

Within the lawful domain of philology, the critics' work has been fruitful. We have by his help come to take a truer view both of the text of the Old Testament and of the literature to which it belongs. We have learned that the Old Testament Scriptures are as truly a literature as the classical productions of Greece and Rome, that they were written by men, not by machines, and that they reflect the individual qualities of those who wrote them, and the coloring of the various ages at which they were composed. We have learned that heathen theories of inspiration ought to have no place in the Christian consciousness, that in our sacred books there is a human element as well as a divine. But between the recognition of the human element in the Old Testament and the 'critical' contention that the Hebrew Scriptures are filled with 'myths' and 'historical blunders,' 'pious frauds' and 'ante-dated documents,' the author rightly contends, the distance is very great.

The book concludes with the words of Canon Liddon in reference to the 'critical' theory of the origin of the Pentateuch which "still hold good:" "How is such a supposition reconcilable with the authority of him who has so solemnly commended to us the Books of Moses, and whom Christians believe to be too wise to be himself deceived, and too good to deceive his creatures?"

It will provoke and reward study.

GEORGE BOARDMAN EAGER.

### **Gladstone.**

By John Morley. Macmillan Co. \$10.50 net.

Morley's *Life of Gladstone* is almost a library. The three massive volumes cover nearly two thousand closely printed pages. One naturally shrinks a little from what really appears to be an undertaking, unless he has much leisure. One needs a solid week with nothing else to do

and take his time with the masterly work of Mr. Morley. You cannot conquer a mountain at a dash, but some mountains are worth conquering. It may be asked if the work is not drawn out too thin. It is leisurely done, to be sure, but there is no filling in just to be doing it. On the other hand you are conscious of distinct restraint and repression on the author's part. Every page bears the mark of careful selection of material, condensation, and concentration. The author says that he could easily have expanded these volumes into a hundred. To an American there is, perhaps, an excess of politics, but this is not true from an English point of view, as already twenty thousand copies have been sold. And politics filled the center of Gladstone's active life, though not the center in his own mind. Religion was ever with him the main thing. He early pondered the question of being a clergyman, but concluded that he could serve the Church better in Parliament than in pulpit. His conception of service to the Church of England held him in public life at times when his natural inclinations were for retirement.

The Gladstones represent the combination of Scotch Highlander and Lowlander. Sir John Gladstone was one of the great Liverpool merchant princes. His paternal grandmother was "a woman of great energy." His mother was a Robertson of Dingwall, Scotland. Gladstone's life nearly spanned the nineteenth century. He was born December 29, 1809, and died May 19, 1898. He rose to the topmost round of the century, and no man of this great century surpassed him in character or achievement.

In Oxford young Gladstone met an atmosphere just the reverse of Liverpool. Oxford put its stamp upon him deep and strong. He had the marks of the fourth century ecclesiastic and was a loyal Churchman. The Oxford movement left its influence on him also, for he was a Puseyite to the end, though he shrank with horror from

the course of Newman and his dear friends Manning and Hope in going over to Romanism. He was an English Catholic, but not a Roman Catholic. His friendship in later years for Dr. Doellinger, the old Catholic scholar, did not diminish his abhorrence for the errors of Romanism. But Mr. Gladstone, while a resolute churchman, was able to be a friend to the non-conformists, who became in after years his most devoted adherents. Both Oxford and Liverpool are in Gladstone's composition. He will be the keenest dialectician and the most brilliant financier of his time. He was a double-first at Oxford and he was a double-first everywhere.

He entered Parliament in 1832 at the age of 23, and was a strict Tory representing Newark. It is a long race from this brilliant young Tory to the Grand Old Man who dies in 1898, the Liberal leader who has battled so grandly for the relief of Ireland. He was often twitted with inconsistency, and his reply was that while he began life opposed to freedom, he came to advocate freedom as the ruling principle in his political life. He at first opposed the abolition of slavery in Jamaica, opposed the admission of Dissenters to the universities, and was a strong protectionist. In time he came to be the champion of liberty in state and school and trade. In 1834 he became a member of Peel's Government, and for sixty years he is in office most of the time with Peel, with Palmerston, and four times as Premier himself. For eighteen years he represented Oxford, but with the opposition of the University boards, who dreaded his growing liberalism, and who finally defeated him. But Leeds and the Midlothian gave him a seat in Parliament.

