

disciple is not the product of science, but science is the intellectual apprehension of its contents." Defining the relation of theology to philosophy, Professor Fisher takes high and commanding ground. "Christianity is an historical religion. At the foundation of Christian theology are facts which occur within the sphere of freedom, and therefore do not admit of being explained upon any theory of necessary evolution. As students of the Gospel, we are in a province where the agency of personal beings is the principal matter. It was the love of God to mankind that led to the mission of Christ. It was a free act of love, the bestowal of an 'unspeakable gift.' The method of salvation is a course of self-sacrifice which culminates in the cross. These things cannot be made links in a metaphysical chain."

The foregoing quotations from the Introduction show, not only this author's definiteness of position, but also the combination of force and directness in the mental and moral movement of the treatise. In passing, we wish to say that this Introduction, of only twenty-one pages, is of very great value as a key for any student of Christian doctrinal history. For indicating in such brief space the lines of approach, the divisions to be observed, the relations of the several parts, and the chief writers to be consulted, we know not its equal.

Lack of space, restricting our quotations, restricts mention also of numerous points whose treatment is peculiarly apt and instructive. Very interesting is the tracing of the influence of Greek philosophy on early Christian thought, with a discreet judgment of the Apostolic Fathers (pp. 30 et seq.). Instructive is the analysis of Gnosticism, with a convenient conspectus of its various sects (pp. 48-60). Theological characteristics of the early periods of the Greek Church are given in clear outline (pp. 148-175). Augustine and his system (pp. 176-193), and the varieties of Pelagianism (pp. 194-198), are set in singularly strong contrast. Other notable features are: the definition of Scholasticism (pp. 212-215); the great Franciscan revival (p. 230); the diverse philosophies of Aquinas and Duns Scotus, leading to their diverse theologies—a most luminous exposition (pp. 232-250); the instructive analysis of Luther's doctrines (pp. 269-284); High Church Presbyterianism, as urged by Cartwright, tending by its counter-action to develop High-Church Episcopacy in England (pp. 315, 316); Socinianism as arising partly from the Italian Renaissance (p. 320). Among the many admirable studies of individuals are those of Laud, John Wesley, Jonathan Edwards, Channing, Schleiermacher. Inasmuch as it is a fashion of late to speak slightly of Jonathan Edwards as holding hard and brutal doctrine, we rejoice in the clear analysis of his five sermons on Justification—presenting his grand and tender view of the Atonement (pp. 409, 410). The later Roman Catholic theology (pp. 536-544), and recent theological tendencies (pp. 545-557), are treated with richness of facts and suggestions; in the latter the view taken of Calvinism seems to amount to an expression (which, however, the author does *not* use) that Calvinism is the most superb system of rationalism that the world has ever seen; he points out that it is now yielding precedence to a more true and adequate exegesis of Holy Scripture.

A thorough index makes it possible to use the whole compend as a sort of cyclopædia of its subject. There are, however, in the treatise a few noteworthy omissions of topics, probably for reasons essential in the author's plan.

In a book so crowded with definite utterances on a multitude of historic controversies, any reader may readily notice specific points for his questioning. But, as a whole, in its spirit and its method, and for its effect of practical stimulus and guidance, this historical criticism of Christian doctrine is a compend whose value is signal—even unique. It is of the class of works that mark epochs in their several departments.



The Franco-Prussian War was an anachronism and an international blunder, for which the European nations are sure to suffer some day not far distant in the future. Count Benedetti, who was at the time of the misunderstanding the French Ambassador to the Court of Berlin, has been maligned by some of the French as a blunderer. In his *Studies in Diplomacy*, papers which have been translated and published by the Macmillans, the Count relieves himself of the onus of blame and contempt. He shows what history will hereafter record—that the quarrel between the Germans and French was devised by Prince Bismarck for the purpose of territorial aggrandizement. Into the trap set by Bismarck fell Grammont and the other large officials of Napoleon III's empire, because they desired any catastrophe that would cover their own embezzlements and other malfeasance. Napoleon did not want the war; he did not trust the reports of the condition of the French army that had been given him. Mr. Charles E. Ryan, an Irishman, volunteered to serve during this war under the Geneva Cross. In his book, *With an Ambulance during the Franco-German War* (Charles Scribner's Sons, New York), Mr. Ryan tells of the confusion that reigned in Paris and abroad in France at the

