

Books and Authors

Dean Stanley¹

While the biography of Dean Stanley has waited a dozen years for publication, and at last comes to us from the hands of one who hardly knew him, it is welcome to the reading world as a work prepared with great care, in the best literary form, and fascinating as it unfolds the career of a remarkably interesting and attractive man. It may be that the results in the hands of Mr. Prothero, who has the gifts of a literary artist, are more satisfactory than they would have been had the work been completed by



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Dean Bradley, or Sir George Grove, or the Rev. Hugh Pearson. They could have furnished personal knowledge of Dean Stanley, but they might not have had the ability to put the right thing in the right place to the extent that Mr. Prothero displays. It is the best of the recent biographies of great Englishmen, and though it is a larger work than seemed to be necessary, to those who love Stanley and wish a full account of his life it will not be wearisome. There are few places where it could have been shortened, and it furnishes, with Archbishop Tait's life, the best introduction to the liberal development of the Church of England since the Tractarian movement that has yet appeared. There are other biographies which help to fill out the picture, but these two cover the whole field. Dean Stanley himself understood the art of biography, and he has been fortunate in having the story of his career written by a sympathetic and candid person.

Dean Stanley was happy in his birth and in the whole course of his life. Born in 1815, in a country rectory of Alderly, in Cheshire, the son of parents who belonged to one of the ancient families in England, and so sensitive and nervous a child that his education had to be conducted in his earliest years in the family, he was protected in childhood from contact with other youths, and sheltered to such an extent both in his first school at Seaforth, near Liverpool, and in his subsequent life under Dr. Arnold at Rugby, that he knew but little of the evil that is in the world by actual contact, and only gradually in his maturer years learned by observation the things which most men come to know in their earliest youth. His trouble at Rugby, where he won all the prizes the school had to give, was to trust himself and make friends among his fellows. He had the sympathetic tenderness of a woman, and his own home was more influential in shaping his life than any other agency. It was through his constant correspondence with his mother and sisters that the materials were supplied for an exceedingly full and valuable account of his school life at Rugby and at Oxford. Dr. Arnold at Rugby and at Oxford was his hero and idol, and when he died, in 1842, Stanley, who deeply mourned for his great friend, was drawn by his admiration into the writing of his life. This work was prepared while he was a college tutor, and it was the first thing by which he became known outside of the academic world of Oxford. This biography is still unrivaled as the story of one of the greatest of Englishmen, and it early showed Stanley in an enviable light to the English world.

It was Dean Stanley's fortune to be in Oxford almost at the beginning of the Tractarian movement, to which he was at first strongly attracted, partly by its appeal to history and partly by his interest in Newman; but he was at this time working out the principles by which he was distinguished, and he was too much a modern man, though essentially a historian, to identify himself with it. His two salient principles from the first were toleration and the free, personal search for truth, and he believed all through

his life that the Church of England should be administered in such a way that it could be called the National Church. It was not to exclude anybody from religious privileges, and the Puritan, the Quaker, the Methodist, and the Roman Catholic were alike to be allowed the freedom of their convictions within the National Church. This comprehensive principle guided and inspired his whole life. He was not indifferent to the Christian belief, but he recognized that the truth was larger than the individual, and that others might see phases of it which were denied to himself. In this conviction he insisted upon the largest charity in the interpretation of doctrines and of institutions, and he had that habit of preferring the whole to the parts which enabled him to be charitable to doctrinal differences and rightly to value the ethical purpose more than the technical terms of divergent beliefs. This unique gift was the determining factor in Stanley's entire career. He stood before the Christian world as an eminent Broad Churchman, and he was identified with that school of thought and hardly understood any other, but in his interpretations of Church positions he had a charity for the other side which modified his action, if it did not control his belief. He liked to recognize the other side of the shield; and if this was more an act of the heart than of the head, it was an influential element in determining his career which cannot be too thoroughly appreciated.

