

press and the bar in particular, just now in fashion, and both character and situation have whimsicality enough to disarm any serious charge of thinness and imitateness.

#### PROFESSOR TRENT'S ESSAYS.

*Longfellow and Other Essays.* By William P. Trent. New York: Thomas Y. Crowell & Co. \$1.50 net.

Of the eight essays which are comprised in this volume none is quite new; some have been read before more or less popular audiences, a few have formed the introductions to text-books, and the remaining one or two have appeared in periodicals. The result is not what might be expected, for, despite their heterogeneous purposes, there is, on the whole, a surprising evenness of tone and method. The reason for this is clear after one reads but a few pages. The writer's approach to literature is instinctively too human ever to become pedantic or even intricate, and too scholarly to permit of frothiness. The trait which, above all, pervades the book is a sweet sanity of reasonableness always alert to remove prejudice by a judicial regard for the facts. Professor Trent is preëminently a literary moderator.

His skill as such shows to great advantage when concerned with such a difficult problem as the American conception of Longfellow. Admitting with the worshippers the pragmatism of this poet's long-standing popular appeal, he leads him up the mount of inspiration, but quietly and urbanely leads him down again to a position somewhat lower than the angels or even Poe and Hawthorne, and ends fairly, as it should seem to all his readers, by insisting that a few of Longfellow's poems—if only a few—are sure to live. Such a method of recognizing the force of even distorted notions, before proceeding farther, is almost necessary in this country, whoever the author discussed may be, since literary criticism is less crystallized here than elsewhere. Extravagant esteem goes hand in hand with philistine contempt, and Shakespeare and Dante, though accepted traditionally by the unthinking, have, with the opposite class, constantly to rewin their laurels. Of this Professor Trent is well aware, and so he asks the question in every case, What does the world think of this author, and what are its grounds for so thinking? and then, with malice toward none and sympathy for all, he embarks on the question with resolute accuracy. This is the way, certainly, to reach the American public as well as to confer a much-needed service; although the price extorted is high, for the language of the essays is largely argument, in which the primitive terms "admirers" and "detractors" occur very frequently.

Not that Professor Trent himself

lacks a more purely literary appreciation. Tucked away in a mere phrase sometimes, or in a single sentence at the most, are judgments so suggestive that many a reader will feel impatience that they are not expanded. We should have been glad to hear more of the "unity of atmosphere" which is the real unity of "The Faerie Queene," to mention only one instance. His general estimates, too, though nothing so new, clearly emerge from a mind and a heart to which literature has been a very personal matter. For that reason it is to be regretted that in not one of the essays on a literary figure does he toss aside the burden of proof and tell us elaborately what he himself thinks. Even in his remarks on Milton, who, he confesses, has meant more to him than any other poet, we have to be content with a rise in the argumentative pitch and with hearing truly significant questions brushed aside:

To endeavor to determine the special characteristics of his imagination, to set his charm over against his power, . . . to try to determine the relative value and standing of his several works, to compare Milton himself with other great writers of the world, all this, however legitimate to my theme, would carry us too far afield now, and—to be honest—is something I never intended to attempt.

In some respects the most effective essays in the volume are two in each of which the writer is uttering an earnest message. In that dealing with the relations of history and literature, though he again dismisses for the nonce the most interesting relations of all—the history-making power of literature and the sort of history which creates literature—he at least holds the historians to whom the essay is addressed up to the high calling of several of their predecessors, by contending that history should always be regarded as a branch of literature and deserves therefore something better than a scientific presentment of facts.

In the latter of the two essays, which was originally delivered to a band of future teachers, after an introduction as ingenious, as insinuating, as it is good-humored, the writer speaks from very rich first-hand experience concerning the relative advantages to the young teacher of the country college and the city university. It will hearten many a man who is starting out, he scarcely knows whither, to read:

All things considered, my judgment is that the country is a better nurse of strong character than the city, the college than the university. I suppose many would deny this; but the longer I live the less I am impressed with the essential independence of the mind and character moulded by large cities and large institutions. It is independence, thoughtfulness, creative energy, and versatility that one should mainly want to see every student display. Accuracy of scholarship and neatness of method and general urbanity rank below these quali-

ties, and I think there is more chance of the greater qualities being developed by the man or woman that leaves the university than by the man or woman that stays.

