

something resembling a wing. In the present case the author sometimes means one thing and sometimes the other. The chief cause of the survival of the Lutheran ideas—i. e., the chief difference in conditions which allowed Luther to succeed where Hus had failed—was the invention of printing, of which the author speaks only to warn against overestimating the power of a machine to call forth thought. Usually he is concerned with the origination of the ideas which to him are the kernel of the Reformation, in the mind of Luther. For to him "Luther's creative personality" is the primary cause of the phenomena he is discussing.

The second essay in the book, the Reformation and the Beginning of Modern Times, is a contribution to the problem of the division of history into periods. These periods are really far less conventional than is sometimes thought. Man's life upon the earth, like other forms of life, is a story of adaptation to environment, its peculiarity being that man changes his own environment by new discoveries and inventions. Each of these necessitates some modification in previous habits, and hence the justification for seeing in the various periods into which history is divided something more than an arbitrary nomenclature. Professor von Below is very insistent that modern times began about the year 1500, and the large number of important changes in man's life, which came about then and which he rehearses in masterly fashion, give much weight to his argument.

In closing, may the reviewer be allowed to express his pleasure at seeing the first German publication that has broken through the British censorship-blockade to his eyes since 1915? May German thought, purged but not crushed out by the war, again take its due place in the light of cosmopolitan culture that we must all hope is once more beginning to shine through the clouds.

PRESERVED SMITH.

A Study of Calvin and Other Papers. By ALLAN MENZIES, late Professor of Biblical Criticism in the University of St. Andrews. (London and New York: Macmillan Company. 1918. Pp. x, 419. \$4.50.)

LUTHER's shaking sides and hearty laugh often gave his personality and his words a carrying power they would otherwise not have had. This gift was not in the possession of his contemporary of Geneva. But it is spreading among the modern ministry; and occasionally it has been found among college professors. Nowadays Calvinists venture to smile even in the pulpit, and, more rarely perhaps, in the lecture-room. It is a thing not to be deplored, for a smile shows the sunlight of the mind, and often the real *dicere verum*, even in theology, has come from one *quamquam ridentem*.

Something of a smile must sometimes have played about the lips of the writer of these essays. He was a Calvinist minister who, for

twenty-seven years, occupied the chair of biblical criticism in the University of St. Andrews. The book, published posthumously, contains a memoir of him by his daughter, some half-dozen essays and sermons, and a study of Calvin that remains unfinished. It is in the last that we are chiefly interested.

The essay, no part of which received final revision at the hands of the author, deals with the career and personality of Calvin, with his teaching, with his influence, and with the permanence of his message. It adds nothing to our knowledge of the man or his work.

There are slips here and there, as when the members of the ancestral church are accused of the "worship" of images; and when it is asserted that there was no Greek to be had in Paris in Calvin's undergraduate days. The word that should have been used is adoration, a distinctly different act; and Guillaume Cop, who was Calvin's friend, learned the rudiments of Greek in the French capital from Janus Lascaris, a distinguished Hellenist. A more serious shortcoming is the failure to understand so significant a movement as that of the Anabaptists. We are told that the aim of the Anabaptists was "the subversion of society"; that "the fate of the Anabaptists, preaching wild doctrines, dangerous to society as well as to the church, and disappearing in a few decennia, shows what must have happened to Protestantism if it could have been said that it had parted with the ancient doctrine of the creeds and that its doctrine of liberty was subversive of civil order". Did our author not know that revolution does not necessarily spell disaster, and that until, by incredible persecution, chiefly at the hands of members of the new churches, the Anabaptists lost their leaders, there was nothing in their teaching that does not stand approved by sound and progressive thinkers to-day?

The chief value of the book is that it reveals a gradual increase in breadth of thought and tolerance of spirit in the strongholds of Calvinism. The scriptural writings, according to Calvin, were to be interpreted in such a way as to make his doctrines their only logical outcome. Under such a system as that, our author candidly admits, "exegesis cannot be free". The Bible, he grants, must now "be allowed to speak for itself, with the aid of all the knowledge the centuries have brought of those ancient worlds to which its writers belonged". And, finally, he acknowledges that "the truths which edify quickly grow trite and commonplace and lose their power if they are not related to the living stream of learning". It is in such utterances as these that we catch the smile, fleeting and finely tempered, born of an intermingling of clear-sightedness and sympathy, to which we look for a liquidation of mental fixities, a large allotment of salutary liberations.

EDWARD MASLIN HULME.

Louis-Philippe, d'après des Documents Inédits. Par DENYS COCHIN, de l'Académie Française. (Paris: Hachette et Cie. 1918. Pp. 285. 7 fr. 50.)

THIS volume is not a biography of the Citizen King with a careful and consecutive account of his personal fortunes, acts, and policies; nor is it a history of the Monarchy of July, for the author has no notion of competing with Thureau-Dangin; neither does it rise to the dignity of an essay either in marshalling of facts or in literary form; nor yet is it a pleasant narrative of courtly trivialities after the manner of Imbert de Saint-Amand. The ten chapters are arranged in chronological order and afford a fair conspectus of the career, but only six of the chapters can be considered as narrative in character, while the other four are soliloquies on the Revolution, on the Restoration, on the causes of the downfall of the July Monarchy, and on the Revolution of 1848. A considerable number of documents of scattered dates and diverse provenance serve as a loose-jointed skeleton for the volume, but only a few of them are of much significance. Perhaps the best are the little group from the La Fayette papers at La Grange relative to the Spanish marriages, though mention might also be made of Louis Philippe's reports of an interview with Danton in which the latter is represented as avowing his responsibility for the Massacres of September, and of his relations to the treason of Dumouriez. Otherwise, the La Fayette *Mémoires* seem to be the favorite source, and the author divides his mild eulogies between the hero of two worlds and the hero of Jemappes. The best chapter is that in which the causes of the fall of the Monarchy of July are discussed; in turn, the combined legitimist and republican opposition, the handling of the Eastern Question, the refusal of electoral reform by Guizot, and the Spanish marriages are the subjects of more or less enlightening comment rather than of careful research or convincing analysis.

M. Cochin is a convinced monarchist who believes that monarchy under the constitution of 1791 might have worked had Louis XVI. shown more resolution, who glorifies the government under the Charter of 1814 whether under the restored Bourbons or under Louis Philippe, who abhors revolution, and who lets slip no slightest hint of approval of the present republic which, like the Revolution, he directly condemns for anti-clericalism. He nowhere reveals any evidence of having read a single volume of real historical character and worth, or any consciousness of the existence of the published historical sources for the epoch. He has read several volumes of memoirs, he has talked with intelligent and interesting people, and chance has placed in his hands some small packets of old letters; with such resources he has constructed the book. As might be anticipated from such circumstances, the author sees only personalities and has no conception whatsoever of the great forces, political, economic, and social, which have been irresistibly hurrying humanity forward during the last four generations.