Herzliebste,

theorems, derived from true philosophy and natural theology; the second rest in part on history and events, and in part on the interpretation of texts, on the genuineness and divinity of our sacred books, and even on ecclesiastical antiquity; in a word, on the sense of the texts." And again: "We must demonstrate rigorously the truth of natural religion, that is, the existence of a Being supremely powerful and wise, and the immortality of the soul. These two points solidly fixed, there is but one step more to take,—to show, on the one hand, that God could never have left man without a true religion, and on the other, that no known religion can compare with the Christian. The necessity of embracing it is a consequence of these two plain truths. However, that the victory may be still more complete, and the mouth of impiety be shut forever, I cannot forbear hoping, that some man, skilled in history, the tongues, and philosophy, in a word, filled with all sorts of erudition, will exhibit all the harmony and beauty of the Christian religion, and scatter forever the countless objections which may be brought against its dogmas, its books, and its history."


RECORD OF THE MONTHS.

NEW WORKS.


This work contains the moral of the tale that was told in the author's history of the inductive sciences. The author's aim is great and noble—to give the philosophy of inductive science; to inquire what that organ or intellectual method is, by which solid truth is to be extracted from the observation of nature. Of course the work must be critical in part, and positive in part. It contains "A criticism of the fallacies of the ultra-Lockian school." The author does not stop at great names, nor hesitate to dissent from Bacon, Cuvier, and even from Newton himself. He now and then adopts Kant's reasoning, but differs widely from him; and while he acknowledges his great obligations to Schelling, yet ventures to condemn some of his opinions. The book is designed, in some measure, to take the place of Bacon's Novum Organum. It is one of the boldest philosophical attempts of the present century. The author measures himself against the greatest of all the sons of science. Shall he stand or fall? The work opens with a preface containing one hundred and thirteen aphorisms "respecting ideas," fifty-six "concerning science," and seventeen greater aphorisms, respecting the "language of science." The third aphorism, respecting ideas, will show the school of philosophy to which Professor Whewell belongs. "The Alphabet, by means of which we interpret Phenomena, consists of the Ideas existing in our own minds; for these give to the phenomena that coherence and significance which is not an object of sense." Again, Aphorisms vii. and viii.—"Ideas are not transformed, but informed Sensations, for without ideas sensations have no form." "The Sensations are the Objective, the Ideas the Subjective part of every act of perception or knowledge." And Aphorism iv. concerning science,—"Facts are the materials of Science, but all Facts involve Ideas. Since, in observing Facts, we cannot exclude Ideas, we must, for the purposes
of science, take care that the Ideas are clear, and rigorously applied.

Aphorism xxxiv. — "The process of Induction may be resolved into three steps: the Selection of the Idea, the Construction of the Conception, and the Determination of the Magnitudes."

These aphorisms occupy about a hundred valuable pages. The author then comes to the real work, the "Philosophy of the Inductive Sciences." This is divided into two parts: I. of Ideas; II. of Knowledge.

Part I. is distributed into ten books, treating of ideas in general; the philosophy of the pure sciences; that of the mechanical sciences; that of the secondary mechanical sciences; that of the mechanical-chemical sciences; the philosophy of morphology; that of the classificatory sciences; of biology; and of pathology.

Part II. is divided into three books, which treat of the construction of science; of former opinions upon the nature of knowledge, and the means of seeking it; and of methods employed in the formation of sciences.

The above hasty sketch shows what a wide field the author enters upon and passes over. We hope in a subsequent number of this Journal to follow him into details, and examine his method; and trust soon to see an American reprint of the book, for at present its price confines it to few hands.

II.


