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I.

THE INCARNATION AND OTHER WORLDS.

IT has been objected to the Biblical doctrine of the Incarnation, that it is suggestive of conceit on the part of us men. Large as the earth seems to us, it is small when compared with even our own sun. But there are stars, themselves suns, in comparison with which our sun itself is small; so that astronomy shows how insignificant this little earth of ours is amid the multitudinous items that make up the universe. Whether or no the starry worlds or the planets of our own system are now or ever have been or ever will be inhabited, has long been an open question. The latest word on the subject has been uttered by Mr. Alfred Russell Wallace, who, in his recent discussion of *Man's Place in the Universe*, has urged with great zeal the thesis that our earth is the only one of the millions of globes throughout the universe that has or can become the seat of intelligent life. Both his reasonings and his conclusions have been combated by competent critics, so that the question remains an open one as far as the scientists are concerned.

But granting for the moment Mr. Wallace's contention, our humanity would then be but as a speck of intelligence in the universe; and the objector to the Incarnation asks, "Why should the Son of God ally Himself—and so irrevocably—with such an insignificant part of his wide creation?" The very question, in the judgment of the objector, shows how absurd is the conceit. Possibly it is enough to say, in reply to the objection as thus stated, that, with astronomy in mind, the Bible itself comes to the exactly opposite conclusion. The objection is predicated upon the insig-

In the earlier part of the book the author insists very forcibly on the intelligence of mammalian animals, such as the dog. Here, too, we think that the facts bear him out, Cartesians, antique and contemporary, notwithstanding. As a general principle we may be certain that social animals, like ants and dogs, shall all more or less develop the social faculties and the social virtues. The memory of my lamented dog would rise up to condemn me, if I did not confess that he had a sort of reason. When I asked him to shut the door, he understood me and obeyed; though on one occasion he went to the wrong door and tried to shut one that could not shut. When he was lying on bed beside his mistress, and overheard her lament that another being, a human, had forgot to shut the door, he promptly jumped down, ran to the door and shut it, and then returned to the bed with a look that said, "What a good and intelligent dog I am?" When he wished admittance into the house, he went to my window in the *rear*, and gave a low bark, which I understood as his word for "Open the door," and then he ran round to the *front* door, for he knew that it was the one that I should open. I have often said to my class that if dogs had hands like monkeys, and could talk like parrots, people would all fancy that they were of our own sort and immortal.

All this is plain sailing; but Dr. Forel's ideas about life and mind are, in my opinion, contraindicated by the facts so far as known. He makes thought merely a vibration of brain-matter, and gives us a nice Greek term for the thought-wave, which he supposes to be only a brain-wave. Men like Fiske tried to demonstrate that this view conflicts with our doctrine of the conservation of energy; but Forel, without explanation, states that it is demonstrated by that very doctrine. Recent discoveries in radium will, we opine, teach us all to be cautious in drawing deductions from our old ideas of energy. And all the experiments on neuropsychology have failed hitherto to establish what is here assumed without proof.

The book is equally unfortunate in making *life* merely physico-chemical energy. That was a favorite view some time ago; but it is becoming *passé*, the physiologists condemning it. Dr. S. J. Meltzer, of New York, in his recent Presidential address before the physiologists at St. Louis, takes that as one of the chief points. He explains how the chemico-physical theory of life was at first helpful to physiology, though fundamentally unsound; but he considers it at the present time as the greatest obstacle in the way of progress in that study. Here, again, it is to be regretted that the Open Court people crowd their Religion-Science Library with psychological discussions by writers who are not up to date in the questions which they discuss.

G. MACLOSKIE.

CARDINAL NEWMAN. By WILLIAM BARRY, D.D. New York: Charles Scribner's Sons, 1904. 8vo; pp. viii, 225. Illustrated, \$1.00 net.

