

THE PRESBYTERIAN AND REFORMED REVIEW

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I.

THE CRISIS IN THE CHURCH OF ENGLAND.

ON "Good Friday" of April, 1898, there occurred an episode in one of the churches of London (St. Cuthbert's, Philbeach Gardens), which was in some respects a reminiscence of the Jennie Geddes incident in Scottish Church tradition. The ritualistic service called "The Veneration of the Cross" was in progress. A processional had filed through the aisles, a wooden crucifix borne at the head. This was then laid on the floor at the chancel steps, and, at the bidding of the minister, the people going forward prostrated themselves and kissed the piece of wood with its sorrowful image. In the congregation sat a Mr. John Kensit, a sturdy Protestant, a bookseller of Paternoster Row, a member of the Church of England, though not of that particular parish. With him was a small party of friends, men and women, like-minded with himself. He, too, went forward, but it was only to seize the crucifix in his hand and face the people and dramatically declare, "In God's name I denounce this idolatry in the Church of England!" There was instant confusion and not a little of hysteria and screaming and undignified scuffling in the aisles, and cries of "police" and "murder" were heard. Thus, as in Jennie's case, along with the serious import of the occurrence, there was also a grim comicality. Mr. Kensit was afterwards indicted on the charge of "brawling in a church," but the prosecution failed to convict.

The report of the incident spread like wildfire, and, despite its amenability to criticism, it aroused the people everywhere. The searchlight of inquiry was turned upon other parishes and clergy.

We let it stand as it was written. No more reminiscences of St. Andrews are to come to us, and it only remains for us all to lay our wreath of *immortelles* on the grave of the "Country Parson" who brought us so much quiet enjoyment in the years that are gone.—*Thomas and Matthew Arnold, and Their Influence on English Education*. By Sir Joshua Fitch, M.A., LL.D., formerly Her Majesty's Inspector of Training Colleges. 12mo, pp. ix, 277. (New York: Charles Scribner's Sons, 1897.) This latest issue in the series on "The Great Educators," publishing under the editorship of Prof. Nicholas Murray Butler, ranks both in inherent interest of subject and in skill of treatment among the best of its fellows. It does not attempt, of course, to tell the story of the two Arnolds from the general point of view, and thus to come into competition with the biographies of the father by Dean Stanley and Miss Worboise, and into direct collision with the expressed wishes of the son; but only to give some account of the honorable position which both occupy in the history of public education in England and in the grateful memory of her teachers. The place of each in the history of and public education in England, though different in kind and impinging on the development of public education in very different ways, may be said to have been almost equally great: and though they approached and prosecuted their work in different spirits, and looked at it from differing points of view, each is certainly worthy of grateful remembrance on the part of all who value a sound education. Sir Joshua Fitch writes not only from a sympathetic standpoint as regards both his subjects, but out of the intimate knowledge of Matthew Arnold, on that side of his personality, which comes from personal association with him in his educational work.—*Darwin and After Darwin. An Exposition of the Darwinian Theory, and a Discussion of Post-Darwinian Questions*. By the late George John Romanes, M.A., LL.D., F.R.S., Honorary Fellow of Gonville and Caius College, Cambridge. III. Post-Darwinian Questions: Isolation and Physiological Selection. 8vo, pp. viii, 181. (Chicago: The Open Court Publishing Co., 1897.) In the first volume of this comprehensive treatise Mr. Romanes expounded "The Darwinian Theory." In the two concluding volumes "post-Darwinian questions" are taken up. The former of these two (noticed in this REVIEW, vii, 383) was given to a discussion of the main question which has arisen in evolutionary circles "after Darwin"—that of what characters may be considered hereditary, whether only congenital or also acquired characters. In this volume we have a discussion of a principle to which Mr. Romanes had come to give a very high place—in some senses, the highest place—among those concerned in the process of organic evolution, the principle of "Isolation." He says that "in the principle of Isolation we have a principle so fundamental and so universal that even the great principle of Natural Selection lies less deep and pervades a region of smaller extent," and that thus it really provides, with the two basal principles of Heredity and Variation, the third pillar of the "tripod on which is reared the whole superstructure of organic evolution." Isolation is here used in the broad sense of the prevention of intercourse between a separated section of a species and the rest of its kind, without regard to the cause of this prevention—whether geographical barriers or any other interference with interbreeding. What is called on the title-page "Physiological Selection" takes its place, therefore, only as a specific form of Isolation—the form that arises from infertility between the members of any two groups of organisms occupying the same territory. It seems that only Mr. John T. Gulick among Mr. Romanes' fellow-workers attached the same importance to the principle of Isolation: and Mr. Gulick is therefore appropriately honored in this volume both by a full recognition of his work and by his portrait appearing as its frontispiece. As in all of Mr. Romanes'

