

THE PRINCETON THEOLOGICAL REVIEW.

No. 1—January, 1905.

I.

THE AMERICAN REVOLUTION FROM THE STANDPOINT OF AN ENGLISH SCHOLAR.

THE second and third volumes of Sir George Otto Trevelyan's *American Revolution** are now old enough to have ceased to be classed among very recent publications; but they are still too new to have become very familiar to the general reading public. In the field of fiction the best-known book is too likely to be the latest book, and the cases are comparatively few in which a novel outlives the first season of its publication. In the more serious field of history, however, and especially in the field of very detailed history, the process is quite generally reversed, a book achieving its largest sale and its greatest reputation only after it has received the approbation of those popularly considered competent to pass judgment upon its merits.

There can be little doubt, however, that this work of Sir George Trevelyan has the qualities which will satisfy the critic, and which will also give it a permanent interest and value to the most casual reader. It is the work of a scholar and an artist, accurate and full in detail, clear and interesting in the manner of presentation. If carried out upon the present scale to cover the entire period of the Revolution, it will necessarily include at least four additional volumes, as the three volumes already published carry the story only through the battle of Princeton (January 3, 1777). If ever

* *The American Revolution*, Part II, by the Right Hon. Sir George Otto Trevelyan, Bart. In two volumes. Longmans, Green & Co., 91 and 93 Fifth Avenue, New York, 1904. (\$5 net.)

ST. ANSELM. *Proslogium*; *Monologium*; An Appendix in Behalf of the Fool by Gaunilo; and *Cur Deus Homo*. Translated from the Latin by SIDNEY NORTON DEANE, B.A. With an Introduction, Bibliography and Reprints of the Opinions of Leading Philosophers and Writers on the Ontological Argument. Chicago: The Open Court Publishing Company, 1903. Svo, pp. xxxv, 288.

THE DEVOTIONS OF SAINT ANSELM. ARCHBISHOP OF CANTERBURY. Edited by CLEMENT C. J. WEBB, M.A., Fellow of St. Mary Magdalen College, Oxford. London: Methuen & Co., 1903. Post Svo, pp. xxxiii, 151.

Here are two volumes of selections from the writings of Anselm, making parts of two very different series. The former appears in a series of "Philosophical Classics"; the latter in the Messrs. Methuen's well-known "Library of Devotion." The purpose of the former series is to place in the hands of the general reader at a small cost the great masterpieces of philosophical thought: that of the latter to quicken and guide the devotions of seekers after God. It is Anselm's noble but far from unique privilege to claim of native right a recognized place in both series: and what is more notable, it is in part by the same writings that he is represented in both. "No one," says Mr. Webb justly, "has ever more strikingly shown how the disinterested search for metaphysical truth can be offered as a service of passionate devotion to God. The saying of Hegel, *Das Denken ist auch Gottesdienst*, might be the motto of the most part of Anselm's writings. The more richly endowed and many-sided intelligence of Augustine, in virtue of the very variety and breadth of its interests, illustrates less remarkably than that of Anselm 'the saint as philosopher.'" Augustine, Anselm, Rutherford, Edwards—the list will soon grow long, if we attempt to set down the names of all those who united high thinking with deep devotion, and who have thus become for all generations at once the teachers of men and their inspiration in godly living. The two volumes before us present to us in turn one of the greatest of this great series in the two aspects of his permanent impact on human minds and hearts: in the one we have the saint as philosopher, in the other the philosopher as saint.

It must be confessed that each volume leaves something to be desired, for its own side of the presentation. The volume in the series of "Philosophical Classics," for example, is very carelessly edited. An example of this editorial inadvertence stares us in the face on the title-page, where all the treatises included in the volume are said to be the translation of Mr. Deane, whereas the version of the *Cur Deus Homo*—more than a third of the whole—is from another hand. To be sure, the reader is not likely to complain of this when he "sinks himself into the book" and discovers how rough and mechanical Mr. Deane's translations are. Other examples of the bungling editorial work are the representation of the paper *In Behalf of the Fool*, no less than twice on p. iii, as belonging to the *Monologium* instead of to the *Proslogium*; and the heading on p. ix of the extracts from later thinkers (which are correctly described on the title-page) as "Criticism of Anselm's Ontological Argument for the Being of God"—which many of them are not. The book is well printed, and though, as we have said, the translation of the three pieces on the Being of God is stiff and unskillful, yet it is not misleading, and Anselm's view may with some labor be obtained from it.

