W. Pickering in 1852. *Demy 32mo. Leather, 2s. net.*

THE RUBĀIYĀT OF OMAR KHAYYĀM. By Edward FitzGerald. From the 1st edition of 1859, *Third Edition.* *Leather, 1s. net.*

THE LIFE OF EDWARD, LORD HERBERT OF CHERBURY. Written by himself. From the edition printed at Strawberry Hill in the year 1764. *Medium 32mo. Leather, 2s. net.*

THE VISIONS OF DOM FRANCISCO QUEVEDO VILLEGAS, Knight of the Order of St. James. Made English by R. L. From the edition printed for H. Herringman, 1668. *Leather, 2s. net.*

POEMS. By Dora Greenwell. From the edition of 1848. *Leather, 2s. net.*

Oxford Biographies

Fcap. 8vo. Each volume, cloth, 2s. 6d. net;
leather, 3s. 6d. net.

DANTE ALIGHIERI. By Paget Toynbee, M.A., D.Litt. With 12 Illustrations. *Second Edition.*

SAVONAROLA. By E. L. S. Horsburgh, M.A. With 12 Illustrations. *Second Edition.*

JOHN HOWARD. By E. C. S. Gibson, D.D., Bishop of Gloucester. With 12 Illustrations.

TENNYSON. By A. C. BENSON, M.A. With 9 Illustrations.

WALTER RALEIGH. By I. A. Taylor. With 12 Illustrations.

ERASMUS. By E. F. H. Capey. With 12 Illustrations.

THE YOUNG PRETENDER. By C. S. Terry. With 12 Illustrations.

ROBERT BURNS. By T. F. Henderson. With 12 Illustrations.

CHATHAM. By A. S. M'Dowall. With 12 Illustrations.

ST. FRANCIS OF ASSISI. By Anna M. Stoddart. With 16 Illustrations.

CANNING. By W. Alison Phillips. With 12 Illustrations.

BEACONSFIELD. By Walter Sichel. With 12 Illustrations.

GOETHE. By H. G. Atkins. With 12 Illustrations.

FENELON. By Viscount St Cyres. With 12 Illustrations.

School Examination Series

Edited by A. M. M. STEDMAN, M.A. *Cr. 8vo. 2s. 6d.*

FRENCH EXAMINATION PAPERS. By A. M. M. Stedman, M.A. *Fourteenth Edition.*

A KEY, issued to Tutors and Private Students only to be had on application to the Publishers.
Fifth Edition. Crown 8vo. 6s. net.

LATIN EXAMINATION PAPERS. By A. M. M. Stedman, M.A. *Thirteenth Edition.*

KEY (*Sixth Edition*) issued as above. *6s. net.*

GREEK EXAMINATION PAPERS. By A. M. M. Stedman, M.A. *Ninth Edition.*

KEY (*Third Edition*) issued as above. *6s. net.*

GERMAN EXAMINATION PAPERS. By R. J. Morich. *Sixth Edition.*

KEY (*Third Edition*) issued as above. *6s. net.*

HISTORY AND GEOGRAPHY EXAMINATION PAPERS. By C. H. Spence, M.A. *Second Edition.*

PHYSICS EXAMINATION PAPERS. By R. E. Steel, M.A., F.C.S.

GENERAL KNOWLEDGE EXAMINATION PAPERS. By A. M. M. Stedman, M.A. *Sixth Edition.*

KEY (*Fourth Edition*) issued as above. *7s. net.*

EXAMINATION PAPERS IN ENGLISH HISTORY. By J. Tait Plowden-Wardlaw, B.A.

School Histories

Illustrated. Crown 8vo. 1s. 6d.

A SCHOOL HISTORY OF WARWICKSHIRE. By B. C. A. Windle, D.Sc., F.R.S.

A SCHOOL HISTORY OF SOMERSET. By Walter Raymond.

A SCHOOL HISTORY OF LANCASHIRE. By W. E. Rhodes.

A SCHOOL HISTORY OF SURREY. By H. E. Malden, M.A.

A SCHOOL HISTORY OF MIDDLESEX. By V. G. Plarr and F. W. Walton.

Textbooks of Science

Edited by G. F. GOODCHILD, M.A., B.Sc., and G. R. MILLS, M.A.

PRACTICAL MECHANICS. By Sidney H. Wells. *Third Edition. Cr. 8vo. 3s. 6d.*

PRACTICAL PHYSICS. By H. Stroud, D.Sc., M.A. *Cr. 8vo. 3s. 6d.*

PRACTICAL CHEMISTRY. Part I. By W. French, M.A. *Cr. 8vo. Fourth Edition. 1s. 6d.* Part II. By W. French, M.A., and T. H. Boardman, M.A. *Cr. 8vo. 1s. 6d.*

TECHNICAL ARITHMETIC AND GEOMETRY. By C. T. Millis, M.I.M.E. *Cr. 8vo. 3s. 6d.*

EXAMPLES IN PHYSICS. By C. E. Jackson, B.A. *Cr. 8vo. 2s. 6d.*

PLANT LIFE, Studies in Garden and School. By Horace F. Jones, F.C.S. With 320 Diagrams. *Cr. 8vo. 3s. 6d.*

THE COMPLETE SCHOOL CHEMISTRY. By F. Oldham, B.A. Illustrated. *Cr. 8vo.*

AN ORGANIC CHEMISTRY FOR SCHOOLS AND TECHNICAL INSTITUTES. By A. E. Dunstan, B.Sc. (Lond.), F.C.S. Illustrated. *Cr. 8vo.*

ELEMENTARY SCIENCE FOR PUPIL TEACHERS. PHYSICS SECTION. By W. T. Clough, A.R.C.S. (Lond.), F.C.S.

CHEMISTRY SECTION. By A. E. Dunstan, B.Sc. (Lond.), F.C.S. With 2 Plates and 10 Diagrams. *Cr. 8vo. 2s.*

Methuen's Simplified French Texts

Edited by T. R. N. CROFTS, M.A.

One Shilling each.

L'HISTOIRE D'UNE TULIPE. Adapted by T. R. N. Crofts, M.A.

ABDALLAH. Adapted by J. A. Wilson.

LA CHANSON DE ROLAND. Adapted by H. Rieu, M.A.

MÉMOIRES DE CADICHON. Adapted by J. F. Rhoades.

Methuen's Standard Library

In Sixpenny Volumes.

THE STANDARD LIBRARY is a new series of volumes containing the great classics of the world, and particularly the finest works of English literature. All the great masters will be represented, either in complete works or in selections. It is the ambition of the publishers to place the best books of the Anglo-Saxon race within the reach of every reader, so that the series may represent something of the diversity and splendour of our English tongue. The characteristics of THE STANDARD LIBRARY are four:—1. SOUNDNESS OF TEXT. 2. CHEAPNESS. 3. CLEARNESS OF TYPE. 4. SIMPLICITY. The books are well printed on good paper at a price which on the whole is without parallel in the history of publishing. Each volume contains from 100

to 250 pages, and is issued in paper covers, Crown 8vo, at Sixpence net, or in cloth gilt at One Shilling net. In a few cases long books are issued as Double Volumes or as Treble Volumes.

The following books are ready with the exception of those marked with a †, which denotes that the book is nearly ready:—

THE MEDITATIONS OF MARCUS AURELIUS. The translation is by R. Graves.

THE NOVELS OF JANE AUSTEN. In 5 volumes.

VOL. 1.—Sense and Sensibility.

ESSAYS AND COUNSELS and THE NEW ATLANTIS. By Francis Bacon, Lord Verulam.

RELIGIO MEDICI and URN BURIAL. By Sir Thomas Browne. The text has been collated by A. R. Waller.

THE PILGRIM'S PROGRESS. By John Bunyan.

REFLECTIONS ON THE FRENCH REVOLUTION. By Edmund Burke.

THE POEMS AND SONGS OF ROBERT BURNS. Double Volume.

THE ANALOGY OF RELIGION, NATURAL AND REVEALED. By Joseph Butler, D.D.

THE POEMS OF THOMAS CHATTERTON. In 2 volumes.

VOL. I.—Miscellaneous Poems.

†VOL. II.—The Rowley Poems.

†THE NEW LIFE AND SONNETS. By Dante. Translated into English by D. G. Rossetti.

TOM JONES. By Henry Fielding. Treble Vol.

CRANFORD. By Mrs. Gaskell.

THE HISTORY OF THE DECLINE AND FALL OF THE ROMAN EMPIRE. By Edward Gibbon. In 7 double volumes.

The Text and Notes have been revised by J. B. Bury, Litt.D., but the Appendices of the more expensive edition are not given.

†THE VICAR OF WAKEFIELD. By Oliver Goldsmith.

THE POEMS AND PLAYS OF OLIVER GOLDSMITH.

THE WORKS OF BEN JONSON.

VOL. I.—The Case is Altered. Every Man in His Humour. Every Man out of His Humour.

VOL. II.—Cynthia's Revels; The Poetaster. The text has been collated by H. C. Hart.

THE POEMS OF JOHN KEATS. Double volume. The Text has been collated by E. de Selincourt.

ON THE IMITATION OF CHRIST. By Thomas à Kempis.

The translation is by C. Bigg, D.D., Canon of Christ Church.

A SERIOUS CALL TO A DEVOUT AND HOLY LIFE. By William Law.

THE POEMS OF JOHN MILTON. In 2 volumes.

VOL. I.—Paradise Lost.

THE PROSE WORKS OF JOHN MILTON.

VOL. I.—Eikonoklastes and The Tenure of Kings and Magistrates.

SELECT WORKS OF SIR THOMAS MORE.

VOL. I.—Utopia and Poems.

THE REPUBLIC OF PLATO. Translated by Sydenham and Taylor. Double Volume. The translation has been revised by W. H. D. Rouse.

THE LITTLE FLOWERS OF ST. FRANCIS. Translated by W. Heywood.

THE WORKS OF WILLIAM SHAKESPEARE. In 10 volumes.

