

cords, but also to a growing number of candid scholars of all faiths; indeed, to all lovers of freedom of thought and worship everywhere in the old world and the new, who are searching for the truth and teaching of history on this important, but, heretofore, neglected, subject.

It is a pity that the book had to be marred in places for the lack of a careful proof-reader. For example in the index, Cotton Mather appears as "Matthew, Cotton," though in the text the name is correct, and Thom's "Struggle for Religious Freedom," etc., is set down as "Thorn's," though, that, too, is right in the text. Then on p. 111 Dr. James' book appears in a footnote as "Documentary History of the Struggle for Religious *History* in Virginia." But these are small matters.

Dr. King has certainly made a valuable contribution to the popular historical literature of a great subject.

GEO. B. EAGER.

### **Politische Ethik und Christenthum.**

Von Ernest Troeltsch, Doktor u. o. Professor der Theologie in Heidelberg. Göttingen. 1904.

This brochure is an address delivered before the fifteenth Evangelical-social Congress held in Breslau last spring. The author confines himself to the consideration of the ethics of European politics, leaving America entirely out of the count. He declares that the conception of the state and of society stands to-day under the sign of realism. The two causes which have led to this state of affairs are the influence of Bismarck and the prevailing materialistic theory of history which makes economic considerations precede and control everything else. Of Bismarck he says, p. 6: "Beyond him very few Germans have learned to think politically. The kernel of his political theory was that the essence of the state is power, that its sure foundation is a well equipped army, that it can meet the constantly threatening dangers without and within only by a careful but vigorous use of power, and that for these ends nothing is more hurtful than principles and theory. To these principles, it must be openly confessed, belonged ethics. . . . In his program there were no principles; at one time he called to his help and used ethical principles and powers and again cast them aside

and made sport of them." The author believes that this political theory has been useful to Germany, but that it now needs modification.

He divides the present day theories of ethics as applied to politics into four groups, viz., the ethics of the state which merely serves the interests of a free culture, the purely nationalistic ethics when the state is exalted into a *summum bonum* the ethics of a Democracy and the ethics of Conservatism. He does not find in any of these groups essentially Christian ideas. This is because "there is no political ethics derived immediately and essentially from Christian ideas. And in fact there never has been such an ethics," p. 22. But Christianity contains two apparently opposing principles which must eventually enter and deeply affect political ethics. They are the conception of the absolute value of personality which is developed in Christianity as nowhere else, and the thought of submission to God's order in the universe. The first principle alone would lead to revolutions and wild extravagances, it is democratic; the second would lead to servile submission to whatever is, it is conservative. The two ideas fully developed and fully realized is the state to be desired. They seem to be opposing principles and have never yet been united, but in the author's opinion they can be and will be united. "Christianity is democratic and conservative at the same time." p. 37.

The booklet is an interesting study of the subject in hand, but is not intended for political conditions prevailing in America.

W. J. MCGLOTHLIN.

### **Heinrich Ewald, Orientalist and Theologian.**

1803-1903. A Centenary Appreciation by T. Witton Davies, Ph. D. Published by T. Fisher Unwin, London. 1903.

This small volume grew out of an address which the author delivered on the 1st of October, 1902, before the North Wales University College. It is made attractive not only by the author's sincere admiration for the great German scholar Ewald and the rich fund of personal anecdotes in which Ewald is the central figure, but also