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I.

PERSONALITY THE SUPREME CATEGORY OF PHILOSOPHY.

MODERN philosophy began with an emphatic assertion of dualism. The primary contrast in our experience between subject and object, self and not-self, mind and matter, was construed, by both the great men with whom modern philosophy took its rise, as an opposition not to be overcome.

Although Descartes started from the assumption of the competency of pure thought to explain reality, independently of observation—his principle being that everything must be true which is clearly and distinctly conceived—he failed to deal satisfactorily with the question as to the relation between the material and the spiritual. To him the world seemed to fall apart into two alien and unrelated realms. Mind has as its essential attribute thought, and matter has as its essential attribute extension; these predicates do not imply each other, but are mutually exclusive, and hence the substances to which they belong can have no natural basis of connection. On the one hand, Descartes wished to make due provision for the ethical and religious life of man, and, on the other hand, he desired to recognize the reign of law in nature, and the only way of securing these two ends seemed to him to be the making a sharp division between the world of mind, in which the free will of man is supreme, and the world of nature, which is subject to the sway of mechanical laws. Accordingly Descartes held that everything in the universe, except the mind of man, is explicable on mechanical principles; the whole world of nature, including the world of animal life, can be accounted for under laws of matter and motion. The two factors of

nack's leading, Dr. Rainy speaks as if men were led to settle definitely on a canon of New Testament books by the Gnostic assault; as if Marcion's canon were rather a hint to the Church than a corruption of the Church's preëxisting canon; as if, deep in the second century, the Church had yet to form its New Testament canon. Nothing could be more mistaken; and Dr. Rainy himself supplies here and there proof of this fact. Thus, for example, he remarks (p. 110) that the Gnostics themselves are found in their extant fragments to make their appeal habitually to "our well-known books," and to treat them as of settled authority. We do not know what to make, further, of the manner in which he deals with the history of infant baptism (pp. 234-5, 461 note 1, 468). We certainly cannot go with him if he means to teach, as he seems to mean to teach, that the practice of infant baptism was of slow growth in the Church and only at a somewhat late date became anything like the ordinary practice of Christians. Other matters in which we should be inclined to doubt his points of view are of too small importance to be mentioned here.

The book is eminently judicious and thoroughly readable and may be heartily recommended to students who wish to obtain a general view of the period it covers.

Princeton.

B. B. WARFIELD.

LIFE AND LETTERS IN THE FOURTH CENTURY. By TERROT REAVELEY GLOVER, M.A., Classical Lecturer and formerly Fellow of St. John's College, Cambridge; late Professor of Latin in Queen's University, Canada. Svo, pp. xvi, 398. Cambridge: At the University Press. 1901.

This delightful series of essays gives us a vivid picture of the life of the more cultured classes during the century in which heathenism died and the Church took its place as the governing force of the Roman world. The essays are fifteen in number. The first is a comprehensive survey of the period as a whole, and serves both as an introduction to the detailed studies of typical men that succeed it, and as a sort of summary of the threads that interlaced in their lives and thoughts. The succeeding essays deal each with one of the outstanding authors or characteristic literary products of the century, and through them look out on the condition of society and the kaleidoscopic changes of the time. The writers selected thus to stand as the speculum of their age are Ammianus Marcellinus, Julian, Quintus of Smyrna, Ausonius, the Women Pilgrims, Symmachus, Macrobius, Augustine in his *Confessions*, Claudian, Prudentius, Sulpicius Severus, Palladas, Synesius and the Greek and early Christian novelists. Each of these is approached in a sound and scholarly and withal in a sympathetic mood, and, being interrogated in a friendly spirit, readily yields the information with which his writings are charged. The author's critical method is delicate and his style pleasant: he has produced not only criticism and history but literature also. The reader gives himself easily to his guidance and follows him with delight from essay to essay, to close the book at the end with regret to part with so pleasant a guide.

As will be noted, the list of writers treated is fairly representative of the period in its widest aspects. There are heathen writers here as well as Christian, or rather it may be said, in spite of their numeral equality in the book, it is the heathen writers that are selected in preference to Christian. The picture given in the volume of the final steps in the great change which the conversion of the empire wrought is therefore contemplated not only from the literary side but predominantly also from the side of the dying heathenism. The effect, from the point of view of the student of Church

history, is very happy. It enables him to perceive the changes taking place from a natural angle and to estimate more exactly the significance of even the churchly phenomena. Let us turn for example to the closing chapter and observe the flood of light thrown upon the hagiography of early Christianity by its correlation with the popular romances of the times. To name but a single point, the sickening profusion of marvels in the ecclesiastical stories is but a sign of the times and means nothing more than the profusion of the mysterious in the novels of Mrs. Ratcliffe. "Philostratus," remarks Mr. Glover, "has marvels and miracles far beyond Martin's." "If Lucian scoffed and the devout trembled, the rhetorician was cool and added magic to his other themes for decoration." These Christian "Novelettes," in a word, bore somewhat the same relation to the popular "literature" of the time that the Christian songs of the Reformation era bore to the popular songs of that time. They were at once the natural product of the day and an attempt to supplant the noxious popular literature with something of better tendency. The illustration of Christian antiquity derivable from the heathen writers is not, however, confined to these outlandish regions. Take the following passage in which Mr. Glover is describing the historical work of Ammianus Marcellinus: "From point to point we can follow their anabasis in the twenty-third and twenty-fourth books, and ever and again we find the verb in the first person, *vidimus, venimus* . . . Ammianus, unlike the other Latin historians we have read, does not *make* speeches for his characters to deliver . . . Though he may very properly have condensed Julian's words, he is not the man to have invented them." When we say something like this of Luke, we are ordinarily told that we are supposing that Luke was isolated from the traditions of historiography universal in antiquity. But surely we may be permitted to claim for Luke, what must be allowed for Ammianus! For the rest, the distinction between "rhetorical history" and "historical history" which needs to be invoked in comparing Luke with the average heathen historian, is equally insisted on by Mr. Glover (p. 368) in connection with the general distinction between the heathen and Christian conceptions of the historian's task.

