

BOOKS

A NEW VIEW OF THE BIBLE.

Sociological Study of the Bible. By Louis Wallis.
The University of Chicago Press. Price, \$1.50 net.

Church and Bible, like the other cultural agencies of human life, but in a peculiarly poignant manner, are suffering in the eyes of men, and at times almost seem bereft of function, in this era of transition and uncertainty. "The Sociological Study of the Bible" of Mr. Louis Wallis is a pioneer attempt to throw the light of sociological science on them both, that they may be seen in the light of their functions and be given their proper place in the estimation of men.

The traditional interpretation of the Bible and the ecclesiastical institutions and validities which arose from it are now pretty well discredited. In the place of the traditional we have the critical. But it has been a reproach against this critical view of the Bible that it was not fruitful. Beyond scattering attempts to make a critical view of the Bible a starting point for sociological interpretations of religion, it did not seem to grip. Mr. Wallis now goes behind the results of the Higher Criticism, takes the records of Biblical times as cleared up by the historical labors of the critics, and interprets the facts and tendencies therein recorded in the light of sociology. The argument of his book is simply that the religious development of the Hebrews, their ideas of God and righteousness (and the Christian heritages from that development) can not be understood except as the outcome of group struggle and group development. The Higher Critics can tell us the steps by which the tribal god Yahweh became the Righteous Ruler of the Universe, but Mr. Wallis quotes Wellhausen as saying that criticism cannot tell why Yahweh should undergo that evolution any more than his neighboring—and just as popular—god Chemosh of the Moabites. It is to answer such questions as that and to put the religious evolution of Israel upon a firmer foundation than the verbal explanation by the "genius of the great prophets" that this sociological study of the Bible is made.

Mr. Wallis exhibits the invaders of Canaan as a number of clans of nomads, with the nomadic idea of the value of the individual—slavery being incompatible with nomadism—who overspread the land of the "Amorites," a people who dwelt in independent city states and so had no national government and no national religion. Each city state of the Amorites had its own "Baal" or local god, and the word was also extended to the members of the upper classes of these cities—whose progress to stability had been accomplished with a poverty and oppression of the lower classes

thus there grew such a difference between that person and the great body of people, that he became what we call insane. A monomaniac is one who is thought to be insane on some one theme. He falls into discord with the general body of people in regard to some subject, dwells upon it inordinately, and finally becomes estranged from the general body of thought. Spite, envy, vindictiveness, revenge, hatred, obstinacy, and anger are feelings that, if indulged, tend toward insanity. Fits of passion are states of temporary insanity. Many people who are thought queer or in a degree insane are so from having become confirmed in feelings that have estranged them from fellow men. They have simply let wrong ways of thinking gradually get possession of them. It is important therefore to resist the first conscious divergence from thoughts that are not absolutely true, just and charitable. To sacrifice selfishness is an act of sanity; to be led by selfishness is always spiritual insanity.



THE FIRST "LAND-GRABBER."

For The Public.

One day, in prehistoric time,
A chap with muscles grand,
And a massively thick, hickory stick,
Wrote his "title deeds" to land.
Oh, he wrote them good and he wrote them strong
And he wrote them for many a day,
And his manifold progeny passed them along,
And they made the multitudes—"pay."
They paid in sickness, they paid in health,
They paid in sorrow and mirth,
The Lord of the Land's exaction of wealth
For the privilege of using the earth.
Then "caste" was born and earth was torn,
And the poor were multiplied.
Lo! Jesus, a man of truth, was born,
He spoke—and was crucified.
They nailed the Christ on a felon cross;
They said 'twas the "public need."
They bartered their souls for the glittering dross
That came from the "title deed."
Then in their courts they scribbled more laws,
And they wrote of a God in a Book,
And they called their religion a "holy cause,"
And they fashioned a virtuous look.

But their race is run; they have tremblingly seen
The writing of Truth on the Wall:
"The Beautiful Earth, so rich and green,
Is the gift of the Father to all."

ROYD EASTWOOD MORRISON.



