

# THEOLOGICAL MONTHLY.

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## England's Divine Destiny.<sup>1)</sup>

### Synopsis.

The article begins by describing the conditions in England prior to the reign of Queen Elizabeth. No industry; hardly any fleet; the trade in the hands of foreigners. "A home-staying, agricultural, and pastoral people."

Then the rise of English sea-power after the decline of Spain (1588). The founding of colonies in America. The rivalry with France, which did not end till 1815. Treaty of Utrecht. Subsequent policy of England. Commercial rivalry of Spain and France. The Mediterranean. Treaty of Aix-la-Chapelle. Pitt. American Revolution. Colonization of South Africa, Australia, New Zealand, Canada, Egypt. Policy after 1870 to the present day.

Follows the translation:—

The policy of giving up, preached and practised by the liberal economists, the dissenting conservatives, and the philosophic radicals, has never been accepted by the Tories. The latter wrote in the *Times*, in reply to the articles by Smith: "They wish to state, once for all, that England has no intention whatever of giving up its possessions overseas."

In 1874 the conservative party takes the reins. It is the triumph of the imperialistic policy. It is the awakening of the

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1) The subjoined article has been contributed by Rev. H. Ruhland, of Ottawa, Can. It has been taken from an article by Jean Desy, Professor of Higher Commerce, in the *Revue Trimestrielle Canadienne*. The article is inscribed "De L'Île à L'Empire" (From Island to Empire). Rev. Ruhland gives a synopsis of the article, then translates the most remarkable portion, and, omitting a lengthy dissertation on the strengthening of the ties that bind the British Colonies to the mother country, reproduces in condensed form the Professor's concluding remarks. D.

## BOOK REVIEW.

*American Luther League, Barr and Madison Sts., Fort Wayne, Ind.:—*

**American Principles and Private Schools.** *J. C. Baur.* 16 pages.

In succinct statements the secretary of the A. L. L. here reviews the unhappy condition that has been, or would be, created by the present propaganda to secure for the state a monopoly in education. Parental rights, religious liberty, and freedom in education are invaded by this utterly un-American movement. The grievance of loyal Americans has been clearly stated, and the dangers to our fundamental bill of rights tersely told, in this small and well-digested essay. D.

*Augustana Book Concern, Rock Island, Ill.:—*

**Christian Dogmatics and Notes on the History of Dogma.** *Conrad Emil Lindberg, D. D., LL. D.* Translated from the Swedish by *Rev. C. E. Hoffsten, B. D.* Revised and augmented by the author. 602 pages.

The field of English dogmatics has not been tilled overmuch as yet by Lutheran theologians. This is one reason, though it be a superficial one, why this new addition by Dr. Lindberg to our scanty stock of textbooks on dogmatics will be welcomed. It is true pioneer work which every writer on this subject in the English Lutheran Church is doing. Moreover, there is in this book a Lutheran flavor. The Lutheran Confessions (except the Smalcald Articles and Luther's Catechisms) are cited and referred to in connection with some of the principal teachings of the Lutheran Church. Likewise, frequently an attempt is made, chiefly in the sections on the history of dogma, to sketch the teaching of Luther. The confines of the book may have prohibited copious quotations, but especially in English treatises of this kind they would have been very desirable, partly in order better to acquaint the English Lutheran Church with the efficient *ῥόπος παιδείας* of her greatest teacher, partly to repel current misconceptions and misinterpretations of Luther's teaching. Some of the materials in this book might have been omitted to make room for excerpts from Luther's writings. Lastly, the author has throughout tried to familiarize his students, for whom his treatise was chiefly written and to whom it is dedicated, with the time-honored dogmatic school-terms used in the Latin dogmatics of Gerhard, Baier (Walther's edition), and Hollaz and adopted also by Heinrich Schmid.—At convenient points the author has interrupted his presentation of dogmatic material to insert notes on the history of dogma. He devotes about 130 pages to these brief *excursus*. His arrangement of topics follows, upon the whole, the established order in the Lutheran Church. There are no Prolegomena. Natural Theology is treated in the chapter on God and Bibliology in the chapter on the Church. The Person of Christ, including the states, is presented under the head of Christology, the threefold office of Christ under that of Soteriology. In the chapter on Pneumatology, starting out with the concept of grace, the order of salvation, from vocation to preservation (conservation the author prefers to call it), is treated. The means of grace are discussed in Ecclesiology, which opens with the definition of the Church and closes with the doctrine of the ministry. The treatise on the angels has been embodied

