

Books and Authors

"The Book of the Wars of the Lord"¹

This is and will continue to be one of the great books of the world, like Thucydides's "History of the Peloponnesian War." So long as Science and Theology retain their place in human interest, this history of the conflict of ages between them will exert its attraction and read its lesson. It is a great book, however, not because of its subject, but because of its solid growth through patient elaboration by the *vis viva* of an increasing purpose, which has drawn to itself, whether in residence or in travel, at home or abroad, the material, from all the libraries of Europe and America, which the encyclopædic nature of the work required.

For the privilege and the distinction of making this great contribution to the cause of untrammelled learning, Dr. White is indebted, as many a man has been, to his friend the enemy. The attacks made by theologians and sectarians upon Cornell University for its alleged "atheistic," "infidel," and "irreligious" temper and tendency deeply stirred its President, Dr. White, with convictions of "the real difficulty—the antagonism between the theological and scientific view of the universe, and of education in relation to it." This gave him the subject of a lecture at Cooper Union, "The Battle-fields of Science"—the germ of the work now finished. The lecture, attracting attention and attack, brought requests for further hearing here and there; then grew into magazine articles, and finally into a small book, "The Warfare of Science," republished in England, and translated elsewhere. Additional chapters appeared from time to time in the "Popular Science Monthly," as the author's engagements in academic and diplomatic service permitted. The thesis of the original lecture, upon the confirmation and illustration of which a quarter of a century has thus been spent, is this:

In all modern history, interference with science in the supposed interest of religion, no matter how conscientious such interference may have been, has resulted in the direst evils both to religion and to science, and invariably; and, on the other hand, all untrammelled scientific investigation, no matter how dangerous to religion some of its stages may have seemed for the time to be, has invariably resulted in the highest good both of religion and of science.

Dr. White expressly discriminates his view from that of Professor Draper, who regarded Science as at war with Religion. Not so, he says, but with Dogmatic Theology. Not that all the theologians have been on the wrong side in this war, or that all the men of science have been on the right side. This Dr. White makes very clear in his discriminating account. Even Linnaeus, Cuvier, and Agassiz took the wrong side, while it was a distinguished theologian of our time who said, "Whatever is good science is good theology;" but Dean Stanley was never strenuous for dogma. For the making of this broad distinction between religion and dogma, which the religious world as a whole is still far from recognizing, a primary conviction of the theological student, Dr. White's book should stand beside the "History of Doctrine" in every theological seminary.

But there is really nothing to complain of in the fact of the warfare of science with theology, but only in the spirit and method of the warfare. The only science—or systematized knowledge—in the early Church was theology. The Scriptures were used as a cyclopædia. What happened, as the sciences were successively born, was simply what has happened in the several fields of science whenever a new school has arisen—a conflict with the occupant in possession of the ground. Such a conflict is desirable, as well as inevitable. Resistance must force the newcomer to prove his claims, and controversy must sift the true from the false. The evil thing was the weapons brought into the conflict—terrorism and torture and every form of outrage on sensitive and truth-loving natures.

The twenty chapters in which Dr. White narrates the history of the fifteen hundred years' war, since St. Augustine combated the idea that there could be men at the antipodes, embrace the whole circle of the sciences. Each of these chapters tells a similar story of province after province won by hard fighting. However the field changes, the story repeats itself in successive cycles of the same experience, struggling through defeat to triumph. And so there is even a sort of dolorous sameness about it, whether it be in regard to disease, or thunder-storms, or astronomy, or lunacy, or political economy, or geology, or the higher criticism, that the theologians and the men of science are contending.

But, wearisome as this oft-told tale of unreason might seem to be, it lures the reader on by the curiosities of thought or of folly which tickle his fancy at every turn. In one view the most

dolorous, in another view it is the most humorous of books. Could anything be more amusing than the fact that Buddha has been duly canonized by the Pope as a Christian saint, and as such has a church in Italy, dedicated to him with the inscription, *Divo Josafat*—a substitute for his proper appellation, *Bodisat*? Or what more funny than the suggestion of the Rev. Thomas Prince, of the Old South Church in Boston, after the earthquake of 1755, that the "iron points invented by the sagacious Mr. Franklin" (lightning-rods) might have increased the frequency of earthquakes! Among the curiosities of literature are the astonishing interpretations of Scripture which Dr. White cites in profusion. One of these, however, by Gregory the Great, was not so bad. He interprets the text in Job i., 14, "the oxen were plowing, and the asses feeding beside them," as typifying two classes of Christians—the oxen, the energetic ones who do the work of the Church; the asses, the lazy ones who merely feed.

