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I.

THOMAS AQUINAS AND LEO XIII.

AS an ecclesiastical diplomat, Leo XIII will no doubt take high rank among the popes of modern times. He had no power to marshal armies and to set in motion crusades against refractory dissenters, as did Innocent III, nor did he exercise the function of fulmination against princes. And yet his moral influence throughout the bounds of all western Christendom has been notably great. He has elevated the papacy to a position of worldwide influence such as it has not had since the Reformation. Not before in their history have the different portions of Protestantism had so kindly a feeling toward a pope. For the moment room has been made even for a feeling of toleration for the papacy itself. Both feelings are due to the impression made by the virtues of Leo's private character. This impression was enhanced by the exceptional mental vigor Leo displayed into a high age and the youthful interest he manifested to the very end in current events, and which has seldom, if ever, been equaled in recent times. This personal sympathy of Protestants, strange to say, has been accorded to Leo in spite of his sweeping condemnations of Protestantism. His encyclicals* have denounced the Reformation, with its novel doctrines, as having produced "sudden tumults and most audacious revolts, especially in Germany." Its so-called philosophy is made the mother of unnumbered pests, such as communism, socialism and nihilism. The ultimate fruit of the Lutheran revolt is the ruin of morals.† In one of his very first encyclicals the evan-

* June 29, 1881; August 1, 1897, etc.

† *Ruinam morum ultimam maturavit, Encyclical, August 1, 1897.*

“ that the citizen, before fighting, is bound to inquire into the justice of the cause which he is called to maintain with blood, and bound to withhold his hand if his conscience condemn the cause. On this point he is able to judge. No political question, indeed, can be determined so easily as this of war. War can be justified only by plain, palpable necessity; by unquestionable wrongs which, as patient trial has proved, can in no other way be redressed; by the obstinate, persevering invasion of solemn and unquestionable rights. The justice of war is not a mystery for cabinets to solve. It is not a state secret which we must take on trust. It lies within our reach. We are bound to examine it.” To us this seems very questionable. The position taken is right, if one is *convinced* that his government is engaging in war wrongly. On this point, however, is the average citizen ordinarily able to judge? and with every citizen should there not be an immense presumption that his government is right? May the cause that this book advocates in the main so well soon prevail.

Princeton.

WILLIAM BRENTON GREENE, JR.

BRIEFE, von Prof. Dr. HILTY. Leipzig and Frauenfeld, 1903.

This is a collection of four serious essays, written as familiar letters, probably in order to facilitate expression. The epistolary form is scarcely less advantageous to the reader than to the author; he writes with uncommon ease; German prose is not often so lucid and attractive. The subjects on which Dr. Hilty in this comfortable manner bestows his rich and noble thought are “The Art of Education,” “Friendship,” “Dante,” and “How Does God’s Kingdom Come?” The letter on Dante might really be accepted as personal advice by all who intend to read the poet and hope not only to read him, but to reap a fair amount of profit from the labors of great Dante scholars. Dr. Hilty’s counsel is moderate and reasonable. He warns the beginner to shun the morasses of notes and monographs which pedantry has sunk round about *The Divine Comedy*; but he frankly admits the necessity of a generous preparation for the study of this exacting and comprehensive realm of thought. It is curious, however, to find one who so well appreciates Dante giving the following bad advice and astounding reason therefor: “Read Dante first in a German translation. The Italian original is in some places hard to understand, and the *terzine* often do not sound well to our ears; they have sometimes a sing-song quality that is especially noticeable in the Italian text.” By a misprint on p. 237, Dante is stated to have been Prior in 1305, instead of 1300.

The value of these friendly discussions lies in their *Zweckmässigkeit*, or adaptation of means to end. The reader is constantly in Dr. Hilty’s mind, with such needs and capacities as the actual readers of books of popular literary and moral criticism generally possess.

Princeton.

G. M. HARPER.

JETS OVER DE BETREKKINGEN TUSSCHEN NEDERLAND EN ABESSINIE
IN DE ZEVENTIENDE EEUW, door ENNO LITTMANN.

This is a reproduction of an article published in the Dutch magazine called *Bijdragen tot de Taal-Landen Volkenkunde van Ned-Indie*. It gives the letters addressed by Alaf Sagad and his son, Adjam Sagad, kings of Abyssinia, to the Dutch governor-general of the East Indies, resident at Batavia, and a reply written to Adjam Sagad by the governor-general. The letters were written in Arabic. Dr. Littmann has published them with critical notes, mostly his own, but some by Prof. M. J. De Goeje, Professor

of Arabic in the University of Leyden. The translations, which accompany the letters, are accurate and worthy of the well-known thoroughness and scholarship of the author. The numerous errors in the manuscripts, which have probably arisen from the fact that they were written by some one whose mother tongue was not Arabic, have necessitated a number of corrections, showing much critical acumen on the part of the editor. Princeton University is to be congratulated on having secured so capable a scholar to edit the catalogue of its valuable collection of Arabic manuscripts.

R. D. WILSON.

FOUR YEARS UNDER MARSE ROBERT. By ROBERT STILES, Major of Artillery in the Army of Northern Virginia. New York and Washington: The Neale Publishing Company. 1903. 8vo.; pp. xvi, 368.

The simple story of a Confederate soldier whose privilege it was to serve for four years under General Lee, we are much mistaken if *Four Years Under Marse Robert* is not the best book on the Civil War. Its style is so transparently clear and so appropriate that one is never conscious of words and sentences, but seems to himself to be in the very presence of the events related. These are of such a character that the interest of the reader is sustained and increased from first to last as could scarcely be done even by a thrilling romance. The writer never poses as a philosopher; yet his incidental reflections throw much light on the philosophy of the War, and explain much that to us, and we believe to many others, has been obscure. A profoundly religious spirit pervades the whole book, and crops out here and there so naturally and irresistibly as to make it perhaps the best illustration known to us of the power and beauty of Christianity. In his numerous references to the North and to the Federal soldier, Major Stiles is invariably and strikingly fair and generous. His estimate of "Marse Robert" and of his "immortal army" does not seem to us excessive, and he carries our assent in his exaltation of the military profession. War is a great evil; but to fight may be a duty, and the soldier's life is fitted to make great men. This book is certain to be widely read at the South. It ought to be, and we hope that it will be, more widely read at the North. It cannot fail to promote a better understanding between "the Blue and the Gray." It shows that it was for a high *principle* that the latter sacrificed fortune and home and all; and this being so, we of the North, who fought as truly for a high principle, must respect and love them.

THE LAW OF LIFE. By ANNA McCLURE SHOLL. New York: D. Appleton & Co., 1903. 8vo., pp. 572.

This story is laid in the faculty and postgraduate circles of a large coeducational university. The plot is original and the interest well sustained. The impression made is, however, scarcely helpful: one regrets a lack of moral purpose and the absence of positive religious convictions.

Princeton.

WILLIAM BRENTON GREENE, JR.