

# THEOLOGICAL MONTHLY.

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## The Birth of the Evangelical Hymn.

PROF. W. H. T. DAU, St. Louis, Mo.

At town-fairs in Germany, during the latter part of the year 1523, tradespeople offered for sale small leaflets on which a German hymn was printed. During the next years these leaflets were displaced by small booklets, containing 8, 25, and finally 32 hymns. The earliest title under which these collections were published was *Enchiridion, or Handbook*. They issued from presses in Wittenberg, Nuernberg, Erfurt, and other places. A later title was *Geistliches Gesangbuechlein* (Booklet of Spiritual Songs). The author of most of these hymns was Luther. As a rule, the tune for these hymns was indicated at the head, and for some of the hymns the notes were printed with the hymns, especially where an entirely new melody was offered. For most of the hymns a melody with which the people were familiar from the old Latin service was used, sometimes in an adaptation to make them fit to the new German text.

These leaflets and booklets are the embryo hymnal of the Reformation. The thought of producing them originated in Luther's mind. While reconstructing the order of service for the church at Wittenberg, after the break with Rome, Luther felt the need of good German hymns being sung by the congregation, now that the sermon and the reading of the Scripture-lessons took place in the people's language. First he thought of translating the best-known Latin hymns into German and using them alternately with the Latin hymns of the old ritual. He actually produced a few translations himself, but found that few of the hymns in use breathed the proper spirit and were worthy of being taken over into the reformed German service even in a translation. Accordingly, his next effort was to find poets for composing proper German hymns. His correspondence since 1523 is teeming with appeals to his friends to get busy and furnish him one or more

## BOOK REVIEW.

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*Concordia Publishing House, St. Louis, Mo.: —*

**Synodalbericht der 32. regelmaessigen Versammlung der Ev.-Luth. Synode von Missouri, Ohio und andern Staaten, versammelt im Jahre 1923, vom 20. bis zum 29. Juni, zu Fort Wayne, Ind.**  
242 pages,  $5\frac{3}{4} \times 8\frac{3}{4}$ . 75 cts.

The 242 printed pages of the official minutes of the Fort Wayne convention offer much information which our pastors need in order thoroughly to inform themselves and their members and to awaken an active interest in the great and glorious work which our Synod is doing for the maintenance and the extension of Christ's kingdom here upon earth.

F. RITZ.

**The Teaching of Arithmetic.** *E. H. Engelbrecht and Paul E. Kretzmann.*  
131 pages, 5×8. \$1.00, net.

This book is Volume IV of the Concordia Teachers' Library. The first part, written by Dr. P. E. Kretzmann, is mainly theoretical, and the second part, written by Prof. E. H. Engelbrecht, of our Normal School at River Forest, is mainly practical. A critical review of this book is not only out of place in our theological journal, but ought to be written by one who has made a thorough study of the subject, who has taught arithmetic, and who, therefore, can speak authoritatively. FRITZ.

**A Chart Showing the Parliamentary Rules of Order and Other Information for Conducting Meetings.** 10 cts. per copy.

Such as must preside at meetings will thank our Publishing House for getting out this chart, which, when consulted, gives information quickly as to good parliamentary practise. FRITZ.

*American Luther League, Fort Wayne, Ind.:—*

**Weighed and Found Wanting.** An Inquiry into the Aims and Methods of the Ku Klux Klan. *W. H. T. Dau.* 14 pages, 3¼×7¼.

All who would quickly inform themselves as to the un-American principles of the Ku Klux Klan ought to send for a free copy of this tract. FRITZ.

*Concordia Mutual Benefit League, 106 N. La Salle St., Chicago, Ill.:—*

**Concordia-Kalender.** Ein christlicher Volkskalender auf das Jahr unsers Heilandes 1924. Edited by *G. A. and E. A. Fleischer.* 256 pages.

Besides the conventional almanac material, this publication offers good reading-matter in prose and poetry and a great number of illustrations. The historical articles relating to the history of the Missouri Synod's congregations in Chicago and the Northern Illinois District are of special value. DAU.

