

cals pressed for a profession of acceptance of Scripture and the Apostles' Creed as a condition of exercising the right to vote. The Liberals protested and agitated, and refused to appear when a second Synod met. Since that time there has been a deplorable schism, and a suspension of the ecclesiastical organization. The Synod recognized by the Government, the *Synode Officiel*, has been a dead letter during these years. A year ago the Liberals sent an invitation to the Evangelical Synod to meet them in conference and seek for some action which might lead to the re-establishment of the *Synode Officiel*. The invitation was accepted with two significant provisos: no discussions should be entered on by the Liberals with regard to the Declaration of 1872; and, on the other hand, the Evangelicals proclaimed that they had no intention of using the Declaration as a basis of any appeal to the State Courts against the Liberals. On this footing a Conference of the two sections has just been held at Lyons. About two hundred delegates, representing the Consistories of the Church, met. The Conference was hearty, and evinced an earnest desire to find some basis of harmonious working. It was finally decided to "move slowly, and to begin by establishing a sort of *Conseil de Famille*, in which representatives of both parties are to meet at stated intervals, 'charged to defend the rights and interests of the Reformed family.'" Both parties pledged themselves to work towards closer union. The "British Weekly" comments upon this step toward the reunion of the two parties in the Church as follows: "No one who has any acquaintance with the Protestantism of France, its opportunities, and the crippling effects of its divisions, can fail to share the hope that this marks the beginning of better times; and yet the question becomes ever more pressing, whether in the France of to-day a Protestant Church can really flourish which remains dependent on and controlled by the State."

The Queen's Jubilee and the Anglican Church

In Church circles in Great Britain the question is already being raised as to how the unexampled reign of Queen Victoria, the longest in English history, may be used to the advantage of the Church. Many suggestions have been made, but the one which at present seems to be most prominent is that to which an editorial is devoted in the "Guardian" of November 18, and which is nothing less than a scheme for raising "the endowments of poor livings." It is known that the clergy of the Church of England are largely paid from endowments. In this country the Church is supported almost altogether by the voluntary gifts of Christian people. The same is true among the Free Churches of Great Britain; but the Established Church has in its possession vast endowments which have come down through a series of years, from which the expenses of the Church are largely met. Much has been written recently concerning the poverty of the Anglican clergy. The very idea seems absurd when it is remembered that this is the wealthiest Church in Christendom; but there has been no mistake in "the bitter cry," and the cause is in the fact that the endowments are not as productive as formerly. This leads the "Guardian" to use these strong words: "It is a standing discredit to the wealthiest Church in Christendom that her members are content to rely for the support of a large number of their clergy on the generosity of former generations, and are strangely indifferent to the fact that that generosity has become quite inadequate to the present requirements of the Church." It is not proposed to make this memorial in any sense national; it is a movement in behalf of the Church and its ministry alone. The plan suggested only emphasizes a fact of which we have often spoken, namely, that the separation of Church and State in England would be the beginning of the greatest prosperity that the Church has known; it would then cease to depend on the Government, and its members would begin to use their wealth in its behalf.

Free Church Worship

As the result, we believe, of a paper read before the recent meeting of the Congregational Union at Leicester, a discussion has been in progress in the columns of the "Christian World" on "Worship in the Nonconformist Churches." The paper was presented by Dr. Barrett, the well-known pastor of Norwich, and advocated the use of a modified liturgy and the wearing of a gown. The argument, in brief, is this: The strain on the minister which a service of entirely free prayer involves is altogether too great. Either the service of worship or the sermon must suffer. The immense relief which the introduction of the service-book has brought to the ministry of the Scottish Kirk was used as an illustration. The discussion has also had larger bearings. It has led to an earnest appeal for greater reverence in the sanctuary, for the lifting of every department of worship to a higher level, and for the popularizing of the service by giving the people a larger share in it. One of the best articles of the discussion was that of the Rev. Silvester Horne, in which he drew a sharp distinction between using a liturgy and wearing a gown. The using of the liturgy, he declared, was entirely democratic and Congregational. Instead of making the service more select, it induces a larger number

of people to take part in it; whereas the wearing of a gown emphasizes the distinction between the clergy and the laity, and is really the beginning of ritualism. With the desire to popularize and make more reverent the service we are in hearty accord. Whatever will induce the people to have a larger share in it and more reverently to worship God is earnestly to be commended. The distinction which Mr. Horne makes is a true one. A liturgy is a step toward congregationalizing the worship, but the wearing of a gown has always seemed to us to be more than an appropriate pulpit dress and actually a badge of office. Whatever serves to interest the people in the whole service is a step in advance, but whatever tends to make the minister an official is to our minds a step backwards.

