

are considering, not landscape art, but the facts of existing architecture.

A small prospectus laid within the cover states that there will be only three parts more of the work. The price of publication is not clearly given in this prospectus; but that is indifferent, as information can be obtained by writing to the American Architect & Building News Co.

*What Is Christianity?* Lectures delivered in the University of Berlin during the Winter Term, 1899-1900, by Adolf Harnack. Translated into English by Thomas Bailey Saunders. G. P. Putnam's Sons. 1901.

In his preface to the English edition of this important work, Professor Harnack says that theologians "only half discharge their duties if they think it enough to treat of the gospel in the recondite language of learning, and bury it in scholarly folios." But not all who can use the recondite language can, at the same time, express themselves in such a simple and straightforward manner as does Professor Harnack in these lectures. Many who have followed him through the laborious dulness of his 'History of Dogma,' will wonder at the ease and freshness of his present form. They will wonder more when they read in Mr. Saunders's preface that these lectures were delivered extemporaneously. An enthusiastic hearer took them down in shorthand and presented Professor Harnack with a complete report of what he had said. A few corrections were sufficient to bring the lectures into their present shape. Harnack is not a prophet without honor in his own country. It gives some idea of his vogue that these lectures were attended by 600 students from all departments of the Berlin University.

Perhaps their most interesting aspect is the comment they afford on the pious flurry which, not long ago, was occasioned by Professor Harnack's critical estimate of the chronology of the New Testament books. The more conservative hailed that estimate as reactionary to a remarkable degree, and those who knew least of the details of the criticism were most vociferous in their delight that the learned professor had become as one of them. In fact, the criticism was reactionary only as related to such an extreme throwing forward of New Testament dates as that of F. C. Baur; it remained farther from the traditional standpoints than the radical criticism of Renan, notably with reference to the Fourth Gospel, which Professor Harnack cannot assign to the Apostle John. But what was most significant in the jubilation over Professor Harnack's "reaction" was the inference from his earlier dates that everything in the New Testament must be taken at its face value, with the effect of a complete endorsement of the traditional theology. To read these lectures is to become aware how far any one entertaining such ideas reckoned without his host. For Professor Harnack the New Testament literature is a distorted shadow of things actually said and done—not an exact report of them—while his construction of the nature and character of Jesus is far less conservative than the older Unitarianism in America, or than the English type even.

While Prof. Harnack is commonly re-

garded as an eminent representative of the Ritschlian school, there is little here to identify him with it—beyond his frank distaste for an elaborate Christology. To the doctrine of Christ's double nature he has a particular aversion. After a preliminary chapter, the next following discusses the sources of information and certain prominent aspects of the history. We read of the Fourth Gospel that it "does not emanate or profess to emanate from the Apostle John," and, though "not altogether devoid of a real, if scarcely recognizable traditional element, it can hardly make any claim to be an authority for Jesus's history." Strauss's mythical theory is rejected in set terms, while at the same time immense concessions are made to it. All the birth-stories are frankly brushed aside, and the accounts of miracles are reduced to "the sifted sediment of a residuum." Cures may have been effected by the spiritual force of Jesus, but nearly all the miracle stories arose from misconceptions of one kind or another. Of the traditional evidential miracle—a violation of natural law—no shred is suffered to remain. At the same time, it is contended that the Synoptic Gospels give us a clear account of Jesus's teachings, of "his life's issue in his vocation," and of the impression which he made on his disciples and which they transmitted. Good reasons are given for denying to Jesus any sympathetic relations with the Essenes. Those for the absence of any Greek influence are less satisfactory, and seem to suffer something like contravention from Professor Harnack himself.

The message of Jesus is declared to be one of great simplicity—that the kingdom of God was coming; the infinite value of the human soul; the higher righteousness, and the commandment of love. It is conceded that, over against the kingdom of God, Jesus saw a kingdom of the devil, sharing this idea with his contemporaries. There is something very naïve and pathetic in Professor Harnack's plea for a kindly judgment of this mistaken view. He is quite sure that our modern opinions have their husk as well as kernel, and that we too shall require kindly judgment of our posterity. Surely this is about as far from the identification of Jesus with the infinite God as a genial scholarship can go.

In a succession of interesting chapters we have the teachings of Jesus considered in their relations to asceticism; to the social question, especially as affecting the poor; to questions of law and order; to civilization in general; to Christology; and to matters of doctrine and creed. In several of these chapters, were Tolstoy never mentioned, we should know that Professor Harnack had him vividly in mind. But he refers to him frequently, and it is mainly against him that he endeavors to free Jesus from the implications of asceticism, a drastic view of property, and opposition to all legal requirements and the use of force. Clearly upon this ground Professor Harnack does not fight as one who beats the air. Among his six hundred students, doubtless there were many Tolstoians, socialists, anarchists. One cannot but admire the deftness of his exegesis, while unable to agree with him that the teachings of Jesus are perfectly evident. Where it requires so delicate an instrument as Professor Harnack's exegesis to separate Christ's apparent teachings from the real, it is not strange

that so many have gone quite astray. The general contention is that Christ's concern was entirely with the individual, and that we have no right to go to him for answers to specific social questions or for particular political programmes.

