

Notices of Books.

The Origin of the Knowledge of Right and Wrong. By FRANZ BRENTANO.
Translated by CECIL HAGUE. Westminster: Constable and Co.

Brentano is a well-known writer on ethics. At one time a priest in the Roman Church, he opposed the Vatican Council, and subsequently, in view of his changed opinions, he separated himself definitely from the Church.

In regard to metaphysical questions he is a decided theist, and with reference to ethics, from the work before us, we should feel disposed to class him as an "intuitionist." Starting with the axiom that there is a universally valid, naturally recognisable, moral law, he endeavours to decide, first, what is right; secondly, what is the sanction for the right. (These, of course, are the fundamental points of ethical inquiry.) Many people will remind themselves that numberless thinkers have given a flat negative to his opening axiom, unless it is reduced to the very broadest and vaguest terms, but it is usual now to concede it. Then, after examining and rejecting different theories, he takes as his solution of the "good" those affections concerning which the intellect pronounces that the love relating to them is right, or, as he puts it, "That which can be loved with a right love, that which is worthy of love, is good in the widest sense of the term" (p. 16). Next, the sanction for our conception of what is good has to be sought. This he determines to be what is given by the knowledge that any particular action will be for the "good" of the individual and the race. It is the recognition by the reason of any course of action as a duty of love towards the highest practical good.

We have necessarily only given the baldest summary of the author's conclusions, and not even a glimpse of the arguments by which he supports them. But as he himself points out, they are old acquaintances. "In declaring love of neighbour, and self-sacrifice, both for our country and mankind, to be duties, we are only echoing what is proclaimed all around us" (p. 32). If we say to ourselves here—Yes, but is not this, in the form in which we have it now, due to the teaching of a certain Person?—it is, at all events, something to have the doctrine accepted.

Brentano's essay was delivered as a lecture before the Vienna Law Society. He claims, however, that it is not a fugitive, occasional study, but embraces the fruits of many years' reflection. The forty-two pages of the lecture proper are a weighty and earnest contribution to the study of ethics, though naturally, from the shortness of the limits and the consequent terseness of expression, they require close attention in reading. He places his notes at the end; they occupy seventy-five pages, of smaller type than the lecture, and many are exceedingly interesting. We are particularly struck by the number of English writers to whom he refers. As was to be expected, the later pages of the essay deal more especially with the politico-legal aspect of ethics. It was well worth translating (which has been excellently done), and will furnish a careful reader with many ideas and suggestions.

Cambridge Bible for Schools: The Song of Solomon. By the Rev. A. HARPER, D.D. Cambridge: University Press.

This, the latest addition to a well-known series, is by the Professor of Hebrew in the University of Sydney. For care and fulness it will compare favourably with any of its predecessors. In school work the familiar blue covers are as well known as, perhaps better than, any other educational series, and in the somewhat unlikely event of the Song of

Songs being read by any form, this edition would be indispensable. Meanwhile it will fill a gap in the biblical library of the theological student as well as of the general reader.

The problems about the interpretation of this song are very old. With regard to its form—is it a connected whole, a species of lyrical drama, or merely a collection of wedding ballads or folk-songs? Karl Budde has, of course, given the latter theory fresh life, adopting Wetzstein's idea of the *wasfs*, or Syrian love-songs, and reducing the book to the condition of the repertoire of some ancient brother of the guild of professional singers at weddings. Dr. Harper examines this hypothesis carefully, both in his Introduction and in a very full and interesting Appendix, only to pronounce against it. He himself declares for the unity of the poem, both as regards its author and its theme, regarding it as a series of dramatic lyrics, put in the mouth of different persons. A beautifully worded translation, with marginal references to the speakers, enables the reader to grasp his interpretation very clearly. With respect to the underlying teaching of the Song, Dr. Harper, admitting the spiritual beauty of many of the allegories, both ancient and modern, that have been drawn from it, is himself inclined to assign its chief value to its ethical teaching—namely, the beauty and steadfastness of true love, portrayed in the resistance of the Shulamite to Solomon's overtures and her allegiance to the rustic lover. A careful examination of all the probabilities leads him to place the time of writing in the latter part of the Persian period.

Comfort for All. By the Rev. F. MARSHALL, M.A. London: Thomas Burleigh.

