

ciality, presided over and made actual by the state, by democratising art, education and morality, in the public galleries, libraries, school houses, town halls and churches. The millennial dawn of this democratic religion will usher in the new day when all the wants and interests of all the people are thus recognized, harmonized and provided for and, all work for human good becomes an aspiration and an inspiration. "It is good to live for others; it is better to live for all the others. That is the religion of a democrat—the dynamic to secure the realization of the fulness of life for all people." Who can object to according to a man the right to a Utopian dream like that, let him be ever so radical? If the democratic state of man is that in which man is under no sort of subjection, and religion is a personal faith which is "more important than any special faith", what about "authority" in religion? What about "orthodoxy?" Well orthodoxy demands a consensus of opinion chiefly belonging to a remote past. "The impropriety of claiming any faith as authoritatively orthodox is manifest if we observe the conflict of the orthodoxies." Religious orthodoxy is simply a form of party loyalty. The decay of authority is not yet complete, nor is its utter decay desirable. Examples of its untimely decay are given—a loss of authority that has "plunged us into a maelstrom of moral and social problems." The work is full of "advanced thought" and Utopian dreams, but it has much in it that will repay careful reading.

GEO. B. EAGER.

The Art of Life Series. The Use of the Margin. With an introduction to the Series.

By Edward Howard Griggs, editor. B. W. Buebsch, New York. 1907. Price 50 cents net.

The worthy aim of this series of brief books is to illuminate the never-to-be-finished art of living—that highest and most universal fine art, that gathers up all the others under itself and gives them place and meaning. This art, like every other, must be learned in practice. There is no thought here of solving the problems or giving dogmatic theories of conduct. The purpose is rather to bring together in brief form the thoughts

of some wise minds and the insight and appreciation of some deep characters, trained in the actual world of experience, but attaining a vision of life in clear and wide perspective. It is not too much to say of the three books of the series that have already appeared that in general they are admirably adapted to their purpose. They will not command assent at every point, but will act as a challenge to the reader's own mind, and should bring him to a clearer recognition of the problems of life and the laws governing their solution, deepen his insight into the mystery and meaning of life, and help to make possible and real for him such a wise and brave and earnest facing of the deeps of life, dark or beautiful, as will enable him to say, "Though I pass through the valley I will fear no evil."

In this first volume of the series Professor Griggs' charm as a speaker to one who has heard him is felt in the printed page. His theme is the use of the margin—our spare hours and moments—so as to convert them into the capital of character, intelligence and power—the utilizing the time one has to spend as he pleases so as to attain the highest culture of mind and spirit. How to work and how to play; how to read and how to study; how to avoid intellectual dissipation and how to apply the open secrets of great achievement evidenced in conspicuous lives, are among the many phases of the problem which the author discusses with his accustomed earnestness, but with a light touch and not without irradiating humor. The treatment is engagingly concrete and practical throughout.

GEO. B. EAGER.

Where Knowledge Fails.

By Earl Barnes. Price, 50 cents net.

This second volume of the series, though by a scientific thinker, is likely to prove to many the least satisfactory. The author's platform is certain to be seriously challenged. His attempt is to give the outlines of a brief in which the relations of knowledge and faith are clearly established. How far he has succeeded each one must judge for himself. While his