in the chapter on God. As the author regards dogmatics as "that science which systematically develops and defines the Christian dogmas mediated by faith in conformity with the teaching of the Bible and the Church," he places exegetical and historical before systematic theology. The arrangement of the sequences between the departments of theology is not of great moment by itself, but there is a certain logic in whatever sequence is adopted. In this instance the logic is that the Christian dogmas grow out of the divine revelation and the faith of the Church. This is liable to misunderstanding. The dogma comes from God alone, in and with His revelation, and is offered for men's acceptance. Exegesis can merely help to show that the dogma is there, and very little exegesis—unless we extend the meaning of the term very much—is necessary for exhibiting the dogma. The Church, by its creeds, adds nothing to the dogma, but simply exhibits its faithfulness to the sovereign teaching of God. The principal use of dogmatics is to state comprehensively what has been revealed regarding any one dogma, to show the connection of dogmas, if any connection has been revealed, and to defend each dogma against misinterpretation. Whatever system there is applied in dogmatics must also be drawn from Scripture, or a foreign element is injected into the *corpus doctrinae*. As the author says, the dogmatician's system, developments, and definitions must answer to the Biblical form.—Perhaps we cannot dispense with the mention of the various attempts that have been made at establishing the existence of God from natural principles. Theological students must be acquainted with them, but they are no part of a theology that is based entirely on revelation. Nor must too great value be attached to philosophical arguments of this sort: the comfort which they yield in spiritual trials is not real.—Luther's "sanction" of the distinction between the secret and the revealed will of God does not mean a distinction between a *voluntas seria et efficax* and a *voluntas non seria*. (p. 56.)—The author's presentation of the doctrine of predestination in the strict sense is a most unsatisfactory chapter. (pp. 86—103.) First the author wants predestination and election kept apart as not logically synonymous, and then he offers the identical definition for both, and calls them a "conditioned decree of God." "Election depends upon the attitude of man." It is related to God's foreknowledge of man's attitude and therefore has its correlate in reprobation. "The phrase 'election in view of faith' does not necessarily imply synergism." Well, then, it should be shown now just what the phrase does mean. It is neither a Scriptural nor a confessional phrase, and synergists do love it. "The cause of salvation is *sola gratia*, but only believers will be saved. If God wills that all should be saved by grace through faith, would not God save every one if it were possible? As the Holy Spirit works faith, why do not all men believe? Should we say that the reason is a mystery? We know that men resist the Holy Spirit, but why do some give up resistance? Is the grace of God irresistible? But such belief would be Calvinism," etc. Can you imagine that a Lutheran theologian in America can still write thus after what has happened in 1880 and after? "Faithfulness unto death is not the consequence of predestination or election, but the condition of election." Here the author, in fairness to his students, ought to have pointed out that only persons who have died in faith, hence those who have gone to

heaven, have been elected. For what? To go to heaven! The teaching of the Missouri Synod is characterized as "a view that partly may imply Calvinism and Amyraldism in the actual result," and the protest of the Missourians against this charge is noted. Evidently the author does not respect the protest, however. He has disgraced his book by citing as his primary authority on the teaching of the Missouri Synod—Tressel's *The Error of Missouri*. But he would also call attention to a booklet written by Dr. F. Pieper (*Conversion and Election*), with which he finds fault because it does not explain "why the Spirit works faith in some except as God has elected them."—Dr. Lindberg undertakes to sketch Luther's "stern" doctrine in *De Servo Arbitrio* as a doctrine that excludes "all by grace." We are bound to believe that Dr. Lindberg speaks from personal study of Luther's famous treatise, and should like very much to see him substantiate, in a second edition of his book, from *De Servo Arbitrio* what he has said about Luther. Likewise should we wish to see him prove that the Formula of Concord "treats of the doctrine of election principally in a broad sense."—If anybody thinks he can accomplish much with Kurtz's attempt at harmonizing the Biblical account of creation with modern science, he has our sympathy.—In speaking of Human Freedom and the Grace of God, the author rightly opposes determinism, but he fails to make plain the difference which he has in mind between determinism and prevenient grace. The great question at this point is: Has man any power by nature to receive the grace of God in this "incipient activity"? In this connection the author's statement: "He that has been baptized has at one time possessed an *arbitrium liberatum*, or liberated will, and is therefore continually an object of special grace," requires an explanation to save it from the imputation of Calvinistic *gratia inamissibilis*.—Since the author rightly declines the view that the incarnation of Christ would have taken place regardless of man's sin, it seems to us he should avoid the phraseology of those who hold this view, *viz.*: "The Son of God was the eternal prototype of humanity, indeed, the ideal man." (p. 190 f.) This view raises the question, Was Adam created in the image of Christ?—The theologians who would add to the three genera of communication of attributes a *genus tapeinotikon*, we think, are the neo-Lutherans like Kahnis. (p. 216.) It should have been stated that this view is utterly unscriptural and destroys the personal union of the natures in Christ.—On p. 297 the author speaks of *gratia operans* as that act by which "the Holy Spirit imparts the powers of faith." The distinction between the act of believing and the ability for that act seems to be intended here. It is an impossible distinction, and no Scripture is cited for it.—The author repeats the hackneyed charge of modern theologians that in the teaching regarding the inspiration of the Scripture the old dogmatians, "who held to the mechanical theory," "overemphasized the divine influence" and "repressed the human element, which resulted in a sort of monophysitism." Can Dr. Lindberg or any one else guide us to an unerring division of the two natures of the Bible, so that we can at least set apart those portions in it that are not of God? That would confer a real benefit on men—if Dr. Lindberg and others are right in their belief of the dual nature of the Scriptures.—In his remarks on the Office of the Ministry the author sketches the position of the Missouri Synod and that of the