*The Macmillan Company, New York, N. Y.:—*

**The History of Utopian Thought.** *Joyce Oramel Hertzler, Ph. D.* 321 pages.

Shall we derive Utopia from *εὖ + τόπος* or from *οὐ + τόπος*? If we accept the belief of Utopians, the former derivation would be the correct one, and we should really adopt the spelling "Eutopia." But if we allow the history of Utopianism to decide the question, the latter derivation is the only tenable one. For Utopia is nothing else than the Beautiful Isle of Nowhere, and Utopian literature is a cruel joke to men of misery, something like opium to a sufferer, while it affords a sensuous delight to the pleasure-hunter, something like a vision by means of Aladdin's lamp or a song from Araby. Reality, truth, practical direction, for this real and earnest life there is not in Utopian thought. It is placed before us in a great variety of literary efforts: Plato's *Republic*, More's *Utopia*, Bacon's *New Atlantis*, Campanella's *City of the Sun*, Harrington's *Oceana*, Abbé Morelly's *Code de la Nature*, Babeuf's *Society of the Equals*, Saint-Simon's *Nouveau Christianisme*, Fourier's *La Theorie des Quatre Mouvements et des Destinies Generales, Traité de Association*

*Domestique Agricole au Attraction Industrielle, La Théorie de l'Union Universelle, Nouveau Monde Industriel et Sociétaire, Cabet's Voyage en Icarie, Blanc's Organisation du Travail, Owen's New-View of Society and Book of the New Moral World, Bellamy's Looking Backward, Hertzka's Freeland, and Wells's Modern Utopia.* On all these treatises the author offers us very satisfactory *résumés*, and, in his second part (pp. 257—314), an Analysis and Critique. This part is truly worth reading, and our readers, especially our pastors, should read this or some similar treatise in order fully to understand the specific character of the chiliasm which is the cankerous affliction of our age, in Church, State, society, and family. Modern movements, such as Eugenics, Feminism, Standardization of Education, Socialism, Communism, etc., will be better understood after a careful perusal of this treatise by a professor of the University of Wisconsin who works with scholarly care and exactness. — The first 98 pages of this treatise are a huge mistake. These pages embrace chapter II, in which the author discusses "Ethico-Religious Utopians and Their Utopianism." He presents as Utopians Amos, Hosea, Isaiah, Jeremiah, Ezekiel, Daniel, the Hebrew Apocalyptists, and Jesus Christ, and then reviews Augustine's *City of God* and Savonarola's *Florentine Theocracy*. The sections in the writings of the Old Testament prophecies which describe in Utopian language the spiritual blessings of the state of grace and glory are all taken literally. Papias would shake hands with Dr. Hertzler on reading this chapter. The author plainly is not in his own field in this chapter and plows with the heifers of modern Bible criticism. If Savonarola was taken up into the author's scheme, why was not a chapter devoted to American Puritanism, which is certainly cognate to the Florentine escape? In fact, we could wish that American Utopianism could have been dealt with by an able scholar such as Dr. Hertzler undoubtedly is. Noye's work surely is not the last word on American Socialism. — The proof-reading on this work is below the Macmillan standard. On page 7 "is" has been omitted in line 6 from the bottom; on page 9 there is no reason for referring to the Israelitic king as "Jeroboam second," and "Jeroboam II"; on page 21, line 7 from top, "has protest" is obscure; same page, line 8 from bottom, "imitated" is queer; page 29, line 6 from top, "again" is in the wrong place; same page, about the center of the page, "Abiothar" should be "Abiathar"; page 33, line 7 from bottom, "villification" contains a superfluous l; pages 35—37, the page-heading should be "Ezekiel" instead of "Jeremiah," etc.

DAU.

**Matter and Spirit.** *Prof. James Bisset Pratt.* 232 pages, 5¼×7¾. \$1.50.

Professor Pratt discusses, in as simple language as is possible in so abstruse a subject, the relation of matter and spirit, better, of body and mind. He rejects the materialistic views regarding the human soul and finds that the various kinds of parallelism do not satisfy as explanations of the mind to the body. He reverts to the theory of interaction, which has had few defenders among the philosophers of the last century, but which is again receiving favorable attention, especially in the works of McDougall, C. A. Strong, and, in Germany, Stumpf. The book will serve its purpose well as an introduction to modern thought on one of the first and deepest problems of philosophy.

GRAEBNER.