In Germany

It has long been prophesied that the great liberty of teaching which the German Government allows to the university professors, especially in the department of theology, would one day be followed by turbulence in the Church. There are many more signs this year than last that such a day is not far distant, and these signs are causing anxiety, not only to the heads of the orthodox communion, but to the young and restive Emperor, who, strangely enough, is *summus episcopus* of the Church in Prussia. This is seen in the curtailing of liberty throughout the Prussian dominions, while in other German States the consistories are less exacting. Pastor Fuchs, of Hanelm, Hanover, must be deposed for his peculiar views, though he is far from being an agitator. On the contrary, in Stuttgart, Wurtemberg, the consistory itself has begged a clergyman to remain in orders, in spite of his open confession of inability to teach the accepted form of orthodoxy from the pulpit. The influence of radicalism is seen, however, not so much in the churches as in the universities. Not only has the number of students in theology become the smallest of any faculty in the German universities, but it is now diminishing every year. The spectacle of pastors being ousted from their diocesan charges after trials for heterodoxy will not induce young men to enter the faculty of theology. To offset this, however, we see the remarkable sight of the attendance by many students at the lectures of such eminent Church history teachers as Professor Adolf Harnack, of Berlin. Otherwise it is hardly likely that Professor Harnack's lecture-rooms would be crowded at seven and eight o'clock in the morning. What is true of this renowned doctor is also true in a less degree of others. The old orthodox Church is still dominant, but is nevertheless on the defensive. In Germany, as everywhere, formalism must give way to a new order of things which seeks life not in the letter but in the spirit.

Growth of Temperance in England

At a recent meeting of the Congregational Total Abstinence Association in England it was stated by the Secretary that ninety-six ministers entered the Congregational body that year, and that a letter had been sent by the Association to each one of them asking their views on the temperance question. Eighty-seven replied to the letter, of which number eighty-six were total abstainers. Of the 2,950 Congregational ministers in Great Britain, eighty per cent., or about 2,312, are abstainers. In Scotland ninety-five per cent. are abstainers, and in Ireland every minister. In the Congregational colleges in Wales and Scotland every student is a total abstainer, and in England ninety-four per cent. These facts are important because it is quite generally believed in this country that the use of wine is common among Christian people in England. It is probably more common than in this country, but the growth of the temperance sentiment has been remarkable. It is no uncommon thing, when wine on a dinner-table is declined by the guest, to have the host say, "We are abstainers ourselves, but do not wish to force our views upon those who visit us." Many churches use unfermented wine. The majority of the most prominent ministers are hearty workers in the cause of temperance, and it is probable that more progress has been made there in this direction during the last few years than in this country. There is still room for a great advance, and the surest indication of its coming is found in the fact that the religious leaders are so largely placing themselves on the side of temperance.

All Souls' Protestant Episcopal Church, of which the Rev. R. Heber Newton, D.D., is pastor, has provided two courses of lectures to be given by Mr. Thomas Davidson. The lectures will be given on successive Thursday evenings beginning with December 10. The first course will consist of six lectures on "The Prometheus of Æschylus," and will be a historical and philosophical study of the Greek Religion and Drama. The second course will consist of ten lectures upon "The Philosophy and History of Mysticism." The tickets for the combined courses will be \$7. A circular containing an outline of the lectures has been issued, and promises a great treat for those who are able to attend. Such courses of lectures, if properly arranged, and delivered with the right spirit, ought materially to help the Church in its work.