Iowa Synod, and sets over against both of them the position of the Augustana Synod, p. 481, as "a true, Lutheran, and confessional position"; but he fails to indicate the exact position of the Swedish Synod on the point in controversy, the relation of the ministry to the universal priesthood of believers. By the way, in the teaching of Missouri the universal priesthood of believers with its functions and the ministerial office with its functions are two distinct matters, and ordained as distinct by God.— We have not the space to go more deeply into a criticism of various positions taken in this text-book. But to aid in rendering a future print more accurate, we would call attention to p. 26, where physico-theological and historico-theological are evidently placed for physico-teleological, etc. It is best, in Christology, to use "deity" for "divinity" when speaking of the divine nature of Christ. Modern rationalism has taught us the distinction between the two terms. On p. 229 *κρησεως* must be changed to *κησεως*. Kenotics, on p. 194, should be changed to Kenotists or Kenoticists, whichever the author had in mind. On p. 386 there is a brachylogy that renders the meaning obscure: "Thus the means of grace not only declare the grace of God, they are also the bearers and means for its inspiration." What does "its" refer to? and what is "inspiration"? D.

**Swedish Composition and Word Study.** *Edw. J. Vickner.*

This book is intended for students who have finished elementary grades in Swedish grammar and for such as are deficient in grammar while possessing some reading knowledge of Swedish. It combines a thorough review of the essential principles of Swedish grammar with a practical course in composition and conversation, and contains constant references to Vickner's *Brief Swedish Grammar*. The lessons are simple and brief, the selections interesting, and the dialogs practical. Special emphasis is laid upon grammar drill. A practical help for those interested in the study of Swedish.

MUELLER.

*Augsburg Publishing House, Minneapolis, Minn.:—*

**Luther College through Sixty Years.** (1861—1921.) The Luther College Faculty, Decorah, Iowa. 512 pages; 260 illustrations. \$3.00.

*Luther College through Sixty Years* presents the history of Luther College from the time of its origin to the conclusion of the sixtieth anniversary festivity, and thus offers to the reader a most interesting collection of historical material pertaining to this prominent school of the United Norwegian Lutheran Church. Since for many years the faculty and graduates of Luther College were intimately connected with the Missouri Synod, this book possesses more than a passing interest for pastors connected with our Synod. Its teachers and graduates were at one time closely connected with our Concordia Theological Seminary at St. Louis, and the influence of this contact is plainly visible in the molding of the school, its curriculum and its graduates. The general make-up of the book is excellent. The editors, O. M. Norlie, O. A. Tingelstad, and Carl T. Jacobsen, worked under authorization and instruction from the faculty of the college. Contributions for the volume have been furnished by seventeen professors in addition to those furnished by members of the editorial staff. Besides 512 pages of valuable information, there are 260 illustrations.

Paper, print, illustrations, cover, etc., as well as the general appearance of the Jubilee volume constitute a beautiful expression of the feeling of just pride suggested by the contemplation of the sixty years of successful work, constant growth, and splendid results. The book is a valuable contribution to the history of the American Lutheran Church. MUELLER.