**The Religion of Science.** *William Hamilton Wood.* 176 pages,  $5\frac{1}{2}\times 7\frac{3}{4}$ . \$1.50.

Professor Wood of Dartmouth College discusses evolution as the parent of a new religion, the Religion of Science, containing of the three external manifestations of religion — creeds (doctrine), ritual (worship), and morality (conduct) — the first and third, lacking only an organization with forms of worship. The Religion of Science is discussed especially with reference to Professor Conklin's book on *The Direction of Human Evolution*. On the basis of this and other recent works, Professor Wood establishes that "there is at present a definite, clearly outlined, and rounded-out religion of science." In this religion there is a code of morality. However, its moral laws are no absolute standards, but merely developed instincts for the preservation of life. The Sacred Book of this religion is Nature. Its fundamental doctrines are the conservation of matter, the conservation of energy, and the reign of law (nature a mechanism); the uniformity of nature; the objective reality of time and space; evolution. It is a religion which has no use for the hypothesis of a god, nor does it believe in creation or in the soul as an entity which survives death. The teachings of evolution are very ably listed in brief paragraphs, pages 33—36.

In his examination of the canons and doctrines of the Religion of Science the author reveals a strange fallacy by which the prophets of this religion invariably argue from a metaphysical position as though it were established science. He points out the fact that, for instance, the conservation of matter and of energy are unproved theories, and that the description of the universe as a machine is based on an improper analogy. On all these points the thinking is "wholly within the field of metaphysics." There is an illuminating discussion of law in the physical and religious world. "Naturalism is not science, but assertions about science labeled with this name." However, at this point the weaknesses of the author's own position are being revealed. Professor Wood does not believe in the verbal inspiration of the Bible and distinguishes Babylonian and Hebrew elements in the Bible-story of Creation and the Fall. The argument against the identification of faith or religion with emotion is well presented, though in this chapter again the adoption of higher critical method weakens the effectiveness of the book. The author's own theory is one of qualitative evolution, by which he attempts to mediate between the naturalistic systems and the Christian faith. GRAEBNER.

*Fleming H. Revell Company, New York, N. Y.:* —

**Jesus Christ and the Modern Challenge.** *Frederic C. Spurr*, President of the National Council of Evangelical Free Churches (Great Britain). 204 pages,  $5\times 7\frac{1}{2}$ . \$1.50.

The contents of this book were originally delivered at "conferences" of an "apologetic" character, to large audiences, in Great Britain. In preparing the lectures for publication in book-form, the writer has considerably augmented and frequently rewritten them. In this new form they are offered for the consideration and encouragement of those who are perplexed by the religious controversies of our time, especially with

those pertaining to the person of Jesus Christ. The book contains thirteen chapters on the following subjects: 1) The Present State of the Question; 2) "What Manner of Man Is This?" 3) The Triumph of the Limitless Lord; 4) The Faith of the Church; 5) "The Word was made Flesh"; 6) "Born of the Virgin Mary"; 7) "He Rose Again the Third Day from the Dead"; 8) The Spiritual Implications of Christ's Resurrection; 9) "He Ascended into Heaven"; 10) The Miracles of Jesus; 11) Jesus Christ the Regenerator of the World; 12) The Evidence of Christian Experience; 13) The Practical Question: Will Christianity "Work" To-day? All in all, these lectures are a clear and emphatic confutation of the perversities of modern unbelievers and higher critics and forcibly defend the articles of the Christian faith. They are therefore worthy of careful study by believing Bible-students. The opposition of modern unbelieving critics is stated by the author of this book as follows:—

"The newest form of the modern opposition has a character of its own. No longer do men say that Jesus is not divine; they declare that we are more divine. Thus the attempt is made to lessen the distance between Jesus and ourselves. Divinity, it is affirmed, is simply a question of degree. Jesus Christ occupies the front rank and we the lower rank; yet we are all in the same file—He at one end and we at the other. The stream of Christian doctrine, so far as it concerns the person of Christ, is, we are told, not absolutely pure. The Church has defiled it with man-made dogmas, which have destroyed its beauty and truth. Our effort, it is claimed, is to try and cleanse that defiled current and so bring Jesus into our own category.

