

LITERATURE.

FAIRY TALES FROM THE SOUTH.

"Deccan Nursery Tales," by G. A. Kincaid, C.V.O., I.C.S. (Macmillan and Co., Ltd., London). The round score of stories which comprise Mr. Kincaid's volume of "Deccan Nursery Tales" have been reprinted from the "Times of India," in which newspaper they first appeared. The translations were made as literally as possible from the original Marathi. The main Hindu gods are three in number—Shiva, the destroyer, Vishnu, the preserver of life; and Brahmaded, the creative spirit. All three are from a common origin, Brahma, but, at the same time, they are quite separate beings. And each of them has a wife and family. "Besides these," remarks Mr. Kincaid, "the sun and moon and the five principal planets obtain a certain amount of worship. The sun is worshipped every morning by every orthodox Hindu. And Shani or Saturn inspires a wholesome fear for his glance is supposed to bring ill-fortune."

The world, according to Hindu belief, somewhat resembles that of the ancient Greeks, being peopled with the Hellenic equivalent of demons, wood-nymphs, etc. Mr. Kincaid points out that the Hindu year consists of twelve lunar months. "Each month begins on the first day of the new moon and is divided into two parts. The first half comprises the period from the new moon to the full moon. This is the bright half of the month. The second half comprises the period from the full moon to the new moon. This is the dark half of the month. The lunar months are made to correspond with the solar year by the interposition of an 'adhik' or intercalary month every third year."

These delightful stories, which will be read with an equal interest by children and those of a larger growth, are charmingly illustrated in colour by M. V. Dhurandhar.

The volume (price 4s. 6d. net) would make an acceptable gift book.

We have received our copy by the courtesy of the London publishers.

THE GOSPEL OF SUPERMAN.

"For who can show us another example of the wealth of thy spirit and the impulse of thy heart to do good to others? Thou wast one of the noblest and purest men that ever trod the earth." He who has left behind one friend, moved to speak words like these beside his open grave, has not lived quite in vain. They are taken from the address of Peter Gaat, bidding farewell to the mortal remains of his life-long friend, Friedrich Nietzsche. Since the outbreak of the war the philosopher of the Superman has received vastly increased attention. By many he is reviled as the supreme poisoner of the German mind, and every little religious publication has its condemnatory article, quoting detached

condemnatory article, quoting detached aphorisms and holding Nietzsche up for execration as the teacher of the abominable doctrines now being practised by Germans in Belgium. But defenders have also arisen who sharply challenge this verdict and state the case for the lonely philosopher. An English admirer, Mr. J. M. Kennedy, has also issued a revised edition of his "Quintessence of Nietzsche" in order to dispel some popular illusions and present an epitome of the gospel of the superman for popular consideration.

Nietzsche was born of Polish parents in 1844. His father—a clergyman, died five years later. Great care was taken by his mother to secure the best possible education for her son, who, by his shy and studious manner, earned the nickname of "The little parson." From the first he gave evidence of remarkable mental powers. In 1868 his ability had attracted such notice that he was offered and accepted the professorship of Classical Philology at the University of Bale. He took up his duties the following year, and the inaugural address on "Homer and the Classical Philology," delivered by the 25-year-old professor, gave striking promise of his powers.