The thoroughness with which Dr. White has explored his subject, and the accuracy of his results, are attested by the copious references to the sources of information which his foot-notes put at the service of any one who desires to verify his statements. In a work covering so much ground with so much of detail it is not to be expected that there will be no slips, but we have noticed few. In 1 Timothy iii., 16, it seems more accurate to regard the word *God* in the A. V. as a case of wrong reading of the Greek than as an "interpolation" (a mistake of $\Theta\Omega$ for $\Theta\Sigma$). Nor is it quite correct to speak of the traditional dogma of the fall of man as having been accepted "from the earliest fathers of the Church down to the present hour." It comes to us from the Latin, not the Greek, fathers. Augustine, its great exponent, was sharply criticised by the Greek Theodore of Mopsuestia as a theological innovator. That the story of Samson "is probably a sun-myth" is a discredited opinion, which Dr. White might judiciously have canceled in his final revision.

"The wars of the Lord" for the liberty of learning and teaching are not yet ended, but it was high time to write this book of them for the sake of hastening their end. If, as Patrick Henry declared in a passage familiar to school-boys, there is no way of judging of the future but by the past, then the example of John Wesley in saying that "giving up witchcraft is giving up the Bible" should open the eyes of those who now persist in staking their faith on any assertion which is open to possible disproof by increasing knowledge. Among the painful passages of this history not the least are those which record the wrong and harm done by some good men of our time, as by those like them in the past, in defense of untenable theological views. It is an unenviable remembrance, and "these things are written for our admonition, upon whom the ends of the ages are come."

And yet a war-history by the successful party can hardly be other than distasteful to the losers. Dr. White, of course, celebrates the victory of science over dogma. His jubilant note is unmistakable and recurrent. However studious to be fair to both sides, he cannot merge the advocate in the arbiter. And yet his history seems to us as impartial as any can be that is written, as it were, on the battle-field by the victor; more so, we think, than any current history of our Civil War. Those to whom it is unpalatable will do wisely to take their medicine manfully. That they can rewrite the history more creditably to their own side is impossible.

The woeful error of these ages has been the merging of the interests of spiritual religion in those of intellectual theology. If the warfare of science has destroyed the body, it has been for the salvation of the spirit. That Science, having freed Religion from dogmatic control, will go hand in hand with her, Dr. White is assured, and that Religion will thus go from strength to strength, "not only in American institutions of learning, but in the world at large."



Mars. By Percival Lowell. (Houghton, Mifflin & Co., Boston.) The great discoveries in astronomy have rarely been made with large instruments. Most of the best work at present and in the future must be done with glasses from eighteen to twenty-four inches in diameter. With such a glass, in a marvelously clear atmosphere, three observers kept the ruddy planet, Mars, under constant observation at the time of his last opposition. Mr. Percival Lowell erected the observatory at Flagstaff, Arizona, and associated with himself as observers W. E. Douglass and Professor W. H. Pickering. Through nearly a year—May 24, 1894, to April 3, 1895—they observed, measured, noted, drew. More than 900 drawings are included in the resultant material. The full results of the work have been printed in scientific form in the "Annals of the Lowell Observatory." In the volume before us Mr. Lowell presents some of the data in popular form, fully illustrated with many plates and some diagrams. The literary style of the book is Mr. Lowell's own—polished, charming, with a delicate flavor of quiet humor. As to matter, the book contains much of value, considerable that is new. In general the Flagstaff investigations vindicate the announcements of Schiaparelli. They extend them considerably in many directions. Martian geogra-

¹ *A History of the Warfare of Science with Theology in Christendom.* By Andrew Dickson White, late President and Professor of History at Cornell University. In Two Volumes. D. Appleton & Co., New York. \$5.

phy is decidedly advanced by this study, and the conditions existing in Mars have been made better known. Our author first gives a general description of the planet; he asserts the existence of an atmosphere usually clear, though with occasional high clouds; he believes the ice-caps to be really such; these are bordered with a fringe of real water when they are diminishing; the seas of Mars are really desert land; the canals and spots connected with them Mr. Lowell considers strips of vegetation and oases bordering water streams and ponds. From the regularity of the canals and oases and their curious arrangement, he believes them artificial. He believes Mars inhabited by reasoning beings, who are driven, by a diminishing water-supply and an increasing aridity, to economize what water they have, by an enormous system of irrigation. The effort is made to state some of the physical characteristics of these beings. The book is important. While the argument regarding inhabitants is daring, it at no time fails to be an argument, and at every point is based upon well-recognized physical facts or laws.