VOL. I.—The Tempest; The Two Gentlemen of Verona; The Merry Wives of Windsor; Measure for Measure; The Comedy of Errors.

VOL. II.—Much Ado About Nothing; Love's Labour's Lost; A Midsummer Night's Dream; The Merchant of Venice; As You Like It.

VOL. III.—The Taming of the Shrew; All's Well that Ends Well; Twelfth Night; The Winter's Tale.

VOL. IV.—The Life and Death of King John; The Tragedy of King Richard the Second; The First Part of King Henry IV.; The Second Part of King Henry IV.

VOL. V.—The Life of King Henry V.; The First Part of King Henry VI.; The Second Part of King Henry VI.

VOL. VI.—The Third Part of King Henry VI.; The Tragedy of King Richard III.; The Famous History of the Life of King Henry VIII.

THE POEMS OF PERCY BYSSHE SHELLEY. In 4 volumes.

Vol. I.—Alastor; The Dæmon of the World; The Revolt of Islam, etc.

The Text has been revised by C. D. Locock.

THE LIFE OF NELSON. By Robert Southey.

THE NATURAL HISTORY AND ANTIQUITIES OF SELBORNE. By Gilbert White.

HOW TO MAKE A DRESS. By J. A. E. Wood. *Fourth Edition. Cr. 8vo. 1s. 6d.*
 CARPENTRY AND JOINERY. By F. C. Webber. *Fifth Edition. Cr. 8vo. 3s. 6d.*
 MILLINERY, THEORETICAL AND PRACTICAL. By Clare Hill. *Third Edition. Cr. 8vo. 2s.*
 AN INTRODUCTION TO THE STUDY OF TEXTILE DESIGN. By Aldred F. Barker. *Demy 8vo. 7s. 6d.*
 BUILDERS' QUANTITIES. By H. C. Grubb. *Cr. 8vo. 4s. 6d.*
 RÉPOUSSÉ METAL WORK. By A. C. Horth. *Cr. 8vo. 2s. 6d.*
 ELECTRIC LIGHT AND POWER: An Introduction to the Study of Electrical Engineering. By E. E. Brooks, B.Sc. (Lond.), Second Master and Instructor of Physics and Electrical Engineering, Leicester Technical School, and W. H. N. James, A.R.C.S., A.I.E.E., Assistant Instructor of Electrical Engineering, Manchester Municipal Technical School. *Cr. 8vo. 4s. 6d.*
 ENGINEERING WORKSHOP PRACTICE. By C. C. Allen, Lecturer on Engineering, Municipal Technical Institute, Coventry. With many Diagrams. *Cr. 8vo. 2s.*

Handbooks of Theology

Edited by R. L. OTTLEY, D.D., Professor of Pastoral Theology at Oxford,
 and Canon of Christ Church, Oxford.

The series is intended, in part, to furnish the clergy and teachers or students of Theology with trustworthy Textbooks, adequately representing the present position of the questions dealt with; in part, to make accessible to the reading public an accurate and concise statement of facts and principles in all questions bearing on Theology and Religion.

XXXII

THE XXXIX. ARTICLES OF THE CHURCH OF ENGLAND. Edited by E. C. S. Gibson, D.D. *Fifth and Cheaper Edition in one Volume. Demy 8vo. 12s. 6d.*
 AN INTRODUCTION TO THE HISTORY OF RELIGION. By F. B. Jevons, M.A., Litt.D. *Third Edition. Demy 8vo. 10s. 6d.*
 THE DOCTRINE OF THE INCARNATION. By R. L. Ottley, D.D. *Second and Cheaper Edition. Demy 8vo. 12s. 6d.*
 AN INTRODUCTION TO THE HISTORY OF THE CREEDS. By A. E. Burn, D.D. *Demy 8vo. 10s. 6d.*
 THE PHILOSOPHY OF RELIGION IN ENGLAND AND AMERICA. By Alfred Caldecott, D.D. *Demy 8vo. 10s. 6d.*
 A HISTORY OF EARLY CHRISTIAN DOCTRINE. By J. F. Bethune-Baker, M.A. *Demy 8vo. 10s. 6d.*

The Westminster Commentaries

General Editor, WALTER LOCK, D.D., Warden of Keble College,
 Dean Ireland's Professor of Exegesis in the University of Oxford.

The object of each commentary is primarily exegetical, to interpret the author's meaning to the present generation. The editors will not deal, except very subordinately, with questions of textual criticism or philology; but, taking the English text in the Revised Version as their basis, they will try to combine a hearty acceptance of critical principles with loyalty to the Catholic Faith.

THE BOOK OF GENESIS. Edited with Introduction and Notes by S. R. Driver, D.D. *Fifth Edition. Demy 8vo. 10s. 6d.*
 THE BOOK OF JOB. Edited by E. C. S. Gibson, D.D. *Second Edition. Demy 8vo. 6s.*
 THE ACTS OF THE APOSTLES. Edited by R. B. Rackham, M.A. *Demy 8vo. Third Edition. 10s. 6d.*
 THE FIRST EPISTLE OF PAUL THE APOSTLE TO THE CORINTHIANS. Edited by H. L. Goudge, M.A. *Demy 8vo. 6s.*
 THE EPISTLE OF ST. JAMES. Edited with Introduction and Notes by R. J. Knowling, D.D. *Demy 8vo. 6s.*
 THE BOOK OF EZEKIEL. Edited H. A. Redpath, M.A., D.Litt. *Demy 8vo. 10s. 6d.*

Adderley (Hon. and Rev. James), Author of 'Stephen Remark.' BEHOLD THE DAYS COME. *Cr. 8vo. 3s. 6d.*

Albanesi (E. Maria). SUSANNAH AND ONE OTHER. *Fourth Edition. Cr. 8vo. 6s.*
 THE BLUNDER OF AN INNOCENT. *Second Edition. Cr. 8vo. 6s.*
 CAPRICIOUS CAROLINE. *Second Edition. Cr. 8vo. 6s.*
 LOVE AND LOUISA. *Second Edition. Cr. 8vo. 6s.*
 PETER, A PARASITE. *Cr. 8vo. 6s.*
 THE BROWN EYES OF MARY. *Third Edition. Cr. 8vo. 6s.*
 I KNOW A MAIDEN. *Cr. 8vo. 6s.*

Anstey (F.). Author of 'Vice Versâ.' A BAYARD FROM BENGAL. Illustrated by BERNARD PARTRIDGE. *Third Edition. Cr. 8vo. 3s. 6d.*

Bagot (Richard). A ROMAN MYSTERY. *Third Edition. Cr. 8vo. 6s.*
 THE PASSPORT. *Fourth Ed. Cr. 8vo. 6s.*
 TEMPTATION. *Second Ed. Cr. 8vo. 6s.*
 CASTING OF NETS. *Twelfth Edition. Cr. 8vo. 6s.*
 DONNA DIANA. *A New Edition. Cr. 8vo. 6s.*
 LOVE'S PROXY. *A New Edition. Cr. 8vo. 6s.*

Baring-Gould (S.). ARMINELL. *Fifth Edition. Cr. 8vo. 6s.*
 URITH. *Fifth Edition. Cr. 8vo. 6s.*
 IN THE ROAR OF THE SEA. *Seventh Edition. Cr. 8vo. 6s.*
 CHEAP JACK ZITA. *Fourth Edition. Cr. 8vo. 6s.*
 MARGERY OF QUETHER. *Third Edition. Cr. 8vo. 6s.*
 THE QUEEN OF LOVE. *Fifth Edition. Cr. 8vo. 6s.*
 JACQUETTA. *Third Edition. Cr. 8vo. 6s.*
 KITTY ALONE. *Fifth Edition. Cr. 8vo. 6s.*
 NOËMI. Illustrated. *Fourth Edition. Cr. 8vo. 6s.*
 THE BROOM-SQUIRE. Illustrated. *Fifth Edition. Cr. 8vo. 6s.*
 DARTMOOR IDYLLS. *Cr. 8vo. 6s.*
 THE PENNYCOMEQUICKS. *Third Edition. Cr. 8vo. 6s.*
 GUAVAS THE TINNER. Illustrated. *Second Edition. Cr. 8vo. 6s.*
 BLADYS OF THE STEWPONEY. Illustrated. *Second Edition. Cr. 8vo. 6s.*
 PABO THE PRIEST. *Cr. 8vo. 6s.*
 WINEFRED. Illustrated. *Second Edition. Cr. 8vo. 6s.*
 ROYAL GEORGIE. Illustrated. *Cr. 8vo. 6s.*
 MISS QUILLET. Illustrated. *Cr. 8vo. 6s.*
 CHRIS OF ALL SORTS. *Cr. 8vo. 6s.*
 IN DEWISLAND. *Second Edition. Cr. 8vo. 6s.*
 LITTLE TU'PENNY. *A New Edition. 6d.*

See also Shilling Novels.

Barnett (Edith A.). A WILDERNESS WINNER. *Cr. 8vo. 6s.*

Barr (James). LAUGHING THROUGH A WILDERNESS. *Cr. 8vo. 6s.*

Barr (Robert). IN THE MIDST OF ALARMS. *Third Edition. Cr. 8vo. 6s.*
 THE STRONG ARM. *Second Edition. Cr. 8vo. 6s.*
 THE MUTABLE MANY. *Third Edition. Cr. 8vo. 6s.*
 THE COUNTESS TEKLA. *Third Edition. Cr. 8vo. 6s.*
 THE LADY ELECTRA. *Second Edition. Cr. 8vo. 6s.*
 THE TEMPESTUOUS PETTICOAT. Illustrated. *Third Edition. Cr. 8vo. 6s.*

See also Shilling Novels and S. Crane.

Begbie (Harold). THE ADVENTURES OF SIR JOHN SPARROW. *Cr. 8vo. 6s.*

Belloc (Hilaire). EMMANUEL BURDEN, MERCHANT. With 36 Illustrations by G. K. CHESTERTON. *Second Edition. Cr. 8vo. 6s.*

Benson (E. F.). DODO. *Fourth Edition. Cr. 8vo. 6s.*
 THE CAPSINA. *Second Edition. Cr. 8vo. 6s.*

See also Shilling Novels.