Dean Stanley's life, like that of most clergymen, had few distinct landmarks. After he had been almost a continuous resident of Oxford for a dozen years, he became a Canon of Canterbury Cathedral, where in seven years of quiet work he broadened and deepened his thought and fitted himself for the larger positions which he was destined to occupy. It was during his life at Canterbury that he made the expedition to Palestine which resulted in the preparation of one of his most widely known works, "Sinai and Palestine." His return to Oxford as "Professor of Ecclesiastical History" was to a post which he was peculiarly adapted to hold, and here, until he was called to be Dean of Westminster Abbey, he developed to a remarkable degree that capacity for making friends which in mature life was one of his greatest gifts. He was one of the most influential factors in the University, and in his lectures, in his sermons, and in his social intercourse with undergraduates he made his home and his lecture-room the center of an influence for good which has probably been rivaled only by that exerted by the late Dr. Jowett, as the Master of Balliol College, in modern times. His work hung together, and he had a personal influence that was unique and exceptional. But the greatest event of his life was his transfer in 1864 to the Deanship of Westminster Abbey. Here he felt the influence of a great historical institution which belonged to the nation, and he attempted to administer it in the spirit of his belief in the National Church. He opened it to all English people, and raised it to the position of the foremost cathedral church in England. For nearly twenty years he used it as a religious asylum for every great cause and act of righteousness which needed and deserved support.

His part in the controversies and the movements of thought in the English Church was notable for its sincerity and fearlessness. He had the courage of his convictions. He might be alone in his support of an unpopular cause, but this did not intimidate him, and the onslaughts of enemies had no effect upon his temper or his life. He was in the thick of the fight, but was always an unspoiled man. He never took seriously the opposition which was shown to him. If he won, it was well; and if he lost, he kept on struggling till he won. One of the happiest features of his Westminster life, as also of his Oxford career, was his gathering of people of opposite views, and often of those personally opposed to him, at the Deanery at Westminster. In this way he compelled the lessening of party feeling, and poured oil on the troubled waters. While he was not the leader of the Broad Church party in the sense that Maurice was, he had the tact and the wisdom which enabled him to carry his points, and he set an example of Christian charity and intellectual comity which has been

¹ *The Life and Correspondence of Arthur Penrhyn Stanley.* By Rowland E. Prothero. In 2 Vols. Charles Scribner's Sons, New York. \$8.

perhaps more widely felt since his death than during his life. He died in 1881, lamented by all the English people, and his career, presented at full length in these volumes, will be read in every part of this country with almost as much appreciation as it will receive in England. Dean Stanley recommended a policy in the Church of England which is slowly coming to be the dominant note in the Protestant world, and this biography will extend and deepen its influence.



Bruce's Apologetics¹

This is the third volume in the International Theological Library, edited by Dr. Briggs and Dr. Salmond. It is well worthy of its predecessors in the series, Dr. Driver's introduction to the Old Testament and Dr. Smyth's "Christian Ethics." Those who have read Dr. Bruce's "Kingdom of God" will take up this volume with an anticipation of a clear, fresh, and spiritual treatment, and they will not be disappointed. Dr. Bruce belongs to the modern school, and is familiar with the modern questions and the results of modern investigations; but he does not belong to the critical and destructive school. Intellectually free, he is spiritually conservative; and this spiritual conservatism and this intellectual freedom give their combined character to this volume.

He begins by stating what is the Christian theory of the universe, as one ruled over by a righteous God, who is working out a kingdom of righteousness in men, who are his children. He then takes up and states clearly the competing theories of the universe—the pantheistic, the materialistic, the deistic, that of speculative theism, and, finally, agnosticism, or the doctrine that we can have no knowledge of anything unseen, and must therefore be content to leave life wholly an enigma. The mere placing of these theories side by side before the reader, without argument *pro* or *con*, can hardly fail to incline his feelings, if not his intellect, toward the Christian conception. He then takes up the Old Testament as a historical preparation for Christianity. He handles this theme with reverential freedom. One chapter devoted to the "Defects of the Old Testament Religion and its Literature" indicates by its title how absolutely free his spirit is. In general, we may say that, while he holds Moses to have been a great prophet, to have conversed with God, and to have taught the spirituality of God as against idolatry, and the righteousness of God as against the immoral religion of the pagan nations, he believes it probable, if not proved, that the so-called Mosaic books date from the days of the exile or a little before, and that the earliest productions of the Hebrew people are to be found, not in the books of the law, but in the books of the prophets. Later came Judaism, introduced by Ezra, and bringing with it an elaborate priestly ceremonial code, and leading on to the "night of legalism," by which title he designates the long period of above four hundred years which elapsed between the time of the prophet Malachi and the beginning of the Christian era. He accepts in general the doctrine of evolution as applicable to the literature of the Hebrew people, while he recognizes distinctly in that literature a revelation of God as a righteous Person, and One who is working out righteousness in the hearts and lives of his children; and, let us add, makes this progressive revelation both more reasonable and more luminous than it is made by the theory that the Pentateuch contains a perfect political and ecclesiastical system, framed and given to Israel in the wilderness. If we should find any fault with this volume, it would be that the author has given a disproportionate space to the religion of the Old Testament, and left himself too little space for the religion of the New. It is to this that we must attribute the unsatisfactorily brief statement of his own view of the doctrine of the resurrection of Jesus Christ. Criticising keenly the rationalistic interpretations, he really gives no statement of the grounds, certainly none that is adequate, for his own Chris-