Echoes from the Sabine Farm, by Eugene and Roswell Martin Field, is a book of gay, rollicking versions of poems of Horace, intended to convince us that "old Horace was a daisy, that was very much alive." It would be hard to tell which of the Fields was the better translator, but the majority of the verses are by the late Eugene Field. They have all the breeziness of Lake Michigan, and the best things are not always the most quotable just here. "The Poet's Metamorphosis" affords a good example of the spirit of freedom and modernity that moves these paraphrases. We give it as a sample:

Mæcenæ, I propose to fly
To realms beyond these human portals;
No common things shall be my wings,
But such as sprout upon immortals.

Of lowly birth, once shed of earth,
Your Horace, precious (so you've told him),
Shall soar away; no tomb of clay
Nor Stygian prison-house shall hold him.

Upon my skin feathers begin
To warn the songster of his fleeting;
But never mind, I leave behind
Songs all the world shall keep repeating.

Lo! Boston girls, with corkscrew curls,
And husky westerns, wild and woolly,
And southern climes shall vaunt my rhymes,
And all profess to know me fully.

Methinks the West shall know me best,
And therefore hold my memory dearer:
For by that lake a bard shall make
My subtle, hidden meanings clearer.

So cherished, I shall never die;
Pray, therefore, spare your doleful praises,
Your elegies, and plaintive cries,
For I shall fertilize no daisies!

The same happy air and easy verse that so felicitously modernize this Tenth Ode of the Second Book are found in nearly all these imitations of Horace, for they are in the best instances paraphrases. In some cases the translation is close enough to serve as a "pony." Perhaps Chicago does represent old Rome in its *fast* era. It is reasonably certain that Horace was not a prude. The three raciest versions are of the Fifth, Eighteenth, and Thirty-eighth Odes of the First Book. They must be read with the Latin to be appreciated. Taken all in all, this volume is a thoroughly delightful addition to Horatian literature. (Charles Scribner's Sons, New York.)

The argument from analogy is fascinating, although not the strongest form of logic; nevertheless it convinces the majority. Bishop Butler's data are out of date—if it be permitted to say so—and the Rev. Dr. H. Grattan Guinness, Fellow of the Royal Astronomical Society, has prepared a bulky new analogy of nature with revealed religion, entitled *Creation Centered in Christ*. That distinction between nature and revealed religion is not any longer the right expression. The world has got beyond the notion that verily He is a God that hideth himself. Dr. Guinness finds himself resident in a heliocentric group of planets, and it tempts him to trace out the centralization of the universe till he reaches Christocentric theology. This is all extremely interesting and highly suggestive. It is only in the latter part of the last chapter (which includes half of the book) that we lose interest. We cannot help it when the author begins to deal with mystical and symbolic numbers, and to work them with the hypotheses of modern astronomy. When the learned author begins to apply Bode's law, in order to adjust the revolutions of the planets to "redemptive chronology," and when he talks about Jupiter losing "one prophetic month in 2,500 solar years," and when he finds that the seventy weeks of the Prophet Daniel somehow are to be understood by our most recent knowledge of the planet Venus, gained on the occasion of its last transit, the good man tempts one to suspect that much learning has made him mad. As a matter of course, the retort is obvious; at the same time, life is too brief for one to read this and the equally ingenious dissertations of Mr. Ignatius Donnelly with the care and patience which the labor involved in their composition merits. (A. C. Armstrong & Son, New York.)

Mr. Zangwill's brilliant autobiographical sketches, "The Children of the Ghetto," have created a demand for further literature on the subject of Jewish life and thought. The Ghetto still exists, even in America, though its walls are tumbling down at the braying of the trumpets of "reformed Judaism." There is, however, a strong picturesqueness about the history of Judaism during the last ten centuries.

