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in which Trevisa held a canonry is settled in favor of Westbury on Trym. The date of his appointment thereto is fixed between 1388-90. His death is placed in 1402, which makes untenable his reputed authorship of the translation of Vegetius' *De re militari*. The translation into Norman-French of portions of the Revelation, engraved upon the roof and walls of the chapel at Berkley, representing one of the earliest attempts to translate the Scriptures into the language of Englishmen, cannot, according to this investigator, be certainly assigned to Trevisa. As to Trevisa's translation of the Bible, mentioned by Caxton, Bale, and Pits, Mr. Wilkins is unable to furnish conclusive data. He favors the tradition of Trevisa's translation, accounting for Wycliffe's and Hereford's failure to mention this translation on the ground of Trevisa's break from the support of Wycliffe. If Caxton did not publish this translation along with the *Polychronicon*, it may have been due to his desire to escape the odium attached to Wycliffe and his followers.

P. G. M.

SMITH, PRESERVED, and GALLINGER, HERBERT PERCIVAL. *Conversations with Luther*. Boston: Pilgrim Press, 1915. xxvii+260 pages. \$1.00.

Of the Luther *Table-talk* there have been two English translations, an earlier (1653) by Captain Bell, and a later (1848) by William Hazlitt. The former, though delightfully quaint, is not scholarly; the latter, embodying many of the errors of the contemporary French translation of Brunet, is far from satisfactory, though, for lack of a better, it has retained a widespread popularity. In part it has been the purpose of Professors Smith and Gallinger, through contact with original records published only in recent years—Lauterbach's *Diary* (1872), Cordatus' notes (1885), the records of Rabe, Mathesius, and Heydenreich (published by Lösche in 1892 and by Kroker in 1903), and the manuscripts of Dietrich and Medler (1912)—to remove the errors of the Bell and Hazlitt translations; in part it has been to incorporate in their translation selected portions of this material lately acquired. The translation work has been well done, showing a marked improvement over the older translations that suffered, not only from the lack of a really good text, obtained only within the last few years through the services of the aforementioned critics, but also from Aurifaber's arbitrary and careless handling of the text then at hand. The selection of material is happy, calculated to present the human rather than theological interests of Luther, and frankly to expose the many frailties of the reformer. While in no sense superseding the portraiture of Hazlitt, these "conversations with Luther" at many points throw light upon the real Luther as we know him today. In this particular, the following sections will be found especially illuminating: "Contemporary Politics," "War and Turbulence," "The Peasants," "Schools," "Astronomy and Astrology," "The Humanists," "Human Reason and the Philosophy of the Pagans," and "Here-tics." Taken as a whole, this work ought to fill a useful place among "required readings" of college and seminary students.

P. G. M.

SCHAFF, DAVID S. (transl.). *The Church, by John Huss*. With Notes and Introduction. New York: Scribner, 1915. xxiii+299 pages. \$2.50.

In the translation of the *De ecclesia*, Dr. Schaff puts the English-speaking world into touch with a work that by all scholars has been conceded to be one of the most significant of the many Huss productions, and notably important in its bearing upon

his questioned dependence upon Wycliffe and the grounds upon which he was arraigned as a heretic at Constance. Although only incidental to his task of writing a valuable biography of Huss, it is quite possible that scholars will thank Dr. Schaff quite as much for this timely service as a translator, as for that of a biographer. The work of translation may be characterized as faithful, and yet not servile. Although the content of the original is argumentative, theological, and heavily burdened with scripture quotations, the translator has succeeded in injecting into his translation not a little of Huss's vigor and pungency. An Introduction discusses the author, the circumstances under which *De ecclesia* was written, its contents and importance, and Huss's debt to Wycliffe. A brief index and a few notes are added. Twenty-two chapter headings brighten up the tedious structure of the author's argument.

P. G. M.

DOCTRINAL

BRIDGES, HORACE J. *Some Outlines of the Religion of Experience*. New York: Macmillan, 1916. xv+275 pages. \$1.50.

This is an interesting and stimulating book. The author is the leader of the Chicago Ethical Society. Thus from a position somewhat apart he studies the church and its task. He holds that the church is "the only possible channel for the communication of ethical ideals and an ethical dynamic to the masses of Europe and of our own country." But the church, divided as it is into many branches, fails to see clearly its task and so dissipates its energies. He claims that theologies are fundamentally interpretations of experiences. Traditional beliefs were formulated in an unscientific age when there was no clear distinction felt between experience and its interpretation. What is needed is that the church should center its attention upon those elements of religion which are verifiable in experience. Some of the chapters are: "The Reinterpretation of God," "The Rediscovery of Jesus Christ," "Inspiration," "Immortality," "Religion and Nationality."

The spirit in which the book is written is excellent. If it be read in the same spirit it will be found helpful whether one agrees with its conclusions or not.

F. A. S.

SMYTH, JULIAN K. *Christian Certainties of Belief*. New York: New Church Press, 1916. xi+123 pages.

The author deprecates the fact that many who admit the deep importance of the truths of religion consider them to be unproved and unprovable. He undertakes to show that the fundamental truths of the Christian religion—the Christ, the Bible, salvation, immortality—are the most incontrovertible facts of life. As we read the book we discover that these "facts" are sadly confused with the deliverances of Swedenborgian theology.

F. A. S.

JOHNSON, WILLIAM HALLOCK. *The Christian Faith under Modern Searchlights*. New York: Revell, 1916. 252 pages. \$1.25.

This book consists of six lectures delivered at Princeton Theological Seminary in 1914. The author's purpose is to show that Christianity, conceived as resting upon a supernatural revelation and centering about the person, passion, and resurrection of