

first lecture he undertakes to portray Roman civilization before the introduction of Christianity. The second lecture deals in a general way with the effects of Christianity on the civilization of Rome and subsequent European nations. In the remaining three lectures the author points out more definitely the effects of Christianity on the national character of eastern Europe and especially the Greeks, the Latins especially the Italians and French, and finally the Teutons.

The author believes that Christianity gave to the Greeks the ability to endure and preserve a racial life through all the horrors and vicissitudes of the centuries of Ottoman domination. He ascribes this toughness and ability to recover to Greek Christianity, corrupt though it was.

To the Latin races it brought development of the affections, so that out of the stern Roman has arisen the sentimental Italian and Frenchman. The Teutons received from the same source the love of freedom and purity and the home.

These lectures are charming, instructive and inspiring.

W. J. MCGLOTHLIN.

**The Development of English Theology in the Nineteenth Century 1800-1860.** By Vernon F. Starr, M.A., etc., Longmans, Green & Co., New York, 1913. viii+486 pp. \$3.50 net.

English theology in the nineteenth century was not so voluminous and instructive as in some earlier centuries; nor was it so significant for the history of Christian life and thought as that of Germany. Nevertheless it showed some violent upheavels, and a gradual growth and change which were little short of a revolution. It is, therefore, eminently worthy of study. And yet comparatively little has been done in the way of a connected and consistent study of English theology in the nineteenth century in a strictly scientific and historic way. Consequently this volume constitutes a very welcome addition to our knowledge of the subject.

The author begins with three introductory chapters in which the theology of the period of sixty years is briefly characterized,

the fact of theological development is set forth and various definitions and distinctions are made, and the legacy of the eighteenth century is examined. The age was one of change, it was preparatory, it was one in which Biblical Criticism and the Person of Christ emerged as the objects of chief interest and importance, and finally it was an age of tendencies rather than of men. The debt of the nineteenth to the eighteenth century is very well presented, and forms a good background and introduction to what follows.

Following these introductory chapters comes a treatment of the "Early Evangelicals," followed by chapters on the "Early Orthodox" and the "Early Liberals." The next subjects treated are the "Spiritual Forces of the Nineteenth Century," among which he enumerates the Historical Method, Romanticism, Physical Science, Philosophical Idealism, The French Revolution and Democracy.

Of course English theology cannot be adequately studied out of relation to that of Germany. Accordingly in the next few chapters the author recognizes that the beginnings of important English movements are to be found in Germany. For example, in dealing with Biblical Criticism he begins with its rise in Germany and follows this up by a chapter on its rise in England. In like manner he has chapters on Strauss and the Tübingen School and Schleiermacher.

The most important distinctively English movement was that of the Tractarians of Oxford, and the author rightly devotes much space to this phase of his subject. One whole chapter is devoted to Newman's Theory of Development.

Space forbids the criticism of the book in detail. Suffice it to say that in the selection of material and in the study of individual writers the work is quite satisfactory. But the various parts are not well arranged and articulated. One does not feel the ongoing of the subject. It lacks unity. Moreover the author has confined himself exclusively to the theology of the Church of England. Such an exclusion of all other elements of the religious life of England is without warrant. It is true that the main current of theological development was in the English

Church, but there were important men and movements on the outside. Again one or two of the most potent influences operating to modify theology in the nineteenth century are scarcely mentioned. The foreign mission movement and the great social movement of the nineteenth century have exerted profound influence on theology, and yet they are scarcely mentioned.

The present volume is to be followed by a second on the latter part of the century. This is the period of reconstruction, and its volume ought to be even more interesting and instructive than the one under review, which is very valuable.

W. J. MCGLOTHLIN.

**Luther's Romfahrt von Heinrich Böhmer, Professor in Marburg.** Deicherts'sche Verlagsbuchhandlung, Leipsiz, 1914. 183 pp. M. 4.80.

The visit of Luther to Rome in the year 1511 is generally regarded as having an important influence on his later development. It not only gave him the advantage of travel, but carried him to the heart of the Catholic Church. Its corruptions and gross superstitions undoubtedly shocked him profoundly and may have affected his later career. Of late less has been made of this journey than formerly. The present volume seems to mark a revival of interest in the subject.

Not only the journey itself but the occasion and purpose are treated in detail in this volume. Scraps of information have been picked up in all sorts of corners, and the whole is put together in a very readable and instructive volume. It is interesting to trace the persistence of many customs in Italy that still astonish the traveler from other lands, while other things have changed. Luther says the Italians are suspicious and so jealous that the women are compelled to go heavily veiled and dare not speak to a man. Modern Italian women are as free as their sisters in other European countries.

The volume is an important addition to the Luther literature, provided with appendix, bibliography and all the apparatus necessary to further and fuller studies.

W. J. MCGLOTHLIN.