It has progressed, and in its progress has been modified by its environments. In a volume of essays termed *Jewish Ideals and Other Essays* (Macmillan & Co., New York) Mr. Joseph Jacobs takes a survey of his subject from outside the Ghetto—"outside the hedge of the Torah," the orthodox Jew might deem it. His instincts are those of a *savant*. The most striking of his essays is that on the "Evolution of the Idea of the God of Israel." His argument was conceived in opposition to theories of the Leyden school of Biblical critics. It is none the less radical, for, starting with a family god, he traces the growth of the ideal under the action of foreign and Gentile thought down to Spinoza, and to contemporary Jewish deism. He allows for all the outside influences in this evolution except the Christian. The essays on "Jewish Diffusion of Folk-tales" and on "Little St. Hugh of Lincoln," especially the latter, are ingenious pieces of antiquarian mosaic and dialectic. The chapter on "London Jewry in the Middle Ages" shows much research, and the paper on "Jehuda Halevi, Poet and Pilgrim," is the crown of the whole volume. We fail to feel responsive to the titular essay on the "Ideals of Judaism." It seems pessimistic and forced. He does not make it clear that these ideals are peculiar to Judaism, and surely he is not in earnest in his "Only Solution of the Jewish Question," when he would say that the cause of prejudice against the Jews is their intellectual superiority. There is one essay on Robert Browning's poems on Jewish subjects, and another, extremely enthusiastic, on the Mordecai of George Eliot's "Daniel Deronda." Upon the whole, these essays are worth being published in a permanent form, for they afford us an understanding of the mental attitude of a highly cultured Hebrew of the present day.

The exceedingly tender relations that existed between Ernest Renan and his sister Henriette were known to a small circle of their personal friends during her lifetime, and to hardly any others after her death. She it was who encouraged Renan to break away from the Church, and from the priesthood to which he had devoted himself. Without her he would not have had the courage, and, what is more, would not have had the money. For Henriette had long been the financial mainstay of the Renan family. Renan, notwithstanding the many books that he had written, died poor. In his first journey to the Orient, whither he had been sent to examine into Phœnicia, Henriette accompanied him. She was so devoted to her brother that she could not bear to have him out of her sight, and not until after her death was Ernest free to marry the woman of his choice. He felt that he owed to his sister so large a debt that when he found that she objected to his marrying, he abandoned the affair. All this and much more that belongs to the period of Renan's early struggles and experiences are related in *Brother and Sister: A Memoir, and the Letters of Ernest and Henriette Renan*, translated by Lady Mary Loyd. (Macmillan & Co., New York.) The translation is good, and the account has all the brilliancy that characterizes the writings of Renan. There are several portraits and other pictures in the book. The memoir is the same as that heretofore published separately, and commented upon in these columns at the time of its appearance.

It is one thing to set about preparing a good sermon; it is another to set about to prepare a sermon that will do good. In the latter case the preacher first considers carefully what needs to be said to his people, then he studies how to say that word in a way that will be understood and call forth the right response. This involves a knowledge of something more than Claude's essay, or Whateley's Rhetoric. In Ian Maclaren's "By the Bonnie Brier-Bush" there is a fine disquisition on the art of composing sermons, under the title "His Mother's Sermon." It is curious to observe in the book *On Sermon Preparation: Recollections and Suggestions*, by the Bishop of Norwich, Dean of Ripon, etc., that these two classes of ideals determine the advice given to the young men, who it is hoped, will read the work. On the whole, to send off from England to America a book on preaching is sending owls to Athens. Yet in this book are some helpful remarks, and some that are hindering. Now the Bishop of Ripon, Dr. W. Boyd Carpenter, is a popular preacher in England; the presumption is that he is a good one—that is, that he interests his hearers. But is that all? His first chapter in this book is a sample of how to pursue the former purpose, stated at the outset. That method, with the best intentions in the world, is artificial, because it mistakes a means for an end. (Macmillan & Co., New York.)

It is a pity that the author of *Regeneration: A Reply to Max Nordau*, with Introduction by Professor N. M. Butler, of Columbia College, should not have had the courage to sign his name to his work. The reply is in some particulars a perfectly just rejoinder. The writer shows that, estimated strictly according to his own canons, Nordau himself is a decided degenerate. Perhaps the weakness of the reply is that it goes too far. It allows nothing of degeneracy in Ibsen, Wagner, or anywhere. Nordau's book has not been adequately reviewed nor intelligently criticised. It is the neuro-pathologist alone who is competent to examine into the matters adduced by Nordau, following Nietzsche, Lombroso, and the criminal pathologists. Nordau jumped too hastily at his conclusions, but many of his critics were incompetent to point out to him his mistakes. This book does not proceed upon the right tack. The subject is a scientific one, and should be examined scientifically. This examination is conducted along literary lines. (G. P. Putnam's Sons, New York.)

Professor Charles F. Kent, of Brown University, has recently made what probably has not been made for many centuries, a redaction of one of the books of the Hebrew sacred writings. He has given us a redaction of the *Book of Proverbs*. His method is first to furnish, in an introduction, an exposition, literary and historical, that shall enable the student to understand the connotation of the proverbs; then he rearranges the proverbs according to their subjects. To this work he appends a disquisition on the social doctrines of the proverbs, and