In gauging this work on the celebrated English cardinal, it is, perhaps, more important than will be the case with most of the members of this series of *Literary Lives* to remember just what the volumes in question propose to do. These studies are not meant to be general biographies, but "the special aim of supplying full critical and expository estimates has been kept steadily in view." And if the whole series is to be judged in the light of this fact, the volume before us is no doubt entitled to special indulgence because of the inherent difficulty of its task. For, after all, Newman's life is so enigmatical, so full of controversial interests, so replete with apparently irreconcilable contradictions in the man himself, so far beyond the reach of the methods which ordinarily suffice to secure a psychologically satisfactory analysis and interpretation of character, that it is quite vain to expect, within the compass of two hundred pages, anything like an adequate treatment of even the leading problems in this long and singular career. Dr. Barry writes from the fullness of an original and thoroughly sym-

pathetic study of his engaging theme, but his point of view is too predominantly that of a purely literary interest to permit him to do full justice to the questions that centre in Newman's religious nature, his theological conceptions, and his ecclesiastical relations.

But with Newman the English man of letters we become quite intimately acquainted. The origin and occasion of each masterpiece is made clear, and its contents sympathetically and broadly, but not always fairly and adequately, interpreted. The cardinal's unique and justly celebrated style is a frequent theme for felicitous and appreciative characterization. Our author possesses, moreover, that large literary cultivation that enables him constantly to enrich his pages with comparisons and contrasts between Newman and other great writers in ancient and modern literatures. Many a paragraph is written with a brilliant suggestiveness and poetic beauty. Of Newman's sermons Barry says: "His discourses were poems, but transcripts, too, from the soul, reasonings in a heavenly dialectic, and views of life, seen under innumerable lights, as from some Pisgah-mount of vision." We agree with his judgment of the *Tracts* as an essentially ephemeral product, and with his verdict that Newman's "undying fame rests on the sermons which he published as an Anglican or a Catholic; on certain of his poems; on the originality of thought and grace of manner which distinguish the *Essay on Development*; on the University Lectures; and on the copious autobiography which, running through his correspondence, gives a singular charm to *Loss and Gain*, is not absent from *Callista*, and culminates in that heart-subduing work of genius, the *Apologia pro Vita Sua*." And concerning all of these, we repeat, the reader may gain from Dr. Barry a clear conception and an essentially fair interpretation.

We feel bound to say, therefore, that this critical treatment of Newman's literary product is instructive, penetrating, judicious, and withal highly entertaining. But we also believe that Dr. Abbott, whom our author somewhat unjustly regards as the *advocatus diaboli* against Newman, must still be consulted as a necessary supplement by all who would know the full truth about the famous cardinal, by all who cannot allow their admiration for Newman as a man of letters to blind them to a certain weakness in his intellectual nature and to a quality in his moral constitution which we find it hard, in spite of Dr. Barry, to distinguish from insincerity. Nor can we refrain from expressing our regret that our writer's style, though always fresh and often strikingly vigorous and brilliant in its beauty, is not infrequently marred by the presence of ambiguous pronouns, loosely connected prepositional phrases, and combinations of elements so disparate that the unity of many a sentence is destroyed. These defects are quite as conspicuous as the literary excellencies to which reference has been made.

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F. W. LOETSCHER.

CORRESPONDENCE REGARDING THE NEGOTIATIONS BETWEEN JAPAN AND RUSSIA (1903-1904). Presented to the Imperial Diet, March, 1904. Translation. Paper, pp. 59.

This informing brochure contains the explanatory speech of Baron Komura, Japanese Minister of State for Foreign Affairs, before the House of Representatives, March 23, 1904, in which is presented a brief *résumé* of the efforts at negotiation between the cabinets of St. Petersburg and Tokio. The full text of this speech is followed by a document in which appear all the details of the negotiations as set forth in a full and exact reproduction of the official correspondence between Baron Komura at Tokio and Mr. Kurino, the Japanese Minister at St. Petersburg. While it is not to be overlooked that the view here obtained is strictly *ex parte*, yet it is impossible for the unbiased reader to peruse this correspondence—extending from July 28, 1903, to February 9, 1904. the date on