

the Middle Ages than that of central Italy in the 8th, 9th and 10th centuries. Light from any source and of any kind is welcome. This little work contributes something to our knowledge of the political institutions of the Lombard Principalities of this period. Only 61 pages are required for the author's text in which he discusses, "The Prince and the Palatium," the highest Lombard official under the Emperor, his succession and election, his domains, revenues, the official of the palace, etc.; "The Gastold" and "The Counts" with lists of each; "Justice and the Judges." The conclusions are based upon original sources, but the material is very spare and unsatisfactory and the amount of information given is not great.

The latter part of the work is occupied with a "catalogue of acts" and few documents bearing upon the subject in hand.

W. J. MCGLOTHLIN.

Die Jesuiten, Eine Historische Skizze.

Von H. Boehmer, Professor in Bonn, Zweite, Vernehrte und Verbesserte Auflage. B. G. Teubner, Leipzig. 1907. Pp. 179.

This little work contains more information about the origin, history and work of the Jesuits than any similar book with which the reviewer is acquainted. This order has exerted an enormous influence throughout its history. It has been hated and loved, it has made sacrifices, has had successes and failures as no other organization in Christian history. The story has been often told, but its rewriting in this convenient and popular form was not a useless task. It is especially full and satisfactory in its treatment of the missionary history.

W. J. MCGLOTHLIN.

Men of the Kingdom.

Cyprian, the Churchman, by John Alfred Faulkner; *Erasmus, the Scholar*, by John Alfred Faulkner. Jennings & Graham, Cincinnati.

These two works by the Professor of Historical Theology in Drew Theological Seminary are most excellent examples of historical and biographical writing. The style is lucid and pleasing, the knowledge ample, the choice of material just.

The volume on Cyprian contains 226 pages. Cyprian was the great high churchman of the third century. His work un-

doubtedly contributed much to the growth of the idea of episcopal supremacy and allied doctrines. His attitude toward the church of Rome has caused and continues to cause much discussion. On all these questions the position of Prof. Faulkner is that of a staunch Protestant. He has little sympathy with the high church tendencies of Cyprian, but he recognizes his high character and noble work. In these things as well as in the mazes of the controversy over the restoration of the lapsed and the rise of Novatianism it seems to the reviewer that the author has treaded his way with great care, and with as much success as can ever be expected where every step is over disputed grounds. Cyprian was a Catholic, but not a Roman Catholic. His controversy with Stephen, bishop of Rome, was one of the most notable in Christian history.

Prof. Faulkner is at his best in his volume on Erasmus. Here he is in more complete sympathy with his subject. The volume contains 249 pages and within this brief space is packed a surprising quantity of material, admirably arranged and presented. From the German standpoint of Luther-worship Erasmus was an opportunist, a time-server, without religious experience or deep conviction. Luther with his passionate, masterful personality and his propound religious conviction growing out of an equally deep experience, could not understand or tolerate the character and doings of Erasmus. German historians have largely seen Erasmus through Luther's eyes, but in more recent years the judgment of Erasmus among Protestants has been growing more favorable. Prof. Faulkner stands among the advanced guard in this direction. His Arminian theology, his literary tastes and skill naturally incline him in that direction. Erasmus was doubtless timid and shrinking, but above all else he was a scholar and literary man. In this respect he stood much nearer the university world of to-day than Luther did. The latter was above all else religious and appealed to the people; the former was chiefly interested in scholarship and literature and appealed to the cultured. Judged by the standard of the present he was ahead of his age. This is especially true as to education, universal peace, world-wide missions and other things. His

defects and limitations were as great as Luther's, but of a totally different kind, and it is well that his life and work are coming to be more generally known. Prof. Faulkner has produced a life admirably suited to popularize the knowledge of Erasmus.

W. J. MCGLOTHLIN.

A History of the Christian Church Since the Reformation.

By S. Cheetham, D. D. Macmillan Co., New York. 1907. Pp. 474.

The distinguished author intends this to be the completing volume in a series of four of which he wrote the first on the history of the church in the first six centuries, and Arch-deacon Hardwick wrote two, one on the middle ages, the other on the Reformation. The character and value of the earlier volumes are well known. This volume is, according to the statement of the author, the result of long study and much labor, and its character indicates as much. It preserves the general characteristics of the former volumes. It is comprehensive, but brief and pointed in statement, giving chief attention to the drift and course of events rather than to detailed statements of facts. The author is an Anglican and naturally his sympathy is with the "churches," the great ecclesiastical bodies of Christendom. These he follows with sympathy through the various phases of their development, palliating, explaining or excusing their oppressions, lamenting their hardships, lauding their work.

For the great dissenting bodies which have meant and do mean so much for religious freedom and the progress of the kingdom of God, he has little space. To the entire history of the Baptists of the world he can devote less than one page, while their missionaries he calls "emissaries" (p. 298); to the great Congregational body no more space is given. But among dissenters he does not apportion space with any reference to the importance of the subject, for he gives to the Quakers four pages. To the Episcopalians in America the author devotes more than four pages, while to the four great denominations—Congregationalists, Presbyterians, Baptists and Methodists—less than one, while the Mormons are honored