

## Morality and Religion.\*

THE Kerr Lecture is a foundation in the United Presbyterian College, at Glasgow, similar to the Bampton Lecture, at Oxford; and the volume before us contains the second series, a work which speaks well for the scholarship, learning, and thought of the body from which it has emanated. The volume is divided into four parts, the first on Morality, the second on Religion, the third on the Relation between Morality and Religion, and the fourth on the Testimony of Christ. The lectures are sound, judicious, and convincing; and we hardly ever differ from the author except in mere matters of definition; and even here he is often very happy.

In the first lecture he points out that conduct is the object of Morality, and that motive determines the character of conduct. He distinguishes between legality and morality, and points out that even unfulfilled resolutions have a certain value. Referring to our remark on definition, we may instance an example of criticism and suggestion which we cannot but think unnecessary. According to Green, who has been followed by most of the idealist school since his time, a motive is an idea of an end which a self-conscious being presents to itself, and which it strives and tends to realize." Mr. Kidd suggests another definition, "the decision to act come to by the self, in virtue of its identification of itself with an end or aim suggested to it by its surroundings." We can see the reason for the change. The writer wishes, as Green did, to prevent the separation of the will from the self, and to emphasize, perhaps, the idea that the self makes the motive. But Green's definition does not ignore these points, and it seems to us that enough uncertainty already exists with regard to the exact meaning of the word.

Lecture II. on the Moral Ideal is good. In Lecture III. the author proceeds to the subject of Religion, and first to the scope and method of inquiry. He points out the distinction between religion and creed on the one hand, and ritual on the other; religion proper being a sentiment. "It is not something that the man does, or something that the man accepts, but something that the man is or experiences, a condition into which he has come in virtue of submission to an influence exercised on him." The author points out the defects of the historical and comparative methods, and shows that religion is primarily individual, and that its essence is to be apprehended by consideration of religious experience. Consequently in Lecture IV, he takes Christianity as presenting religious sentiment at its highest, and finds its main element is fear. And here he gives an excellent analysis of this sentiment on its two sides of reverence and dread. Of course it is reverence which constitutes true religion, and this is manifested in adoration and aspiration, the chief feature of aspiration is self-surrender. In the fifth lecture he shows how this sentiment has appeared in the different historical forms of religion.

In Part III the author goes on to discuss the relation between morality and religion. They are related, but not identical. A right attitude towards God involves a right attitude towards the world, so that a true religion is of necessity moral. If the writer goes too far in denying the possibility of an, independent morality that is cut off from religion, he is certainly right in contending that, apart from the belief in God, there can be no other than a utilitarian basis for morality.

In the fourth part he passes on to consider the testimony of Christ, and objects to the making of the "Kingdom of God" a sufficiently comprehensive idea for the relations between God and man. He says that such an idea includes neither Fatherhood nor Salvation. But surely this is hypercritical. The Fatherhood of God is an essential part of the teaching of Christ in regard to the Kingdom, and the Messianic King is a Saviour. That the mere term "Kingdom" does not include these ideas is hardly a reason for refusing to make it the keyword to the Christian system. The last lecture deals with the Need of Man and discusses such great questions as the relation of the death of Christ to his work, repentance, new birth, etc. But on these we must not enter. The book is of great value, and will certainly be widely read and pondered.

\* "Morality and Religion. Kerr Lectures. 1893-94." By Rev. James Kidd, B.D. 10s.6d. Edinburgh: T. & T. Clark; Toronto. Revell Co. 1895.

## Honest Money.\*

SOME time ago the author of this very lucid little volume contributed an article to the "American Journal of Politics" giving a statement of the conclusions at which he had arrived in an attempt to analyse the requirements of a perfect money. For want of space much was there omitted which was necessary to make his argument clear and effective; and he now supplies what was lacking. The writer sets out by the assumption, perhaps rather from the general concession, that there is something radically wrong in a country like the United States where there is plenty for every one and people are willing to work, and yet work cannot be had. He considers that a great deal of the evil is caused by a bad monetary system. In the earlier parts of his book he takes the ground commonly taken by political economists regarding the standard of value and money. He discusses the gold standard, the silver standard, and paper money, differing hardly at all from Walker and other writers on these subjects. It is when he comes to point out in what manner the great fluctuations in price which have taken place during the last forty years, and even during the last ten years, are to be prevented that he takes his own line. Apparently he believes that Bi-metallism would tend to this result, but not sufficiently. So his suggestion is that we should have an entirely new and composite standard of value, consisting of a sufficient number of commodities, say a hundred, those most largely bought and sold in the country. He would then have a table prepared showing how much a dollar would purchase, on an average for, say, five years of each of these commodities; then the dollar would be defined by laws as having the value of a certain quantity of each of the commodities employed. This, he says, would provide a standard that would closely represent the average purchasing power of one dollar for the time selected. But the question now arises, how would such a system prevent the present fluctuations? By a very simple method. The money used would be paper money; and by a simple enlargement or contraction of the quantity of money in circulation prices might be raised or lowered. It is well known that when gold is appreciated, through scarceness, prices fall, and when it is depreciated, through abundance, they rise. So that these different effects could be produced by enlarging or diminishing the money in circulation—a matter within the power of the Government. It is a very interesting suggestion, and we may return to the consideration of the *pros* and *cons* another time.

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## BRIEFER NOTICES.

*The Free Trade Struggle in England.* By M. M. Trumbull. Price 25c. and 75c. (Chicago: Open Court Publishing Co. 1895)—Whether Free Trade is to be sought for under any and all circumstances is a question that will be variously answered. Yet it can hardly be doubted that it has greatly benefited the people of the Mother Country, or that the protective system of the United States, as it has existed for some time, is unreasonable and injurious. Mr. Trumbull, in this volume, tells very well the story of the struggle in England down to the victory won for Free Trade by Sir Robert Peel. It is an interesting and sometimes even a thrilling narrative, and should be known and meditated by all who take an interest in the economic laws and principles.

*Short Studies in Ethics: An Elementary Text Book for Schools.* By Rev. J. O. Miller, M.A. (Toronto: The Bryn-ant Press. 1895.)—This is a very excellent little book, much to be commended, and first, to the attention of superintendents and masters of schools. Even where regular religious instruction can be given, these brief chapters will be helpful; but in schools in which religion is not taught, or taught very meagrely, some work of this kind is indispensable. The subjects are twenty-four in number, and are on Duty, Obedience, Truthfulness, Unselfishness, Honesty, Justice, etc. Each subject has first a definition, then an exposition and enforcement of the particular virtue treated, together with illustrations and anecdotes. For boys ranging from eight or ten upwards there could hardly be a better book.

\* "Honest Money. By Arthur J. Fonda. New York and London: Macmillan. Toronto: The Copp, Clark Co. 1895.