This little work is intended to be read to sufferers, or for their own use, for which latter its large and clear type is undoubtedly appropriate. Passages of Scripture are grouped together under various heads—*e.g.*, Loss of Friends, the Dread of Death, etc.—and there are original meditations dealing with similar subjects. Some prayers are included, and a classified index of hymns might prove useful. There are, it is true, several well-known works of the sort in circulation, and we suppose that nearly every parish clergyman has his own method of dealing with the sick; still, there is a large amount of practical suggestiveness in "Comfort for All," which should render it undoubtedly useful.

Canon Hammond has published a "Sixth Edition, Revised" of his *Outlines of Textual Criticism applied to the New Testament* (Oxford: at the Clarendon Press, 1902). The sixth edition is, to a great extent, a new book. We gladly welcome one of the first statements he makes in his Introduction, that Conjectural Emendation has *practically* no place in the criticism of the text of the New Testament. Though he alludes to it in his list of Latin Codices near the end of the book, we are surprised to find no mention under the heading of "The Latin Versions" (pp. 56-61), of Bishop Wordsworth and Mr. White's labours on the Vulgate. Canon Hammond's volume continues to be one of the most valuable handbooks on the subject it deals with, and can be heartily recommended.

Mr. Lilley's book on *The Pastoral Epistles* (Edinburgh: T. and T. Clark) is of unequal merit. The best parts of it are the Introduction and most of the Essays in the Appendix. But it is a book which requires to be read with caution. The author holds a brief for the Presbyterian form of Church government, and glides over some of the difficulties which that and, indeed, any views of early Church government present. His own conclusion is that Timothy's position in the Church was that of

an evangelist in the Scriptural sense of the word (Eph. iv. 11, 12 ; 2 Tim. iv. 5). The latter passage, however, in which St. Paul says to Timothy, "Do the work of an evangelist," might surely be equally well taken to mean that he had other work to do besides. In treating of public worship, Mr. Lilley makes no mention of the weekly "breaking of bread" "on the first day of the week" in the early Church. He will not allow that St. Paul made use of or quoted early Christian hymns, as has been very often supposed was the case in 1 Tim. iii. 16. He attempts a new translation of the three Epistles, which it is difficult to use owing to the absence of any verse notation.

The July and October numbers of the *Journal of Theological Studies* (Macmillan) are fully up to the high level maintained in previous numbers ; indeed, it is safe to say that, since this periodical was started three years ago, the reproach, long levelled at us, that English theological scholarship had fallen to the rear as compared with German and Dutch scholarship has been wiped out effectually. Most of the "notes and studies" in the *J.T.S.* are of a specialized character, and will appeal to specialists only ; but there are several articles that make a wider appeal—notably (in the October issue) Dr. Sanday's notice of the recent volume "Contentio Veritatis," and Mr. C. C. J. Webb's "Psychology and Religion," a useful review of Professor James's recent Gifford Lectures. A note (in the July issue) on "The Forthcoming Cambridge LXX." is interesting ; England has no cause to reproach herself, of recent years, for neglecting the study either of LXX. or Vulgate, as the great Oxford Concordance to the one, and the Bishop of Salisbury's edition of the other, quite clearly prove. A useful feature of the *J.T.S.* is its bibliographical notes ; these put one *au courant* with all the recent theological literature, home and foreign, specially as represented by articles in periodicals.

An Officer's Letters to His Wife during the Crimean War. Edited by his daughter, Mrs. W. J. Tate. Elliot Stock.

There is something rather touching about this book—printed as a sort of reminiscence of the late General Sir Richard Denis Kelly. Criticism must needs be silent in the presence of a mass of private correspondence, which, written by a man who served his country nobly, was probably never intended for publication. That the book will probably appeal to a limited circle—those that knew Sir Richard during his life—is obvious ; yet the few who dip into its pages will not have done so in vain : they reveal a true man, and a generous-minded soldier.

The Kidnapping of Ettie, and other Tales. By BROWN LINNET. Seeley and Co.

These brightly written stories introduce us to folk, old and young, from the highways and byways of country life, and show the authoress well acquainted with her subject. We almost fancy some of the characters must have passed close under her own personal observation, so clearly are they depicted. Many of the old village cronies are finely portrayed, while the sketches of child-life are drawn with evident pleasure and sympathy, and exhibit both delicate humour and pathos. Some of the tales, such as "Sonnie," "The Little Bohemian," and "Marygold," strike us as even more attractive than the one which gives its name to the volume ; but as a good title goes a long way with us all, the authoress has perhaps done well in her choice. The sixteen illustrations which accompany the text are clearly photographs from life, and are uncommonly good, and interesting as well, from an artistic point of view.