outset of the campaign. Nothing was ready; there was no system. The French army was badly clad and fed, the French contractors, men in high station, having thus contributed to the defeat of their own troops. Even the rifles were poor stuff, and the French soldier was slain by his own countrymen in greater numbers than by the German bullets. Mr. Ryan's book leads one to the conclusion that war is rapidly becoming an impossibility between civilized nations. The modern implements and methods of warfare make the carnage of an open battle too awful to be entered into by human beings. The demoralization and disorganization of the French in this juncture was shameful, and the fault was that of corrupt officials. The means through which Louis Napoleon had reached his throne explains how this corrupt bureaucracy had gained control of France. The infidelity already rife among the chief personages of the Empire was not so much dogmatic as moral. This resulted in a general moral lassitude and paralysis of courage. Upon a gross materialistic or Epicurean theory of life no structure of national power and glory can be erected. The war terminated abruptly. The French thought that the war party in Germany was dissatisfied that they had stopped short of utterly erasing France from the map of Europe. This was the Nemesis that followed after the deeds of the French under the first Napoleon. A period of reconstruction followed the war—reconstruction in both Germany and France. The French had the difficult task of reorganizing their army and of strengthening their frontier. At these operations Germany looked with disquiet, and not a few warnings and threats were diplomatically exchanged. During this sensitive period the Viscount Elie de Gontaut-Biron was the French Minister to Berlin, from 1871 to 1877. It was a delicate and trying position for a diplomat, but his self-control and patience enabled him to keep peace and to make honorable arrangements for his government. The Duke de Broglie has collected out of De Gontaut-Biron's diaries and memoranda the story of his negotiations and maneuverings, and has constructed a running account of the mission. This narrative has been translated, with notes, by Albert D. Vandam, and is published by the Macmillans under the title *An Ambassador of the Vanquished*. The difficulties of the Ambassador's position were multiplied by the peevish and unreasonable character of the German Minister at Paris, the Count von Arnim, and by the course of M. Thiers, which was full of surprises to the monarchical party, to which Gontaut-Biron himself belonged. Bismarck was unwilling that the monarchists should triumph, and to that end sent instructions to Von Arnim. This has actually been proven in a curious way. Some years ago Bismarck had a lawsuit against Von Arnim, and the latter, possibly in spite, inserted among the papers that were to appear in the trial Prince Bismarck's private dispatch to him when at Paris, ordering him to assist Thiers and the republicans, for the reason that the establishment of the monarchy would strengthen France and afford her allies that held aloof from a republic. In his game of politics M. de Gontaut's trump card was Russia. It appears that he played this card with skill and with persistence. Notwithstanding Prince Bismarck's enmity, and his effort to renew the war, Gontaut outplayed him each time. In reading this book the position and prejudices of the Duke de Broglie must be remembered. He is a monarchist and an ultramontane at all times and irreconcilably. It was thought that Gontaut, because of his aristocracy, would be a *persona grata* to the Emperor. That was the case so far as the Imperial family was concerned, but his imperturbability was maddening to the great Chancellor. These three books give such pictures of the Franco-German imbroglio as we have not hitherto had. Previous accounts of any importance have been chiefly German. Put the two together and divide in halves, then we may approximate the truth.

It would be impossible in the brief space at our command to give an adequate account of the intimate and detailed description of the life, customs, and religious notions of the Burmese in Shway Yoe's volume, *The Burman, His Life and Notions*, a second edition of which has just been issued by the Macmillan Company, of this city. The private, political, and religious systems of the Burmese are described with a dispassionate accuracy. Folk-songs and folk-tales are freely quoted. In his extensive account of Buddhism the author points out the cause of the mistake of our Western scholars who supposed that Nirvana meant annihilation. It means cessation of existence, but not extinction of being. The substance falls back into the ocean of infinite substance and loses its individuality, but does not cease to be. Any one who has read Spinoza can understand how this idea may be expressed in terms of Western thought. The oft-quoted epigram, "The principal productions of Burmah are pagodas, pohn-gyees [professed Buddhists], and pariah dogs," is effectually disposed of by this writer. Nevertheless, no land so abounds in pagodas as Burmah, and some of them are wonderful architectural structures. How vastly increased would have been the value of this book had there been illustrations to the text! Sometimes a small pagoda is erected over the remains of a highly respected relative, or a person of public celebrity. The student of Buddhism and of comparative religion will find this work of the utmost value to him. It is minute and exhaustive. No other book on Burmah contains so much in so small a space.

The sixth of the *Periods of European History*, 1715-1789, by Arthur Hassall, relates the rise of the condition of international European politics known as the "balance of power." It was the period of benevolent despots, and of the rearrangement of social relations. In particular, France and the northern German people progressed during this period; they underwent a political regeneration of which the end is not yet. Germany is behind France in political development, but Germany is not stagnant. Perhaps her evolution will be the more perfect and normal by reason of the lateness of her maturity. The eighteenth century is too near for us to estimate

justly; to us it seems a series of inexcusable blunders; to the twenty-first century it may be seen to have been a little more wise. The balance of power is not a stable equilibrium of international politics.