Take the question of overcrowding. This land question in the towns bears upon that. It is all very well to produce Housing of the Working Classes Bills. They will never be effective until you tackle the taxation of land values.—David Lloyd George, at Newcastle-on-Tyne, March 4, 1903.

which would have been impossible in a roaming people. The customary morality of the Israelites was summed up in the word "mishpat," which is generally translated in the Bible as "justice" or "judgment." The whole evolution of the Hebrew nation is, when viewed sociologically, the clash of ideals which ensued when the Israelites and Amorites fused (the latter were not wiped out as some of the Biblical chronicles assert) and became one people with two systems of social ideas, the old mishpat of the wilderness and the more sophisticated, relatively citified code of the original inhabitants. The struggle centered around the gods; and the "insurgent" prophets, as Mr. Wallis calls Amos and his school, preached the primitive justice and brotherhood of Yahweh as against the "regular" or conservative ideas of aristocracy which the more Amorite part of the nation contended for. The author is careful to point out that these great prophets were not greater than their times; they did not preach this mishpat or justice as universal morality: "So Jeremiah, the last of the great pre-exilic thinkers and heir of all the pre-exilic prophets, demands the release only of Hebrew slaves from bondage; tacitly endorses the institution of slavery as touching non-Hebrews; and looks forward to the continuance of private landownership (34: 8-16; 32:15, 43, 44)." But the struggle did bring Yahweh and his "mishpat" into contrast with the "Baal" gods, and the experiences of Israel culminating in the exile gradually taught the prophets that the mishpat of Yahweh was a greater and more universal thing than they had thought.

"The idea of God, steadily developing in response to the pressure of the social problem, was becoming more and more fit to stand at the center of a world-religion. The Exile enlarged the spiritual horizon of the Hebrews, and suggested new ideas to the finer and more thoughtful minds among them. The national downfall confirmed the prophets in the habit of reading the events of history in the light of a divine purpose. The relation of Yahweh to Israel was now made subordinate, or incidental, to the larger salvation of the world. . . The mighty outlines of the gospel of redemption thus came slowly but surely into view. Yahweh will make his holy name known throughout all the earth, in order that mankind shall be redeemed from sin, and released from the shackles of injustice. Israel was the instrument through which this purpose was to be accomplished. Only thus, by deep and bitter experience, was the human mind prepared to entertain the idea of God as a moral person whose field of work is all history."

Such is the crowning and the essentially individual idea of Israel's developed religious consciousness. This conception of the Redeeming God differentiated Israelitish from all other contemporary religions, and its identification of God

with morality was one that other nations—not having been through the fire of its experience—could not comprehend. But it was the idea which, through the agency of Jesus and Paul, was to be universalized, and form the Christian religion.

How did that consummation come about?

"Where the great prophets expressed the divine character in divers ways Jesus was the 'image' of the Redeeming God (Heb. 1:1-3; cf. I Cor. 1:30; II Cor. 4:4). He was the embodiment or 'incarnation' of the God of the Bible. In him was condensed the entire process of spiritual evolution represented by the Old Testament. . . . Jesus did something new—something peculiar to himself. Before his time the Bible idea of God was not a living reality in the world at large. Heathenism was practically supreme. The Gentiles were ignorant of Bible religion; and that religion was kept alive among the Jews chiefly by the momentum of their 'group interests' . . . Christianity . . . means the projection into Gentile society of the spiritual evolution that went on among the Hebrews. It means the appropriation of the Redeeming God of Israel by the non-Jewish world."

Mr. Wallis proceeds from this point to show how Christianity was first preached to and appropriated by the lower classes, although it was not preached as a socialistic religion—a thing which would not have been conceivable in its day. He then traces the rise of the Catholic church and its evasion of the social problem—which is all along implicit in the basic conception of mishpat,—and the rise of Protestantism. Before the rise of Protestantism, however, the early and undivided church had finished the compilation of writings that make up the Bible as we have it. That book was destined to be the spiritual agency in the formation of Protestant doctrines by Luther and Calvin, just as the economic pressure of the Catholic church on the merchant and lower classes was the economic determination of the Reformation's time and place.

But Protestantism has likewise rejected the social problem, as did the Jewish and the Catholic churches; and the critical scholars, even, have treated salvation as an individual process. This the author hopes the sociological study of the Bible will overcome. But he insists that the lesson of sociology is not that the church shall adopt definite social programs—a course which would parallel the historically discredited unions of church and state. The social view of the Bible must aid in giving a social outlook upon contemporary life, and the social duty of the church must be to generate impulses to good which shall find social expression and which shall take such forms as are mediated by the social situation.