Coming to Christological matters, the simple humanity of Jesus is set forth in terms of unmistakable lucidity: "This feeling, praying, working, struggling, and suffering individual is a man who, in the face of his God, associates himself with other men." "The gospel as Jesus proclaimed it has to do with the Father only, and not with the Son." There is a lack of clearness at one point: we are told that Jesus did not claim to be the Son of God, and elsewhere we are told in what sense he made this claim (pp. 138, 156). The view of his Messiahship is opposed to Wellhausen's, which Martineau adopted, viz., that Jesus did not think of himself as the Messiah. Professor Harnack's view appears to us much more credible than the view to which it is opposed. Of the teaching that to appropriate the gospel a man "must learn to think rightly about Christ," he says, "That is putting the cart before the horse."

The most central interest of a chapter on the Apostolic Age pertains to the resurrection of Jesus. We are assured that faith in immortality is independent of "a foundation unstable and always exposed to fresh doubts." We cannot be so much as certain that Paul knew the story of the empty grave. Paul has a chapter to himself. It denies with equal confidence that Paul founded Christianity and that he corrupted it. He continued it in the spirit of its founder; but his metaphysical treatment of Jesus was the source of many ills. Of these we hear much in the chapters on Greek and Roman Christianity. Especially in the former, Professor Harnack's foot is on his native heath, he has so carefully, in his 'History of Dogma,' elaborated the development of the Catholic Church through its struggle with Gnosticism. The part played by theological fictions in this development is not concealed, nor does Professor Harnack refrain from the damnable heresy that the chief of these was the identification of the Logos with Jesus with which the Fourth Gospel sets out. The indictment of Greek and Roman Christianity is very stern. Both are pronounced foreign to the gospel, which they only accidentally preserve. It is conceivable that a Greek or Roman Christian would have written these chapters differently; the one on Protestantism, also—though Professor Harnack puts his finger, there, on many ailing spots.

*Chine Ancienne et Nouvelle.* Par G. Weulersse. Paris: Armand Colin.

The author of this lively work, who has a good French style, enjoys a travelling fellowship of the University of Paris. He gives here his reflections and impressions of the oldest nation, that may yet be the youngest in the list of the world's surprises. At Hong Kong he was struck with the extreme originality of a modern city which includes two great civilizations, Oriental and Occidental, and was mightily impressed with the grandeur of England in the East—her unnumbered ships and the wonders

which she has accomplished in sixty years. At Kowlun he noted the enormous number of "go-downs"—those stone store-houses so characteristic in countries where fire makes such ravages. He gives a long description of Canton, takes us to Shanghai and Wu-sung; and with his own keen eyes we seem to see everything, new and old. In the Yangtse valley at Hankow and Nanking he is deeply impressed with the immense commercial future for this river region, which excels all others in China. He was unable to get to Tientsin or Peking, on account of the Boxer uprising and the Boxer-like attack of the "Christian nations" on the Taku forts.

All his descriptions are bright and informing. By far the most interesting to readers of the present day are the studies (in Part ii.) which he has made of the economic situation. He faces the supposed Chinese peril by acknowledging the great natural resources and the industry of the people, but points out the defects as well as the qualities of the Chinese workman. The inferiority of the production in China as compared to the richness of the natural resources seems to him almost incredible, despite the evidence immediately before him. While the political administration remains hopelessly corrupt, there is little danger to the West from the menace of an economical invasion. The phantom of the yellow peril will be nothing but a phantom so long as the Chinese people are in the grip of the mandarins. Nevertheless, the steady invasion of Western ideas in China is destroying the power of the literati, and none know it better than these devotees of a hoary system. Discussing education and the teaching of the missionaries, especially of the Jesuits, whose colleges he visited, M. Weulersse notes also the modern official Chinese curriculum, especially at the College of Nan-yang, which was established in 1898, during the hundred days' reform. In the English or American schools the English language is taught from infancy, so that correct pronunciation and idioms are mastered. There is a French school at Shanghai, and it remains for the French to develop it for the profit of France and China.

With unsparing frankness the author, in examining the commercial situation, shows why the exports from France are so much less than from other countries. The articles are too dear, the exporter too timid, and the means of transportation inferior. At home the Frenchmen imagine that because what they get from China is luxuries, the Chinese must therefore be rich; whereas, taken altogether, they are very poor. The Americans and Germans know the reality, and understand the Chinese and their customs better. The only line of French steamers is the Messageries Maritimes, and these are in a state of decay. On the Yangtse River alone, while the English have several great lines, the Japanese one, and the Germans two, the French have none. Our author pleads for more energy and intelligence in his countrymen, if commercial success is to be won. Amid the preponderance of English, Japanese, and Russians, French influence is wofully lacking because of a certain want of cohesion among the French themselves. They are not vividly interested. They do not seek to pene-

trate the problem of country or people, but exercise a sort of "moral absenteeism." France in China is deprived of the organs necessary to action and resistance. A college for French youth, a business college for commercial apprentices, and a strong French newspaper are crying needs. In the chapter on diplomacy, it is shown that the diplomatic servants of France are badly paid. In the eyes of the Chinese the French have "lost face," and count no more as a naval power. In spite of all criticism, France need not despair of commercial expansion in this, one of the finest fields. M. Weulersse would have the unproductive north of China left alone. Concentration of influence and commerce should be made in the region of the Yangtse valley. With a French colony in Indo-China, and a base of operations, there should be for the French permanent interest, and rights in China.

