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I. THE CHRISTO-CENTRIC PRINCIPLE OF THEOLOGY.¹

THE work to which special reference is here made is the product of an able and distinguished scholar, who is a theological professor in the Reformed (German) Church. He is the author of an article in the *Schaff-Herzog Encyclopædia* which clearly foreshadowed the distinctive principle of the work before us, and the moulding influence of that principle, as a constructive one, upon the whole system of theology. This assists us, in view of the fact that only the first volume of the "Institutes" has as yet been issued, in estimating the comprehensive sweep and the modifying effect of Dr. Gerhart's fundamental assumption, in relation to his theology as a whole.

It is not intended in these remarks to attempt an articulate examination of the doctrines maintained in the author's theological system, but to devote particular attention to its constructive principle. The whole system is based upon what is denominated the

¹INSTITUTES OF THE CHRISTIAN RELIGION. *By Emanuel V. Gerhart, D. D., LL. D., Professor of Systematic and Practical Theology in the Theological Seminary of the Reformed Church, Lancaster, Pa.* With an Introduction by Philip Schaff, D. D., LL. D., Professor of Church History in Union Theological Seminary, New York. New York: A. C. Armstrong & Son, 51 East Tenth street, near Broadway. 1891. 8vo., pp. 754.

Again, he says: "It is assumed that those who read this book believe in the genuineness and authenticity of the Gospel of John, and have never been troubled by the agitation of that question, or, having examined it, have seen how utterly futile the attacks of all hostile criticism have been." Hence he does not enter upon these questions himself, except to a very limited extent. What he does have to say upon them, however, is well and effectively said.

Again, he says: "As the writer of this volume approached the study of each topic, not in a critical spirit, not in a controversial spirit, but tenderly and devoutly, that he might see as far as possible into the heart of God by seeing into the heart of Jesus, he ventures to express the hope that his readers will peruse these pages in the same spirit."

The tone of the book is fervently evangelical. Its exposition eminently practical. Its style is "racy and most readable." The binding, paper, etc., while not noticeably good, are fair. In conclusion, we must add that there are passages here and there in the book against which we would utter a *caveat* if time and space permitted.

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TAYLOR'S ORIGIN OF THE ARYANS.

THE ORIGIN OF THE ARYANS: AN ACCOUNT OF THE PREHISTORIC ETHNOLOGY AND CIVILIZATION OF EUROPE. *By Isaac Taylor, M. A., Litt. D., Hon. LL. D.* Scribner & Welford, 743-745 Broadway, New York. 1890. Pp, 332. Price \$1.25.

This handy and readable volume forms one of an interesting series of scientific manuals published by Scribner & Welford, and edited by Havelock Ellis. The title of this series is *The Contemporary Science Series*, and in this number of it Dr. Taylor has given us a scholarly and well-written book. We were, of course, prepared to find it just such a book, for the author had already ably discussed kindred themes in his *Words and Places*, *Greeks and Goths*, *The Alphabet*, and *Leaves from an Egyptian Note Book*. In all of these works there are evidences of high scholarship, great research, and scientific method. All of these qualities are prominent in the *Origin of the Aryans*, and the work deserves high praise even where there cannot be agreement with the opinions expressed or conclusions reached.

This book might be properly described as a broadside fired during the progress of a great controversy. This controversy arises from the antagonism of rival theories to account for the origin of the so-called Aryan races, and to describe the lines of their dispersion. Two main parties in this great controversy which is still going on advocate very different views as to the genesis of the Aryan races, languages and civilization generally. One party in a general way, though with differences in details, maintains their Asiatic origin, and the other, in general, but with no complete agreement, discovers the beginnings of the Aryans somewhere in Europe. The former of these theories held sway from about 1820 till less than a score of years ago, and it has many advocates still. According to this theory the cradle of the Aryan races is to be found somewhere in the high table-land of central Asia, east of the Caspian Sea, and north of Persia. From this central source great streams of migration moved east and west, filling up Europe and the northern part of Asia. These great streams in due time resulted in forming the Indo-European races. Thus the Greeks and the Hindoos, the Latins and the Iranians, the Teutons and the Tartars, the Celts and the Chinese, are all originally from a common

stock. Race resemblances and language affinities are supposed to support this theory, which is usually termed the Asiatic theory as to the origin of the Aryans.