"These and similar things perplex the average person to-day. He reads fragmentary reprints in the newspapers, which attribute to avowed Christian leaders a skepticism which appals and unsettles him. He has been given to understand that 'scientific criticism' of the Bible has finally made impossible belief in the deity of our Lord Jesus Christ. Hence he is befogged. On the one hand, he hears an age-long proclamation of the Christian faith which makes everything of the divine person of Christ. On the other, he hears many modern voices which dissolve the ancient faith into undefined vapor. What is he to believe? It is my purpose frankly to face the question of the person of our Lord and to pursue a line of inquiry the result of which will be—it is confidently hoped—to give new courage to believing men and women and to recover some who have become enveloped in the fog of doubt,—that together these may kneel anew before the Redeemer and repeat from the heart the ancient confession, 'My Lord and My God'; in a word, that, while the mind may be increasingly open to all light and knowledge from every quarter, yet the ancient faith may be held unimpaired in the plenitude of the intellect and of the heart and with no sense of clash between the old and the new."

On the virgin birth of Christ the author says: "There is therefore no valid *reason* for disbelieving or doubting the story of the virgin birth. There may be prejudice; but this is not reason. There is, on the contrary, every reason to believe it if we believe in Christ at all. The two birth stories complement each other. In Matthew, Joseph's side is stated. All

Joseph's perplexities are set forth. In Luke, Mary's side is given. He tells us that Mary 'pondered these things in her heart' and kept silence concerning them. We can understand that the time had not arrived to speak of the sacred mystery. Joseph, before his death, told *his* story, and Mary, in due time, told hers. Luke, inspired by the Holy Spirit, gave it to a Church *that already believed in our Lord's divinity* on other grounds. It is a fitting account of the manner in which Divine Love became bone of our bone and flesh of our flesh, for our salvation.

"There is a great deal, then, to be said for the dogma of the virgin birth. It is not wise to brush it aside with a mere gesture of impatience, as if it were unworthy of consideration. Difficulties there may be, and are, in believing any story that involves an exceptional action on the part of God. But is any man entitled, in virtue of the limited knowledge we possess of the 'laws' of the universe, to say that nothing can happen which lies outside the system of thought we have constructed? It was Mr. Huxley, by no means an orthodox believer, who warned us against the 'conceit' of imagining that our exceedingly limited knowledge of the laws of nature gave us the right to pronounce dogmatically upon all questions in heaven and earth. Biologically the virgin birth of our Lord may be encompassed with mystery; but is that sufficient ground for rejecting it? The question we ought to consider is whether or not it fits in naturally with all that we know of Jesus. And can there be any doubt what the plain answer should be? The Incarnation was a revelation of God."

Regarding Christ's miracles he makes the following statement: "Jesus Christ's miracles were signs: signals, the ringing of a bell, to call attention in the lower sphere to something He was doing in the higher sphere. Further, not only were the miracles of Christ harmonious with His person and purpose, but they were necessary to them. Jesus Christ was at home in two worlds. He spoke about the spiritual world as if He knew all about it — as He did. 'The Son of Man came down from heaven.' 'Glorify Me with the glory that I had with Thee before the world was.' He speaks as One who had been there. He was at home in two worlds, and had His life been without 'miracles,' He Himself would have been a contradiction. To eliminate the miracles would be to impoverish absolutely our conception of Jesus Christ. If we rid ourselves of the miraculous Christ, who did miraculous works, we shall find ourselves with an anemic religion, entirely valueless for spiritual and ethical purposes."

On the Ascension he remarks: "The Ascension, then, was in reality the passing of our Lord's spiritual body into the spiritual world that surrounds us. No point of geography marks it. The world in which He now lives and reigns is invisible to the human eye, but it is real. — What was the meaning of the Ascension for our Lord, and what is its meaning for us? There are certain implications that we must face. For Him its meaning is summed up in one word: 'He sat down at the right hand of God.' The meaning of the Ascension for us is summed up in the other word: 'He is our Forerunner.' These two sentences comprise the whole."

As the reader will note, the author stands on conservative ground and defends the fundamental articles of the Christian faith. Very often, however, his endeavor rationally to explain the faith and to prove its reasonableness leads him to dangerous conclusions. While he believes the

Holy Scriptures to be God's Word, he does not believe in verbal inspiration. He thus fails to appreciate the Holy Scriptures as the only source and norm of Christian faith and life. "The Christian life," he says, "is founded not upon metaphysics nor emotional pictures, but upon an actual living experience of the regenerative force of the life of Christ which flows into faithful and trusting souls."

