

THE WEEK.

Third Year.
Vol. III., No. 23.

Toronto, Thursday, May 6th, 1886.

\$3.00 per Annum.
Single Copies, 10 Cents.

CONTENTS OF CURRENT NUMBER.

CONTRIBUTED ARTICLES—	PAGE
Scripture and Science.....	Prof. Wm. Clark. 363
Night (Poem).....	Selected. 364
Music in Ontario.....	F. W. Woodell. 364
A Paris Pension.....	L. L. 365
Literary Notes from Paris.....	Zero. 366
THE OFFICE AND INFLUENCE OF WOMEN.....	366
CORRESPONDENCE.....	367
TOPICS OF THE WEEK—	
Mayor Howland and the Relief of Charity.....	368
The Bealy-Woodworth Scandal.....	368
The Settlement with the C. P. R.....	368
The Lumber Duties.....	368
Relative Loss to Capital and Labour by Strikes.....	368
The Eight-hour Movement.....	369
The Proposed Arbitration Bureau.....	369
Jefferson Davis at Montgomery.....	369
The Panama Canal.....	369
The American Press on Ireland and Canada.....	369
The Irish Cabinet.....	369
British Politics.....	369
Mr. Gladstone's Manifesto.....	370
The Greek Danger.....	370
NOTES.....	370
POETRY—	
At Her Rest.....	Ferrars. 371
AN AFRICAN MONT BLANC.....	371
A SNATCH (POEM).....	372
READINGS FROM CURRENT LITERATURE.....	372
EASTER OFFERINGS.....	F. F. M. B. 372
MUSIC.....	373
OUR LIBRARY TABLE.....	373
LITERARY GOSSIP.....	373

SCRIPTURE AND SCIENCE.*

It is with a feeling approaching to despondency or weariness that one takes in hand a new book, especially of two goodly octavo volumes, on the well-worn subject of the Bible and science, without forgetting the admirable contributions made in former days toward a mutual understanding between these two teachers, such as the works of Chalmers, Hugh Miller, Buckland, and many others. It must be confessed that there is some danger of overdoing the thing. Moreover, when we consider some recent essays in order to reconciliation, notably Mr. Gladstone's controversy with Professor Huxley, we do not find ourselves in a more hopeful condition as to the end of the conflict. In a great measure our anxieties, as far as they might concern the work now before us, have been removed by its perusal.

Dr. Reusch is "Professor of Catholic Theology in the University of Bonn." We are not told whether it is Roman Catholic or Old Catholic, for both are ably represented at that university. It is most probable that our author is a Roman Catholic; but, however that may be, he is a scholar, a thinker, a writer, such as any communion might be proud to own.

If there are still any Christians disquieted by the fear that in some way the discoveries of science are at variance with the teachings of Scripture, they cannot do better than read this book by Dr. Reusch. We imagine that there are fewer and fewer of these every year; but even those who are troubled by no anxieties of the kind will find here a firm, clear, and reasonable statement of the principles which should govern such an inquiry; a large amount of very interesting information respecting the earth and its inhabitants, and a set of conclusions drawn up with great care and candour, so that it is difficult to believe that any genuine man of science could seriously quarrel with this theologian.

Dr. Reusch points out once more—what has so often been set forth—that the Bible was not written to teach us science; and that many of the apparent contradictions between the Bible and Nature result from our misunderstandings and misinterpretations. "The object of supernatural Divine revelation is never the extension of our profane knowledge, and therefore the Bible is nowhere intended to give us strictly scientific information. This statement is by no means new, and cannot be regarded as a concession wrung by Natural Science from Theology in modern times; on the contrary, we find it in the book which was used as a compendium in all theological schools throughout the scholastic period; namely, the *Sentences* of Peter Lombard. "Speaking on behalf of Theology in general," he adds "and exegesis in particular, we are firmly persuaded that an honest and lasting union with Natural Science will surely be attained if the followers of the latter will, for their part, meet us with equal candour and placability."