*Suomen Lutherilainen Ewankeliumiyhdistys, Helsinki, Finland: —*

**M. Luther, Autuuden lahteilla Selityksiae wanhatestamentillisiin teksteihin.** Toimitti A. E. Koskenniemi.

The pastor of St. Michael's Evangelical Lutheran Church at Aabo, Finland, here offers 71 selected passages from Luther's expository writings on Old Testament texts. They have been rendered from the Weimar edition of Luther's Works and from Eberlen's edition of Luther's Exposition of the Psalms. They are intended for use at private devotion and at "reading-services." This publication is one out of more than fifty similar ones that are disseminated in Finland, and give evidence of the Lutheran consciousness of many Finns. D.

*The Penn Publishing Co., Philadelphia: —*

**The Morals of the Movie.** *Ellis Paxson Oberholtzer, Ph. D., Litt. D.*  
251 pages, 5×7¾. \$1.25. Order from Concordia Publishing House,  
St. Louis, Mo.

Every one who would be thoroughly informed as to the "movie" and receive such information at first hand ought to buy and read this book. The author, Dr. Oberholtzer, was for six years a member of the Pennsylvania State Board of Censors. He therefore thoroughly knows his subject. In his preface he says: "My purpose in this place is rather to point out the wrong in film; describe with a plainness which, I hope, will not do offense, its character, that the magnitude of the evil may be appreciated; direct my readers' minds to the remedy which has been applied in other countries, and in some degree in this country; and gird the loins of those of failing courage, if there be such, for going on with the contest with this abomination, until we shall see no more of it in the land, or for export to falsify our civilization and to advertise our low moral standards to the outside world." As to the standard which ought to be applied, Dr. Oberholtzer says: "I do not pretend to think that all film should pass through a cologne water bath before it be sent out on its tour in its tin box. It need not be purified and sweetened until it is fit to rest amid the lavender in our grandmother's *mouchoir* box. That is not my hope, expectation, or desire as an observer and critic of the moving-picture situation. Sugary, ladylike film, warranted not to harm the littlest child, is not what any of us ask for. We wish simply that it shall be decent, as decent as the life around us, the life we move in and are a part of." We add a few more quotations from the book: "A large London exhibitor told the British Cinema Commission that, if he should give up more than fifteen minutes in a two-hour entertainment to 'educational' pictures, he would 'bore many people and get many complaints.'" "Sex is the one potently dominant idea in the minds of the men who are gambling in the public taste for

nasty photographic stories." "I do not think, I know,' says Warden McKenty of the Eastern Penitentiary of Pennsylvania, 'that criminals are made in the picture houses. I study the cases of those who come to me. I ask the men how they were started on the paths which brought them to me, and they say through the moving picture.'" "Does any one suppose, will any one for a moment seriously contend, that this opening up of the theater to the child — it would have been an unheard-of and an impossible proposal twenty-five years ago — has been without the most profound influence upon our civilization? I can think of nothing in the social development so revolutionary as this." "The managers of 'family theaters' have been asked to devote one afternoon a week, perhaps, to the showing of pictures which parents would like their children to see. It is a worthy enthusiasm, though some, I feel certain, have come away from the experience in discouragement. They have found, as we censors very well know, that there is not much film good for children, which, at the same time, is entertaining to children. Like the commendable movement to show motion pictures in churches and schools, the children's program in the theater has suffered for want of an adequate supply." The table of contents of the book reads: Does the Moving Picture Move? Sex Pictures; Melodrama; Serials and "Comics"; Children in the Picture House; The Judgment of the World; American Censor Boards; The Attitude of the Industry; The Picture in Politics; Appendix.

We strongly recommend that every pastor and teacher purchase a copy of this book.

FRTZ.

*Constructive Press, Room 426, 500 Fifth Ave., New York, N. Y.:*—

**Science: Aid to Faith.** 1. The Contribution of Biology. *Augusta Gaskell.*

This is one of a series of scientific investigations published by the Constructive Press of New York for the purpose of utilizing the facts of science to confirm faith in the teachings of Christianity. In this essay Miss Augusta Gaskell, the authoress, endeavors to prove that belief in the physiological event of the virgin birth is entirely congruous with the most advanced findings of science, and that modern science affirms nothing that discredits the doctrine of the virgin birth. She arrives at the conclusion that "without mental reservation and with all intellectual honesty, as well as with deepest reverence, one may say: I believe that Jesus was 'born of Mary the Virgin.'"