Christian life is never founded upon experience, but is the outgrowth of the living faith in the Christ of the Scriptures. Again, there are statements of a historical character which the reader will question. For example, on page 70 the writer says: "But we repeat, the Jews themselves did not possess the idea, yet the doctrine of the Incarnation arose amongst these monotheistic people. We must face that fact. The disciples were, at first, Unitarians; they were not Trinitarians in any sense until Jesus came; then they were compelled by the necessities of the case to revise their Jewish belief and to become Trinitarian Christians."

This statement ignores the fact that the incarnation of Christ had been predicted during the entire Old Testament dispensation. Hence the idea of Christ's incarnation did not rise "amongst these monotheistic people," but was revealed to them by God. To call the disciples Unitarians would mean to ignore their faith in, and their knowledge of, the promised Redeemer. In this and other instances the writer loses in force by endeavoring to make faith agree with reason. Such a process always results in a weakening, rather than in a strengthening, of the faith. Apologists may well point out that it is more unreasonable to disbelieve than to believe what the Scriptures say of Christ and His plan of redemption. Nevertheless, as soon as the great facts of salvation, as embodied in the history of Christ's redemption, are made to conform to reason, they are removed from the lofty height which they occupy, the inaccessible light which reason cannot approach. The Gospel is a mystery and can be apprehended only through faith, and faith must rest upon the clear statement of the Word of God and not upon "Christian experience." Hence, when the author states: "The Christian experience is too well established to be destroyed. But Christianity invites all mankind to this experience. . . . Enter, my friends, into this experience. It follows the surrender of the life to God. And when once it is known, it cannot be fairly doubted. It will become the very life of the man," the author leads his readers away from the true foundation of the faith, which, after all, is solely and alone in the written Word, and places them upon a foundation which is insecure. Christian experience, too, may fail, but the testimony of the Holy Spirit in the heart of the believer, who trusts the Word, can never fail. Luther was right in pointing out the *sola Scriptura* and in giving to this doctrine the exalted place which it occupies in Lutheran dogmatics.

J. T. M.

*The Macmillan Company, New York, N. Y.:—*

**Vocal and Literary Interpretation of the Bible.** *S. S. Curry, Ph. D.* 384 pages, 5×7¾.

This book has been designed to teach how the Bible ought to be read in public. We dare say that it fills a real want. Dr. Curry says:

"A preacher has no right to leave the selection of the lesson till the last minute Saturday evening, still less to put it off till after his arrival at church. . . . Where the lesson is appointed, it should be thoroughly studied." There is no doubt that generally not sufficient attention is paid to the proper reading of the Scriptures. If one shall read well in public, he must not only have learned how to read, but also must carefully select and well prepare his reading.

Dr. Curry's book, we think, covers much more than the mere title suggests. The book has chapters on the literary, the narrative, the didactic, the oratoric, the allegoric, the lyric, the dramatic, and the epic spirit of the Bible, the art of the Master, rhythmic actions of mind, rhythmic modulations of voice, change of ideas and pitch, expression of imagination, selection and arrangement of the lesson, the preparation of the lesson, the spirit of the Greek, the spirit of the Hebrew, responsive reading.

With some of the things said by Dr. Curry we cannot agree. If his interpretation of the Book of Job on page 50 is a sample of the results of the latest scholarship, which he says we ought to accept (p. 46), then we prefer to believe our Savior, who does not tell us "that the great fish that swallowed Jonah was Babylon," but says that it was a real fish, saying: "As Jonah was three days and three nights in the whale's belly, so shall the Son of Man be three days and three nights in the heart of the earth," Matt. 12, 40. Again, Dr. Curry says: "Those who believe in plenary inspiration often read the Scriptures in a vague, indefinite mood." (p. 45.) If the author means to insinuate that the acceptance of the doctrine of verbal inspiration necessarily produces, or even has a tendency to produce, such reading, we disagree with him.

Omitting a few strictures of this kind, a thorough study of Dr. Curry's book will very much aid the Christian preacher not only in reading properly, but also, by his reading, in properly interpreting the Scriptures.

FRITZ.

