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I. Literary.

ICONOCLASTS.

BY J. W. LAPSLEY.

"YE shall destroy their altars, break their images, and cut down their groves." This was the divine command to Israel as they invaded Canaan. Policy as well as reverence for the divine authority demanded strict obedience to the command. But it was not so obeyed as to put out of sight the temptations to idolatry; and again and again Israel sinned after the example of the heathen they had supplanted, became image worshippers, and suffered grievously for their apostasy. Hence image breaking was accounted a sign of devotion to Jehovah. Jehu said, "Come with me and see my zeal for the Lord," and he went and broke down the image of Baal, and the house of Baal, burnt his images with fire, and slew his priests and votaries with the sword. But this was as far as Jehu's zeal for the Lord carried him. While he had no real devotion to God, and, in fact, renewed the idol worship at Dan and Bethel, he made the divine commission an excuse for pursuing with lavish bloodshed his own schemes of worldly ambition. And there have been others besides Jehu in other ages who have trod in his steps. "Mohammed," says Dr. Schaff, "started as a religious reformer fired by the great idea of the unity of the Godhead, and filled with horror of idolatry." And he and his Caliphs, long after they became world-wide conquerors, full of ambition and given up to every cruel and sensual passion, continued to proclaim, "There is but one God," and continued to the last their warfare on image and image worship. They made their professed zeal for the one God a cover and ex-

tfully in nine chapters concerning The Miracle, Culture, Fruits, Choice, Eclipse, Wreck, Renewing, and Limits of Friendship, closing with a chapter on The Higher Friendship, in which appears the Friend that sticketh closer than a brother. These chapters make pleasant and profitable reading with the commendable qualities of literary strength and lucidity. Virility of style and simplicity of diction are so cleverly blended as at once to delight the reader and to conceal the author's artistic hand.

The book is a fine specimen of typography. It is handsomely printed on good paper, with wide margins, beautifully illuminated, and ornamented with borders in pale red, and appropriately bound with a modest but dignified cover.

Glade Spring, Va.

P. H. GWINN.

"IMPERIALISM" AND "THE TRACKS OF OUR FATHERS." A paper read by *Charles Francis Adams* before the Lexington, Massachusetts, Historical Society, Tuesday, December 20, 1898. Boston: Dana Estes & Company, 212 Summer street. 1899.

In this very interesting, able and instructive historical paper Mr. Adams attempts to show that on ethic, economical and political principles our national government, in its recent imperialistic course, abandons the "traditional and distinctively American grounds" and accepts those of Europe, and especially Great Britain, which heretofore it has made "the basis of its faith" to deny and repudiate. He ably maintains that our present imperialistic departure will historically constitute a "fault," to use the term of the geologist, in our historical development. He truly asserts that "it is almost safe" to say that history hardly records any change of base and system on the part of a great people at once so sudden, so radical, and so pregnant with consequences.

With much of this paper, as also with the letter to the Hon. Carl Schurz, printed in the back of this pamphlet, in which our author advocates treating our recently-acquired territories as we treated Mexico in 1848, we are in hearty accord.

But we are very sorry that this historian seemed to have forgotten that, in ruthlessly trampling on our federal Constitution in the awful years 1861 to 1870, our country—the dominant part of it—schooled itself to the point whence it was ready to abandon it as a worn-out garment in 1898.

We have, too, much more of sympathy with John C. Calhoun's views of our Constitution than for Mr. Adams'. Nevertheless, this paper contains so much of truth that we would that it could be widely read.

Richmond Va., Sept. 23, 1899.

THOMAS C. JOHNSON.

THE HONORABLE PETER STIRLING, AND WHAT PEOPLE THOUGHT OF HIM.

By Paul Leicester Ford. New York: International Book and Publishing Company. 1899.

This is a most interesting and in many ways helpful story. The hero is the great person of the pages. We are introduced to him as a

college boy, somewhat slow and heavy, but with a large "primordial mass of manhood" in him. We follow him through his years of waiting for his first clients in a New York law office; admire the persistence with which he pursued the study of his chosen profession, and the sober sense which he showed in judging what sort of pleas ought to be made before juries and judges; delight in his well-planned reading and study in other departments than that of law, in order that he might become a man of broad culture; feel deep sympathy with him when, in his hours of loneliness, he wins as his friends the children of the unwashed in the region of his office; exult in his heroic battle in behalf of his first clients, some of those children poisoned with impure and doctored milk. His disinterested, humane and devoted fight in behalf of these poor children against the combined forces of greed and corruption is as thrilling in its way as Ben Hur's chariot race is in its way. And to the end of the story we find him a man of large proportions—ready grown for all emergencies.

We are not sure that to the end the Honorable Peter continues as nobly as he began. Rather, we are sure that here and there he is made to stoop to conquer; for this we are sorry. There is no reason why even the politician should do so. God has blessed men who never consciously stooped—blessed them with success. We take an especial interest in the first part of Peter Stirling's career, therefore. There we have personal success coming as an incident while the hero was on the path of duty. He did right in study when there seemed little use in studying. He did right in espousing the cause of the wronged poor when nothing but pecuniary loss appeared as a consequence of such a course. He did right in rejecting all efforts to buy him off. He did right in fighting his case through in the simplest and most straightforward way he could. His victory opened the door to success.

The truest success in the way of personal acquisition comes to a man when he is doing his duty. We are glad to see this great truth—a truth of our Shorter Catechism—brought out in a work so attractive as that now before us.

The heroine is a lovely little body, and no unfit companion for her great big husband. She thinks she understands him better than any one else in the world does; and so, perhaps, she does. She is unsophisticated, pure and true. Loving her will add its own share to her husband's riches of character and achievement.

The author is too well satisfied to please us with the sort of pseudo-republican government which obtains in this country to-day. That is to say, he is too well satisfied with the rule of the mere numerical majority—with democracy, in the classic sense of the term. For ourselves, we do not believe in universal suffrage, and we do believe in the rule of the best. And in this country such a rule would not be oligarchy.

Mr. Ford is facile, witty, and very attractive in his style.

THOMAS C. JOHNSON.

Union Seminary, in Virginia, July 25, 1899.