

ample and accurate scholarship, by broad sympathies and philosophical appreciation of the historic relations of cause and effect in the sphere of morals and of human progress. President Tenney has brought to his task rare gifts of research, of analysis, of classification, of grouping his facts, and of eloquent expression. He has also called to his aid a large number of special contributors, among them Dr. Cuyler, Bishop Huntingdon, Dr. Dorchester, Chaplain McCabe, Dr. Barrows, Joseph Cook, Bishop Vincent, Dr. Parkhurst, and two hundred others. In the early part of the work the author investigates the influence of Christianity on the practices, customs, laws, and morals of the Roman period. The most conspicuous examples were the elevation of woman, the cultivation of social purity, the extirpation of unnatural vices which flourished amid pagan civilization, the restraint and final abolition of the cruel sports of the amphitheatre, the alleviation of the evils of slavery, the founding of charities, the rescue of children from exposure to untimely death, the more equitable distribution of wealth, and the development of human principles in Roman law.

To the Greek and Roman every foreigner was a foe. "A man is a wolf," says Plautus, "to a man whom he does not know," but the law of Moses, "Thou shalt not vex the stranger," is perpetuated in every Christian code. Even the pagan custom of pillage of shipwrecked men is now maintained only by the Barbary Moors, and the sole survival of mediæval piracy is the right of privateering, never, let us hope, to be tolerated again.

In our review of this important work we shall quote largely from the author, both in illustration of his vivacious and vigorous style and for a more concise statement of the subjects discussed. In the

two following paragraphs we have a vigorous characterization of Rome in its decline.

There was never a people more pestered by gods than Rome, unless India. Taking possession of many nations, the Roman soldiers made captive both gods and citizens. Amid this wilderness of gods from all over the world, the thoughtful man could but say with Pliny, "There is nothing certain, save that nothing is certain." And certain it was that the times were ripe for introducing the simplicity of the Christian conception of God. If we take Rome at its worst, we will visit the royal palaces, the houses of distinguished senators, and those plunderers of the world who have come home from spoiling conquered countries through misrule. Tacitus spoke of the state of society in Rome as "hideous even in peace;" Horace and Juvenal have testified against it. And Antoninus affirmed that among his unhappy people, "Faithfulness, the sense of honour, righteousness and truth, have taken their flight from the wide earth to heaven." It would be easy to match, piece by piece, the apostolic arraignment in the first chapter of the epistle to the Romans. It was a discouraging outcome of the Greek and Roman philosophy and the religious ritual of the classic peoples.

Looked upon as a sociological experiment, the history of Rome shows that sin can be cultivated. Rome in its worst days grew wickedness, as men grow plants in their gardens. Nero and Caligula were flowers that naturally blossomed in the soil and atmosphere of a city wholly given up to iniquity. The people as such lived idly and were fed by government, and the flowing of blood was their amusement month after month. When inhuman monsters, sharp in inventing crimes, sat upon the