Benson (Margaret). SUBJECT TO VANITY. *Cr. 8vo. 3s. 6d.*

Bretherton (Ralph). THE MILL. *Cr. 8vo. 6s.*

Burton (J. Bloundelle). THE FATE OF VALSEC. *Cr. 8vo. 6s.*

A BRANDED NAME. *Cr. 8vo. 6s.*

See also Shilling Novels.

Capes (Bernard), Author of 'The Lake of Wine.' THE EXTRAORDINARY CONFESSIONS OF DIANA PLEASE. *Third Edition. Cr. 8vo. 6s.*

A JAY OF ITALY. *Fourth Ed. Cr. 8vo. 6s.*

LOAVES AND FISHES. *Second Edition. Cr. 8vo. 6s.*

A ROGUE'S TRAGEDY. *Second Edition. Cr. 8vo. 6s.*

Charlton (Randall). MAVE. *Second Edition. Cr. 8vo. 6s.*

Chesney (Weatherby). THE TRAGEDY OF THE GREAT EMERALD. *Cr. 8vo. 6s.*

THE MYSTERY OF A BUNGALOW. *Second Edition. Cr. 8vo. 6s.*

See also Shilling Novels.

Corelli (Marie). A ROMANCE OF TWO WORLDS. *Twenty-Seventh Edition. Cr. 8vo. 6s.*

VENDETTA. *Twenty-Fourth Edition. Cr. 8vo. 6s.*

THELMA. *Thirty-Fifth Edition. Cr. 8vo. 6s.*

ARDATH: THE STORY OF A DEAD SELF. *Seventeenth Edition. Cr. 8vo. 6s.*

THE SOUL OF LILITH. *Fourteenth Edition. Cr. 8vo. 6s.*

WORMWOOD. *Fifteenth Ed. Cr. 8vo. 6s.*

BARABBAS: A DREAM OF THE WORLD'S TRAGEDY. *Forty-second Edition. Cr. 8vo. 6s.*

THE SORROWS OF SATAN. *Fifty-first Edition. Cr. 8vo. 6s.*

THE MASTER CHRISTIAN. *Tenth Edition. Cr. 8vo. 6s.*

TEMPORAL POWER: A STUDY IN SUPREMACY. *150th Thousand. Cr. 8vo. 6s.*

GOD'S GOOD MAN: A SIMPLE LOVE STORY. *Eleventh Edition. Cr. 8vo. 6s.*

THE MIGHTY ATOM. *Twenty-sixth Edition. Cr. 8vo. 6s.*

BOY: a Sketch. *Ninth Edition. Cr. 8vo. 6s.*

CAMEOS. *Twelfth Edition. Cr. 8vo. 6s.*

JANE. *A New Edition. Cr. 8vo. 6s.*

Cotes (Mrs. Everard). See Sara Jeannette Duncan.

Cotterell (Constance). THE VIRGIN AND THE SCALES. Illustrated. *Second Edition. Cr. 8vo. 6s.*

Crane (Stephen) and Barr (Robert). THE O'RUDDY. *Cr. 8vo. 6s.*

Crockett (S. R.), Author of 'The Raiders,' etc. LOCHINVAR. Illustrated. *Third Edition. Cr. 8vo. 6s.*

THE STANDARD BEARER. *Cr. 8vo. 6s.*

Croker (B. M.). THE OLD CANTONMENT. *Cr. 8vo. 6s.*

JOHANNA. *Second Edition. Cr. 8vo. 6s.*

THE HAPPY VALLEY. *Third Edition. Cr. 8vo. 6s.*

A NINE DAYS' WONDER. *Third Edition. Cr. 8vo. 6s.*

PEGGY OF THE BARTONS. *Sixth Edition. Cr. 8vo. 6s.*

ANGEL. *Fourth Edition. Cr. 8vo. 6s.*

A STATE SECRET. *Third Edition. Cr. 8vo. 3s. 6d.*

Crosbie (Mary). DISCIPLES. *Cr. 8vo. 6s.*

Dawson (A. J.). DANIEL WHYTE. *Cr. 8vo. 3s. 6d.*

Deane (Mary). THE OTHER PAWN. *Cr. 8vo. 6s.*

Doyle (A. Conan), Author of 'Sherlock Holmes,' 'The White Company,' etc. ROUND THE RED LAMP. *Tenth Edition. Cr. 8vo. 6s.*

Duncan (Sara Jeannette) (Mrs. Everard Cotes). THOSE DELIGHTFUL AMERICANS. Illustrated. *Third Edition. Cr. 8vo. 6s.* See also Shilling Novels.

Findlater (J. H.). THE GREEN GRAVES OF BALGOWRIE. *Fifth Edition. Cr. 8vo. 6s.*

THE LADDER TO THE STARS. *Second Edition. Cr. 8vo. 6s.*

See also Shilling Novels.

Findlater (Mary). A NARROW WAY. *Third Edition. Cr. 8vo. 6s.*

THE ROSE OF JOY. *Third Edition. Cr. 8vo. 6s.*

A BLIND BIRD'S NEST. With 8 Illustrations. *Cr. 8vo. 6s.*

See also Shilling Novels.

Fitzpatrick (K.). THE WEANS AT ROWALLAN. Illustrated. *Second Edition*. Cr. 8vo. 6s.

Fitzstephen (Gerald). MORE KIN THAN KIND. Cr. 8vo. 6s.

Francis (M. E.). STEPPING WESTWARD. Cr. 8vo. 6s.

Fraser (Mrs. Hugh), Author of 'The Stolen Emperor.' THE SLAKING OF THE SWORD. Cr. 8vo. 6s.
IN THE SHADOW OF THE LORD. *Second Edition*. Crown 8vo. 6s.

Fuller-Maitland (Ella), Author of 'The Day Book of Bethia Hardacre.' BLANCHE ESMEAD. *Second Edition*. Cr. 8vo. 6s.

Gates (Eleanor), Author of 'The Biography of a Prairie Girl.' THE PLOW-WOMAN. Cr. 8vo. 6s.

Gerard (Dorothea), Author of 'Lady Baby.' THE CONQUEST OF LONDON. *Second Edition*. Cr. 8vo. 6s.

HOLY MATRIMONY. *Second Edition*. Cr. 8vo. 6s.

MADE OF MONEY. Cr. 8vo. 6s.

THE BRIDGE OF LIFE. Cr. 8vo. 6s.

THE IMPROBABLE IDYL. *Third Edition*. Cr. 8vo. 6s.

See also Shilling Novels.

Gissing (George), Author of 'Demos,' 'In the Year of Jubilee,' etc. THE TOWN TRAVELLER. *Second Ed.* Cr. 8vo. 6s.

THE CROWN OF LIFE. Cr. 8vo. 6s.

Gleig (Charles). BUNTER'S CRUISE. Illustrated. Cr. 8vo. 3s. 6d.

Hamilton (M.), Author of 'Cut Laurels.' THE FIRST CLAIM. Cr. 8vo. 6s.

Harraden (Beatrice). IN VARYING MOODS. *Fourteenth Edition*. Cr. 8vo. 6s.

HILDA STRAFFORD and THE REMITTANCE MAN. *Twelfth Edition*. Cr. 8vo. 6s.

THE SCHOLAR'S DAUGHTER. *Fourth Edition*. Cr. 8vo. 6s.

Harrod (F.) (Frances Forbes Robertson). THE TAMING OF THE BRUTE. Cr. 8vo. 6s.

Herbertson (Agnes G.). PATIENCE DEAN. Cr. 8vo. 6s.

Hichens (Robert). THE PROPHET OF BERKELEY SQUARE. *Second Edition*. Cr. 8vo. 6s.

TONGUES OF CONSCIENCE. *Second Edition*. Cr. 8vo. 6s.

FELIX. *Fifth Edition*. Cr. 8vo. 6s.

THE WOMAN WITH THE FAN. *Sixth Edition*. Cr. 8vo. 6s.

BYEWAYS. Cr. 8vo. 6s.

THE GARDEN OF ALLAH. *Fifteenth Edition*. Cr. 8vo. 6s.

THE BLACK SPANIEL. Cr. 8vo. 6s.

THE CALL OF THE BLOOD. *Seventh Edition*. Cr. 8vo. 6s.

Hobbes (John Oliver), Author of 'Robert Orange.' THE SERIOUS WOOING. Cr. 8vo. 6s.

Hope (Anthony). THE GOD IN THE CAR. *Tenth Edition*. Cr. 8vo. 6s.

A CHANGE OF AIR. *Sixth Edition*. Cr. 8vo. 6s.

A MAN OF MARK. *Fifth Ed.* Cr. 8vo. 6s.

THE CHRONICLES OF COUNT ANTONIO. *Sixth Edition*. Cr. 8vo. 6s.

PHROSO. Illustrated by H. R. MILLAR. *Sixth Edition*. Cr. 8vo. 6s.

SIMON DALE. Illustrated. *Seventh Edition*. Cr. 8vo. 6s.

THE KING'S MIRROR. *Fourth Edition*. Cr. 8vo. 6s.

QUISANTE. *Fourth Edition*. Cr. 8vo. 6s.

THE DOLLY DIALOGUES. Cr. 8vo. 6s.

A SERVANT OF THE PUBLIC. Illustrated. *Fourth Edition*. Cr. 8vo. 6s.

Hope (Graham), Author of 'A Cardinal and his Conscience,' etc., etc. THE LADY OF LYTE. *Second Edition*. Cr. 8vo. 6s.

Hough (Emerson). THE MISSISSIPPI BUBBLE. Illustrated. Cr. 8vo. 6s.

Housman (Clemence). THE LIFE OF SIR AGLOVALE DE GALIS. Cr. 8vo. 6s.

Hyne (C. J. Cutcliffe), Author of 'Captain Kettle.' MR. HORROCKS, PURSER. *Third Edition*. Cr. 8vo. 6s.