This side of the controversy has been taken more or less definitely by Rhode, Pott, Lassen, Grimm, Pictet, Max Müller, Schleicher, Link, Justi, Misteli, Kiepert, Sayce, Muir, Morris, Papillon, Hale, Hommel, Delitzsch, Kremer, and many others.

The other theory denies that any such migration as is supposed by the Asiatic theory ever took place, or is required by the facts of the case, and it asserts that somewhere in the central or eastern part of Europe is the original home of the Aryans to be discovered. According to this view, which is known as the European theory, the Aryans have always been in Europe, and all their migrations and modifications have taken place in that region. Not only can all the facts be explained in accordance with this view, but the facts go to confirm the European hypothesis. This theory is quite new, and has not yet been submitted fully to the tests of time and criticism. Still, it is now adopted, or regarded with favor, by a great many anthropologists, and it seems to be winning its way. It is scarcely more than a dozen years since it was first definitely propounded by Benfey and Geiger, although nearly thirty years before Latham had expressed serious doubts as to the validity of the Asiatic hypothesis. More recently this theory has received the support of Whitney, Cuno, Schmidt, Leskien, Spiegel, Pöschke, Lindenschmit, Penka, Schrader, and others. Our author takes this side of the controversy, and agrees substantially with the views of Schrader, although he draws a good deal from Schmidt, Pöschke and Penka. He does not profess to set forth any new views, but only to systematize the results gained by others. At the same time it is clear that his attitude towards the Asiatic theory is polemic, and towards the European, apologetic.

In six solid chapters he argues for this general position in regard to the origin of the Aryans. The first gives a general sketch of the Aryan controversy; the second a good description of the pre-historic races of Europe; the third a careful account of neolithic culture in Europe; the fourth defines the supposed Aryan races; the fifth discusses the growth of the Aryan languages; and the sixth deals in an interesting way with the Aryan mythology.

In supporting the European theory our author relies chiefly on the facts of archæology, craniology and philology, and these facts are used with a good deal of skill against the Asiatic theory and in favor of his own. At times one feels that conclusions are drawn from an imperfect induction of the facts, and that scant justice is done to the opinions of men holding the opposite theory.

In this connection it is proper to say that he assumes that man has a far greater antiquity on the earth than six or seven thousand years. Indeed, he seems willing to grant a very high antiquity for man, for he does not seem to make any objection to the views of Croll and Geikie, who, relying chiefly on astronomical data, conclude that the last glacial epoch in Europe ended about 80,000 years ago, and that palæolithic man inhabited that continent soon after that time. It is to be noted, however, that Dr. Taylor does not think it necessary to go back so far in discussing his theme, nor does he seem at all anxious to connect these palæolithic men with the Aryans whose origin he is seeking after. Still he holds in general man's high antiquity.

In the facts of archæology he thinks that he finds good reason for believing that the Aryan races are indigenous to Europe, and that there is really no great

Aryan race with eastern and western migrations, in the broad sense advocated by the Asiatic theory. He here discusses in a very thorough way the old remains found in pile dwellings, caves, kitchen-heaps, barrows, dolmens, and other places, and makes inferences from these in support of his views. He seems also to accept the theory of the several archæological ages, and has a great deal to say about the stone, bronze and iron ages. He here follows Lubbock in his expositions, and seems to overlook the fact that there are many defects in this theory. Still he makes all the use he can of conclusions here in support of his general thesis.

The facts of craniology are also wrought out with very great care, and he maintains that various measurements of skulls of fossil and modern men, in the regions under consideration, confirm the European theory in regard to the origin and growth of the Aryan races. On this topic he writes very learnedly and technically. He speaks of dolicho-cephalic, brachy-cephalic, and meso-cephalic skulls, with such freedom and familiarity that only a specialist in the department of craniology is really able to appreciate the merits of the discussion or to see the force of the reasoning in support of his own views.

Then, too, the facts of philology are treated in an interesting and effective way. He points out with a great deal of propriety that race and language are not always identical, and that to argue race origin from linguistic affinities is, at best, a very uncertain procedure. He hence concludes that there may be an Aryan language but there is no Aryan race strictly speaking. Language being mutable may be imposed on alien races by natural or forcible means. He here points out many undoubted facts to make good the position that race origin and language origin do not always go together. This consideration is used with considerable effect against the Asiatic theory. In this connection it need only be added that Aryan mythology, particularly the names of deity, is also expounded in favor of the European origin of the Aryan races.

