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I.

DR. BRIGGS' HIGHER CRITICISM OF THE HEXATEUCH EXAMINED.

IN the *Presbyterian Review* for January, 1883, Dr. Briggs published "A Critical Study of the History of the Higher Criticism with Special Reference to the Pentateuch." This is now reprinted in a volume, with a few additions and such verbal corrections as his subsequent change of attitude has rendered necessary, under the title of *The Higher Criticism of the Hexateuch*.* In this amended form it may consequently be regarded as presenting the carefully considered views of the author corrected up to date.

There is an obvious distinction between the Higher Criticism *de jure* and the Higher Criticism *de facto*; and these may differ widely from each other. Critical investigations may be rightly conducted and lead to correct conclusions; or they may be based on wrong principles, follow wrong methods, and lead to false conclusions. Dr. Briggs tells us (*Presbyterian Review* for 1881, p. 578) that "Biblical criticism is represented by two antagonistic parties—evangelical critics and rationalistic critics." And he claims to have shown (*Presbyterian Review* for, 1883, p. 70) that "evangelical Biblical criticism was based on the formal principle of Protestantism, the divine authority of the Scriptures, over against ecclesiastical

* *The Higher Criticism of the Hexateuch*. By Charles Augustus Briggs, D.D. 8vo, pp. 259. The Preface states that "ten years ago the author undertook to write a little book upon the Higher Criticism of the Hexateuch, and at that time he advanced some distance in its preparation. But on reflection he turned aside from it, with the opinion that the times were not yet ripe for it." Now "he presents to the public the result of his studies so far as they have gone."

stander of men, and He was no man"—quoting Lamb and Napoleon (p. 542). "The Evangelical Christian and the subjective idealist philosopher were curiously blended in His composition," is the author's judgment of him in another place. To those who recall the noble Christian spirit of such poems as "The Death in the Desert" and "Cleon;" and the strong trust pictured in his dedication of the "Ring and the Book," in "Prospice" and in so many other poems; and the scorn he shows for the quibbles of the doubters in "Ben Karshook's Wisdom;" something more direct than anything herein given is wanted to shake our confidence in the essentially Christian temper of Browning's mind.

We dwell on these points because they seem to go to the root of the matter, and to make the loving tribute of a firm friend the greatest injury to the memory of the poet. But beyond these things, Mrs. Orr seems to have sought to say something new, rather than to write a complete history of Browning's life. To one familiar with the great mass of literature which has centred about Browning, the omission of much of the best known biographical material is very welcome; but it makes these volumes needlessly ephemeral. Thus, in telling the poetic story of Browning's courtship and marriage and happy wedded life, there is no allusion to the "Sonnets from the Portuguese," the very crown of glory of the whole. Nor do we have any adequate account of the various biographical incidents connected with his greater poems, which certainly were obtainable. Nor yet are we fairly made to see the world, the true world of men and women, in which the poet moved. Now and again the friend suppresses a fact to which the public had a right; now and again exposes a fact connected with others which a more kindly hand had left unnoted.

Taken as a whole, these volumes offer rather a pleasantly written and appreciative outline of Browning's life adapted to the present hour, in the main serious and safe, but requiring to be taken with considerable reserve as to his religious attitude.

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ETHELBERT D. WARFIELD.

HOW THE OTHER HALF LIVES. Studies among the Tenements of New York. With Illustrations. By JACOB A. RIIS. New York: Charles Scribner's Sons, 1890. 8vo, pp. 304, \$2.50. Same work, cheaper edition, 12mo, \$1.25 net. New York: Charles Scribner's Sons, 1891.

THE CHILDREN OF THE POOR. By JACOB A. RIIS, author of *How the Other Half Lives*. Illustrated. New York: Charles Scribner's Sons, 1892. 8vo, pp. xi, 300, \$2.50.

The year of our Lord, 1890, witnessed the publication of two volumes, as widely contrasted as books could well be in the interests which they represent, and also in the trains of thought which they set in motion in reply to the two questions: Who is my neighbor? and, Is life worth living? We refer to Mr. Ward McAllister's *Society as I have Found It* (and done my best to make and keep it), and the earlier of the studies by Mr. Riis now lying before us. They deal with different social strata and make a very different appeal to earnest minds. The momentous problems raised by the first mentioned of these volumes are the great concerns engaging the attention and energy of the reviser of visiting lists, the designer of visiting cards and the regulator of their use, the grand master of ceremonies, the *chef de cuisine*, tailors, milliners and *modistes* of every class and degree, and all who do, and all who would, belong to the very elect of social life, holding no life worth living except within that charmed circle. The problems of Mr. Riis' volumes are of the most intense and painful interest to patriots and philanthropists and Christians; to the supporters of all our great charities, organized and individual; to the heads and subordinates of the health and

police and educational departments in city and town; to all who are and all who should be advocates of municipal and social reform; to property owners who have consciences, or who hold themselves at all amenable to the great, but too often silent, public conscience, and, beyond that, to a divine law and a divine Judge; to all who are not infatuated to the verge of insanity in their optimistic view of the times in which we live and the perfection of our civilization.

The gravest and most formidable condonations of skepticism and atheism are found in just such specific facts and just such widespread conditions of things in this nineteenth of the Christian centuries as Mr. Riis here sets before us. It would require a novelist of the rarest power to conceive and describe what is here vividly and with becoming feeling delineated as awful reality. The revelations are appalling in the masses of fact and the details of fact which they bring out in the successive chapters, clinching all by a few pages of statistics in the Appendices. If it were destitution only that called for relief the problem would be easy of solution. But the degradation and callousness that are possible to humanity close beside churches and universities and art museums and refined and Christian homes; the gross, inventive, defiant developments of vice and crime; the ever-present, ever-obstructive and diabolical greed that mocks alike at legislation and at philanthropy; the close confederation of our debauched politics with many of the worst factors and forces in our social state; and the contented ignorance and apathy of the great body of those from whose action, individual and collective, relief must come—these are the more confounding elements in the situation.

The capacity of our nation and of our local communities for exertion and for self-sacrifice has been amply proved. Our power of national digestion and assimilation is being tested in recent years as never before, but not so much by the numbers as by the quality of the legions of immigrants who are pouring in upon us, and whose residence, temporary or permanent, in our great cities contributes some of its gravest elements to the complicated and oppressive problem that Mr. Riis brings so powerfully before us. The sickening facts that come out to public knowledge as the abominations of the "sweating" system and kindred devices of selfishness and greed are exposed, are already influencing private action and will more and more compel concerted and legislative action. Consumers' leagues are organizing, the members of which bind themselves not to deal with firms that refuse to pay living wages to employes; and we know Christian women who have for years refused to buy cheap, ready-made clothing. Morals will more and more compel recognition in economics as well as in politics. And the even more sickening facts of the condition and stunting of childhood in the homes (can we use that word here?) of the poor, ought to strike a chord of sympathy in every breast which will rouse to action. Mr. Riis' evident care to avoid exaggeration; his recognition of certain alleviations inherent in child-nature and even in the situation itself; his far from hopeless and even in some respects cheerful outlook; only give an additional emphasis to the horror of the actual situation, and an additional spur to effort for its betterment.

Mr. Riis has rendered an immense public service to society and to Christianity by his painful and powerful presentation of facts which are of universal and immeasurable importance and urgency. The great, earnest, middle class in society may quietly ignore the pains and pleasures, the envyings and plottings of the coteries represented by Mr. McAllister. But to the great host for which Mr. Riis pleads they can never serenely pass on the message: Stand by thyself; come not near to me. Humanly speaking, the hopes of society centre in it.

Princeton.

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