It remains to be said that such a view of the Bible—and however revolutionary this view may sound, it is nothing but the soberest inference from

the very facts of Biblical record themselves—does not empty the long line of Biblical upbuilding and influence of its divine content. As Mr. Wallis carefully points out, the workings of the Divine must be made manifest in forms of our experience—else they would be invisible to us. And the forms of our experience are causal categories. Out of ghost-land into the actual, then, is the great moral drama of our religion brought—into the actual where we may freely appropriate its values, incorporate them in our individual and group lives, and so have our share in the building of the Kingdom of God.

LLEWELLYN JONES.



THE EVER-RECURRING QUESTION.

The Women of To-Morrow. By William Hard, New York. The Baker & Taylor Co. Price, \$1.50.

In his introduction to this book, Professor Charles Zeublin says: "Mr. Hard could write a book in the dark but it might not have been known that he could illumine with such scholarly sagacity the shadows cast on the woman question by man's huge egotism and woman's carefully coddled superstitions."

The Women of To-morrow are already here in purpose if not in universal action, which is certainly a matter of futurity for which there must be persistent training. Mr. Hard shows very vividly the lines on which this training has been progressing for the last fifty years and the contrasts between the past and the present status of woman in the domestic as well as industrial world might well startle the conservative mind entrenched in its own self-made laws. With reasoning based entirely on reliable statistics and the indisputable facts of observation, Mr. Hard has made up a series of five articles (originally published in *Everybody's Magazine*) going far to demonstrate the inherent capacity of women to fill positions in public affairs which have been heretofore, none too adequately, occupied, not to say monopolized, by men.

Among the five "critical phases in the mental development of the modern woman" which Mr. Hard entertainingly discusses, there is no more interesting matter than is contained in chapter v—"The Mothers of the World."

What the Chicago Woman's Club, in twenty-seven years, has done, or inspired others to do, for the better education of women and children (not to name men) furnishes very good and satisfactory assurance of the larger accomplishment in municipal house and home-keeping which will come with the wider freedom of equal suffrage logically demanded by the Women of Tomorrow.

This logical and legal right being a foregone conclusion, the spirit of womanhood may be trusted, as Mr. Hard forecasts, to loyally fulfill

her destiny, the more faithfully as her intelligence and responsibility expand in the wider service of humanity.

A. L. MUZZEY.

BOOKS RECEIVED

—**Changing America.** By Edward Alsworth Ross. Published by The Century Co., New York. 1912. Price, \$1.20 net.

—**The Burden of Poverty: What To Do.** By Charles F. Dole. Published by B. W. Huebsch, New York. 1912. Price, 50 cents net.

—**The Citadel: A Romance of Unrest.** By Samuel Merwin. Published by The Century Co., New York. 1912. Price, \$1.25 net.

—**The Great Analysis: A Plea for a Rational World-Order.** Anonymous. With a Preface by Gilbert Murray. Published by Charles Scribner's Sons, New York. 1912. Price, 75 cents net.

PAMPHLETS

Pamphlets Received.

A Modern Look at the Universe. By Henry Olerich. Reprinted from *Popular Astronomy*. An Address on the Centennial Anniversary of the popular birth of the Nebular Hypothesis.

The Trusts and the People Compromised: The Business Method of Solving the Trust Problem. By Professor Henry Olerich. Published by the Olerich Publishing Co., Omaha, 2219 Larimore Ave., Omaha, Neb. 1912. Price, 30 cents.

Report on Passenger Subway and Elevated Railroad Development in Chicago. Prepared for the Committee on Traffic and Transportation of the City Club of Chicago, by Charles K. Mohler, Consulting Engineer. Published by The City Club of Chicago, 315 Plymouth Court, April, 1912.

The Old English Village: Notes on the Ancient Acre Strips and Common Lands and their present day survival at Laxton, Notts. By the author of "Forgotten Facts in the History of Sheffield." Published by St. Catherine's Press, Oswaldestre House, Norfolk St., Strand, W. C., London. Price, sixpence.

PERIODICALS

Everybody's.

"The Reason Why," by Edwin Lefevre in *Everybody's* for May, is an interesting novelty in the way of artistically impressing a lesson in contradistinction to giving one. It keeps the reader guessing rather than thinking, and leaves him at the end with "another guess coming."



The American.

Susan Glaspell's "The Anarchist—His Dog," in the *American* for June, is a boy-interest story to read for its simple humor and working-life plot, with all the rest that make a story interesting. Incidentally