

**Religious Liberty. An Historical Paper.**

By Henry Melville King. 132 pages. Preston & Rounds Co. Providence, R. I. 1903.

This comprehensive "historical paper" on what is just now a subject of world-wide interest, represents some of the author's best work. The booklet is a growth. The facts it presents in this form were first used in addresses and in papers read before historical societies, then published in pamphlet form before they took the present shape. Evidently the material has been well worked over and worked up, revised and made more complete.

The author does not seem to have had access to original sources, for the most part at least, but, clearly, he has made good use of the literature of the subject. He shows acquaintance with the leading authorities at home and abroad. He quotes among others: Ludwig Keller, of Berlin, once state archivist at Münster, "a most thorough and impartial student of the Anabaptist movement" ("Preussische Jahrbücher," Sept. 1882); and Cornelius the able Roman Catholic historian of the uprising at Münster ("Geschichte des Münsterschen Aufrouhrs), and Emil Egli, the Swiss historian, who detected that the "principles from which the Anabaptists proceeded manifest a powerful grasp of original Christian ideas." ("Die Züricher Wiedertaüfer zur Reformationszeit."); as well as Professor Masson, author of "The Life of Milton;" A. Innes' interesting monogram on "Church and State;" Professor Williston Walker's "Creeds and Platforms of Congregationalism;" Griffis' "Dudleian Lecture at Harvard University," 1892; Sanford H. Cobb's "Rise of Religious Liberty in America;" Oscar S. Straus' "Roger Williams, the Pioneer of Religious Liberty;" Curry's "Struggles and Triumphs of Virginia Baptists;" James' "Documentary History of the Struggle for Religious Liberty in Virginia;" Thom's "Struggle for Religious Freedom in Virginia;" Rider's "Soul Liberty, Rhode Island's Gift to the Nation," and Leonard Woolsey Bacon's "History of American Christianity." In short, he gives first and last, in his pages and footnotes, quite a bibliography of the subject. The book ought to prove interesting, not to Baptists only, whose forefathers have played so large and tragic a part in the struggles it re-

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