**Introduction to Psychology.** *Carl E. Seashore, Ph. D.* 427 pages, 5×7½.

Every instructor, and therefore also every preacher, who is preeminently an instructor, ought to have some knowledge of psychology, or the science of mental life. While only an introduction to psychology, as the title indicates, the study of Dr. Seashore's book will well acquaint the uninitiated with the fundamental principles of psychology and with their practical applications. *A good feature of the book is the fact that it presents the subject very clearly and is most practical throughout.* In the preface the author says: "Not psychology, but to psychologize' represents the educational objective toward which this book has been written. This fact accounts for certain characteristics as to method of presentation, selection and arrangement of content, direct address, and changes in style, all of which contribute toward action. It also accounts for the fact that the book is not a dictionary of psychological definitions or an encyclopedia of psychological facts." Students and all who must memorize will find the chapters on "The Learning Process," on "Memory," on "Thought," and on "Attention" very valuable.

FRITZ.

*The Expression Company, Boston, Mass.:—*

**Spoken English.** A Method of Improving Speech and Reading by Studying Voice Conditions and Modulations in Union with their Causes in Thinking and Feeling. *S. S. Curry, Ph. D., Litt. D.*, President of the School of Expression, Boston. 320 pages, 5×7¼.

**Foundations of Expression.** Studies and Problems for Developing the Voice, Body, and Mind in Reading and Speaking. *S. S. Curry, Ph. D., Litt. D.* 319 pages, 5×7¼.

These two books have been written by the author of *Vocal and Literary Interpretation of the Bible*. They aim to give to living speech that place in the life of man which it deserves; they teach us how to speak well. In the preface to *Spoken English* the author says: "This book is an endeavor to furnish such methods for the development of spoken English as will parallel the work of written English during the last years of the grammar or the first years of the high school or normal school, and to furnish hints upon the problem of teaching reading and of improving the voice. . . . Spoken English is a psychological problem. To regard reading and speaking as a mere matter of correct pronunciation or obedience to certain rules of grammar is to misconceive the nature of expression. The problem primarily concerns thinking; in fact, right vocal expression requires imagination and feeling and the harmonious awakening of all man's power and the unity of his experiences. The modulations of the voice perform a distinct function. The spoken word, not the written word, is the real word." In the preface to *Foundations of Expression* we read: "Since the invention of printing the written word has been overestimated in education, and living speech has been greatly neglected. Recent discoveries of the necessity of developing the motor centers have revived interest in the living voice. . . . This book outlines the results of some earnest endeavors to study anew the problem of developing the voice and body and improving reading and speaking. The attempt has been made to find psychological causes, not only of the expressive modulations of the voice, but of the conditions of mind and body required for its right training and correct use."

Dr. Curry has given much study to his subject. The results may be shared by those who will buy his books and follow his advice. We dare say that no one will regret having done so. Not a mechanical, imitative, or artificial manner of speaking, as is often found with those who have taken "elocution lessons," is taught, but a perfectly natural eloquence. The purpose is rather to develop the powers that one has than to expect that a David should be at his best in the armor of Saul.

In *Spoken English*, these are some of the subjects which are treated: Reading and Talking, Ease and Freedom of Tone, Attention and Pause, Silent Reading and Reading Aloud, Ideas and Phrasing, Change of Ideas and Pitch, Relative Value of Ideas and Words, Facility in Range of Voice, Dramatic Insight. In *Foundations of Expression* such subjects as the following are given consideration: Modes of Expression, The Nature of Expression, Elements of Thinking, Pause, Phrasing, Touch, Attitude of Mind and Inflection, Correct Method of Breathing, Relative Value of Ideas, Modes of Emphasis, The Training of the Ear, Tone-color.

FRTZ.

A. Deichert'sche Verlagsbuchhandlung Dr. Werner Scholl, Leipzig-Erlangen:—

**Grundriss der Geschichte der neueren Philosophie in ihren Beziehungen zur Religion.** Von Prof. D. Dr. Theodor Simon. X and 196 pages.