#### STUDIES IN CHRISTOLOGY.

*Christologies, Ancient and Modern.* By William Sanday. New York: Henry Frowde.

*The Person and Place of Jesus Christ: The Congregational Union Lecture for 1909.* By P. T. Forsyth. Boston: The Pilgrim Press. \$1.50 net.

*The Self-Revelation of Our Lord.* By J. C. V. Durell. New York: Imported by Charles Scribner's Sons. \$2 net.

*The Ethics of Jesus.* By Henry Churchill King. New York: The Macmillan Co. \$1.50 net.

It is interesting to note the effect of German historical criticism of the New Testament, particularly that which concerns the synoptic gospels; upon British and American theologians of varying temperaments. The Germans leave their creeds behind them much more easily, lay them upon the shelf as important monuments of dead ages, and plunge more deeply into the historical studies which revealed the inadequacy of the classic symbols. They appear to be not greatly disturbed in their piety, and even their English critics admit that they write on religious topics with a fervor and devotion now almost unknown among conservative theologians of either continent. The British scholar, on the contrary, is thrown into violent distress by the criticism which takes away the fourth gospel as a trustworthy witness to the *ipsissima verba* of Jesus, and relinquishes any contribution he might himself make to the historical investigation of the New Testament, in order that he may busy himself with theological readjustment of the discoveries he has learned from his continental brothers with the creeds of Athanasius and the Fathers. The German presses the advance, while the Briton writes up the story of the losses.

The gracious, simple spirit of Professor Sanday is a lesson in piety. He has set for his life work the composition of a Life of Christ, and in lectures, essays, and encyclopædia articles, he is preparing the way for the accomplishment of his great task. The present volume is one of several reports of progress which he has thrown out, partly to register the results of his endeavors and to clarify his own thought, and partly to procure the benefit of criticism. His industry is praiseworthy and his scholarship exact. No one could ask for a fairer critic or a more generous opponent. But he is committed by temperament to a defence of a mild orthodoxy, which holds to the classic creeds as the truthful expression and necessary complement of the gospel of the New Testament. He

traces the divine influence "in the ultimate decisions, the fundamental decisions, of the Church of the Fathers." He continues: "It is to me incredible that God should intend the course of modern development to issue in direct opposition to them. If I find my own thought leading me into such opposition, I at once begin to suspect that there is something wrong, and I retrace my steps and begin again." He is seeking earnestly for some method of reconciling the results of criticism, to which he endeavors to do justice, with the orthodox belief, and he suggests that the psychological doctrine of the subliminal consciousness may help to retain the dogma of the two natures of Christ. The attempt is more interesting than satisfying.

Principal Forsyth is of a different temperament. He declares that his lectures have been ten years in preparation, but they read like the quick speech of a man in anger. He feels that a great religious treasure is threatened, and he hurls out questions and epigrams in impassioned defence. His pages tire one by their very eloquence and intensity. He also is learned in all the wisdom of the Germans, and he commands respect by the seriousness of his appreciation of the religious needs of humanity and the worth of the classic answers to them. But at the end, we have only the old doctrine of a *kenosis*, the self-emptying by a pre-existent Christ of divine attributes in the act of incarnation, an idea founded upon a chance utterance of Paul, to which insuperable objections have obtained for many generations.

Mr. Durell was evidently shocked by reading Harnack's "Wesen des Christentums," and he has taken great pains on many pages to show that many texts in the epistles and the writings of John support a different interpretation of the Christian religion than that which Professor Harnack extracts from the synoptic gospels. His essay is quite naïve and is interesting for its revelation of the impression historical criticism makes upon minds which are not aware of its true force and meaning.

If one may judge from the essay of President King, the recent contributions of continental scholarship to the historical understanding of the New Testament have found more fruitful soil in America than in England. Without attempting argument for the criticism of the synoptic gospels now generally accepted, he draws out the moral teaching of Schmiedel's "Foundation-pillar" passages, some nine texts which, it is held, could not have been invented, and the "doubly-attested sayings" of Professor Burkitt, the *logia* which occur both in Mark and the common source used by Matthew and Luke. He analyzes also the ethical doctrine of this latter element of New Testament tradition as a whole, discusses the ethics of Mark

and of other strata of early Christian tradition, and in this manner builds up the ethical teaching of Jesus according to the best historical use of the sources. It may be urged that he has accepted some results too readily, notably those of Harnack, but his account of the moral teachings of Christ as thus constructed will do much to allay the feeling that criticism has in any way attenuated the doctrines of the New Testament, or made the religion of Jesus less forceful or less worthy.