The *Devotions of Saint Anselm* is not marred by the faults of its companion volume. It is excellently edited and the translations are made with skill and knowledge. To read the *Proslogium* in this volume is a pleasure which he who has attempted it in the other volume will be far from anticipating. Our complaint as to this volume concerns only its narrow compass. It gives us only meagre specimens of Anselm's devotional writings when, judging from the size of the other volumes of the series which often contain more than double its number of pages, it might have given us much more. The account of the narrowness of the selection here

offered us is probably to be found in the rather low estimate which the editor places on Anselm's devotional writings. "St. Anselm does not appear to me," he writes (p. xxv), "to rank, except in one kind, that of which the *Proslogium* is an example, among the great masters of devotional literature." Accordingly after giving us the *Proslogium*, he confines himself to presenting specimens only of his Meditations, Prayers and Spiritual Letters—four of each. These specimens are well chosen and are excellently rendered: but we think that at least double their number should have been given us, if we were to be put in a position to form any true estimate of Anselm's spiritual power or to profit as we should from his example of the union of sound thought and genuine devotion.

Princeton.

B. B. WARFIELD.

BIBLIOTHECA REFORMATORIA NEERLANDICA. Geschriften uit den tyd der Hervorming in de Nederlanden. Op nieuw uitgegeven en van inleidingen en aantekeningen voorzien door Dr. S. KRAMER en Dr. F. PYPER. Eerste deel. Polemische Geschriften der Hervormingsgezinden, bewerkt door Dr. F. PYPER. S'Gravenhage: Martinus Nyhoff, 1903.

The learned authors of this great historical work place the students of the history of the Reformatory period, especially in the Netherlands, under the greatest possible obligation. We knew so little of this literature, it was so hopelessly inaccessible. The weeding-out process of the Inquisition had been so complete that only here and there a copy, or a portion of a copy, of certain works bearing on the Reformatory period had been left to us. And these few remnants were locked away in inaccessible libraries or in the collections of private individuals, in which latter case they were, of course, in continuous danger of complete destruction.

Drs. Cramer and Pyper have undertaken the heroic task of collecting and saving this scattered literature in a permanent form. How can we thank them enough? What was available in a very limited circle hitherto now becomes the common possession of all. Before me lies the first volume of this "*magnum opus*," devoted to the Polemic literature of the period. The work of the redactor has throughout been of the most painstaking character, even the minutest details of spelling and punctuation having been faithfully reproduced.

This first volume is edited by Prof. Dr. Pyper, and gives us a clear idea of what passed in the minds of wide-awake men in the early days of the Reformation. I have read this first volume with rapt attention, and through it light has fallen on many things which hitherto seemed hazy.

These little books, which undoubtedly were widely circulated and avidously read in their day, explain the sudden ascendancy of the Reformation in the Lowlands, and the depth of its hold on the people.

The first of the series is a reprint of that rare tract, "*Refutacie vant Salve regina*," of which a separate and distinct form is found in German. Both author and printer are unknown, a fact easily explained by the contents of the tract, which is a telling and bitter attack on the faith and practice of the Romish Church.

Here, also, we find a reprint of that mysterious little book, "*Van den olden en nieuwen God*," which in the second half of the sixteenth century was still indexed, and which apparently springs from the school of Thomas Munzer, the leading spirit of the Peasant war. The reprint occupies nearly sixty-five quarto pages and contains a historical refutation of the errors, in life and doctrine, of the Papacy, from the beginning to the author's day.

Of special psychological interest to those who are somewhat acquainted with the personal history of the author are the "*Articulen van Baltasar Friberger*."

Among the other works here reproduced my attention was specially attracted by the seventh and eighth numbers of the series, "*Een spel van sinnen opt derde* |