These four Sermons — which are very respectable discourses, better suited to the pulpit than the press — are designed to recall men to the eternal foundation of our ideas of the good and true, and to the absolute, and therefore immutable Morality, which rests thereon. They are at war, in part, with the system of Paley, of whom he thus speaks in the preface, p. v. "The evils which arise from the countenance thus afforded to the principles of Paley's system, (namely, by making his Moral Philosophy the standard in the University,) are so great, as to make it desirable for us to withdraw our sanction from his doctrines without further delay, although I am not at present aware of any system of ethics constructed on a sounder basis, which I should recommend to the adoption of the University." He refers often to Butler, as the exponent of a system diametrically opposite to that of Paley, and refers chiefly to Butler's first three

Sermons on Human Nature; the fifth and sixth, on Compassion; the eighth and ninth, on Resentment; the eleventh and twelfth, on the Love of our Neighbor; and the thirteenth and fourteenth, on the Love of God, as expressing the sounder view of man's moral nature, and duties which result therefrom. The substance of the Sermons is this: God has written his law eternally on the constitution of man; conscience is man's power to read that law; duty is obedience to it. Of course it follows from such premises and their implications, that man may obey completely, and in that case, both in this world and the next, obtains the highest possible human welfare. But here the author's theology comes in, and mars the work in some measure, and he concludes as follows: "Conscience is His minister; the law of the heart is His writing; the demand for the obedience of thought and will is His word, and yet how small a part this is of that vast dispensation, by which the sting of death, which is sin, was plucked out, and the strength of sin, which is the law, was tamed, and the victory was won for us; and the conqueror, having spoilt principali- ties and powers, made a show of them, triumphing openly, and Death and Sin, and the law of Moses, and the law of Nature, [the law of God!] are become only as figures belonging to the triumphal procession." This is eloquent and full of pious feeling, but it is not rhetoric, nor philosophy. The book well deserves reprinting with us, and carries the reader back to the times of the "Latitude of Ecclesiastical History, Ancient and Modern. By John Laurence von Mosheim, D. D., Chancellor of the University of Gottingen. A new and literal translation from the original Latin, with copious additional notes, original and selected, by James Murdock, D.D.; edited, with additions, by Henry Soames, M.A., Rector of Stapleford Tawney, with Thoyned Mount, Essex. London: 1841. 4 vols. 8vo.

Here we have the able translation of Mosheim by our learned and laborious countryman, endorsed by an English scholar, enriched with new additions, and printed in the most elegant style of the times. We ought also to add, that Mr. SoAMES has dedi-
Let us now see what the new editor has added to the labors of Mosheim, McClaine, and Murdock. I. A preface to each of the four volumes. That of the first fills thirty-four pages, and shows little historical learning or philosophical power on its writer's part. Some of the conclusions he draws from ecclesiastical history are sufficiently striking, however. He says that "Republican opinions did not originate among protestant bodies, adhering to the ancient system of ecclesiastical discipline. They arose among such as took divinity from the Calvinistic schools," &c. p. xxxiv. Again, "From modern ecclesiastical history may be learned the value of liturgies and other well guarded formularies." Ibid. He admits, that among those who eat the bread of the English church, there have always been some inclinable to theology of a Socinian cast," to use his own felicitous expression; but "the discipline and formularies of the church quickly reduced such innovators to silence."

2. Notes marked [En.]. Dr. Murdock, with great labor, digested all the most valuable literature of more recent date than Mosheim, and subjoined it in his notes, which represented the state of most questions in ecclesiastical history at the time these notes were published. But since 1832, new works have appeared; various monograms have been written, illustrating particular points of the history of the church or its doctrine, and he would do no small service to the scholar, who should digest all the new contributions and add them to Mosheim's text. But this is what Mr. Soames never dreams of attempting. He is not familiar with the sources of ecclesiastical history, nor even with the recent works drawn from these sources, or containing them. The works to which he refers are Prideaux's Conversions; Burton's attempt to ascertain the chronology, &c.; Burton's Bampton lectures; his lectures on the ecclesiastical history, &c.; Waterland's works; Bishop Kaye's Tertullian; his Justin Martyr; Potter's discourse of church government, and similar authority. He shows no acquaintance with the recent contributions to ecclesiastical history, that have been written in Germany within the last ten years. He only once mentions such a work. Bulla Reformations Pauli Papae tertii ad historiam Concil. Trid. Justinianus, &c., illust. H. N. Clausen. Naunhe, 1830.