works, both the exposition and the argument is lucid and thoroughly good reading. Nor, after his presentation of the case, can we doubt the importance to the theory of Darwinian evolution of "the principle of Isolation." Whether, however, it has actually played such a part as is here ascribed to it, and whether specifically infertility is at all explained in the remarks directed toward accounting for its "rise," may fairly be doubted.—*Relics of Primeval Life*. Beginning of Life in the Dawn of Geological Time. By Sir J. William Dawson, LL.D., F.R.S., etc. With 65 Illustrations. 12mo, pp. xiv, 336. (New York, Chicago, Toronto: Fleming H. Revell Co., 1897.) The contents of this latest volume from Sir J. William Dawson's pen, we are told, are "the substance of a course of lectures on pre-Cambrian fossils, delivered in the Lowell Institute, Boston, in November, 1895," and, further, that they traverse somewhat the same ground, though, of course, with much added light, which was occupied by the author in an earlier volume, now out of print, *The Dawn of Life*, published in 1875. The book proves to be a very carefully drawn-up, though popularly expressed, discussion of the whole question of pre-Cambrian life. Of course, the central place is occupied by the primitive relics which Dr. Dawson has made so well-known under the name of Eozoon: and all that is known of Eozoon up to date—with all that has been said, pro and con, concerning its animal origin—is here brought under review. The volume thus gives a complete exhibition of all that is known of the earliest and most primitive forms of animated existence—the dawn of life properly so called; for Dr. Dawson frankly allows that scientific investigation has not made the first step toward explaining the origin of life. All that from the standpoint of science we can affirm is that these are relics of living beings: how the living beings of which they are the relics came into existence—whether by spontaneous generation or by direct creation—science in itself is incompetent to say. It will not do, then, he thinks, to dogmatize on such matters in the name of science: nor to make vast demands on credulity and time in order to exclude the most natural and direct explanation of the rise of life and the differentiation of forms—creative force. "Seriously," he says very justly, "the necessity for indefinitely protracted time does not arise from the facts, but from the attempt to explain the facts without any adequate cause, and to appeal to an infinite series of chance interactions apart from a designed plan" (p. 323). Like all of Dr. Dawson's books, the present is a model of clear exposition, prudence in inference, and reverent handling of the great issues implicated.—*Ancient India: Its Language and Religions*. By Prof. H. Oldenberg. 8vo, pp. 40. (Chicago: The Open Court Publishing Co., 1896.) Three articles on "The Study of Sanscrit," "The Religion of the Veda," and "Buddhism," written out of ample knowledge by a master hand, and translated excellently. They were first published in the *Deutsche Rundschau* and afterwards translated for *The Open Court*. Prof. Oldenberg shows that those who seek a connection between Buddhism and Christianity err in not allowing sufficiently for the parallel appearance of similar phenomena independently in widely sundered regions.—*Nirvana*. A Story of Buddhist Philosophy. By Paul Carus. Illustrated and printed by T. Hasegawa, Tokyo, Japan. 12mo, pp. 46. (Chicago: The Open Court Publishing Co.)—*Karma*. A Story of Early Buddhism. By Paul Carus. Illustrated and printed by T. Hasegawa, Tokyo, Japan. 12mo, pp. 21. (Chicago: The Open Court Publishing Co.) The latter of these exquisite booklets has already been in its former editions mentioned in this REVIEW: the former is a fit companion to it. Nothing could exceed the daintiness of the softly colored illustrations, and the booklets form a novelty in their whole artistic character of the introduction of which into our Western life