With regard to artificial parthenogenesis Miss Gaskell writes: "It may be remarked that among specialists in research upon artificial parthenogenesis as among specialists in research upon rays these experiments and results occasioned no great surprise; for the fertilizing power of rays, or fertilization by rays, is only one specific effect among many other observed specific effects of rays." Again: "G. Bohn produced artificial parthenogenesis in *Strongylocentrotus lividus* eggs exposing them to radium rays, and Loeb caused the eggs of *Arbacia* and *Chaetopterus* to segment by exposing them to ultraviolet radiations from a quartz mercury arc. In other words, it is the instability of the physiological mechanism rather than the wave length of the radiation used which determines the nature of the physiological effect produced."

After all has been said, the virgin birth of Jesus Christ remains a miracle, that is, an event which did not take place in agreement with the ordinary laws of nature governing conception and birth; hence it cannot be explained by biological data. MUELLER.

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

**The Religion of the Primitives.** *Mgr. A. Le Roy.* Translated from the French by *Rev. Newton Thompson.* 344 pages, including 10 pages of preface. \$2.50.

Mgr. A. Le Roy's book is a most interesting study of ethnic religions. Having lived for many years as missionary among the savages of Africa, he was enabled to become well acquainted with the religious ideas and cults of primitive tribes. In his book the author compares the fundamental ideas of savage paganism with the fundamental concepts of the Christian religion, and arrives at the conclusion that primitives, in spite of their polytheism, possess a clear conception of one personal God, of a distinct morality, of sin, and of a definite method of atoning for sin, etc. The conclusions which the writer reaches are in consonance with the truth set forth by St. Paul in Romans, chaps. 1 and 2. Of particular interest are the chapters on Belief, Morality, Worship, and Magic. Relative to God, the author writes: "It is certainly striking that the most primitive tribes have a notion of God which is the more precise according as they are more uncivilized. Such are the Negrillos of Africa, the San, the Andamans, the Australians. Some way must be found to explain the origin of the idea of God; hence a vast quantity of theories, the mere exposition of which would furnish material for a large work." Again: "In the minds of our Negrillos and Bantus, Mulungu (*i. e.*, God) is certainly not the sky—dry or rainy—nor the light nor the sun nor the moon nor the wind nor the water nor the earth, and so on. He is in all of them; He acts in and by all these elements; He is sometimes assimilated to them, but His personality is distinctly separate from them: *He is something else.* God is not in their minds the 'power' (totemistic or otherwise) of nature or society, in the sense that our philosophers and sociologists mean it; this refined, critical idea is altogether foreign to our poor savages. God is not conceived by them as the 'Principle of Good' in opposition to a 'Principle of Evil,' whose effects would appear to our eyes and for which our mind would seek a cause; that, too, is an idea that is not in vogue in the black country. God is not to them a deified chief. The Negrillos have no chief, they do not claim any special ancestor; but they have a very precise idea of God. God is not to them a 'spirit,' neither the 'spirit' of a dead man nor an independent 'spirit'; He is conceived as anterior to death, as having never died Himself; and He it is precisely who commands life. He has nothing to do with the spirits, genii, or demons; these latter, among the Bantus, are not considered as intermediaries between man and the Divinity. We repeat that the Bantus are not polytheists and do not conceive God as the chief or king of the gods. He is outside of all that. Among the Blacks God does not come from an abstract union in one personality of the multitude of powers and qualities attributed to different spirits, nor from the necessity of giving a president to the assembly of inferior divinities, nor from any like conception. Once again, we repeat, these ideas proceed from



speculations to which the black world is a total stranger." In the final chapter Mgr. Le Roy concludes: "In its general make-up the human species is essentially religious and *fundamentally Catholic*." "From this inquiry the Catholic religion emerges in triumph." "Its elements include all that is true, just, and good in the various religious forms of the world, to the exclusion of all magical, mythological, superstitious, or simply useless alloys." "She alone has been able to adapt herself to the most varied civilizations, the humblest as well as the highest, to all countries, all climates, all races, all political forms, all intellects, all consciences." "She alone fully answers the needs of the mind and heart, pointing man to a line of conduct, an end, a destiny that makes life intelligible and really worth being lived."

This eulogy on the Catholic religion is at the same time its condemnation. Mgr. Le Roy finds that the ultimate religious ideas and practises of the primitives agree with those of Catholicism. To the reader the point of congruity is clear, at least as far as the method of obtaining salvation is concerned. Paganism and Catholicism agree in securing salvation for sinners by work-righteousness. Accordingly, the converts to Catholicism from primitive tribes have ever remained essentially paganistic.