However, he now and then mentions the works of Ranké and Hürter, but makes little use of either. Prescott's Ferdinand and Isabella was in his hands, but Gieseler's works he does not appear to know.

We give the following note, as a fair specimen of the learning and discrimination of Mr. Soames. "When Dr. Mosheim wrote, the world had not seen those elaborate works on pagan idolatrie, which have since been produced by Bryant and Faber. Those scholars have laboriously and ingeniously traced heathen superstition to a common source, making it appear little else than the canonisation of those eight ancestors of the modern
world, whom God mercifully saved in the ark. The Hindoo triad may, therefore, be taken as the three sons of Noah, called in the West, Jupiter, Neptune, and Pluto. Friga is evidently the same as Rhea. Let the pagan system, in every age and country, be considered as one, and its prevalence may easily be understood. It will stand forth as a corruption of the patriarchal religion, strictly analogous to the Romish corruption of Christianity." vol. i., pp. 16, 17. But a doctrine very different is taught in a note in the former page, where he follows Cudworth's opinion of the nature of Polytheism. Similar inconsistencies are not rare in his pages.

Some of his notes are childish, designed to guard against mistakes which none but babes could fall into. Thus, vol. iii., p. 160, Mosheim speaks of John of Damascus in the text, and regards him "as the Thomas and the Lombard of the Greeks," and we find a note thereto: [Thomas Aquinas and Peter Lombard. Ed.] Sometimes, however, his corrections are valuable, though minute. He assures us Dr. Murdock was wrong in calling a certain author a bishop, who in fact was no bishop. Of course he takes his stand in a partisan pulpit, and judges all things exclusively from that "bad eminence," as if it were the absolute point of view. However, we have now and then found a valuable hint in his notes, relative to the history of the English church, and especially the biography of English writers. He cautions his readers against the prejudice both of Neal and his opponent, Bishop Madox; yet seems willing to excuse the violence of the latter.

3. Several original chapters.

In vol. ii., pp. 67 - 72, he adds a brief chapter on the conversion of England: pp. 399 - 415, a longer chapter on the religious condition of the Anglo-Saxons. Neither gives indications of much research, as we should judge. There are many manuscript treasures in England, illustrating ecclesiastical affairs, which we hope some clerical scholar will disclose, ere long, to the public. Mr. Soames never goes beyond what is printed, and sees but little which is print.

In vol. iii., pp. 171 - 248, we have three original chapters on the Reformation in England and Scotland; and p. 427 - 549, three more on the church of England, Scotland, and Ireland. These chapters contain some matters of importance, perhaps, not previously known to the general readers of ecclesiastical history. He draws, however, from the most obvious sources.
long ago we believed he was doing a signal service to Christianity itself. Mr. Harwood, we think, accepts the conclusions of his author more entirely than reasonably, and like him is blinded by the myths, so that he does not always see the fact they cover and conceal.

The book may be regarded as the forerunner of a theological controversy, which, if once begun, will not be soon ended. It requires no divination to foresee the final result. It will lead thinking men to ask for the facts of the case, before they reason about the facts. But is it well judged to give the results of a book like Struensee's, without the process by which the results were reached? Some will reply, yes; others, no. But the same thing is done in science and history; why not in historical theology? Again, it will be asked, is it wise to bring the case at once before the people? Some men love an historical answer, and here it is. Greater questions have been brought quite as directly before the people. In the day of Moses, the theological problem was to separate religion and morality from the Fetichism and Polytheism of Canaanites and Egyptians. What was his method? He said unto the people, Hear, oh Israel, the Lord your God is one Lord. He left the bull, Apis, and the consecrated cats to take care of themselves.

