

**Passing Protestantism and Coming Catholicism.**

By Newman Smyth, D. D. Charles Scribner's Sons, New York. 1908. Cloth, 209 pp. \$1.00 net.

This may be thought by some to be another instance of "coquetting with the impossible". The author does not think so. He believes, therefore, he has spoken. He cherishes a great hope, and he gives a reason for the hope that is in him. He has given us a book on modern religious conditions and tendencies of a significance and a suggestiveness far beyond its modest size. It will interest every thoughtful student of the problems of modern life, to whom the present changes and stirrings in the religious world make any appeal. Dr. Smith believes that Protestantism, with its creeds and churches, has served the providential purpose that called it into existence and is passing. It still possesses a soul of vitality, but it does not control the forces of life, it no longer holds passionate sway over men's hearts. Who can fail to notice the escape of the social and political factors from the direct influences of the churches? It is full time, he thinks, for us to take to heart, with more sincerity and humility than ever before, the sin, not of original schism, but of continued schism. Can we say with the Bampton lecturer for 1907, "I see the rise of a new religious order, the greatest the world has yet known, drawn from all nations and all classes, and, what seems stranger yet, from all churches"?

For answer to that question he turns, first, to the fact of "Modernism" in the Roman Catholic Church. He believes, with many Protestant observers, that it is destined to be the greatest religious movement since the Reformation. Though the movement now rests under the Pope's anathema, in it, he thinks, resides the hope of the world. The Roman Church indeed still maintains its hold over the hearts of millions of its subjects, but it is living and laboring too far behind the knowledge and progress of the world. Its spirit resides, so to speak, in an outgrown body. "Modernism" has come to the kingdom for such a time as this. The name characterizes an issue. It is a sincere endeavor of loyal Catholics to adapt the Roman Church to the thought and life of the modern world—a re-

novating leaven within the church, placed there by those who have entered the broad fields enclosed by no walls but the widening horizons of knowledge, history, science and life—which all thinkers must cultivate together as fellow-helpers to the truth. In this second part of the book Dr. Smith gives us a clear and thrilling picture of the new thinkers and what they are accomplishing. It is intensely interesting reading, and will appeal to the reader all the more as the carefully reached conclusions of a finely-trained, broadly-informed and well-balanced mind. But “Modernism” in the Roman Church is but one-half of the providential movement, as our author sees it. The other half is to be found in progressive Protestantism. Each throws light upon the other and helps to reveal the higher purpose of them both. The “Coming Catholicism”, that he then considers, to which “Modernism” is to minister, is no perpetuation of Caesarism, of Papal Absolutism, but “a spirit of Catholicity, rising from the death of sectarianism; which, however, will not be made perfect until it shall appear in some embodiment, finer, indeed, and more free, so evidently fashioned of the spiritual elements, and so luminous with love, and yet so visible wherever disciples are met together, that in its presence the glory of Christ may be made manifest, even as he prayed”. The future may bring something quite other than Dr. Smith dreams of, but this little book, we are sure, will be an aid, if not a guide-book, along the way.

GEO. B. EAGER.

### **Personalism.**

By BORDAN P. BOWNE. Houghton, Mifflin Company, New York. 1908.

Prof. William James hails as America's one distinctive contribution to religious thought, the idea that is bound up in what is vaguely called “mind cure”, which in its essence is simply the recognition of the fact that *mind is creative*. It is characterized by Henry Wood, one of its ablest exponents (“The New Old Healing”), as “the greatest of modern discoveries”. It is rooted in the belief—a vital realization of an old thought—that the mind of man is of the same character