*Simon Bolivar, "El Libertador":* A life of the chief leader in the revolt against Spain in Venezuela, New Granada, and Peru. By F. Loraine Petre. New York: John Lane Co. \$4 net.

It is astonishing, yet true, that one hundred years have passed since the beginning of the South American Wars of Emancipation without witnessing, until now, a single serious attempt to present in English an unprejudiced, comprehensive biography of the best known and most picturesque figure of that epoch. We are glad to say at once that the present volume is both impartial and, in so far as military history is concerned, comprehensive. Furthermore, Mr. Petre's attractive book is the most noteworthy contribution to the history of the South American republics that has appeared in English in the past six years, since the publication of Akers's "History of South America." It is no detraction to admit that this is not so much a biography as an account of the wars with which Bolivar was concerned, directly or indirectly. It is essentially a military history, with little regard for the constitutional, diplomatic, or economic sides of the epoch. The author has a marked preference for detailed stories of campaigns, with the true Britisher's instinct for writing with a map in one hand and a very powerful field glass in the other.

This being his task, Mr. Petre was unusually well fitted to perform it. He had already published three volumes on the campaigns of Napoleon, besides an account of a journey in Colombia, up the Magdalena to Bogotá. He seems to have a fairly good knowledge of Spanish, although it is not always idiomatic. For his facts, he has relied chiefly on the personal testimony of O'Leary and Larrazabal. He does not pretend to have used original documents to any extent. In fact, he does not appear to have been aware of the great collection made by Blanco; and there are other important omissions from his small bibliography. Nevertheless, there is much in this volume that has never appeared heretofore in English. No one has told so well the pathetic story of Bolivar's forlorn attempt to achieve the impossible by uniting under one central authority Venezuela, Colombia, Ecuador,

and Peru. By all the laws of their Spanish inheritance they were bound to fly apart. And the tremendous geographical obstacles of the *paramos* of the Andes and the *pantanos* of the Llanos, served admirably to strengthen the racial tendency toward strong local governments.

For the general reader, the chief interest in the book is the estimate of Bolivar's ability as a general, judged by a friendly, fair-minded, military critic, already thoroughly familiar with the campaigns of Napoleon. Says Mr. Petre:

Bolivar's military notions were exceedingly crude. The fact is, the whole struggle rarely rose above the level of guerrilla warfare, and it is ridiculous to compare the leader of guerrillas with Napoleon, or even with Washington. Bolivar was never opposed to a commander of the second, or even of the third, rank. Bolivar's great merit as a leader, under the peculiar circumstances in which he commanded, lies in his firmness and constancy in defeat. . . . Napoleon himself was hardly more successful in exacting from his men the uttermost farthing of exertion and devotion.

Mr. Petre is right in laying great stress on the fact that Bolivar's success was due chiefly to his marvellous ability to hold together jealous and warring factions among the "patriots." His tact and his personal charm were boundless. His character, in many ways extraordinarily typical of the highest class of Spanish Americans, appealed to their affectionate admiration. His personal influence was immense. To illustrate this, the panegyrical Larrazabal reports even Santander as saying of Bolivar:

Such is his influence and such the secret power of his will, that I myself, on many occasions, have approached him in fury, and, merely on seeing and hearing him, have been disarmed, and have left his presence filled with admiration.

Even if this is apocryphal, it tells the secret of Bolivar's remarkable achievements.

Mr. Petre believes, quite naturally, that Bolivar's success in driving the Spaniards out of South America marks him out as the greatest man that that country has produced. Without entering into any discussion of the justice of this decision further than to remark that most impartial students would prefer to give that distinction to San Martin, it is reassuring to note that Mr. Petre makes no attempt to "whitewash" his hero. He neither pretends to exonerate him from his dastardly treachery to Miranda, nor seeks to excuse him for breaking the armistice of 1821. The latter act he justly characterizes as "a somewhat unscrupulous seizure of a favorable opportunity."

Mr. Petre's fairmindedness toward Bolivar does not apply, however, to the great Colombian general, Santander. In fact, the chief defect of the book, historically, is the oft-expressed animosity against