

Gallionians he hopes that "some" will "come at last * * to the opinion of Cicero, who had rather be mistaken with Plato than to be right with those who deny altogether the lips after death; and this is my own *confessio fidei*."

W. O. CARVER.

Matthew Arnold and His Relation to the Thought of Our Time. An Appreciation and a Criticism.

By William Harbutt Dawson. G. P. Putnam's Sons. New York. 1904.

This brilliant interpretation of Matthew Arnold is by a man who has already made a wide reputation by various works on German socialism. This study of the great English critic is in the interest of the same ideas. The author is an ardent admirer of his hero as will be seen from the opening sentences of the preface. He says, "There is to-day a cult of Matthew Arnold; it is growing; it must grow. . . . To show what this cult is and why it must prevail is the purpose of this book. Briefly, the cult of Matthew Arnold is the cult of *idealism*, using the word not, of course, in its philosophical meaning, but as indicating the pursuit of perfection as the worthiest working principle of life."

He treats the work of Arnold under the three heads of *culture*, *religion* and *politics*. Under the head of *culture* the author expounds "Arnold's Philosophy of Life," his conception of "The Mission of Culture," his comparison of "Hellenism and Hebraism," his treatment of "The Three Estates" and "Public Education." The author believes that Arnold's epigrammatic style has hindered his influence. People easily remember his striking sentences, but for that reason neglect and forget his books, p. 30; he admits that this "apostle of sweetness and light" was often too testy, that this critic of dogma was always excessively dogmatic, that this prophet of social and political reform could never be induced to take part in practical movements for reform, p. 61f., that this censor of pretense was adorned by an "unaffected literary vanity," p. 96. Arnold was above all things a preacher of culture as a panacea of all the ills flesh is heir to, and following his footsteps our author takes occasion to unbosom himself with some warmth concerning existing conditions in England. Religiously things are awry both

in the Establishment and among the Non-conformist churches; "in art and letters the same picture is offered of unwholesome eccentricity and unbridled license. . . . 'Art for art's sake' is the device of modern realism, and the plea is held to justify everything that is crude, grotesque, and abnormal. Fiction, too, goes to nature for its studies, but nature in its wildest and most lawless moods; . . . of old the hog had his sty and was kept there; to-day he may ramble through the library, and even in my lady's boudoir. . . . To-day the air is full of the cry and clamor of so-called modernity. That a thing be modern excuses everything—every vagary, every extravagance, every riot of the imagination, every eccentricity of action," pp. 69f. All this is in the mind of the author due to a riotous individualism. Socialism and Arnold's emphasis on culture are the remedies.

Arnold regarded the middle classes of England as among the poorest educated of the leading nations of the world, because it was left too largely to individual initiative. He urged the retention of the classical studies, especially Greek as teaching beauty, and did not believe that real education was possible without them.

The author is not proud of Arnold's work in the realm of theology. He says, p. 155: "To Matthew Arnold's theological writings I come, candidly, with but a mitigated sympathy, believing them to be on the whole the least necessary and the least serviceable part of his literary work . . . And yet, while these writings failed entirely to achieve the purposes for which they were immediately undertaken, and while the purposes themselves seemed to have acquired in Arnold's mind an importance and an urgency which it is nowadays difficult to appreciate, the reservation is due that much of his religious speculation possesses considerable incidental value." This is faint praise from an ardent admirer. The author admits that it is rather incongruous that a man of letters should enter the field as a protagonist of rationalistic theology, and yet he devotes large space to the exposition of Arnold's views. He maintains that Arnold's revolt is not against religion but against theology. After a full exposition of Arnold's religious views and evaporating criticism of current religious conceptions he proceeds to their crit-

icism; and here shows admirably the inadequacy of Arnold's views. Arnold held that the Hebrew conception of God was that of a "Power that makes for righteousness." Of his arguments the author says, p. 231, "The most obvious comment . . . is that his argument here is not merely inconclusive, it is not even persuasive." Arnold picked and chose his texts at will, so as to suit his own case, in a method that was neither scientific nor judicial, nor, let it be added, literary," p. 232. "Arnold contends that the Bible should be criticised as every other book is criticised, yet in fact he criticises it as he would have criticised no other historical book. . . . To pretend that this conception represents unmistakably the ideal and intent of Israel is to make a claim which no fair weighing of evidence, no impartial reading of history no true understanding of the workings of history will support," p. 240. The author maintains that Arnold's conception of God and religion was at least as metaphysical as the one he discarded, that its adoption would be disastrous to popular religion. His attitude is due to his ignorance of man, especially the masses whom he professed to love but never touched, and to his characteristic lack of precision when discussing philosophical questions." The author's conclusion is, "The man who is able to receive, and live by, the religion which Arnold offers him is no longer in need of its help and stimulus," p. 256. "It will fail because it possesses no initial power; it may preserve, but it cannot build up," p. 257.

With Arnold's criticism of miracles and certain phases of Christian doctrine the author shows more sympathy; and yet more with his criticism of the churches, Established and Non-conforming. Still he offers criticism here. If there is to be a recrudescence of Arnold it is well that we have this brilliant and searching criticism of his views from so ardent an admirer. W. J. MCGLOTHLIN.

Lux Mundi: A Series of Studies in the Religion of the Incarnation.

Edited by Charles Gore, M.A., Canon of Westminster. Twelfth Edition. New York: Thomas Whittaker, 2 and 3 Bible House. Pp. lx. and 452. Cloth, \$1.40 net.

The following extract from the preface explains the origin and subject of this now famous book.