Books and Authors

Chapters from a Life

Mrs. Elizabeth Stuart Phelps Ward has issued a delightful volume of personal reminiscences which she entitles "Chapters from a Life." (Houghton, Mifflin & Co., Boston.) The first part of the book is more entertaining and more readable than the last, perhaps because the first part seems fuller of personality and carries us to the time when a little girl received her early impressions of the theologians and students of old Andover. What impressions they were!—for instance, of the author's grandfather, the Rev. Moses Stuart:

He looked very tall and imposing. He had a mug in his hand, and his face smiled like the silver of which it was made. The mug was full of milk, and he handed it ceremoniously to the year-old baby, his namesake and grandson, my first brother, whose high chair stood at the table. Then I remember—it must have been more than a year after that—seeing the Professor in his coffin in the front hall; that he looked taller than he did before, but still imposing; that he had his best coat on—the one, I think, in which he preached; and that he was the first dead person I had ever seen. Whenever the gray-headed men who knew him used to sit about, relating anecdotes of him—as, how many commentaries he had published, or how he introduced the first German lexicon into this country, . . . I saw the silver mug and the coffin. Gradually the German lexicon in a hazy condition got melted in between them. Sometimes the baby's mug sat upon the dictionary; sometimes the dictionary lay upon the coffin; sometimes the baby spilled the milk out of the mug upon the dictionary. But for my personal uses the memories of the distinguished scholar began and ended with the mug and the coffin.

How delightful, too, the tracing of important phases of the girl-life! For instance, the awakening into intellectual life by her father's reading De Quincey and Wordsworth to her, of Andover religious training and its excess of religious education, of her impressions of Andover social life, particularly of Professor Park, whom our author calls, with the exception of Dr. Holmes, the best converser—at least among eminent *men*—she ever knew. The world of letters had already been opened for the young girl by the father's readings; by her own reading of Mrs. Browning's poems there came a self-revelation of her own nature. And so we follow her course all through the volume, learning much about the books which Elizabeth Stuart Phelps has published, and learning, too, much about those whom she knew—Mrs. Stowe, James T. Fields, Longfellow, Whittier, and Holmes, Celia Thaxter, Lucy Larcom, Lydia Maria Child, and Phillips Brooks. So full is this volume of delightful reminiscences that we close it with reluctance.

European Architecture

Mr. Russell Sturgis, the well-known architect of New York City and President of the Fine Arts Federation, has published through the Macmillan Company, New York, a fine volume on "European Architecture." It merits more than passing notice. As we are told, if the attention be fixed upon the inherent and essential peculiarities of each architectural style, the effort of the student will be of necessity to discover the reasons for those peculiarities. They are to be found, first, in actual masonry and carpentry; and, secondly, in sculpture and color-decoration. While the further refinement of this inquiry into anthropological research is truly for the scientifically inclined rather than for those to whom decorative art stands chief, yet in the broad view of the history of art—as interpreted, for instance, by Professor Herman Grimm or Professor Charles Eliot Norton—the history of art becomes not only an analysis and criticism of architecture or sculpture or painting, but also a history of all those influences which have made up the environment of art, and a history of all those effects which have been produced by art. In this sense, then, the inquiry into anthropological or ethnological research is entirely justified, as is also the splendid trend of the history of morals as affected by art. In the present volume, however, we have an interesting examination into the ways in which the builders of Europe did their work. Mr. Sturgis gives us as examples only the best, and so many make up the best that the volume is as full of variety as it is excellent in suggestiveness of treatment. What we like best, nevertheless, is not that so many instances are given us of Grecian, Roman, Byzantine, German, English, French, Spanish, and Italian architecture; not that the volume is provided with an ample glossary and index; but that we have the touch of a conscientious and careful critic throughout. As to the claim, for instance, that the study of ancient architecture has been the ruin of modern architectural design, Mr. Sturgis tells us that there are other reasons than this why architecture is not at the close of the nineteenth century a living fine art; but it is also true that archæological study has been unfavorable to the growth of natural and original design. This, however, is because the

modern student of architecture as an art to be practiced has studied the superficial aspects of ancient styles rather than the essential nature of those styles. Again we read: "Architecture is not exactly alive; as a fine art it is not alive; what is doing in architecture cannot be compared, as to its fine-art side, with what the painters are doing, or the sculptors, or those who are working in artistic pottery, or those who are making windows of stained and painted glass." Mr. Sturgis believes that architects will produce anything worth having only when they stop copying consciously this or that style of past times. Periods such as the present may be found in the past; for instance, the history of Italian architecture from the middle of the seventeenth to the middle of the eighteenth century—history of mere repetition, a re-editing and re-issuing of old texts.

