

The Pleroma. An Essay on the Origin of Christianity. By Paul Carus. The Open Court Publishing Co., Chicago. 1909. Pages 163.

It is impossible any longer to consider such a book as this with any seriousness. The author regards Christianity as the product of purely natural causes, and indeed traces its descent from paganism rather than Judaism. "Christianity is not the result of accident, but of necessity. * * * Its doctrines, its ceremonies, its ethics are the product of given conditions and the result could not be different." There is just enough of paganism absorbed in historic Christianity to give a faint coloring of truth to what he says.

The author thinks well of his work. His references are all to his own productions, and the pretentious bibliography recommend to the docile reader at the end of the book originated at the same place. "The author's method is purely scientific," he modestly claims, yet he reaches conclusions the most absurd. The reviewer would characterize his method as *imaginative* and his conclusions as *fictitious*. W. J. MCGLOTHLIN.

Religion and the Modern Mind and Other Essays in Modernism. By Frank Carleton Doan. Sherman, French & Co., Boston. Pages 201. Cloth, 12mo. Price \$1.10 net; by mail \$1.20.

Dr. Doan is professor of the Philosophy of Religion in the Unitarian Theological School at Meadville, Pa. He comes naturally by his Unitarianism, for his father, to whom the book is dedicated, is a Hicksite Quaker.

Dr. Doan finds three types of mind today—the indifferent, few in number and made so largely by "the preacher's timid or silly, practical tampering with religion's sacred offices"; the confused, many in number, made of certain honest preachers and few followers, who half-unconsciously confuse "their natural, unspoiled impulses of religion with certain of the outgrown dogmas and symbols in which these great human passions once clothed themselves"; and the modern, "the rare and sincerely open mind, the man conscious of himself in relation to a full modern culture unbound by historic names and forms * * * he is a spirit of iron constitution, radical to the very

marrow, * * * eager to follow in the pursuits of science and philosophy—in a word, unafraid, unashamed and *open-minded*".

And here is the sum of his counsels to these rare souls of the "modern" mind and the "iron constitution":

"The point is, to strip from manhood most scrupulously, most painfully bare of all its filthy parts, to lay aside your bestialities and liberate your manhood, to expose the naked, cold-as-steel soul of you to the eternal tempering energy of the world's fire-dust; then by re-acting to transpierce the universe's self with this pure and strong manhood you bear, and call the resulting experience God, God-Man, Man-God, or by what name soever God may will. That experience is pure religion's sole deep concern. That experience *is* you; it *is* God."

Professor Doan desires neither Judaism nor Hellenism, nor any compound of them such as Christianity may any time present; neither realism nor idealism, Platonic or Hegelian, nor even pragmatism, though that comes nearer the mark. His choice is cosmic humanism; and what is that? It is too long and difficult a task to unfold the philosophy of it here, but Dr. Doan believes such a philosophy which he outlines is calculated to "redeem American philosophy from its present level of brute pragmatism and unromantic realism". The short-cut to the best practical expression of the thing itself is this: "Take seriously that exquisite structure you call 'man', my friend; give your mind's vision of him full play; really *believe* in him; spread his mystic humanity over and beyond the stars up there; add to him an infinite dimension of human things like love and patience and hopefulness; and you will behold that I call 'God' * * * an universal energy unconscious in stories and stars yet conscious in men; divine yet human; God yet a man".

And that is what our modern Unitarian gives us instead of the Triune God—holy Father, redeeming Son manifested as a man, the Holy Spirit indwelling for the royal and gracious purpose of granting all needed strength and comfort and building us up into likeness of our perfect Lord. There are some

fine things in the book, but compared with such teachings as we have in the farewell discourses of Jesus or in the eighth chapter of Romans, they are as the candle to the sun.

J. H. FARMER.

Modernism in Italy, Its Origin, Its Incentive, Its Leaders and Its Aims. By Louis Henry Jordan, B.D., Author of "Comparative Religion", etc. Oxford University Press. 1909. Pages 48. Price 2s.

In this brief pamphlet the author gives a good account of Modernism in Italy. He looks upon it, very properly no doubt, as a new Renaissance rather than a new Reformation. Its leaders believe themselves to be loyal to the Church, having no thought of breaking with it. But the author is skeptical as to the possibility of their holding on for a long period. It is hostile to Protestantism and yet is much like it in many respects. Those who want a good view in brief space of the movement in Italy will find this pamphlet what they are seeking.

W. J. MCGLOTHLIN.

III. BIBLICAL LITERATURE.

I. GENERAL.

The New Schaff-Herzog Encyclopedia of Religious Knowledge. Vol. IV. Draeseke—God. S. M. Jackson, Editor-in-Chief. Funk & Wagnalls, New York. Large quarto, 500 pages. Cloth, \$5.00 per volume. Per set \$60.00.

The number of topics treated in this volume is 948 and the number of collaborators is 176. This volume is strong in biographical articles such as those on Duns Scotus, Jonathan Edwards, Erasmus Eusebius, Fenelon, John Fox, St. Francis of Assisi, etc. Other articles of interest are those on Dress, Ecclesiastes, Eden, Egypt, Elijah, Elisha, England, Enoch, Euphrates, Exegesis, Ezekiel, Ethics, Evolution, Faith, Family, France, Galilee, Germany, etc. Ecclesiastical themes like Church of England, Dukhobors, Dankers, etc. The same breadth of view and grasp of detail mark this volume. It is handy, accurate, scholarly and of great value to all theological readers.

A. T. ROBERTSON.