tian faith in that historic event, although he affirms his faith in it; nor is his exposition of the teachings of Paul much more satisfactory. We cannot but regret that the editor of this series had not asked him to contribute two volumes instead of one, that we might have had from his pen a treatment of the New Testament as comprehensive and satisfactory as that which he has given of the Old Testament.



The Aim of Life. By Philip S. Moxom. (Roberts Brothers, Boston.) It is indeed matter for grateful acknowledgment on the part of all patriotic and philanthropic men and women that so many persons of commanding ability are devoting attention to the juvenile mind, seeking to ascertain its psychology and endeavoring to bend educational methods to its largest and finest service. Any new evidence of this solicitude for youth is to be hailed with thankfulness; any fresh contribution to those ideas and influences that conserve youth's finer endowment and that realize its nobler purpose is to be heartily welcomed. Such a contribution we find in "The Aim of Life," by Dr. Philip S. Moxom, of Boston. The author does not step down from the high level of his pulpit teaching and his general literary work in these addresses to young men and women. They were first written for the author's congregation in Cleveland, and were again given to the circles of young people attracted to Dr. Moxom during his rich and influential ministry in Boston. These words of counsel are not hasty or random utterances, but the considerate expression of a studious and noble mind upon the subjects treated. First-class literature for young people who are beginning to feel the seriousness of life is by no means superabundant. For years the little classic "On the Threshold," by Dr. T. T. Munger, has been almost our only book commensurate with its purpose and opportunity. Dr. Moxom has the same end in view, and by the scholarly and wise treatment of such important topics as The Aim of Life, Character, Habit, Temperance, Saving Time, The True Aristocracy, Ethics of Amusement, Orthodoxy, he has made a noteworthy addition to the best reading for youth as it takes upon itself the burden and blessedness of living. We desire to call special attention to the admirable chapters on "Character," "Habit," and "Orthodoxy." The scholar's hand is visible on almost every page, and the way in which etymology is made to yield illustration and exposition of the leading ideas of the successive addresses is both a noticeable literary merit and extremely effective as a method of instruction. Our only regret is that the author has so often omitted to translate his quotations from the German; as without translation they must be largely lost on the great majority of those for whom the book is made. The style is in keeping with the substance of the book. It is characterized by precision, fluency, variety, and simplicity. It is, in short, what Emerson said style should be, a window, not to look at, but to look through to the living forms of truth and grace beyond.

The true utility of metaphysical study will be discovered in the indirect effects which it has produced on the mind. To many the philosophers seem to be always paddling about and never getting anywhere; but it is through this same apparently ineffectual paddling about that the thought of the world moves on and arrives at its highest results. If it were not for philosophy, we should be sunken in superstition and gross intellectual darkness; and yet it is incontestably true that philosophy bakes for us no bread. These reflections are called up by reading Dr. F. H. Bradley's *Appearance and Reality: A Metaphysical Essay*. It is skeptical in the best sense, for the author knows that no mental progress can be made without a frequent examination of the fundamental postulates of our belief; and all that we are accustomed to call "knowledge" is, in its last resolution, faith, as saith the Apostle, and the late Dean Mansel (not to invoke also the shade of the great Bishop Butler). "Metaphysics," writes Dr. Bradley, "is the finding of bad reasons for what we believe upon instinct; but to find these reasons is no less an instinct." Relation and quality, space and time, motion and change, causation, activity, things, self-consciousness—all these belong to the region of the apparent. This criticism is sweeping. What are its results, and what is its relation to religion? We quote the conclusion of Dr. Bradley's argument: "The conclusion which we have reached, I trust the outcome of no mere compromises, makes a claim to reconcile extremes. Whether it is to be called Realism or Idealism I do not know, and I have not cared to inquire. It neither puts ideas and thought first, nor, again, does it permit us to assert that anything else by itself is more real. . . . Everything is error, but everything is not illusion. . . . The Reality is viewed, perhaps, as immanent in all its appearances."

¹ *Apologetics, or Christianity Defensve.* By Alexander Balmeine Bruce, D.D. Charles Scribner's Sons, New York.