Treating of the moral interests of the Chinese Empire, M. Weulersse pays a high tribute to the Jesuits, who have organized the meteorological service of China, while the most recent studies of the hydrology of the Yangtse are by them. Yet he doubts their success spiritually. His analysis of the causes of the Boxer uprising shows subtle discrimination of the strength and weakness, both of the Catholics and the Protestants; the former with their immovable doctrines, and the latter with their more supple teachings. Yet he declares that the onset was against foreigners rather than Christians. The deepest cause of chronic disturbance is the interpenetration of Western civilization in every form with Orientalism; in a word, the eternal conflict between the Orient and the Occident. Incidentally, he shows how the preoccupation of a great Power like England with a handful of farmers in South Africa gave the Boxers their immediate encouragement to strike.

Altogether this is a bright and timely book.

*The Memoirs of François René, Vicomte de Chateaubriand.* Translated by Alexander Texeira de Mattos. G. P. Putnam's Sons. 1902.

This translation of the famous 'Mémoires d'Outre-Tombe' could hardly have found a more favorable moment for its appearance. During the last few years, French critics of royalist or ultramontane leanings (notably M. Brunetière, among the latter) have attempted, with some success, a sort of Chateaubriand revival. To the majority of English readers his name suggests rather tales of the last of Moorish chivalry or the idealized redskin than the series of early nineteenth-century scenes and portraits of which, in French literature, the only rivals are to be found in the pages of Saint-Simon. It is possibly the sense of the difficulties involved in the rendering of a highly individual style that has hitherto kept off the incompetent, thus leaving to Mr. Texeira de Mattos the opportunity for an English version which, in spite of the translator's uncompromisingly foreign name, is almost entirely free from blemish. We have not for many years come across a translation of any important work from French into English showing an equally delicate grasp of word-equivalences joined with the comprehension of the idio-

matic demands of the language into which the work is to be rendered.

In proof of this, the reader may safely turn to such memorable passages as the account of Chateaubriand's boyish reveries (i., 85), the author's wanderings among the North American Indians (i., 217), the love episode at Beccles (ii., 86), or the execution of the Duc d'Enghien (ii., 256). Gallicized sentences, such as the following, are rare: "Whether it be that the language has made progress, or that it has gone backward, or that we have advanced in civilization or retreated towards barbarism, it is certain that I find something threadbare, antiquated, grizzled, cold, and lifeless in the authors who were the delight of my youth" (i., 133). We have consequently no hesitation in pointing out a few manifest slips. Madame de Caud (ii., 314) writes to her friend: "Les Blossac m'ont confié dans le plus grand secret une *romance* de toi." The italicized word is not commonly translated as novels (ii., 314). Again, we cannot recognize *precipitously* (iv., 161) as a suitable equivalent for "Les portes des loges s'ouvrirent *précipitamment*."

The four handsome volumes already issued are sufficient to stimulate our looking forward to the forthcoming two which are to complete the series. It is the fascinating record of a life varied beyond the lot of most men, and, in spite of its many errors and its all-devouring egotism, animated by a loftiness of ideal principle which remains associated with the memory of the best of the old noblesse.

*The Sectional Struggle: An Account of the Troubles between the North and the South, from the earliest times to the close of the Civil War. First Period, ending with the Compromise of 1833. Part concerning the early Tariffs and Nullification.* By Cicero W. Harris. Philadelphia: Lippincott. 1902. Pp. 343.

Mr. Harris's volume seems to be a fragment of a considerably larger work whose publication in full is, for reasons somewhat obscurely hinted at in the preface, temporarily delayed. The plan apparently contemplates an elaborate history of the United States in all the relations in which the sectional issue between the North and the South has been in any way raised. The present instalment, whose scope is in part indicated by its title, is a minutely detailed study of the debates in Congress on the subject of the early tariffs and nullification; indeed, the matter consists almost wholly of virtual abstracts of the "Annals of Congress" and "Register of Debates" for the period covered. As such, the book has value, but it offers the material for history rather than history itself, and is hardly interesting reading. Even as historical material, too, Mr. Harris's work is incomplete. The important subject of the course of public opinion in the States regarding the tariff is hardly more than referred to, while the effects of tariff legislation on the opinions of members of Congress is inadequately pointed out. As to the growth of nullification sentiment in South Carolina, Mr. Harris adds little, save in the field of Congressional discussion, to what was known before, or which Professor Houston has not more clearly set forth in his 'Critical Study.'

In other words, 'The Sectional Struggle,'