From this book not only architects but also all lovers of architecture may gain new ideas of those former styles of building which have most powerfully influenced later styles. While the part given to Greek architecture is of great interest, yet we have found the description of the progress and decline of the fifteenth and following centuries of even greater value, perhaps because in the latter time there was greater evidence of the application of decorative art to buildings. Most interesting of all, however, is Mr. Sturgis's description of the time which we love to call the Gothic age. Here not only text but illustrations give us a new and delightful *aperçu* of the development of the Gothic from the Romanesque. That wonderful time, 1150 to 1350, when Spain, Belgium, and western Germany quickly adopted the new ideas, when England began modifying her Romanesque, and when France built the most beautiful cathedrals the world has ever seen, we find also an age of faith. It was an age when architecture was more intimately bound up with religion than before or since. It was an age when those royal saints, Louis and Ferdinand, when the great founders of monastic orders, Francis and Dominic, and, above all, when the great Dante himself, lived. If we do not find in Mr. Sturgis's volume many suggestions of this larger life so intimately bound up with architecture and architecture with it, we will not find too much fault with the author, since he has given us exactly what he has planned, namely, the analysis of his own art, and that is surely valuable.

New Books

[The books mentioned under this head and under that of Books Received include all received by The Outlook during the week ending November 27. This weekly report of current literature will be supplemented by fuller reviews of the more important works.]

RELIGION AND THEOLOGY

The Gospel in Brief, by Count Tolstoï, translated from the Russian original, embodying the author's last alterations and revisions (T. Y. Crowell & Co., New York), is one of a series from Count Tolstoï's religious and philosophic writings undertaken with his consent and approval. It is, so to speak, a translation of the Gospel as interpreted by Count Tolstoï. His interpretations appear to us to be partial and incomplete; but even so, they present that part of the Gospels which theologians have too much neglected and omitted, and are important as a means of supplementing, if not correcting, other interpretations quite as partial and incomplete in other respects.—*What All the World's a-Seeking*, by Ralph Waldo Trine (George H. Ellis, Boston), is an exposition of the simple Christian principle that we find our own lives in losing them in the service of others, and that there is no such thing as finding true happiness or true greatness by searching for it directly; both must come indirectly through the rendering of service. This simple truth needs to be continually restated and freshly applied, and this work Mr. Trine has done with clearness and simplicity.—George J. Holyoake, in *English Secularism: A Confession of Belief* (The Open Court Publishing Company, Chicago), starts out with an assumption which, of course, The Outlook repudiates as entirely unfounded—this, namely, that Christianity does not tolerate any selection of such portions of the Christian Scriptures for the guide of life as possess the mark of intrinsic truth. He assumes that free thought and Christianity are inconsistent, and deals with such incidents as Samson killing a thousand Philistines with the jawbone of an ass as though this story, told in the Bible to illustrate the conception of an olden time, was one of the foundation-stones of Christianity. Such a book is valuable only as an illustration of a type of theological argument which is wholly antiquated, and this whether it appears as a defender or an assailant of Christian faith.

We have already spoken editorially of *The Bible as Literature* (see The Outlook for November 21). A greater part of the contents originally appeared in The Outlook. Professor Richard D. Moulton, the Rev. J. P. Peters, Dr. A. B. Bruce, Dr. Henry van Dyke, Dr. J. M. Whiton, Professor Genung, Dr. M. R. Vincent, W. E. Griffis, Lyman Abbott, and others are contributors. (T. Y. Crowell & Co., New York.)

The latest addition to the *International Critical Commentary* is a critical and exegetical commentary on the *Gospel According to St. Luke*, by the Rev. Alfred Plummer, D.D., of University College, Durham. (Charles Scribner's Sons, New York.) The writer has both the scholar's knowledge and the scholar's spirit necessary for the preparation of such a commentary. His preface is in its spirit a model of modest scholarship. His cautious statements under Section Nine of the Introduction, "Literary History," are admirable illustrations