

Thus the book is vigorous but unsatisfactory. It is one more example of the characteristic Ritschlian attempt to run with the conservative hare and hunt with the radical hounds.

E. C. DARGAN.

Jeremy Taylor.

By Edmund Gosse. English Men of Letters Series. Edited by John Morley. The Macmillan Co. New York and London. 75c. net.

It is useless to commend the admirable and well known "English Men of Letters" series of critical biographies. It is a high commendation at the outset to say that the volume on Jeremy Taylor by Mr. Edmund Gosse is nobly worthy of a place with its fellows. Mr. Gosse's eminence as a critic and writer ensures excellent treatment of any theme which he chooses to discuss; and the reader must be indeed hard to please who finds anything but pleasure in this delightful book.

Happily for literary and religious biography Jeremy Taylor has at last come to his rights, and receives in this treatise appreciative and yet discriminating study as a man of letters.

The biography is brief, but marked alike by thoroughness of investigation and felicity of presentation. Jeremy Taylor has heretofore never had adequate biographical notice. The best known life of his—that by Bishop Heber—contains many inaccuracies, and is otherwise distinctly below the merits of either author or subject. Other biographies mentioned by Mr. Gosse have never fallen under the notice of this reviewer; but they too are reported to be inadequate and misleading.

Jeremy Taylor lived in stirring times and his life is by no means devoid of events of touching and vivid interest. The son of a barber at Cambridge, and grandson of a respectable church warden, he could boast of no high ancestry, but had no cause for shame in regard to the respectability and character of his people. He was a singularly precocious child, entering Cambridge at thirteen

years of age, after having already distinguished himself in a good preparatory school. He became a sizar at Gonville and Caius College, Cambridge, and for nine years pursued his studies there. This was in 1626 or 1627. He took his degree at eighteen and was made a fellow at twenty. His life was quiet and studious and flowed on easily in the scholastic channel. A turning point came when filling for a friend an appointment to preach at St. Paul's he achieved a distinct and immediate success. He attracted the favorable notice of the then powerful Archbishop Laud, who hesitated to promote him at once on account of his youth, but procured for him a fellowship at Oxford where he could be still further trained and developed in High Church principles. At Oxford he was much thrown with Chillingworth and others. In 1638, after his long preparation in both the great universities, and still only twenty-five years old, Jeremy Taylor was appointed to the living of Uppingham in Rutlandshire. Here he served as pastor and diligently studied for about four years, marrying during the time his first wife, Phoebe Langsdale.

A disciple of Laud could be nothing but a devoted royalist and high churchman, and during the awful Civil War Taylor was much of the time attached to the royal household and was with the royalist forces. The falling cause of Charles I. left nothing for Taylor to hope for in the way of church preferment. Owing to influence of friends he found a refuge in Wales, where he preached in the chapel of Lord Carbery's castle and with others conducted a school nearby. Peaceful years and the authorship of his best book—the *Holy Living and Dying*, and at least two sets of *Sermons*—followed. Then came years of trial—loss of wife, children and friends, alienation of friends and persecutions of enemies—which cannot here be described in detail. Finally Taylor found through friends a home at Portmore, north of Ireland,

where as preacher and author he spent some years, until on the Restoration of Charles II. he was made bishop of Down and Connor. His intolerance and harshness as bishop, though provoked, cannot be excused, especially in the author of *Liberty of Prophesying*; and the close of his life was embittered by disputes with the Presbyterian clergy in his diocese. After a life of many sorrows and trials Jeremy Taylor died in 1667, about fifty-four years old. Says Mr. Gosse: "There is something poignantly sad, and almost ignominious, in this close to the life of a sensitive man of genius. After a long experience of poverty and glory, he had become wealthy at the sacrifice of almost everything else which makes life desirable. We mourn at the spectacle of the passing of one who had deserved to be happy, and who had escaped happiness by so small an interval, yet had escaped it wholly at the end; who had manifestly striven to do his duty, yet with so strange a want of tact in himself and of appositeness in his surroundings, that the result in the eye of history bears a worse air even than dereliction would." Mr. Gosse quotes the rich eulogy of Taylor's friend, Rust, who said in part: "This great prelate had the good humor of a gentleman, the eloquence of a poet, and the acuteness of a schoolman, the profoundness of a philosopher, the wisdom of a councillor, the sagacity of a prophet, the reason of an angel, and the piety of a saint."

Jeremy Taylor was a prodigious author. The two most prominent characteristics of the writer are his learning and his eloquence. The first often degenerates into pedantry, and the latter into overdone rhetorical exuberance. But when Mr. Gosse reminds us that Coleridge was accustomed to rank Taylor as one of the four great masters of the English—Shakespeare, Bacon and Milton being the other three—we are sure that pedantry and exuberance were only the faults, not the errors, of the great author.

In undertaking to account for the neglect which Taylor suffers in comparison with the other three Mr. Gosse says "that the fame of Jeremy Taylor has been injured among general readers by the fact that he is a divine, and among divines by the fact he is an author." This is neatly put, and is in the main correct; but it is hardly the whole case, as Mr. Gosse's own further remarks show. Taylor was not a great thinker, not a theologian of first rate importance; he is therefore not great where he should be. On the other hand his purely literary art suffers from the singular combination of the two faults already named—excessive erudition and excessive color.

Mr. Gosse's admirable monograph should not only itself be widely read, but should lead to larger and more sympathetic reading of Taylor himself.

E. C. DARGAN.

The Eschatology of Jesus, or The Kingdom Come or Coming.

A brief study of our Lord's Apocalyptic language in synoptic. Delivered under the "Constitution of the A. B. Bruce Lectureship" in the United Free Church College, Glasgow, by Lewis A. Muirhead, B.D., Minister of St. Luke's Church. A. C. Armstrong & Co. New York. 1904.

This book is, as we learn from the preface, the first fruits of the "Bruce Lectureship" established not only to perpetuate the memory of the late honored and lamented New Testament scholar, Professor Alexander Balmain Bruce, D.D., but also "to promote the study of the New Testament among those who have passed through the usual theological curriculum in the Glasgow College of the United Free Church of Scotland." Probably no better choice could have been made for the inauguration of this lectureship than Mr. Muirhead, the author of "Times of Christ" (1896), and no happier choice of subject could be expected than was made in "The Eschatology of Jesus," a subject requiring for its treatment wide