PRINCE RUPERT, THE BUCCANEER. Illustrated. *Cr. 8vo. 6s.*

Jacobs (W. W.). MANY CARGOES. *Twenty-Ninth Edition. Cr. 8vo. 3s. 6d.*

SEA URCHINS. *Twelfth Edition. Cr. 8vo. 3s. 6d.*

A MASTER OF CRAFT. Illustrated. *Seventh Edition. Cr. 8vo. 3s. 6d.*

LIGHT FREIGHTS. Illustrated. *Sixth Edition. Cr. 8vo. 3s. 6d.*

THE SKIPPER'S WOOING. *Eighth Edition. Cr. 8vo. 3s. 6d.*

DIALSTONE LANE. Illustrated. *Seventh Edition. Cr. 8vo. 3s. 6d.*

ODD CRAFT. Illustrated. *Seventh Edition. Cr. 8vo. 3s. 6d.*

AT SUNWICH PORT. Illustrated. *Seventh Edition. Cr. 8vo. 3s. 6d.*

James (Henry). THE SOFT SIDE. *Second Edition. Cr. 8vo. 6s.*

THE BETTER SORT. *Cr. 8vo. 6s.*

THE AMBASSADORS. *Second Edition. Cr. 8vo. 6s.*

THE GOLDEN BOWL. *Third Edition. Cr. 8vo. 6s.*

Keays (H. A. Mitchell). HE THAT EATETH BREAD WITH ME. *Cr. 8vo. 6s.*

Kester (Vaughan). THE FORTUNES OF THE LANDRAYS. *Cr. 8vo. 6s.*

Lawless (Hon. Emily). WITH ESSEX IN IRELAND. *Cr. 8vo. 6s.*

See also Shilling Novels.

Le Queux (W.). THE HUNCHBACK OF WESTMINSTER. *Third Edition. Cr. 8vo. 6s.*

THE CLOSED BOOK. *Third Edition. Cr. 8vo. 6s.*

THE VALLEY OF THE SHADOW. Illustrated. *Third Edition. Cr. 8vo. 6s.*

BEHIND THE THRONE. *Third Edition. Cr. 8vo. 6s.*

Levett-Yeats (S.). ORRAIN. *Second Edition. Cr. 8vo. 6s.*

London (Jack), Author of 'The Call of the Wild,' 'The Sea Wolf,' etc. WHITE FANG. *Second Edition. Cr. 8vo. 6s.*

Lucas (E. V.). LISTENER'S LURE: An Oblique Narration. *Crown 8vo. Fourth Edition. Cr. 8vo. 6s.*

Lyll (Edna). DERRICK VAUGHAN, NOVELIST. *42nd Thousand. Cr. 8vo. 3s. 6d.*

M'Carthy (Justin H.), Author of 'If I were King.' THE LADY OF LOYALTY HOUSE. Illustrated. *Third Edition. Cr. 8vo. 6s.*

THE DRYAD. *Second Edition. Cr. 8vo. 6s.*

Macdonald (Ronald). THE SEA MAID. *Second Edition. Cr. 8vo. 6s.*

A HUMAN TRINITY. *Cr. 8vo. 6s.*

Macnaughtan (S.). THE FORTUNE OF CHRISTINA MACNAB. *Third Edition. Cr. 8vo. 6s.*

Malet (Lucas). COLONEL ENDERBY'S WIFE. *Fourth Edition. Cr. 8vo. 6s.*

A COUNSEL OF PERFECTION. *New Edition. Cr. 8vo. 6s.*

THE WAGES OF SIN. *Fifteenth Edition. Cr. 8vo. 6s.*

THE CARISSIMA. *Fourth Edition. Cr. 8vo. 6s.*

THE GATELESS BARRIER. *Fourth Edition. Cr. 8vo. 6s.*

THE HISTORY OF SIR RICHARD CALMADY. *Seventh Edition. Cr. 8vo. 6s.*

See also Books for Boys and Girls.

Mann (Mrs. M. E.). OLIVIA'S SUMMER. *Second Edition. Cr. 8vo. 6s.*

A LOST ESTATE. *A New Edition. Cr. 8vo. 6s.*

THE PARISH OF HILBY. *A New Edition. Cr. 8vo. 6s.*

THE PARISH NURSE. *Fourth Edition. Cr. 8vo. 6s.*

GRAN'MA'S JANE. *Cr. 8vo. 6s.*

MRS. PETER HOWARD. *Cr. 8vo. 6s.*

A WINTER'S TALE. *A New Edition. Cr. 8vo. 6s.*

ONE ANOTHER'S BURDENS. *A New Edition. Cr. 8vo. 6s.*

ROSE AT HONEYPOT. *Third Ed. Cr. 8vo. 6s.* See also Books for Boys and Girls.

THE MEMORIES OF RONALD LOVE. *Cr. 8vo. 6s.*

THE EGLAMORE PORTRAITS. *Third Edition. Cr. 8vo. 6s.*

Marriott (Charles), Author of 'The Column.' GENEVRA. *Second Edition. Cr. 8vo. 6s.*

Marsh (Richard). THE TWICKENHAM PEERAGE. *Second Edition. Cr. 8vo. 6s.*

THE MARQUIS OF PUTNEY. *Second Edition. Cr. 8vo. 6s.*

A DUEL. *Cr. 8vo. 6s.*

IN THE SERVICE OF LOVE. *Third Edition. Cr. 8vo. 6s.*

See also Shilling Novels.

Mason (A. E. W.), Author of 'The Four Feathers,' etc. CLEMENTINA. Illustrated. *Second Edition. Cr. 8vo. 6s.*

Mathers (Helen), Author of 'Comin' thro' the Rye.' HONEY. *Fourth Edition. Cr. 8vo. 6s.*

GRIFF OF GRIFFITHSCOURT. *Cr. 8vo. 6s.*

THE FERRYMAN. *Second Edition. Cr. 8vo. 6s.*

TALLY-HO! *Fourth Edition. Cr. 8vo. 6s.*

Maxwell (W. B.), Author of 'The Ragged Messenger.' VIVIEN. *Eighth Edition. Cr. 8vo. 6s.*

THE RAGGED MESSENGER. *Third Edition. Cr. 8vo. 6s.*

FABULOUS FANCIES. *Cr. 8vo. 6s.*

THE GUARDED FLAME. *Seventh Edition. Cr. 8vo. 6s.*

THE COUNTESS OF MAYBURY. *A New Edition. Cr. 8vo. 6s.*

ODD LENGTHS. *Cr. 8vo. 6s.*

Meade (L. T.), DRIFT. *Second Edition. Cr. 8vo. 6s.*

RESURGAM. *Cr. 8vo. 6s.*

VICTORY. *Cr. 8vo. 6s.*

See also Books for Boys and Girls.

Melton (R.), CÆSAR'S WIFE. *Second Edition. Cr. 8vo. 6s.*

Meredith (Ellis), HEART OF MY HEART. *Cr. 8vo. 6s.*

Miller (Esther), LIVING LIES. *Cr. 8vo. 6s.*

'**Miss Molly**' (The Author of). THE GREAT RECONCILER. *Cr. 8vo. 6s.*

Mitford (Bertram), THE SIGN OF THE SPIDER. Illustrated. *Sixth Edition. Cr. 8vo. 3s. 6d.*

IN THE WHIRL OF THE RISING. *Third Edition. Cr. 8vo. 6s.*

THE RED DERELICT. *Second Edition. Cr. 8vo. 6s.*

Montesor (F. F.), Author of 'Into the Highways and Hedges.' THE ALIEN. *Third Edition. Cr. 8vo. 6s.*

Morrison (Arthur), TALES OF MEAN STREETS. *Seventh Edition. Cr. 8vo. 6s.*

A CHILD OF THE JAGO. *Fifth Edition. Cr. 8vo. 6s.*

TO LONDON TOWN. *Second Edition. Cr. 8vo. 6s.*

CUNNING MURRELL. *Cr. 8vo. 6s.*

THE HOLE IN THE WALL. *Fourth Edition. Cr. 8vo. 6s.*

DIVERS VANITIES. *Cr. 8vo. 6s.*

Nesbit (E.), (Mrs. E. Bland). THE RED HOUSE. Illustrated. *Fourth Edition. Cr. 8vo. 6s.*

See also Shilling Novels.

Norris (W. E.), Author of 'Major Jim.' HARRY AND URSULA. *Cr. 8vo. 6s.*

Ollivant (Alfred), OWD BOB, THE GREY DOG OF KENMUIR. *Ninth Edition. Cr. 8vo. 6s.*

Oppenheim (E. Phillips), MASTER OF MEN. *Fourth Edition. Cr. 8vo. 6s.*

XXXVI

Oxenham (John), Author of 'Barbe of Grand Bayou.' A WEAVER OF WEBS. *Second Edition. Cr. 8vo. 6s.*

THE GATE OF THE DESERT. *Fourth Edition. Cr. 8vo. 6s.*

PROFIT AND LOSS. With a Frontispiece in photogravure by HAROLD COPPING. *Fourth Edition. Cr. 8vo. 6s.*

THE LONG ROAD. With a Frontispiece by HAROLD COPPING. *Cr. 8vo. 6s.*

Pain (Barry), LINDLEY KAYS. *Third Edition. Cr. 8vo. 6s.*

Parker (Gilbert), PIERRE AND HIS PEOPLE. *Sixth Edition. Cr. 8vo. 6s.*

MRS. FALCHION. *Fifth Edition. Cr. 8vo. 6s.*

THE TRANSLATION OF A SAVAGE. *Third Edition. Cr. 8vo. 6s.*

THE TRAIL OF THE SWORD. Illustrated. *Ninth Edition. Cr. 8vo. 6s.*

WHEN VALMOND CAME TO PONTIAC: The Story of a Lost Napoleon. *Fifth Edition. Cr. 8vo. 6s.*

AN ADVENTURER OF THE NORTH. The Last Adventures of 'Pretty Pierre.' *Third Edition. Cr. 8vo. 6s.*