Nietzsche had previously completed his required year of military service, but took part in the Franco-German war as a nurse. While thus engaged he contracted a severe illness, and through hurrying back to his duties prematurely, he became a constant sufferer for the remainder of his life. As the greatest interest centres round his strange and startling philosophy of the Superman Mr. Kennedy gives a detailed account of the various books written by its promulgator, and a resume of their contents. Nietzsche's works were coldly received. Years afterwards he said, "I have now written fifteen books, and I have never seen an honest German review of one of them." In solitude and ill-health the daring thinker, who waged ruthless war on all that his fellow country-men held sacrosanct, worked on till 1889. An epileptic fit was then followed by increasing eccentricity and finally madness, which lasted till his death in 1900. No adequate presentation of his strange philosophy can be given in a brief review, consequently Mr. Kennedy's little book is all the more welcome. It will enable the thinking portion of the English-speaking public to judge as to what foundation there is for the denunciations that have been showered on Nietzsche's head and to enlighten those who have been taught to regard his gospel as one of unrestrained brutality. As Mr. Ludovici puts it, "Nietzsche had one very definite and unalterable purpose, ideal and direction, and this was the elevation of the type man." He attacked both Christianity and Socialism with extreme bitterness, but as Mr. Kennedy remarks, "the Christianity attacked is the lifeless Christianity of the Lutheran Church." In view of the abject failure of both to counteract the overpowering spirit of German materialism and militarism, even his bitterest opponents must agree that there were some grounds for his opposition.

"Christianity," he writes, "is one of the purest manifestations of the impulse towards culture and the production of the saint: but being used in countless ways to turn the mills of State authorities, it gradually becomes sick at heart, degenerated

turn the mills of State authorities, it gradually became sick at heart, hypocritical and degenerate, and in antagonism with its original aim." The little volume is published by the well-known firm of T. Werner Laurie, Ltd., from whom our copy comes, and will no doubt have a very extensive sale.

WITH THE BIBLE IN BRAZIL.

"With the Bible in Brazil" is by F. C. Glass: Publishers, Morgan and Scott, London. Rev. J. Stuart Holden, M.A., writes a very eulogistic foreword.

The author of this book is apparently a man of resourceful character, with a strong, steady faith in the Bible, of transparent integrity, and a determination to be of service to his fellows. Mr. Holden's foreword is a guarantee of Mr. Glass's worth, and the book itself is a splendid testimony to the value of Mr. Glass's work in Brazil. His personal reminiscences, without which the book would be incomplete, are modestly placed at the end of the volume. He went to Brazil in 1892 under contract to a railway company. He afterwards became assayer on a mine, and eventually took up the work of colporteur and evangelist. In the publisher's note it is said this book is reminiscent of the Bible in Spain. Beyond question there is a striking similarity in the descriptions of the combats with Roman Catholicism, which survives in a very degraded form in South America. Mr. Glass has a good deal of the wisdom and instinctive cunning of George Borrow, and has so far enjoyed the charmed life of the gipsy. He has been in some remarkably tight places and has come out scathless. On the upper tributaries of the Amazon and in other parts where the Indians are untouched by white people, he had most interesting experiences and he pleads the cause of these naked half-savage people with much fervour. In all his wanderings he kept an intelligent eye on everything within range, so that the book has a value other than religious and philanthropic. During the fifteen years of his labours he has sold enormous quantities of scriptures and has seen the fruit of the seed he has sown. Despite the opposition of the Roman priests, in league sometimes with drunken assassins, the work has grown until the author is now the head of a large department employing many trained natives. The author is a staunch believer in healing by faith, but he is not of the Mrs. Eddy type. Several cases are cited in proof of healing by faith. A disreputable saloon keeper on being converted desired to be baptized. He was a leper.

The day after his baptism Camillo stood at the mirror preparing for his evening shave. He almost dropped the razor in amazement, and called to his wife: "Look at my face! I'm healed, glory to God!" The ugly sores on his face were gone, and the hideous appearances had disappeared. He strapped and found the same had taken place all over his body. He was healed—healed on the day of his baptism. I knew Camillo before the event, with the tell-tale sores on hands and face, and since that eventful day I have known and travelled with him for years, and I can affirm from intimate

known and travelled with him for years, and I can affirm from intimate knowledge of the man that, except as you may, he has not a trace of the foul disease upon him up to the present day ten years later. He is now the best colporteur of the British and Foreign Bible Society in Brazil.

The volume is profusely illustrated and there is a map of Brazil. The price is 2s. 6d.