It is playing bowls upon a splitting wreck,
It's walking on a string across a gulf,
With millstones fore and aft about your neck.

The later social conditions, and the theories and men who finally brought this state of things about, are intelligently discussed by Mr. Hassall, who with discretion omits what has had least force in the molding of the modern nineteenth-century world. (The Macmillan Company, New York.)

Every one likes the genial talk of an old man who has lived for years in the midst of notable men and noted events. Therefore, the good old "Country Parson's" recent volume will be good-naturedly pastured upon by any rightly disposed intellect. Dr. Boyd continues, in his *Last Years of St. Andrews*, to relate characteristic anecdotes of the people that he has known, and his stories are almost always worth the telling. For instance, that of the Edinburgh professor who seriously declared that what he wished through all eternity was to lecture to students every morning, after that go home and eat his dinner, and read the newspaper the evenings! Another tale is of Sir Walter Scott, who suggested that it was worth while going to a Scotch kirk for the pure pleasure of getting out again; and of Wilberforce, who told his boys that they ought not to abandon themselves too much to the enjoyment of the fine weather, because it was "in a certain sense accursed." There is much in this book about the late Bishop Thorold, who was a close friend of Dr. Boyd's, and much about the sensations and reflections of one who is growing old. (Longmans, Green & Co., New York.)

The Rev. Chauncy Giles long stood as a foremost representative of the "New Church" or Swedenborgian denomination. Mr. Giles's sermons show some virtues and two defects—the lack of early culture, for which no after reading ever compensates, and the mannerisms of Swedenborg, which almost any Swedenborgian preacher seems to feel form an outward and visible sign of Swedenborgian orthodoxy. The Swedenborgians live for another life; they look forward to the ghost-world with as much impatience as did the mediæval monks. The value of this life and the present tense of eternal life do not impress them. Again, the Sabellianism of the sect is emphatic. Mr. Giles warns his hearers against Trinitarian ideas of God. Notwithstanding this, Mr. Giles's sermons were widely scattered during his lifetime, for, through the generosity of some one, they were distributed gratuitously, for purposes of propaganda. They are sermons that may interest and edify a class of minds. The title of the memorial volume is *Progress in Spiritual Knowledge*, and the book is published by the American New-Church Tract and Publication Society, Philadelphia.

The "Keynote" novels are still in the tone of the initial volume. *Nets for the Wind*, by Una Taylor, and *In Homespun*, by Edith Nesbit, are diverse in style but equally emancipated from conventional notions of cleanliness of idea. The former is a series of symbolical sketches, perferd in their rhetoric, always *risqué*, and given to a distinct species of profanity. But it is the symbolism that vexes the reader. He is always asking himself the answer to the conundrum; that is substantially what each story amounts to. The other volume is not painfully original, nor so anxious to shock the reader. It deals with the farming and servant people of Kent, England. The dialect is intelligible without a glossary. The feeling in these little tales of Edith Nesbit's, which mostly have the Parisian *motif*, is not sickly. Both books are up to the standard in a literary measure—that is, touching style. (Roberts Brothers, Boston.)

Mr. R. P. Halleck, of Louisville, has written a text-book for schools on *Psychology and Psychic Culture* that has some commendable traits. It is distinctly physiological, and the author begins with a description of the nervous system. He goes on from this starting-point to describe sensation, which, after the Germans, he calls "presentation," which is technically accurate; then he gives good counsel on the cultivation of perception, memory, the emotions, and the will. If there is any fault to be found with the work, it is that it is somewhat verbose for a text-book, especially in the latter chapters. At any rate, it has the merit of bringing what psychology the world has accumulated down to the comprehension of the average school child's understanding. (American Book Company, New York.)

Since Mr. Swinburne was not appointed Poet Laureate, he has taken up the Arthurian legend, and written a poem called *The Tale of Balen*. The manner and mode of the poem are far away from Tennyson's "Idylls of the King." In this poem, which is really beautiful and Hellenic in its moderation, the author has shaken off his more striking mannerisms. There is not in it such a perfect verse as usually comes from this greatest master of melody in the English tongue, but the verse is strong. Alliteration happens less often, and there is no ferocity of passion, no blood and foam and straining hard and fierce bites—none of the usual ear-marks. (Charles Scribner's Sons, New York.)

Dr. F. L. Humphrey's lectures on *The Evolution of Church Music* are set forth in attractive style both materially and mentally; the binding is beautiful, and the literary style bright. The work is not scientific, but it is interesting. We do not mean to say that the author is an ignoramus, but he is not technical in his arrangement or in his terminology. He makes a readable book, though he piques the reader at times by his dogmatism; his idea is that music is the expression of emotion, as words are of thought. According to this canon the Rev. Mr. Humphreys develops his theory of the

development of ecclesiastical music. (Charles Scribner's Sons, New York.)