THE SEATS OF THE MIGHTY. Illustrated. *Fourteenth Edition. Cr. 8vo. 6s.*

THE BATTLE OF THE STRONG: a Romance of Two Kingdoms. Illustrated. *Fifth Edition. Cr. 8vo. 6s.*

THE POMP OF THE LAVILETTES. *Second Edition. Cr. 8vo. 3s. 6d.*

Pemberton (Max). THE FOOTSTEPS OF A THRONE. Illustrated. *Third Edition. Cr. 8vo. 6s.*

I CROWN THEE KING. With Illustrations by Frank Dadd and A. Forrestier. *Cr. 8vo. 6s.*

Phillpotts (Eden). LYING PROPHETS. *Third Edition. Cr. 8vo. 6s.*

CHILDREN OF THE MIST. *Fifth Edition. Cr. 8vo. 6s.*

THE HUMAN BOY. With a Frontispiece. *Fourth Edition. Cr. 8vo. 6s.*

SONS OF THE MORNING. *Second Edition. Cr. 8vo. 6s.*

THE RIVER. *Third Edition. Cr. 8vo. 6s.*

THE AMERICAN PRISONER. *Fourth Edition. Cr. 8vo. 6s.*

THE SECRET WOMAN. *Fourth Edition. Cr. 8vo. 6s.*

KNOCK AT A VENTURE. With a Frontispiece. *Third Edition. Cr. 8vo. 6s.*

THE PORTREEVE. *Fourth Edition. Cr. 8vo. 6s.*

THE POACHER'S WIFE. *Second Edition. Cr. 8vo. 6s.*

See also Shilling Novels.

Pickthall (Marmaduke). SAÏD THE FISHERMAN. *Fifth Edition. Cr. 8vo. 6s.*

BRENDLE. *Second Edition. Cr. 8vo. 6s.*

THE HOUSE OF ISLAM. *Third Edition. Cr. 8vo. 6s.*

'Q.' Author of 'Dead Man's Rock.' THE WHITE WOLF. *Second Edition. Cr. 8vo. 6s.*

THE MAYOR OF TROY. *Fourth Edition. Cr. 8vo. 6s.*

MERRY GARDEN AND OTHER STORIES. *Cr. 8vo. 6s.*

Rawson (Maud Stepney). Author of 'A Lady of the Regency,' 'The Labourer's Comedy,' etc. THE ENCHANTED GARDEN. *Cr. 8vo. 6s.*

Rhys (Grace). THE WOOING OF SHEILA. *Second Edition. Cr. 8vo. 6s.*

Ridge (W. Pett). LOST PROPERTY. *Second Edition. Cr. 8vo. 6s.*

ERB. *Second Edition. Cr. 8vo. 6s.*

A SON OF THE STATE. *Second Edition. Cr. 8vo. 3s. 6d.*

A BREAKER OF LAWS. *A New Edition. Cr. 8vo. 3s. 6d.*

MRS. GALER'S BUSINESS. Illustrated. *Second Edition. Cr. 8vo. 6s.*

SECRETARY TO BAYNE, M.P. *Cr. 8vo. 3s. 6d.*

THE WICKHAMSES. *Fourth Edition. Cr. 8vo. 6s.*

Roberts (C. G. D.). THE HEART OF THE ANCIENT WOOD. *Cr. 8vo. 3s. 6d.*

Russell (W. Clark). MY DANISH SWEETHEART. Illustrated. *Fifth Edition. Cr. 8vo. 6s.*

HIS ISLAND PRINCESS. Illustrated. *Second Edition. Cr. 6vo. 6s.*

ABANDONED. *Second Edition. Cr. 8vo. 6s.*

See also Books for Boys and Girls.

Sergeant (Adeline). BARBARA'S MONEY. *Cr. 8vo. 6s.*

THE PROGRESS OF RACHAEL. *Cr. 8vo. 6s.*

THE MYSTERY OF THE MOAT. *Second Edition. Cr. 8vo. 6s.*

THE COMING OF THE RANDOLPHS. *Cr. 8vo. 6s.*

See also Shilling Novels.

Shannon. (W. F.). THE MESS DECK. *Cr. 8vo. 3s. 6d.*

See also Shilling Novels.

Shelley (Bertha). ENDERBY. *Cr. 8vo. 6s.*

Sidgwick (Mrs. Alfred), Author of 'Cynthia's Way.' THE KINSMAN. With 8 Illustrations by C. E. BROCK. *Second Ed. Cr. 8vo. 6s.*

Sonnichsen (Albert). DEEP-SEA VAGABONDS. *Cr. 8vo. 6s.*

Sunbury (George). THE HA'PENNY MILLIONAIRE. *Cr. 8vo. 3s. 6d.*

Thompson (Vance). SPINNERS OF LIFE. *Cr. 8vo. 6s.*

Urquhart (M.). A TRAGEDY IN COMMONPLACE. *Second Ed. Cr. 8vo. 6s.*

Waineman (Paul). THE SONG OF THE FOREST. *Cr. 8vo. 6s.*

A HEROINE FROM FINLAND. *Cr. 8vo. 6s.*

See also Shilling Novels.

Waltz (E. C.). THE ANCIENT LANDMARK: A Kentucky Romance. *Cr. 8vo. 6s.*

Watson (H. B. Marriott). ALARUMS AND EXCURSIONS. *Cr. 8vo. 6s.*

CAPTAIN FORTUNE. *Third Edition. Cr. 8vo. 6s.*

TWISTED EGLANTINE. With 8 Illustrations by FRANK CRAIG. *Third Edition. Cr. 8vo. 6s.*

THE HIGH TOBY. With a Frontispiece. *Third Edition. Cr. 8vo. 6s.*

A MIDSUMMER DAY'S DREAM. *Second Edition. Cr. 8vo. 6s.*

See also Shilling Novels.

Wells (H. G.). THE SEA LADY. *Cr. 8vo. 6s.*

Weyman (Stanley), Author of 'A Gentleman of France.' UNDER THE RED ROBE. With Illustrations by R. C. WOODVILLE. *Twentieth Edition. Cr. 8vo. 6s.*

White (Stewart E.), Author of 'The Blazed Trail.' CONJUROR'S HOUSE. A Romance of the Free Trail. *Second Edition. Cr. 8vo. 6s.*

White (Percy). THE SYSTEM. *Third Edition. Cr. 8vo. 6s.*

THE PATIENT MAN. *Second Edition. Cr. 8vo. 6s.*

Williams (Margery). THE BAR. *Cr. 8vo. 6s.*

Williamson (Mrs. C. N.), Author of 'The Barnstormers.' THE ADVENTURE OF PRINCESS SYLVIA. *Second Edition. Cr. 8vo. 6s.*

THE WOMAN WHO DARED. *Cr. 8vo. 6s.*

THE SEA COULD TELL. *Second Edition. Cr. 8vo. 6s.*

THE CASTLE OF THE SHADOWS. *Third Edition. Cr. 8vo. 6s.*

PAPA. *Cr. 8vo. 6s.*

Williamson (C. N. and A. M.). THE LIGHTNING CONDUCTOR: Being the Romance of a Motor Car. Illustrated. *Fifteenth Edition. Cr. 8vo. 6s.*

THE PRINCESS PASSES. Illustrated. *Seventh Edition. Cr. 8vo. 6s.*

MY FRIEND THE CHAUFFEUR. With 16 Illustrations. *Eighth Edition. Cr. 8vo. 6s.*

THE CAR OF DESTINY AND ITS ERRAND IN SPAIN. *Third Edition. Illustrated.*

LADY BETTY ACROSS THE WATER. *Sixth Edition. Cr. 8vo. 6s.*

Wyllarde (Dolf), Author of 'Uriah the Hittite.' THE PATHWAY OF THE PIONEER (Nous Autres). *Fourth Edition. Cr. 8vo. 6s.*

Methuen's Shilling Novels

Cr. 8vo. Cloth, 1s. net.

Author of 'Miss Molly.' THE GREAT RECONCILER.

Balfour (Andrew). VENGEANCE IS MINE.
TO ARMS.

Baring-Gould (S.). MRS. CURGENVEN OF CURGENVEN.
DOMITIA.
THE FROBISHERS.
CHRIS OF ALL SORTS.
DARTMOOR IDYLLS.

Barlow (Jane), Author of 'Irish Idylls.' FROM THE EAST UNTO THE WEST
A CREEL OF IRISH STORIES.
THE FOUNDING OF FORTUNES.
THE LAND OF THE SHAMROCK.

Barr (Robert). THE VICTORS.

Bartram (George). THIRTEEN EVENINGS.

Benson (E. F.), Author of 'Dodo.' THE CAPSINA.

Bowles (G. Stewart). A STRETCH OFF THE LAND.

Brooke (Emma). THE POET'S CHILD.

Bullock (Shan F.). THE BARRYS.
THE CHARMER.
THE SQUIREEN.
THE RED LEAGUERS.

Burton (J. Bloundelle). ACROSS THE SALT SEAS.
THE CLASH OF ARMS.
DENOUNCED.
FORTUNE'S MY FOE.
A BRANDED NAME.

Capes (Bernard). AT A WINTER'S FIRE.

Chesney (Weatherby). THE BAPTIST RING.
THE BRANDED PRINCE.
THE FOUNDERED GALLEON.
JOHN TOPP.
THE MYSTERY OF A BUNGALOW.

Clifford (Mrs. W. K.). A FLASH OF SUMMER.

Cobb, Thomas. A CHANGE OF FACE.

Collingwood (Harry). THE DOCTOR OF THE 'JULIET.'

Cornford (L. Cope). SONS OF ADVERSITY.

Cotterell (Constance). THE VIRGIN AND THE SCALES.

Crane (Stephen). WOUNDS IN THE RAIN.

Denny (C. E.). THE ROMANCE OF UPFOLD MANOR.

Dickson (Harris). THE BLACK WOLF'S BREED.

Dickinson (Evelyn). THE SIN OF ANGELS.

