

THE PRESBYTERIAN REVIEW.

No. 34.—April, 1888.

I.

PROGRESS AND POVERTY.

THE title of Mr. George's well-known work is enough to explain its popularity. It is not only an inquiry into the cause of industrial depressions and of increase of want with increase of wealth, but it purports to have found the remedy. A medical student, when leaving college, is often told to have faith in himself, not to look perplexed or doubtful when he has made his diagnosis, but to give his prescriptions with an air of cheerfulness and assurance. Your patient is likely to have faith in you if you have faith in yourself, whereas if you tell him that there is nothing wrong with him, or that there is no remedy for his trouble, he is not unlikely to betake himself to the first quack who comes along, laden with sympathy and a panacea. Undoubtedly, Mr. George has faith in himself and in the remedy he prescribes, and he has succeeded in inspiring his followers with a like faith. His views have been subjected to criticism from many sides, but he would probably say to-day what he said in 1880 in the preface to the fourth edition of "Progress and Poverty."—"There has been nothing in the criticisms they have received to induce any change or modification of these views—in fact, I have yet to see an objection not answered in advance in the book itself." The language of his followers about the book is even more extreme. "To the law and to the testimony" is their cheerful watchword on every occasion. Start a difficulty or submit a case, and the answer is, "Read 'Progress and Poverty.'" When this has been done, and still light does not appear, "Read 'Progress and Poverty' again," is pretty sure to be the next prescription, and the next. A gentleman who undertakes to answer criticisms made

in a style which, without any special grace or vigor, is yet fluent and correct. The sentiments are always scriptural and wholesome.—*Living for the Master*. Sermons by Lewis H. Reid. (A. D. F. Randolph & Co.) These are good sermons, riveted to the texts upon which they are based, and adapted to interest and impress and instruct. The author has a happy faculty of illustration and of concise, forcible expression. A better title for the discourse on "Joining the Church" would be "Confessing Christ." Each sermon is preceded by a quotation in prose or poetry, in the selection of which wide reading and a fine taste are shown.—*Come Ye Apart. Daily Morning Readings in the Life of Christ*. By the Rev. J. R. Miller, D.D. (Carter's.) This is an excellent volume. Each page contains devotional and practical hints on the text at the top of it, and they extend through the entire year. There are other manuals of much the same nature as this, but Dr. Miller's work will not suffer by comparison with any of them. It is uniformly characterized by good sense and a spiritual tone, and we doubt not will fulfil the author's purpose in preparing it.—*Sermons for Children*. By Dean Stanley. (Charles Scribner's Sons.) This handsome little volume shows the Dean in a new light. He could speak in Westminster Abbey in a way to interest and profit young hearers as well as a mature audience. These discourses might have a more distinctively evangelical tinge, but so far as they go are simple, sound, and effective, and we do not wonder that, after having been privately printed, there was a call for their publication.

T. W. CHAMBERS.

V.—PHILOSOPHY.

THE REIGN OF CAUSALITY: A VINDICATION OF THE SCIENTIFIC PRINCIPLE OF TELIC CAUSAL EFFICIENCY. By ROBERT WATTS, D.D., Professor of Systematic Theology in the General Assembly's College, Belfast. Edinburgh: T. & T. Clark, 1888. Crown 8vo, pp. x., 414.

By the phrase, "a vindication of the scientific principle of telic causal efficiency," Dr. Watts means that the fundamental assumption of all science and philosophy that "every effect must have a cause," involves, first, that we must assign an adequate cause for every effect, and that is "a cause that will account for the *production of all* the phenomena under investigation in the particular instance;" and secondly, that we shall find "that within the sphere of the phenomena with which science has to do, adequate Causality is invariably telic"—that is to say, that a thorough analysis of all the phenomena reveals adaptations of means to ends, and conducts the investigator back behind the phenomena and the ordered array of ends and means to an antecedent presiding intelligence. With this simple wand of an adequate cause, he proposes to exorcise all the demons of recent unbelieving thinking. The main point which he insists upon and admirably illustrates from the writings of Professor Huxley, Dr. Tyndale, Mr. Spencer, Mr. Mill, etc., is that scientific theory can be made antagonistic to Christian truth only "at the modest cost" of stifling what Dr. Tyndale has happily termed "the questioning impulse;" that materialistic and agnostic thinkers, in a word, avoid reaching theistic conclusions only by resting satisfied with causes which the constitution of the human mind assures us are insufficient to account for the phenomena under investigation. They consider themselves, for instance, to have accounted for a crystal when they have laid bare the immediate and proximate causes of its formation, whereas the "questioning impulse" is not satisfied until the crystal is made to give as full an

account of itself as an Egyptian pyramid. It will not do to stop with the discovery of the forces used in crystal building, to rest in the slaves without the architect; we must still ask why these blind slaves build so deftly, on so exquisite a plan, and with such perfect results; nor can we believe that the more perfect the result and the more exquisite the agency, the less need is there for supposing the intervention of mind. So again it gratifies but does not satisfy the mind to be told that Kepler's laws are referred to the principle of gravitation; it still asks, "Whence this principle of gravitation? How comes it that matter is possessed of this marvellous gravity?" Dr. Watts writes with adequate learning and vigor, and fairly carries his point, showing that all the fashionable anti-theistic forms of reasoning are alike sinners against the scientific fundamental on the acknowledgment of which alone can any science or philosophy exist. The book is made up of a number of essays, written at intervals during the last fourteen years, and suffers somewhat in continuity and unity in consequence. It must be read, therefore, more as a cumulative than as a continuous argument; but every chapter is made to bear witness to the correctness of the key position, and everywhere the clear and trenchant style and telling illustrations conduct us over agreeable paths to the one ever more and more certain goal.

BENJAMIN B. WARFIELD.

THE SCIENCE OF THOUGHT. By F. MAX MÜLLER. New York: Charles Scribner's Sons, 1887.

Professor F. Max Müller's latest work is spoken of in the preface as though it might be his last. The subject of it is a grand and comprehensive one, as well as a natural and worthy one for the *opus magnum* of its illustrious author. He identifies thinking with speaking, thoughts with words, and proposes to establish the Science of Thought by an inductive study of language. By a study of the words of the earliest period he would establish the elements of human thought. By studies of successive epochs the thoughts of advancing man are to be learned and the laws of the evolution of his thought. A scientific history or an inductive evolutionary science of human thought is thus to be built upon the data of human speech.

It is a familiar thought with our essayists that words are individuals, a kind of living beings with a thought for soul and a sound for body, having a birth, history, and death, and successors springing from them by a kind of ordinary generation. We call the words of ancient languages fossils—fossil poetry, perhaps, or fossil history. Our historians of Greece and Rome begin their histories with chapters of prehistoric history constructed from the study of fossils of Greek or Latin speech. The historians of the Indo-European race go a long way further back to the time of the Parent tribe from which the nations of the race sprang, and from the data furnished by their languages make out the story of this primeval period. They have furnished their hypothetical tribe with character, utensils, institutions, and environment, and prepared a dictionary and grammar of their language, picking all this out item by item from the roots and fossils of speech.

Students working in such fields as these see that the facts and laws of language are facts and laws of mind and of the history of man. They are prepared for a psychology which shall recognize history and growth, and in place of abstract discussion of supposed constant faculties shall apply itself to classifying the thoughts of successive generations and finding the laws of their succession and development.

Professor Max Müller has led the van in introducing studies from language of the early Aryans and of ethnology and mythology to the English-speaking nations. And so he is the man to lay before them the new Science of Thought.