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Port Royal and Other Studies by H. T. Morgan

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do not speak as plainly as we could wish. And as regards those of a later date, we do not think that the tradition of the Primacy of St. Peter receives much support from the existence of the so-called "Chair of St. Peter," concerning which it is admitted that we have no certain information earlier than the year 375. The stele of Abercius, and the predominance of the portraits of St. Peter in the Catacombs, are more worthy of serious consideration; but the conclusions here drawn from them are open to dispute. Nevertheless, while unable to assent to many of his conclusions, we are in agreement with Mgr. Barnes as to "the help given to the historian by the study of . . . monuments and coins." The chapter on the Collegia (burial clubs) and the Catacombs, in which he discusses the nature and circumstances of the early Church services, is worth reading, as are those on the "Symbolism of the Early Church," "Christian Edifices before Constantine," and "The Basilicas and Development of Church Architecture." But the plan (p. 207) of S. Paul's (Rome) should have been more fully explained.

Mgr. Barnes is not always consistent. For instance, regarding an inscription, which Constantine was supposed to have placed in St. Peter's, he says (p. 77): "It seems almost more probable that it was not really put there till after Constantine's own death." On p. 108 the same inscription is quoted, in connexion with the Primacy of the Roman See, as "the inscription which Constantine set up."

We note with interest the plea put forward (p. 171) for that "close and scientific investigation" of certain relics, reputed to preserve portraits of Christ, which "has hitherto been refused." While it is admitted that the Holy Shroud of Turin is "open to suspicion," the admirable reproduction (facing p. 172) suggests that it at least is worthy of reverent and careful examination. The illustrations are plentiful and good, and the book is a welcome contribution to the study of Christian Archaeology.

C. G. S.

PORT ROYAL AND OTHER STUDIES. By the Rev. H. T. Morgan, M.A. Edited by E. C. M. (Longmans.) 3s. 6d. net.

The late Mr. Morgan was one of those English clergymen who represent the very best elements in the Church, and this volume is rightly prefaced by a short memoir of his life of unobtrusive piety and good works. A competent French scholar, he had made a special study of the history of Port Royal, which is recounted here in the form of articles contributed to the *Church Quarterly Review* and *The Guardian*. We can commend this little volume to those who desire to obtain an insight into what Dean Church has described as "the greatest birth of the

French Church." Such a study should be especially interesting now in the apparent *Renaissance* of religion in France. Such an essay at Church Reform two centuries ago may possibly be the precursor of a fresh endeavour to rehabilitate the Gallican Church apart from Italian control as the true and natural religious home of the French people.

R. W. S.

CHRISTIANITY AND ETHICS. By A. B. D. Alexander, D.D. (Duckworth). 2s. 6d. net.

The author tells us that his chief difficulty has been that of compression. That is precisely the thought which will suggest itself to every reader. We are taken over a large field of inquiry, while little of detail is given. The work is divided into four main parts—i. Postulates. ii. Personality. iii. Character. iv. Conduct. In the first of these we are provided with a useful discussion upon the scope of Ethics in general as distinct from the kindred sciences of Metaphysics, Logic, Psychology. A special chapter is devoted to the Ethics of Christianity, and the section concludes with a brief digest of philosophical thought before Christ, as preparatory to the Christian dispensation.

The second division of this book is, perhaps, the most interesting. It contains a discussion upon the Nature of Man. It is not possible to regard man simply as a part of the natural world, for he possesses powers which point to his divinity. He alone can enter into communion with the Eternal; even his temptation and his sins mark him off as distinct from the brute creation. Although "very far gone from original righteousness" he has still "a tendency towards God."

The third section deals with modern views of life—Naturalism, Idealism, Pragmatism, Activism, Vitalism. With these the writer compares the Christian Ideal of life as it shows itself in respect to the Individual, to Society, and to God. The Kingdom proclaimed by Christ is Present, Progressive, Future: it is a Gift, a Task, a Hope. In this connexion he has some interesting remarks upon the modern German school, which regards the teaching of Christ as entirely eschatological.

The concluding section deals with human conduct. The writer discusses the relation which exists between the Christian and non-Christian virtues, and considers the statement of the case which would make Christianity responsible for the "passive" virtues only. Duty shows itself towards the Family, the State, and the Church. The reader will be especially interested in the author's criticism of the modern science known as Eugenics. "The champions of Eugenics are apt to exaggerate the materialistic side of marriage, and overlook those qualities of heart and mind which are not less important for the well-being of the race.