***Duncan (Sara J.).** THE POOL IN THE DESERT.
A VOYAGE OF CONSOLATION. Illustrated.

Embree (C. F.). A HEART OF FLAME. Illustrated.

Fenn (G. Manville). AN ELECTRIC SPARK.
A DOUBLE KNOT.

Findlater (Jane H.). A DAUGHTER OF STRIFE.

Findlater (Mary). OVER THE HILLS.

Fitzstephen (G.). MORE KIN THAN KIND.

Fletcher (J. S.). DAVID MARCH.
LUCAN THE DREAMER.

Forrest (R. E.). THE SWORD OF AZRAEL.

Francis (M. E.). MISS ERIN.

Gallon (Tom). RICKERBY'S FOLLY.

Gerard (Dorothea). THINGS THAT HAVE HAPPENED.
THE CONQUEST OF LONDON.
THE SUPREME CRIME.

Gilchrist (R. Murray). WILLOWBRAKE.

Glanville (Ernest). THE DESPATCH RIDER.
THE LOST REGIMENT.
THE KLOOF BRIDE.
THE INCA'S TREASURE.

Gordon (Julien). MRS. CLYDE.
WORLD'S PEOPLE.

Goss (C. F.). THE REDEMPTION OF DAVID CORSON.

Gray (E. M'Queen). MY STEWARDSHIP.

Hales (A. G.). JAIR THE APOSTATE.

Hamilton (Lord Ernest). MARY HAMILTON.

Harrison (Mrs. Burton). A PRINCESS OF THE HILLS. Illustrated.

Hooper (I.). THE SINGER OF MARLY.

Hough (Emerson). THE MISSISSIPPI BUBBLE.

'Iota' (Mrs. Caffyn). ANNE MAULEVERER.

Jepson (Edgar). THE KEEPERS OF THE PEOPLE.

Keary (C. F.). THE JOURNALIST.

Kelly (Florence Finch). WITH HOOPS OF STEEL.

Langbridge (V.) and Bourne (C. H.). THE VALLEY OF INHERITANCE.

Lawless (Hon. Emily). MAELCHO.

Linden (Annie). A WOMAN OF SENTIMENT.

Lorimer (Norma). JOSIAH'S WIFE.

Lush (Charles K.). THE AUTOCRATS.

Macdonell (Anne). THE STORY OF TERESA.

Macgrath (Harold). THE PUPPET CROWN.

Mackle (Pauline Bradford). THE VOICE IN THE DESERT.

Marsh (Richard). THE SEEN AND THE UNSEEN.
GARNERED.
A METAMORPHOSIS.
MARVELS AND MYSTERIES.
BOTH SIDES OF THE VEIL.

Mayall (J. W.). THE CYNIC AND THE SYREN.

Meade (L. T.). RESURGAM.

Monkhouse (Allan). LOVE IN A LIFE.

Moore (Arthur). THE KNIGHT PUNCTILIOUS.

Nesbit, E. (Mrs. Bland). THE LITERARY SENSE.

Norris (W. E.). AN OCTAVE.
MATTHEW AUSTIN.
THE DESPOTIC LADY.

Oliphant (Mrs.). THE LADY'S WALK.
SIR ROBERT'S FORTUNE.
THE TWO MARY'S.

Pendered (M. L.). AN ENGLISHMAN.

Penny (Mrs. Frank). A MIXED MARRIAGE.

Phillpotts (Eden). THE STRIKING HOURS.
FANCY FREE.

Pryce (Richard). TIME AND THE WOMAN.

Randall (John). AUNT BETHIA'S BUTTON.

Raymond (Walter). FORTUNE'S DARLING.

Rayner (Olive Pratt). ROSALBA.

Rhys (Grace). THE DIVERTED VILLAGE.

Rickert (Edith). OUT OF THE CYPRESS SWAMP.

Roberton (M. H.). A GALLANT QUAKER.

Russell, (W. Clark). ABANDONED.

Saunders (Marshall). ROSE À CHARLITTE.

Sergeant (Adeline). ACCUSED AND ACCUSER.
BARBARA'S MONEY.
THE ENTHUSIAST.
A GREAT LADY.
THE LOVE THAT OVERCAME.
THE MASTER OF BEECHWOOD.
UNDER SUSPICION.
THE YELLOW DIAMOND.
THE MYSTERY OF THE MOAT.
THE PROGRESS OF RACHAEL.

Shannon (W. F.). JIM TWELVES.

Stephens (R. N.). AN ENEMY OF THE KING.

Strain (E. H.). ELMSLIE'S DRAG NET.

Stringer (Arthur). THE SILVER POPPY.

Stuart (Esmè). CHRISTALLA.
A WOMAN OF FORTY.

Sutherland (Duchess of). ONE HOUR AND THE NEXT.

Swan (Annie). LOVE GROWN COLD.

Swift (Benjamin). SORDON.
SIREN CITY.

Tanqueray (Mrs. B. M.). THE ROYAL QUAKER.

Thompson (Vance). SPINNERS OF LIFE.

Trafford-Taunton (Mrs. E. W.). SILENT DOMINION.

Upward (Allen). ATHELSTANE FORD.

Waineman (Paul). A HEROINE FROM FINLAND.
BY A FINNISH LAKE.

Watson (H. B. Marriott). THE SKIRTS OF HAPPY CHANCE.

'Zack.' TALES OF DUNSTABLE WEIR.

Books for Boys and Girls
Illustrated. Crown 8vo. 3s. 6d.

XXXIX

THE GETTING WELL OF DOROTHY. By Mrs. W. K. Clifford. *Second Edition.*

ONLY A GUARD-ROOM DOG. By Edith E. Cuthell.

THE DOCTOR OF THE JULIET. By Harry Collingwood.

LITTLE PETER. By Lucas Malet. *Second Edition.*

MASTER ROCKAFELLAR'S VOYAGE. By W. Clark Russell. *Third Edition.*

THE SECRET OF MADAME DE MONLUC. By the Author of "Mdlle. Mori."

SYD BELTON: Or, the Boy who would not go to Sea. By G. Manville Fenn.

THE RED GRANGE. By Mrs. Molesworth.

A GIRL OF THE PEOPLE. By L. T. Meade. *Second Edition.*

HEPSY GIPSY. By L. T. Meade. 2s. 6d.

THE HONOURABLE MISS. By L. T. Meade. *Second Edition.*
THERE WAS ONCE A PRINCE. By Mrs. M. E. Mann.
WHEN ARNOLD COMES HOME. By Mrs. M. E. Mann.

The Novels of Alexandre Dumas
Price 6d. Double Volumes, 1s.

ACTÉ.
THE ADVENTURES OF CAPTAIN PAMPHILE.
AMAURY.
THE BIRD OF FATE.
THE BLACK TULIP.
THE CASTLE OF EPPSTEIN.
CATHERINE BLUM.
CECILE.
THE CHEVALIER D'HARMENTAL. Double volume.
CONSCIENCE.
THE CONVICT'S SON.
THE CORSICAN BROTHERS; and OTHO THE ARCHER.
CROP-EARED JACQUOT.
THE FENCING MASTER.
FERNANDE.
GABRIEL LAMBERT.
GEORGES.
THE GREAT MASSACRE. Being the first part of Queen Margot.
HENRI DE NAVARRE. Being the second part of Queen Margot.
THE LADY OF MONSOREAU.
LOUISE DE LA VALLIÈRE. Being the first part of THE VICOMTE DE BRAGELONNE. Double Volume.
MAÎTRE ADAM.
THE MAN IN THE IRON MASK. Being the second part of THE VICOMTE DE BRAGELONNE. Double volume.
THE MOUTH OF HELL.
NANON. Double volume.
PAULINE; PASCAL BRUNO; and BONTEKOE.
PÈRE LA RUINE.
THE PRINCE OF THIEVES.
THE REGENT'S DAUGHTER.
THE REMINISCENCES OF ANTONY.
ROBIN HOOD.
THE SNOWBALL and SULTANETTA.
SYLVANDIRE.
TALES OF THE SUPERNATURAL.
THE THREE MUSKETEERS. With a long Introduction by Andrew Lang. Double volume.
TWENTY YEARS AFTER. Double volume.
THE WILD DUCK SHOOTER.
THE WOLF-LEADER.

Methuen's Sixpenny Books

Albanesi (E. M.). LOVE AND LOUISA.
Austen (Jane). PRIDE AND PREJUDICE.
Bagot (Richard). A ROMAN MYSTERY.
Balfour (Andrew). BY STROKE OF SWORD.
Baring-Gould (S.). FURZE BLOOM.
CHEAP JACK ZITA.
KITTY ALONE.
URITH.
THE BROOM SQUIRE.
IN THE ROAR OF THE SEA.

NOÉMI.
A BOOK OF FAIRY TALES. Illustrated.
LITTLE TU'PENNY.
THE FROBISHERS.
WINEFRED.

Barr (Robert). JENNIE BAXTER, JOURNALIST.
IN THE MIDST OF ALARMS.
THE COUNTESS TEKLA.
THE MUTABLE MANY.

Benson (E. F.). DODO.

Brontë (Charlotte). SHIRLEY.

Brownell (C. L.). THE HEART OF JAPAN.

Burton (J. Bloundelle). ACROSS THE SALT SEAS.

Caffyn (Mrs.), ('Iota). ANNE MAULEVERER.

Capes (Bernard). THE LAKE OF WINE.

Clifford (Mrs. W. K.). A FLASH OF SUMMER.
MRS. KEITH'S CRIME.

Connell (F. Norreys). THE NIGGER KNIGHTS.

Corbett (Julian). A BUSINESS IN GREAT WATERS.

Croker (Mrs. B. M.). PEGGY OF THE BARTONS.
A STATE SECRET.
ANGEL.
JOHANNA.

Dante (Alighieri). THE VISION OF DANTE (Cary).

Doyle (A. Conan). ROUND THE RED LAMP.

Duncan (Sara Jeannette). A VOYAGE OF CONSOLATION.
THOSE DELIGHTFUL AMERICANS.