New Books

[The books mentioned under this head and under that of Books Received include all received by The Outlook during the week ending August 21. This weekly report of current literature will be supplemented by fuller reviews of the more important works.]

The middle of August marks low tide in the book publication of the year. The list of books received for this week is, therefore, the smallest printed this year. It includes only several volumes in Longman's English Classics Series and one volume of travel and adventure.

The English Classics Series is, as our readers may remember, designed for use in secondary schools in accordance with the system of study outlined by the Committee of Ten. The volumes just issued include some of the books prescribed for 1898 examinations in many English and American colleges. Southey's *Life of Nelson*, Macaulay's *Life of Johnson*, Goldsmith's *Vicar of Wakefield*, the *Sir Roger de Coverley Papers*, and Milton's *Paradise Lost* (Books I. and II.) are presented in neat volumes and in clear type. Each is edited, with notes and introduction, by some instructor in one of our noted educational institutions. (Longmans, Green & Co., New York.)

Mr. Walter D. Wilcox gives us in *Camping in the Canadian Rockies* a picturesque account of out-of-door life in the wilder part of the Canadian ranges of the Rocky Mountains. To this he joins a condensed history of the early explorations. The book is very handsomely printed, and contains twenty-five full-page photogravures. (G. P. Putnam's Sons, New York.)

Literary Notes

—It is said that Sir Edwin Arnold has contributed nearly ten thousand leading articles to the London "Daily Telegraph."

—Longmans, Green & Co. have in press a life of Nansen, the Arctic explorer, written by two of his countrymen, Brøgger and Rølfesen, and enriched with a poem by Björnson, and with illustrations from photographs and original drawings.

—Our attention has been called to the fact that in Mr. Howard's article on Mrs. Stowe in our July Magazine Number the late Mrs. Mary B. Claflin was spoken of as "the widow of ex-Governor Claflin, of Massachusetts." Ex-Governor Claflin is still living.

—Miss Katharine Pearson Woods has at last completed "John: A Tale of King Messiah," which is to be published in the fall by Messrs. Dodd, Mead & Co. The book is the first of a trilogy which will form a study of the social message of Christianity to the first century.

—Messrs. Lamson, Wolfe & Co., of Boston, announce a new book on the collecting of book-plates, by Charles Dexter Allen, author of "American Book-Plates," and Vice-President of the Ex Libris Society of London. The title of the new book is "Ex Libris: Essay of a Collector."

—Björnstjerne Björnson is about to leave Norway, to take up his permanent residence in Germany. In a recent issue of the "Verdens Gang" he states that the continued attacks upon him at home are the cause of this decision, and that he believes that he will find a more congenial field for his literary labors in Germany, where he will have fewer temptations to take part in politics.

—Tolstoi recently told a French interviewer that "Alphonse Daudet has a certain talent; Paul Bourget is a brilliant essayist, but a poor novelist, his head being too crammed with facts; Marcel Prévost is worth more than his books, which are 'inqualifiables.' Guy de Maupassant knew how to see and tell what he had seen. His style was as pure as a precious metal. He was miles ahead of Flaubert, Zola, and everybody. Zola is a diligent and plodding writer. I liked his 'Germinal,' and 'La Terre' is a novel of peasant humanity. As for 'Lourdes,' I stopped at the hundredth page, and 'Rome' I never opened."

—The London correspondent of the "Episcopal Recorder," of Philadelphia, writes of the circumstances attending the publication of a new edition of the Bible by a Glasgow house, in illustration of the care taken in printing the Scriptures. It may not be generally known, he says, that in Scotland anybody may print the Scriptures, but before publishing any edition a copy of it must be read by a government official and duly licensed. The edition issued by the Glasgow firm was so small that two or three copies will go into the waistcoat pocket, and the reading of it no ordinary eyesight can manage without the aid of a magnifying-glass. But this microscopic Bible had to be perused from beginning to end before the law allowed it to be licensed for publication.

Books Received

For the week ending August 21, 1896

LONGMANS, GREEN & CO., NEW YORK

Hale, Edward Everett, Jr., Ph.D. (Editor). Milton's *Paradise Lost*. Books I. and II.

Jordan, Mary A., A.M. (Editor). Oliver Goldsmith's *The Vicar of Wakefield*. 75 cts.

Lowell, D. O. S., A.M., M.D. (Editor). *The Sir Roger de Coverley Papers* from "The Spectator."

Buehler, Huber Gray, A.M. (Editor). Macaulay's *Life of Samuel Johnson*.

Miller, Edwin L., A.M. (Editor). Robert Southey's *Life of Nelson*.

G. P. PUTNAM'S SONS, NEW YORK

Wilcox, Walter Dwight. *Camping in the Canadian Rockies*. \$