The attractive feature of this *vademecum* for the study of modern philosophy from Descartes to Eduard von Hartmann is not only the abundance of information that has been crammed into the author's pithy, nervous statements, but the frequent injection of flashes of personality from the various philosophers whom he treats. This gives to his treatise a newsy character and makes the reading of otherwise dry material almost delightful. For quick and comprehensive information, for review work, and for obtaining a survey of the entire field of modern philosophy such as a beginner of this study should be given, the book has few equals. On ten pages the author sketches rapidly the state of philosophy from the rise of Christianity to the emancipation of philosophy from theology, which marks the beginning of a new era, "*Die Neuzeit*," for philosophy. All philosophical activity prior to Descartes is treated as a transition period. In the earliest centuries there was little use for independent philosophical effort. Christianity, the new substance that was "poured into the intellectual forms of the advanced culture of antiquity, entered upon its career among naive, uncultured, virgin races. It was to them the depository of all higher intellectual life and their educator. Over and against Christianity there was neither independence of thinking nor personal religious experience. The dogma of the Church was infallible doctrine; the truth of this doctrine is apprehended, not by personal experience and meditation, but by complete submission. Theology is queen, and in her household philosophy, that is, the human activity of thinking, is tolerated merely as a maid-servant (John of Damascus, † 754); it is employed merely as an instrument, or tool, for imparting system and due form to the established truth." (p. 1.) This presentation of the state of affairs is unsatisfactory: it takes no account of the essential distinction between natural and revealed knowledge. An epistle like Paul's Colossians was not written against thinking on religious subjects, not against *γνώσις per se*, but against false thinking, *πseudώνυμος γνώσις*, guilty of *μετάβασις εἰς ἄλλο γένος*. Next, the author describes the scholastic era as an era of feeble efforts on the part of reason to assert its right over against the doctrine of the Church which had been authoritatively fixed. To Anselm of Canterbury († 1109) faith is still the supreme intelligence ('*credo ut intelligam*'), but Thomas of Aquino († 1274) already operates with natural theology alongside of the divine revelation, while Duns Scotus begins to criticize the accepted dogma as unreasonable, Peter Abelard († 1142), in his treatise *Sic et non*, exhibits the contradictions which occur in the traditional teaching of the Church, and Berengar of Tours († 1088), as also the Nominalist William Occam († 1347), insists that authority and truth are not identical, truth always being found on the side of reason. These early efforts terminate in the Averroistic maxim of a "twofold truth": a statement may be true in philosophy and false in theology. Then comes the era of rejuvenated Aristotelianism with its two *Richtungen*, the Aver-

rhoistic and the Aphrodisian, and with the rise of Humanism nearly every one of the old classic types of philosophy is resurrected. Nicolaus Cusanus and Giordano Bruno are treated specially, while Telesius of Cosinza, Franciscus Patricius, Lucilio Vanini, Thomas Campanella, and Theophrastus Paracelsus are merely mentioned as "*conquistadores* in the new world of the mind, comparable as regards violence to the conquerors of America." The mysticism of the Middle Ages is exhibited in the paragraphs on Meister Eckhart, Heinrich Suso, Tauler, and the *Deutsche Theologie*. This draws from the author a few remarks concerning Luther, who exchanges his early mysticism for apprehension of Christ by faith and substitutes for flight from the world an intense activity of faith in the world. On Luther's view of Scholasticism and Aristotelianism one could wish for a little more prolixity, now that the author has referred to Luther at all. It is true that Luther accepts the view of "twofold truth" in this form: something may be impossible in philosophy that is true in theology; but this does not by any means exhaust the influence of Luther on the philosophy of his times. By the way, since a distinct churchman like Luther has been mentioned in this philosophical *résumé*, a few words about the importance of Augustine for philosophy in his day, especially of Augustine's view of faith as compared with intellectual effort, and of his anthropological studies in the Pelagian controversy which affect the question of *liberum arbitrium* in natural man, might have been said.—In his remarks concerning the age after Luther the author describes the digressions from and attacks upon Protestant orthodoxy by Sebastian Frank († 1543), Caspar Schwenkfeld († 1562), Valentine Weigel († about 1590), Jacob Boehme († 1624), Johann Georg Gichtel († 1710), and the renegade Protestant Johann Scheffler (Angelus Silesius, † 1677), whose poetry has even been taken up into our Missouri Synod's hymn-book. It is a strange evolution that the same mind which produced "Die Seele Christi heil'ge mich" and "Jesu, komm doch selbst zu mir" could give vent to the following insanity:—

Ich bin als Gott so gross, er ist als ich so klein,  
 Er kann nicht ueber mir, ich unter ihm nicht sein.  
 Ich weiss, dass ohne mich Gott nicht ein Nu kann leben;  
 Werd' ich zu nicht', er muss vor Not den Geist aufgeben.—