Eliot (George). THE MILL ON THE FLOSS.

Findlater (Jane H.). THE GREEN GRAVES OF BALGOWRIE.

Gallon (Tom). RICKERBY'S FOLLY.

Gaskell (Mrs.). CRANFORD.
MARY BARTON.
NORTH AND SOUTH.

Gerard (Dorothea). HOLY MATRIMONY.
THE CONQUEST OF LONDON.
MADE OF MONEY.

Gissing (George). THE TOWN TRAVELLER.
THE CROWN OF LIFE.

Glanville (Ernest). THE INCA'S TREASURE.
THE KLOOF BRIDE.

Gleig (Charles). BUNTER'S CRUISE.

Grimm (The Brothers). GRIMM'S FAIRY TALES. Illustrated.

Hope (Anthony). A MAN OF MARK.
A CHANGE OF AIR.
THE CHRONICLES OF COUNT ANTONIO.
PHROSO.
THE DOLLY DIALOGUES.

Hornung (E. W.). DEAD MEN TELL NO TALES.

Ingraham (J. H.). THE THRONE OF DAVID.

Le Queux (W.). THE HUNCHBACK OF WESTMINSTER.

Levett-Yeats (S. K.). THE TRAITOR'S WAY.

Linton (E. Lynn). THE TRUE HISTORY OF JOSHUA DAVIDSON.

Lyall (Edna). DERRICK VAUGHAN.

Malet (Lucas). THE CARISSIMA.
A COUNSEL OF PERFECTION.

Mann (Mrs. M. E.). MRS. PETER HOWARD.
A LOST ESTATE.
THE CEDAR STAR.
ONE ANOTHER'S BURDENS.

Marchmont (A. W.). MISER HOADLEY'S SECRET.
A MOMENT'S ERROR.

Marryat (Captain). PETER SIMPLE.
JACOB FAITHFUL.

Marsh (Richard). THE TWICKENHAM PEERAGE.
THE GODDESS.
THE JOSS.
A METAMORPHOSIS.

Mason (A. E. W.). CLEMENTINA.

Mathers (Helen). HONEY.
GRIFF OF GRIFFITHSCOURT.
SAM'S SWEETHEART.

Meade (Mrs. L. T.). DRIFT.

Mitford (Bertram). THE SIGN OF THE SPIDER.

Montresor (F. F.). THE ALIEN.

Moore (Arthur). THE GAY DECEIVERS.

Morrison (Arthur). THE HOLE IN THE WALL.

Nesbit (E.). THE RED HOUSE.

Norris (W. E.). HIS GRACE.
GILES INGILBY.
THE CREDIT OF THE COUNTY.
LORD LEONARD.
MATTHEW AUSTIN.
CLARISSA FURIOSA.

Oliphant (Mrs.). THE LADY'S WALK.
SIR ROBERT'S FORTUNE.
THE PRODIGALS.

Oppenheim (E. Phillips). MASTER OF MEN.

Parker (Gilbert). THE POMP OF THE LAVILETTES.
WHEN VALMOND CAME TO PONTIAC.
THE TRAIL OF THE SWORD.

Pemberton (Max). THE FOOTSTEPS OF A THRONE.
I CROWN THEE KING.

Phillpotts (Eden). THE HUMAN BOY.
CHILDREN OF THE MIST.

*'Q.' THE WHITE WOLF.

Ridge (W. Pett). A SON OF THE STATE.

LOST PROPERTY.
GEORGE AND THE GENERAL.

Russell (W. Clark). A MARRIAGE AT SEA.
ABANDONED.
MY DANISH SWEETHEART.
HIS ISLAND PRINCESS.

Sergeant (Adeline). THE MASTER OF BEECHWOOD.
BARBARA'S MONEY.
THE YELLOW DIAMOND.
THE LOVE THAT OVERCAME.

Surtees (R. S.). HANDLEY CROSS. Illustrated.
MR. SPONGE'S SPORTING TOUR. Illustrated.
ASK MAMMA. Illustrated.

Valentine (Major E. S.). VELDT AND LAAGER.

Walford (Mrs. L. B.). MR. SMITH.
COUSINS.
THE BABY'S GRANDMOTHER.

Wallace (General Lew). BEN-HUR.
THE FAIR GOD.

Watson (H. B. Marriot). THE ADVENTURERS.

Weekes (A. B.). PRISONERS OF WAR.

Wells (H. G.). THE STOLEN BACILLUS.

White (Percy). A PASSIONATE PILGRIM.

Transcriber's Notes

Obvious typographical errors have been corrected silently.

[Note 1](#) — 3.10¹⁶ was changed to 3×10¹⁶ in accord with modern usage.

[Note 2](#) — MARAGE changed to MARRIAGE after checking title of book in web search

[Note 3](#) — [in catalog at back pages 27-28] Markings for Vol. numbers in this section were standardized at all small-mixed-caps.

Note 4 — The cover image was created by the transcriber and has been placed in the public domain.

*** END OF THE PROJECT GUTENBERG EBOOK THE SUBSTANCE OF FAITH ALLIED WITH SCIENCE (6TH ED.) ***

Updated editions will replace the previous one—the old editions will be renamed.

Creating the works from print editions not protected by U.S. copyright law means that no one owns a United States copyright in these works, so the Foundation (and you!) can copy and distribute it in the United States without permission and without paying copyright royalties. Special rules, set forth in the General Terms of Use part of this license, apply to copying and distributing Project Gutenberg™ electronic works to protect the PROJECT GUTENBERG™ concept and trademark. Project Gutenberg is a registered trademark, and may not be used if you charge for an eBook, except by following the terms of the trademark license, including paying royalties for use of the Project Gutenberg trademark. If you do not charge anything for copies of this eBook, complying with the trademark license is very easy. You may use this eBook for nearly any purpose such as creation of derivative works, reports, performances and research. Project Gutenberg eBooks may be modified and printed and given away—you may do practically ANYTHING in the United States with eBooks not protected by U.S. copyright law. Redistribution is subject to the trademark license, especially commercial redistribution.

START: FULL LICENSE THE FULL PROJECT GUTENBERG LICENSE PLEASE READ THIS BEFORE YOU DISTRIBUTE OR USE THIS WORK

To protect the Project Gutenberg™ mission of promoting the free distribution of electronic works, by using or distributing this work (or any other work associated in any way with the phrase “Project Gutenberg”), you agree to comply with all the terms of the Full Project Gutenberg™ License available with this file or online at www.gutenberg.org/license.

Section 1. General Terms of Use and Redistributing Project Gutenberg™ electronic works

1.A. By reading or using any part of this Project Gutenberg™ electronic work, you indicate that you have read, understand, agree to and accept all the terms of this license and intellectual property (trademark/copyright) agreement. If you do not agree to abide by all the terms of this agreement, you must cease using and return or destroy all copies of Project Gutenberg™ electronic works in your possession. If you paid a fee for obtaining a copy of or access to a Project Gutenberg™ electronic work and you do not agree to be bound by the terms of this agreement, you may obtain a refund from the person or entity to whom you paid the fee as set forth in paragraph 1.E.8.

1.B. “Project Gutenberg” is a registered trademark. It may only be used on or associated in any way with an electronic work by people who agree to be bound by the terms of this agreement. There are a few things that you can do with most Project Gutenberg™ electronic works even without complying with the full terms of this agreement. See paragraph 1.C below. There are a lot of things you can do with Project Gutenberg™ electronic works if you follow the terms of this agreement and help preserve free future access to Project Gutenberg™ electronic works. See paragraph 1.E below.

1.C. The Project Gutenberg Literary Archive Foundation (“the Foundation” or PGLAF), owns a compilation copyright in the collection of Project Gutenberg™ electronic works. Nearly all the individual works in the collection are in the public domain in the United States. If an individual work is unprotected by copyright law in the United States and you are located in the United States, we do not claim a right to prevent you from copying, distributing, performing, displaying or creating derivative works based on the work as long as all references to Project Gutenberg are removed. Of course, we hope that you will support the Project Gutenberg™ mission of promoting free access to electronic works by freely sharing Project Gutenberg™ works in compliance with the terms of this agreement for keeping the Project Gutenberg™ name associated with the work. You can easily comply with the terms of this agreement by keeping this work in the same format with its attached full Project Gutenberg™ License when you share it without charge with others.

1.D. The copyright laws of the place where you are located also govern what you can do with

this work. Copyright laws in most countries are in a constant state of change. If you are outside the United States, check the laws of your country in addition to the terms of this agreement before downloading, copying, displaying, performing, distributing or creating derivative works based on this work or any other Project Gutenberg™ work. The Foundation makes no representations concerning the copyright status of any work in any country other than the United States.

1.E. Unless you have removed all references to Project Gutenberg:

1.E.1. The following sentence, with active links to, or other immediate access to, the full Project Gutenberg™ License must appear prominently whenever any copy of a Project Gutenberg™ work (any work on which the phrase “Project Gutenberg” appears, or with which the phrase “Project Gutenberg” is associated) is accessed, displayed, performed, viewed, copied or distributed:

This eBook is for the use of anyone anywhere in the United States and most other parts of the world at no cost and with almost no restrictions whatsoever. You may copy it, give it away or re-use it under the terms of the Project Gutenberg License included with this eBook or online at www.gutenberg.org. If you are not located in the United States, you will have to check the laws of the country where you are located before using this eBook.

1.E.2. If an individual Project Gutenberg™ electronic work is derived from texts not protected by U.S. copyright law (does not contain a notice indicating that it is posted with permission of the copyright holder), the work can be copied and distributed to anyone in the United States without paying any fees or charges. If you are redistributing or providing access to a work with the phrase “Project Gutenberg” associated with or appearing on the work, you must comply either with the requirements of paragraphs 1.E.1 through 1.E.7 or obtain permission for the use of the work and the Project Gutenberg™ trademark as set forth in paragraphs 1.E.8 or 1.E.9.