Nothing is more interesting in the volume than the picture it gives us of the curious state of the best heathen religious thought as it faded down to its end. Prominent in it was of course the old heathen self-sufficiency, which after all is the essence of heathenism. Julian's bitterest scoff at Christianity turns on its proposal "to save *sinners*." "Whoever is a seducer, whoever is a murderer, whoever is accurst and filthy, let him come boldly"—this proclamation he looks upon as the essential scandal of Christianity. The natural man always wishes first to save himself and then, on his obvious merit, to be accepted by his godling. Side by side with this is observed the prevalent conception of the Divinity as a Being of easy good nature; of whom, as Mr. Glover remarks, we may well say with Omar Khayyam's poet, "He's a good fellow, and 'twill all be well." This genial indeed but shallow optimism found expression among the heathen of the fourth century in an endless repetition of the phrase "*benignitas numinis*." Men equally lightly speak to-day of "the love of God"—and it is often doubtful if they have transcended the easy "indiscriminate benevolencism" of a decadent heathenism. The most poignant feeling of this dying heathenism, however, appears to have been its loss of all religious assurance. It stood perplexed and hesitant before the mystery of the universe, comforting itself with the vague thought of a Divine kindness which would not ask too much, but ever lapsing into words of doubt and even despair. If the sense of sin was defective, the sense of God was equally so—and the balance was thus not always wholly destroyed. Providence was commonly conceived at best

as intermittent—at worst as cruel. Take the bitter epigram of Palladas, who exhorts us, if caring avails anything, why certainly to take good care; but adds that there seems no use in taking care if a divinity is caring for us—nay, it appears that it is all one to that divinity whether we take care or not, and his only care seems to be that we shall have cares enough!

Out of this despair Christianity had already lifted the world. In Christian circles the opposite note of life, of joy, of assurance is struck: and the conjunction of heathen and Christian writers in this volume enables us to appreciate this contrast very sharply. It matters not where one goes—to Ausonius, Prudentius, Sulpicius, Synesius, Augustine, or to the nameless pilgrims and saints of the day—it is the same note that is struck. "The Church of that day had her weaknesses, she made grave mistakes and she was not without sins that bore bitter fruit, but she rose superior to all the world around her, and to whatever sphere of work and thought we turn, literature, philosophy, administration, we find her marked off from all her environment by one characteristic it had not and she had—life and the promise of life." This is the judgment not of a professed Church historian, but of a student of the life and letters of the fourth century. It is the only judgment possible to arrive at from the picture the detailed study of the times lays before us. What one most wonders at whenever he gets a real glimpse of Christianity in all its surroundings at any epoch is not its weaknesses—though these are always in evidence and not least in that fourth century of turmoil and controversy and secularization—but rather how strong Christianity is at its worst. To all who wish to feel this we recommend heartily this delightful volume of essays, from the reading of which no one will rise without a sense of gain and of gratitude to its author for many pleasant hours.

Princeton.

B. B. WARFIELD.

Beitraege zur Geschichte der Reformation in Oesterreich, hauptsächlich nach bisher unbenutzten Actenstücken des Regensburger Stadtarchivs. Von Dr. *Eduard Böhl*. 8vo, pp. vi, 484. (Jena: Gustav Fischer, 1902.) It is not always, as Dr. Böhl remarks in his preface, that authors are able to come before the public with the happy consciousness of bringing something new. This is, however, his pleasant position now, as he lays before us the results he has gleaned from the Regensburg archives for the history of the Reformation in Austria. After a brief introduction, in which he describes the sources from which he draws, he introduces the reader to the subject by means of a theological and a historical survey of the conditions in which the material he has to offer moves. Then he gives studies of the leading personalities connected with the Reformation in Lower and Upper Austria: Princes like Ferdinand I, Maximilian II, Rudolph II and Matthias; the nobility; and Preachers such as Nicholas Gallus, Wolfgang Waldner, Christoph Reuter and Joachim Magdebergius. Then follows a series of sections on such topics as "The Lower-Austrian Agenda," "The Church Constitution in Inner Austria," "The Controversy on Original Sin in the Eighth Decade of the Sixteenth Century," "The Church-Visitation of 1580," "The Disappearance of the Stalwart Lutherans in the Ninth Decade." An Appendix of Documents closes the volume. The most interesting portions of the volume to us have proved the parts that deal with the fortunes and teachings of the "Stalwart Lutherans,"—Flacius Iliricus and his companions,—and especially with the controversies carried on by and over them as to the nature of original sin and its effects. Dr. Böhl writes with a flowing pen and out of adequate knowledge: his treatment of topics of theological import is always rich and instructive,—colored somewhat, of course, by his