MUELLER.

**The Country Faith.** *Frederick F. Shannon*, minister of Central Church, Chicago. 135 pages, 5×7. \$1.00.

In *The Country Faith* Frederick F. Shannon offers a series of discourses that may well serve as a pattern of present-day sectarian preaching. Dr. Shannon's sermons have been characterized as brilliant and illuminating; yet they exhibit all the faults of that kind of preaching which does not endeavor first of all to proclaim the pure and unadulterated truths of the Gospel. In the sermons presented in this volume the Lutheran pastor finds little to learn, still less to imitate, and much to criticize.

MUELLER.

*Macmillan Co., London:—*

**In the Footsteps of the Master.** Sermon Outlines on St. Mark's Gospel. *J. H. B. Masterman, M. A.*

This is a collection of sermon outlines on the Gospel according to St. Mark. As a practical help to the busy pastor we believe the outlines to be of negligible benefit. Neither in form nor content do they conform to the patterns of Lutheran Gospel-preaching.

MUELLER.

*Fleming H. Revell Co., 158 Fifth Ave., New York, N. Y.:—*

**What Shall I Believe?** *Augustus Hopkins Strong, D. D., LL. D.*, late President-Emeritus, Rochester Theological Seminary. \$1.00, net.

In his *Primer of Christian Theology*, Dr. A. H. Strong offers to the reader a brief popular statement of his faith, a condensation of the principles discussed at length in his *Systematic Theology*. For many years Dr. Strong occupied a unique position among American theologians. Adhering to the fundamentals of Christian doctrine, he nevertheless mediated between the Liberals and the Fundamentalists. This position he defends in the preface as follows:—

"I would make it a positive, and constructive statement rather than a refutation or denunciation of false doctrine. I desire to recognize whatever of truth there is in the theory of evolution and in the conclusion of the higher criticism. But I have felt bound to show that there is a downward as well as an upward evolution, and that the higher criticism is not supreme arbiter in the interpretation of Scripture, but that it must be accompanied and qualified by the insight furnished by the Spirit of God. Modern literature furnishes us with methods of composition which are unhistorical, yet well fitted to convey essential truth. I have used these to show the possibility of their use in the composition of the Old Testament. I hold, therefore, middle ground between the higher critics and the so-called Fundamentalists, and believe it possible for them both to reconcile their differences by a larger view of the deity and omnipresence of Christ. He is 'our Peace,' and He holds in His girdle the key to all our problems."

Dr. Strong thus classifies himself among the "Evangelicals." However, the position of the Evangelical is impossible, as clearly shown in Dr. Strong's *Primer*. Endeavoring to hold to the fundamentals of the Christian faith, his views on every fundamental of the Christian religion, such as the infallibility and authority of Scriptures, the holy Trinity, the atonement, conversion, the means of grace, etc., are saturated with error. In view of these facts, the *Primer* is a real disappointment to the orthodox Bible student.

MUELLER.

*J. C. Heinrichssche Buchhandlung, Leipzig, Germany:—*

**Hebrew Tribal Economy and the Jubilee.** As Illustrated in Semitic and Indo-European Village Communities. *Henry Schaeffer, Ph. D., S. T. M.,* Professor of Old Testament Exegesis, the Lutheran Theological Seminary, Chicago, Ill. \$1.30.

The study of anthropology wields an abiding fascination over the modern scholar. Dr. Schaeffer's treatise adds a novel and interesting contribution to the ever-increasing literature on the study of man and his development into family, clan, tribe, and nation groups. The point which the author wishes to make is set forth in the preface, where he says: "The jubilee, as described in the Book of Leviticus, where archaic practises are frequently preserved, reflects tribal ideas of landownership in the subjection of the individual clansman to the rules and regulations of his respective group. That the group should assert its rights over the individual in the manner proposed by the law of the jubilee is quite in accordance with analogy, similar regulations and customs being met with elsewhere. Originally, the settled village community, in its ancient and modern manifestations, is really a tribal form of agrarian society, as may be seen from a comparative study of Semitic and Indo-European village communities. The land laws of Leviticus are strongly reminiscent, to say the least, of the old clan notions of landed property. Whatever may be said concerning the literary form of the twenty-fifth chapter of Leviticus, the fact remains that the regulations of the year of jubilee presuppose a tribal background." In discussing the subject, the writer furnishes interesting data.

MUELLER.