In the time of Christ, when the problem was to separate religion and morality from the Mosaic ritual, that world-stirring Nazarene addresses himself to the people. He tells a parable, The hour cometh when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father; but the true worshippers shall worship him in spirit and in truth." Is not salvation for the sick? This question has a long enough history, to scholars, perhaps decided by scholars. It is the popular theology that requires reformation; and how shall this be effected, but by appeal to the people? We apprehend no danger is to be feared, at least no danger to religion and morality, not to Christianity. When the work is tried by fire, why should not the "wood, hay, and stubble" be burned up, that the precious stones may appear, and the foundation that is laid be discerned, that men may build thereon the temple that abideth ever? The old never passes away, till all the good of the thing gets transferred to the new.

We give Mr. Harwood's conclusion in his own words.

"What are we to do with Christianity?—that wonderful faith, which has come so mysteriously into our world, and lived in it eighteen hundred years already, with such a wealth and fulness of life and living power; doing so much and undoing so much civilization, and planting a new one upon its ruins; doing so much, and in so many ways, both of good and evil; Christianity, the inspiration of the philanthropist, and the stalking-horse of the tyrant; the word of God in the heart of the reformer-prophet, and the lie on the lips of the bigot-priest; the endurance and the inflexibility of a conscience-maker; Christianity, with all its ideas, moralities, and spiritual forces, working in countless ways, and through countless channels, upon literature, art, philosophy, legislation, and all the other interests of our social and moral being,—what are we to do with this great enduring, all-pervading spirit or power of Christianity,—those of us who believe it to be simply a growth of nature and the human heart, with no other divinity, or divine authority, than its own truth, recognised by our own minds, and no other divine right or sanction, than what we infer from what we see of its nature and its history? What are we to do with Christianity? "Perhaps some will say, 'We have nothing to do with it, we have already done away with it, by discarding its evidences in miracle: the miracles being false, it is without evidence, it is a false thing altogether, a dead thing, and we have nothing to do but bury it out of our sight, without more words.' Hardly so, I think. Miracles do not make a religion, nor does the withdrawal of miracles unmake a religion. Miracles are not religion, but only a particular sort of machinery, by which particular form of religion may or may not, at a given time and place, get room for itself in the world. The essence of a religion is never in its miracles, true or false; but in its ideas, its moralities, the phases of character, the modes of intellectual and moral being, which it calls into existence. The Jewish religion is not in the plagues of Egypt and the thunders of Sinai, but in the legislation, the ritual, and the morality of the Pentateuch. The Christian religion is not in the changing of water into wine, and feeding five thousand men at a cheap rate; but in the signs that breathe out from Christ's heart into our hearts. The essence of a religion is never in its miracles, true or false; but in its ideas that were the spirit and power of Christ's mind; in the spiritual impulses and influences that come from Christ's mind to our minds; in the moral inspiration that breathes out from Christ's heart into our hearts. The essence of a religion is its ideas. Where else should it be? A religion is true or false, according as these are true or false, in accordance or in discordance with the ideal of human truth and good. It is not a question of miracles one way or the other. The presence of miracle could never make a false religion true, nor can the absence of miracle ever make a true religion false. The Christian religion may be a quite true religion,—the religion of brotherhood and immortality, the religion of the sermon on the mount, the religion of the good Samaritan, the religion of the well of Jacob and the lake of Galilee, the religion of the workshop of Nazareth,—may be a true religion, though the whole of the miracles together come from the limbs of the vanities. The question still remains, then,—miracles or no miracles. What are we to do with Christianity?

"What are we to do with Christianity? What do we do with other religions, other doctrines and moralities, other philosophies of life, man and God? We simply accept them for what they are worth, as expressions, more or less authentic and complete, as a portion of spiritual reality; as parts, sustaining more or less important relations to the whole of humanity's realized and garnered mental wealth; as indicat

*Record of the Months.* April, 1842.
by its proved capability or incapability of enduring, by the forms of moral life which it expresses or creates. We accept each as true, according to the extent to which it has proved itself true by its works. We accept each and all for what they are severally worth, as emanations, more or less direct and pure, from that spirit of God in man, which according to the extent to which it has proved itself true by its works.