Of the four leading Aryan races in Europe in the neolithic period—the Iberians, the Ligurians, the Celto-Slavs and the Scandinavians—he thinks that the Celto-Slavs are likely the original stock of the Aryans, and hence that central Europe is the ancient home of the Aryans. From that point they spread over Europe, and one branch went over into Asia and became the Iranians. If the question be raised whether there has been migration from Asia to Europe, or from Europe to Asia, Dr. Taylor would take the latter alternative, though it is not likely that he would regard this as strictly speaking a part of the European hypothesis.

But we cannot follow our author further in his discussion of a most interesting subject upon which almost every year is shedding new light, and upon which the last word has not yet been spoken. A few brief reflections are added in conclusion.

1. It must be admitted that our author has made an able presentation of the European theory. Still it may be doubted whether he has succeeded in making out a case against the leading advocates of the Asiatic hypothesis.

2. The assumption of very high antiquity for the human race is scarcely justified by the facts that are as yet well established. It is exceedingly doubtful if we have any well authenticated human remains of any kind requiring a vast length of time for man's residence on the earth. So many supposed very ancient facts have, on further examination, been greatly reduced in age, that great caution in this matter should be exercised by any one who has a desire to preserve his reputation for calm and sober sense.

3. Our author puts too much reliance upon the theory of the three great ages of pre-historic men—the stone, bronze and iron ages. The stone age, after the manner of Lubbock, is again divided into palæolithic and neolithic periods, and so the theory is built up in a very mechanical way. That such implements were used by pre-historic men may be freely admitted, but that each lasted for any well defined period by itself, or that we can build up any sort of chronology from these implements, may be very seriously doubted. To see, as we sometimes do, stone (chipped and polished), bronze and iron implements ranged nicely in order in a museum, may entirely mislead us in regard to the age and significance of these implements no matter how pretty they look in the cases.

4. The chapter on mythology seems to us the least satisfactory part of the treatise, and hence the reasoning therein does not strike the reader as having much force or cogency about it.

The book on the whole deserves careful study; for any one who masters its contents will have a pretty clear grasp of the main outlines of a controversy which may not be concluded for many years to come.

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WADDEL'S MEMORIALS.

MEMORIALS OF ACADEMIC LIFE: Being an Historical Sketch of the Waddel Family, Identified through Three Generations with the History of the Higher Education in the South and Southwest. *By John N. Waddel, D. D., LL. D., Ex-chancellor of the University of Mississippi, and of the Southwestern Presbyterian University.* Pp. 583, 8vo. Richmond, Va.: Presbyterian Committee of Publication, 1891.

This is a volume of annals, modestly and reverently written. It is the story of a Scotch-Irish family which, for a century, has had its hand upon the religion and education of the South. Its influence has extended through all grades, from grammar school to university. Its American career began in Rowan county, N. C., in 1776, when William Waddel emigrated from the North of Ireland.

The first one hundred and twenty-seven pages of the volume are devoted to Dr. Moses Waddel, a son of William Waddel and the father of our author. He founded the celebrated Willington Academy in Abbeville county, S. C., where he gave a preparatory education to such men as Rev. R. B. Cater, D. D., Rev. Jno. H. Gray, D. D., Rev. J. C. Patterson, D. D., Rev. T. D. Baird, D. D., Jno. C. Calhoun, William H. Crawford, George McDuffie, Hugh S. Legaré, James L. Pettigru, and Pickens Butler. He subsequently left Willington to accept the Presidency of the University of Georgia, where he labored with great success for ten years. In this part of the volume we have sketches of the professorial colleagues of Dr. Moses Waddel.

The next eight pages are devoted to Prof. William Henry Waddel, a son of Prof. James P. Waddell, and grandson of Dr. Moses Waddel. He was a professor in the University of Georgia, and died in 1878.

The remainder of the book is an autobiographical sketch of Rev. John Newton Waddel, D. D., LL. D. Like his father, his career began as a teacher in Willington Academy. Before the war he was Professor of Ancient Languages in the University of Mississippi, located at Oxford; at the breaking out of the war he was