Without going into minute detail we may indicate briefly the principal topics which are dealt with in these volumes. We have the various theories of the six days described and examined, and this at very great length, occupying nearly one-half of the entire work. Then we have an account of the Deluge, in which the results of scientific inquiry are compared with the teachings of the Bible. Next we have a chapter on spontaneous, or equivocal, generation. Then a careful examination of the theory of descent with special reference to Darwin's teachings on species. This is followed by three lectures on the unity of man, one on the duration of life in the first age, one on the antiquity of the human race, one on the prehistoric periods, and a concluding lecture on lake dwellings and other prehistoric antiquities. With regard to the six days, the author first dismisses the literal interpretation, and also the modified form of this interpretation which is known as the "Theory of Restitution." On this, which was first suggested by Dr. Chalmers, the author adopts the language of Hugh Miller, who says: "We are led also to know that any scheme of reconciliation which would separate between the recent and the extinct existences by a chaotic gulf of death and darkness is a scheme that no longer meets the necessities of the case. Though perfectly adequate forty [seventy] years ago, it has been greatly outgrown by the progress of geological discovery, and is, as I have said, adequate no longer." In the Concordist Theory—that the days represent periods in creation—there is something very fascinating, and there is, on a superficial survey, a great appearance of truth. But it cannot be said to hold good universally or even to an extent sufficient to justify us in using it even as a kind of rough working theory; and the author, after passing the various theories in review, finally adopts the "ideal interpretation of the six days."

"According to this theory, the six days do not signify six consecutive periods, but six chief moments of God's creative activity which can be logically distinguished from each other—six divine thoughts or ideas realized in the creation. That all which has been created has been created by God, and according to the will of God, is a religious truth which must be asserted as decisively and distinctly as possible in the narrative of the creation. This is accomplished by the enumeration of the separate creative and world-forming acts of God. The length of time occupied by the realizing of the separate Divine acts and the completion of the whole creation is of no religious importance, and we need not therefore expect to find any information about it in the Biblical account of creation; nor are we justified in asserting that such information is to be found in the designation, 'six days.'"

In regard to the theory of descent, he shows conclusively that whatever probabilities may be connected with Mr. Darwin's hypotheses as to the origin and transmission of species, they are still unproved, to which it may be added that, in the atheistic or pantheistic sense (which was not Mr. Darwin's) they are incapable of proof. In connection with this subject we cannot help drawing the attention of the reader to the numerous illustrations afforded by Dr. Reusch of the reckless manner in which Haeckel brings forward ill-attested facts in support of his theories. This writer, one of the most offensive of all who have assailed the supernatural order, is perhaps the least scientific in the true sense of the word. He can never resist the temptation to make a point against the Bible even when he has to misrepresent the facts, as he often does.

The lectures which deal with the unity and the antiquity of the human race are of peculiar interest. With regard to the form of these questions he points out that however much the different races of men may differ from each other, their resemblances are so great and deep as to constitute them one species and to lead to the belief of their common origin. If the races of mankind were hybrids, they would be sterile, but this is not the case. Besides this fundamental quality of a distinct species, there are other points of resemblance, such as the anatomical form of the body, the liability to sickness, limit of age, normal temperature of the body, average rate of pulse, periodicity of some of the functions, etc. "Such similarity is never found in the animal world, in the case of the different species of a genus, but only in the case of varieties of a species."

In speaking of the antiquity of man and of the prehistoric period, the author recalls a number of instances in which geologists have made the greatest mistakes as to the length of time required for some of the formations under the earth. For this and other details, however, the reader must be referred to the book itself.

WILLIAM CLARK.

* Nature and the Bible: Lectures on the Mosaic History of Creation in its relation to Natural Science. By Dr. F. H. Reusch, of Bonn. 2 vols. 8vo. T. & T. Clarke, 1886.