We accept each and all for what they are severally worth, as emanations, more or less direct and pure, from that spirit of God in man, which has worked longer than most of them, worked the most variously, benignly and powerfully of them all; which has done the most for human progress of them all, and which in its connections with the moral civilization of those nations which stand at the head of the human race, and furnish the best specimens of humanity in its best estate, may be taken as, on the whole, the most significant phenomenon in the history of our world, our trustiest prophet, our seers: accept its ideal of human destiny, in the history of that great world of God. — pp. 105 — 107.

What shall we do, then, with Christianity? Why, accept it as the expression of a part of human nature, to which many ages and many nations have testified that they are truths: accept it, if not any longer as a creed having dogmatical truth, or as a history having historical truth, yet as a poem, a divine parable: accept its ideal of human character and capability in that wonderful Man of Nazareth, in whom so glorious a strength blends with so gentle a repose. — Son of God and Son of Man, majestic as a prophet and meek as a little child: accept its ideal of human destiny, in the history of that Man of Nazareth, born of God (as we are all born of God, with two natures in us — children we are, like him, of an invisible Father and a visible Mother, God and Nature,) tempted in a wilderness, as we all are tempted, and of the very same devil or devils, struggling, suffering, triumphing, conquered by death, yet conquering over death: accept this Christianity; accept its cross, the symbol of trial; its resurrection, the symbol of the blessedness which itself creates; its Father-God, the symbol of the great, mysterious, all-upholding, all-inspiring power, in which, and by which we live, move and have our being. Accept Christianity, and these things in Christianity; that is, if we see them there. If not, so be it; perhaps we may see them more clearly somewhere else. There is no compulsion in the matter; no believing under pressure, no forced, nothing false; nothing that shall hinder the full, free development of mental and moral individuality. Not make a yoke of bondage of it; not make a labor-saving machine of it: not make a preceptive morality of it, to supersede the morality of principle and spirit; not make a creed-theology of it, to supersede thought and philosophy; not make a hierarchical church of it, to supersede God's order of prophets and seers: not make a poor, formal, lip-worship of it to trammel the free development of the worship, which is in truth only when it is in spirit: do nothing with it that shall enslave the will, embue and sectarianize the intellect, impoverish the humanities, pervert or hinder our growth up to the fulness of the measure of the stature of perfect men.

What shall we do with Christianity? Why, take its best principles, and do battle, in the strength of them against its worst perversions. Take its law of love, its revelation of brotherhood and brotherly equity, its ideal of divine purpose and human destiny, its spirituality, its simplicity; and combat, strong in these, with all the frauds, falsehoods, conventionalisms, mummeries, quackeries, monopolies, tyrannies, sectarianisms, pharisaism, that are practised in its name, and sanctified with its sanctions, — the disgrace of churches, and the bane of states, — that even make it a question, with not unthinking men, whether on the whole Christianity has done more of good or mischief in the world, that make it into question at all, but that if Christ were to come again, he would be crucified again by the Chief Priests.

What shall we do with Christianity? Why, if we can, improve upon it; improve upon Paul's Christianity, as Paul improved upon Peter's Christianity; develop it further; more widely, and variously, than it has ever been developed yet. Work out its great enduring principles the full length to which they will go as principles, in their varied applications to every department of human thought and life: enshrine its eternal spirit in new forms of beneficence and beauty, as the spirit of humanity itself rises to new heights, and tries its strength in new modes of being and action: work out by the light, and with the resources of our own day and generation, its grand idea of a kingdom of heaven and of God: carry its justice, its freedom, and its faith into our literature, our trade, our politics, and wherever else justice, freedom, and faith can find or make a place for themselves: do all we can with this, and with every other genuine utterance of the spirit of humanity, that shall make us wiser, stronger, truer men, bring us into nearer intelligence of the laws, and profounder sympathy with the spirit of the great world of God. — pp. 105 — 107.