Perhaps in nothing did the intellectual supremacy of Gladstone appear to better advantage than in his budgets as Chancellor of the Exchequer. They were marvels of detail and comprehension, and his speeches were wonders of clearness and persuasiveness. He

really took the ideas of Cobden on free trade and put them so that they could carry conviction. The great deeds that give glory to Mr. Gladstone's name are bewildering. Mr. Morley has had to write a history not only of English legislation from 1832 to the close of the century, but of European diplomacy and wars, for in all of them Gladstone was a factor, and often the dominant factor. It was Gladstone who attracted the attention of Western Europe to the pitiable plight of Greece, and he is loved to this day by Greece and the minor Balkan states. It was Gladstone who exposed the outrages of the King of Naples on his political prisoners, and made it possible for Cavour, Garibaldi and Victor Emmanuel to gain sympathy for Italian unity. The disestablishment of the Irish church, the extension of the suffrage, opening of the universities to Dissenters, all found strong support in him. He electrified all Europe as he cried out against the unspeakable Turk. He grappled with the education problem in 1870, and the result was a compromise, and England is again in the throes of a mighty conflict on this subject. At that time Joseph Chamberlain was a doughty champion of the Nonconformist contention. Chamberlain helped to break up the Liberal party on the Irish question. Will he do the same for the Conservative party now with his protection views?

Mr. Gladstone was cautious, and tried to look at all sides of a subject. He was often called vacillating and over-refined because he saw distinctions that others did not see. Sometimes his official acts were in large measure due to the work of his predecessors, as in Egypt and South Africa. Mr. G. Morley clearly shows that Gladstone is not responsible for Gordon's death at Khartoum nor the disaster of Majuba hill.

The most exciting part of his career is when Disraeli is his rival. There was sharp rivalry and genuine antipathy between these two brilliant men. When they met in

debate, it was worth while to be in the House of Commons. Mr. Morley's style is good always, but he is really eloquent when he depicts Gladstone as a Demosthenes.

Gladstone and the Queen differed sharply at times, but there was always courtesy and deference. As he became more and more liberal, she seemed to fear his democratic tendencies, while Disraeli accented the power of the throne.

The greatest blow that ever befell Gladstone was the disgrace of Parnell. Even after this unspeakable calamity, he was able to carry Irish Home Rule in the House of Commons, though it was thrown out in the House of Lords. He was too old, now 85, to go on with the struggle, and Roseberry soon gave up the reigns of government. But the Home Rule conflict will illustrate the fearlessness of the man, his supreme courage and his convictions, his masterful efforts to move men to action. To-day the Irish are demanding Home Rule of the Conservatives, and they may get it or force the government to resign. Gladstone was a great worker, sometimes working fourteen hours a day. But he had a magnificent constitution. Hawarden, with its fresh air and glorious trees, was a blessing to him. He could fell trees and so forget cares of state.

It would not be just to close even a brief discussion of Gladstone without speaking of his love of Aristotle, Dante, Augustine, and Butler; "my four doctors," he lovingly called them, each a master in his realm. He really had five doctors, for Homer was a passion with him. Gladstone wrote on Homer for love of it. His controversial writings as against the papacy and Huxley reveal the ecclesiastical side of his life. The great men and women of his time move before us in these volumes in stately array, Wordsworth, Tennyson, Browning, Peel, Palmerston, Disraeli, Bright, Salisbury, Queen Victoria, and all the rest. But in the great Victorian era no voice was

more eloquent, more commanding, more noble, more unselfish, than that of W. E. Gladstone, the greatest statesman of his day, if not of all English history.

Mr. Morley is not a Christian, and yet he has faithfully portrayed the intensity of Gladstone's religious nature; has, in fact, given his piety as the key to his career. It would have been better if a Christian could have written this life. But when all is said, one wonders if Mr. Morley has not done better by Gladstone than any other Englishman of the day. It is a treasure-house for future generations.

A. T. ROBERTSON.

### **Life and Teachings of Abbas Effendi;**

A study of the religion of the Babis, or Beha'is. Founded by the Persian Bab and his successors, Beha Ullah and Abbas Effendi. By Myron H. Phelps, of the New York Bar; with an Introduction by Edward Granville Browne, M.A., M.R.A.S., Fellow of Pembroke College, etc. G. Putnam's Sons. New York and London. 1903. Pp. xliii, 259.

Not every new religion can command for its promulgation the services of a Cambridge professor, a member "of the New York Bar," and a first class publisher. This is the good fortune of Babism, or, as we are now to designate it, after "the Supreme Manifestation," Beha'ism.

The book is in several ways remarkable and thoroughly interesting. It exhibits five remarkable men and two interesting women, and a religion; or to be more exact, it gives views of all these. To this writer the most interesting of these are the author and his sponsor, Prof. Browne, both of whom are quite remarkable for the child-like docility and eagerness with which they associate themselves with Babism and patronize its leaders. The professor, indeed, takes to himself no little credit as the discoverer to the Western nations of this sorely needed light, new risen in the East, and as a longtime seer of its coming glory, now at length so far realized that we can be assured of the "remarkable triumph of the Beha'i religion"