1.E.3. If an individual Project Gutenberg™ electronic work is posted with the permission of the copyright holder, your use and distribution must comply with both paragraphs 1.E.1 through 1.E.7 and any additional terms imposed by the copyright holder. Additional terms will be linked to the Project Gutenberg™ License for all works posted with the permission of the copyright holder found at the beginning of this work.

1.E.4. Do not unlink or detach or remove the full Project Gutenberg™ License terms from this work, or any files containing a part of this work or any other work associated with Project Gutenberg™.

1.E.5. Do not copy, display, perform, distribute or redistribute this electronic work, or any part of this electronic work, without prominently displaying the sentence set forth in paragraph 1.E.1 with active links or immediate access to the full terms of the Project Gutenberg™ License.

1.E.6. You may convert to and distribute this work in any binary, compressed, marked up, nonproprietary or proprietary form, including any word processing or hypertext form. However, if you provide access to or distribute copies of a Project Gutenberg™ work in a format other than “Plain Vanilla ASCII” or other format used in the official version posted on the official Project Gutenberg™ website (www.gutenberg.org), you must, at no additional cost, fee or expense to the user, provide a copy, a means of exporting a copy, or a means of obtaining a copy upon request, of the work in its original “Plain Vanilla ASCII” or other form. Any alternate format must include the full Project Gutenberg™ License as specified in paragraph 1.E.1.

1.E.7. Do not charge a fee for access to, viewing, displaying, performing, copying or distributing any Project Gutenberg™ works unless you comply with paragraph 1.E.8 or 1.E.9.

1.E.8. You may charge a reasonable fee for copies of or providing access to or distributing Project Gutenberg™ electronic works provided that:

- You pay a royalty fee of 20% of the gross profits you derive from the use of Project Gutenberg™ works calculated using the method you already use to calculate your applicable taxes. The fee is owed to the owner of the Project Gutenberg™ trademark, but he has agreed to donate royalties under this paragraph to the Project Gutenberg Literary Archive Foundation. Royalty payments must be paid within 60 days following each date on which you prepare (or are legally required to prepare) your periodic tax returns. Royalty payments should be clearly marked as such and sent to the Project Gutenberg Literary Archive Foundation at the address specified in Section 4, “Information about donations to the Project Gutenberg Literary Archive Foundation.”
- You provide a full refund of any money paid by a user who notifies you in writing (or by e-mail) within 30 days of receipt that s/he does not agree to the terms of the full Project Gutenberg™ License. You must require such a user to return or destroy all copies of the works possessed in a physical medium and discontinue all use of and all access to other copies of Project Gutenberg™ works.
- You provide, in accordance with paragraph 1.F.3, a full refund of any money paid for a work or a replacement copy, if a defect in the electronic work is discovered and reported to you within

90 days of receipt of the work.

- You comply with all other terms of this agreement for free distribution of Project Gutenberg™ works.

1.E.9. If you wish to charge a fee or distribute a Project Gutenberg™ electronic work or group of works on different terms than are set forth in this agreement, you must obtain permission in writing from the Project Gutenberg Literary Archive Foundation, the manager of the Project Gutenberg™ trademark. Contact the Foundation as set forth in Section 3 below.

1.F.

1.F.1. Project Gutenberg volunteers and employees expend considerable effort to identify, do copyright research on, transcribe and proofread works not protected by U.S. copyright law in creating the Project Gutenberg™ collection. Despite these efforts, Project Gutenberg™ electronic works, and the medium on which they may be stored, may contain “Defects,” such as, but not limited to, incomplete, inaccurate or corrupt data, transcription errors, a copyright or other intellectual property infringement, a defective or damaged disk or other medium, a computer virus, or computer codes that damage or cannot be read by your equipment.

1.F.2. LIMITED WARRANTY, DISCLAIMER OF DAMAGES - Except for the “Right of Replacement or Refund” described in paragraph 1.F.3, the Project Gutenberg Literary Archive Foundation, the owner of the Project Gutenberg™ trademark, and any other party distributing a Project Gutenberg™ electronic work under this agreement, disclaim all liability to you for damages, costs and expenses, including legal fees. YOU AGREE THAT YOU HAVE NO REMEDIES FOR NEGLIGENCE, STRICT LIABILITY, BREACH OF WARRANTY OR BREACH OF CONTRACT EXCEPT THOSE PROVIDED IN PARAGRAPH 1.F.3. YOU AGREE THAT THE FOUNDATION, THE TRADEMARK OWNER, AND ANY DISTRIBUTOR UNDER THIS AGREEMENT WILL NOT BE LIABLE TO YOU FOR ACTUAL, DIRECT, INDIRECT, CONSEQUENTIAL, PUNITIVE OR INCIDENTAL DAMAGES EVEN IF YOU GIVE NOTICE OF THE POSSIBILITY OF SUCH DAMAGE.

1.F.3. LIMITED RIGHT OF REPLACEMENT OR REFUND - If you discover a defect in this electronic work within 90 days of receiving it, you can receive a refund of the money (if any) you paid for it by sending a written explanation to the person you received the work from. If you received the work on a physical medium, you must return the medium with your written explanation. The person or entity that provided you with the defective work may elect to provide a replacement copy in lieu of a refund. If you received the work electronically, the person or entity providing it to you may choose to give you a second opportunity to receive the work electronically in lieu of a refund. If the second copy is also defective, you may demand a refund in writing without further opportunities to fix the problem.

1.F.4. Except for the limited right of replacement or refund set forth in paragraph 1.F.3, this work is provided to you ‘AS-IS’, WITH NO OTHER WARRANTIES OF ANY KIND, EXPRESS OR IMPLIED, INCLUDING BUT NOT LIMITED TO WARRANTIES OF MERCHANTABILITY OR FITNESS FOR ANY PURPOSE.

1.F.5. Some states do not allow disclaimers of certain implied warranties or the exclusion or limitation of certain types of damages. If any disclaimer or limitation set forth in this agreement violates the law of the state applicable to this agreement, the agreement shall be interpreted to make the maximum disclaimer or limitation permitted by the applicable state law. The invalidity or unenforceability of any provision of this agreement shall not void the remaining provisions.

1.F.6. INDEMNITY - You agree to indemnify and hold the Foundation, the trademark owner, any agent or employee of the Foundation, anyone providing copies of Project Gutenberg™ electronic works in accordance with this agreement, and any volunteers associated with the production, promotion and distribution of Project Gutenberg™ electronic works, harmless from all liability, costs and expenses, including legal fees, that arise directly or indirectly from any of the following which you do or cause to occur: (a) distribution of this or any Project Gutenberg™ work, (b) alteration, modification, or additions or deletions to any Project Gutenberg™ work, and (c) any Defect you cause.

Section 2. Information about the Mission of Project Gutenberg™

Project Gutenberg™ is synonymous with the free distribution of electronic works in formats readable by the widest variety of computers including obsolete, old, middle-aged and new computers. It exists because of the efforts of hundreds of volunteers and donations from people in all walks of life.

Volunteers and financial support to provide volunteers with the assistance they need are critical to reaching Project Gutenberg™’s goals and ensuring that the Project Gutenberg™ collection will remain freely available for generations to come. In 2001, the Project Gutenberg Literary Archive Foundation was created to provide a secure and permanent future for Project Gutenberg™ and future generations. To learn more about the Project Gutenberg Literary Archive Foundation and how your efforts and donations can help, see Sections 3 and 4 and the Foundation information page at www.gutenberg.org.

Section 3. Information about the Project Gutenberg Literary Archive Foundation

The Project Gutenberg Literary Archive Foundation is a non-profit 501(c)(3) educational corporation organized under the laws of the state of Mississippi and granted tax exempt status by the Internal Revenue Service. The Foundation's EIN or federal tax identification number is 64-6221541. Contributions to the Project Gutenberg Literary Archive Foundation are tax deductible to the full extent permitted by U.S. federal laws and your state's laws.

The Foundation's business office is located at 809 North 1500 West, Salt Lake City, UT 84116, (801) 596-1887. Email contact links and up to date contact information can be found at the Foundation's website and official page at www.gutenberg.org/contact

Section 4. Information about Donations to the Project Gutenberg Literary Archive Foundation

Project Gutenberg™ depends upon and cannot survive without widespread public support and donations to carry out its mission of increasing the number of public domain and licensed works that can be freely distributed in machine-readable form accessible by the widest array of equipment including outdated equipment. Many small donations (\$1 to \$5,000) are particularly important to maintaining tax exempt status with the IRS.

The Foundation is committed to complying with the laws regulating charities and charitable donations in all 50 states of the United States. Compliance requirements are not uniform and it takes a considerable effort, much paperwork and many fees to meet and keep up with these requirements. We do not solicit donations in locations where we have not received written confirmation of compliance. To SEND DONATIONS or determine the status of compliance for any particular state visit www.gutenberg.org/donate.

While we cannot and do not solicit contributions from states where we have not met the solicitation requirements, we know of no prohibition against accepting unsolicited donations from donors in such states who approach us with offers to donate.

International donations are gratefully accepted, but we cannot make any statements concerning tax treatment of donations received from outside the United States. U.S. laws alone swamp our small staff.

Please check the Project Gutenberg web pages for current donation methods and addresses. Donations are accepted in a number of other ways including checks, online payments and credit card donations. To donate, please visit: www.gutenberg.org/donate

Section 5. General Information About Project Gutenberg™ electronic works

Professor Michael S. Hart was the originator of the Project Gutenberg™ concept of a library of electronic works that could be freely shared with anyone. For forty years, he produced and distributed Project Gutenberg™ eBooks with only a loose network of volunteer support.

Project Gutenberg™ eBooks are often created from several printed editions, all of which are confirmed as not protected by copyright in the U.S. unless a copyright notice is included. Thus, we do not necessarily keep eBooks in compliance with any particular paper edition.

Most people start at our website which has the main PG search facility: www.gutenberg.org.

This website includes information about Project Gutenberg™, including how to make donations to the Project Gutenberg Literary Archive Foundation, how to help produce our new eBooks, and how to subscribe to our email newsletter to hear about new eBooks.