The author's real work begins on page 11, where he starts out to describe *die Neuzeit*, which he divides into two epochs: Philosophy prior to Kant (pp. 11—80) and Philosophy since Kant (pp. 80—194). In the former epoch he portrays in chap. I the great rationalist Descartes and the Occasionalists Geulinx, Malebrauche, and, in specially rich divisions, Spinoza and Leibnitz; in chap. II the great empiricists: Bacon, Hobbes, Locke, and Berkeley; in chap. III the English Deists: Herbert von Cherbury, Toland, Collins, Shaftesbury, Tindal, Bolingbroke, and, in a separate division, Hume, who can hardly be classified as a Deist; in chap. IV: Illuminism (*Aufklaerung*) in France, as represented by Pierre Bayle, Voltaire, Condillac, Helvetius, Lamettrie, Diderot, Holbach, and Rousseau; in chap. V: Illuminism in Germany as seen in Pufendorf, Christian Thomasius, Christian Wolff, Mendelssohn, Bahrtdt, Reimarus; in chap. VI: Reaction against Illuminism in Germany as exhibited in the work of Lessing,

Hamann, Jacobi, and Herder. In the second epoch we are introduced, in chap. I, to Kant; in chap. II, to Fichte; in chap. III, to Schelling and his mental kinship, von Baader, and Krause; in chap. IV, to Schleiermacher; in chap. V, to Hegel; in chap. VI, to the reaction against Speculative Idealism by Fries, Herbart, and Schopenhauer; in chap. VII, to Hegel's dependencies ("*das von Hegel beherrschte Denken*") : the Hegelian Right: Goeschel, Gabler, Daub, Erdmann, Marheineke; the Hegelian Center: Baur, Biedermann, Pfeleiderer, Immanuel Hermann Fichte, Weisse, Rothe; and the Hegelian Left: Strauss, Feuerbach, Stirner. This, we think, is the best-written chapter in the book. In chap. VIII the author presents the complete departure from speculation ("*die voellige Ablehnung der Spekulation*") : a) Materialism: Vogt, Moleschott, Buechner, Czolbe; b) Positivism: Comte, Mill, Spencer; c) philosophical New Kantianism: Friedrich Albert Lange, Liebmann, Paulsen; and d) theological New Kantianism: Ritschl, Hermann, Kaftan, Lipsius. The concluding chapter presents the great thinkers of the most recent time: Lotze, Fechner, Nietzsche, and von Hartmann. The delineation of the characteristics of the philosophy of these renowned men is given with remarkable clearness. Their relation to religion is pictured from the standpoint of the author's own view of religion. No review could do justice to that; it would have to be treated separately in a special article.

DAU.

*Buchdruckerei Georg Heiser, Hermannstadt, Siebenbuergen:—*

**Die Verteilung des Weltdeutschtums.** *Dr. Karl Egon Gundhart.* 79 pages.

The thought of recording the habitat and taking a census of all people in the world who acknowledge their German descent was suggested by the anti-German propaganda that was launched in connection with the late war throughout the world. The author reminds these people that no matter where they have settled on this earth, they share in some manner the fate of the German nation: "Wir Deutschen in der Welt bilden eine Schicksalsgemeinschaft." There is truth in this: we remember still, with sorrow and amazement, Roosevelt's speech delivered in Michigan during the war, in which the danger of being even slightly tainted with German blood was stressed, not to mention a multitude of similar incidents. But this appeal to blood relationship for the purpose of enlisting forces everywhere in a campaign to defeat anti-German propaganda will accomplish nothing while the Germans in Germany are what they are and do what they do. German *Kultur* and ideals of civilization are of questionable merit, and the cultivation of the German language in foreign countries will always be attended with considerable difficulties. This brochure may even do Germany harm, because it advocates the formation of an Order of Knights—however, not a secret society—which is to "render service throughout the world to the mystery of German thought, the German *Grat*." This is the Pan-Germanistic idea in a new form. But thought and merit do not achieve their triumphs by efforts of organizations; they need no such propellers. It is only feeble thought, inferior worth, coupled with selfishness, that seeks to achieve artificial success by raising an army of shouters.

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