

the course of history". There are two "Parts"—the first discussing the ideas that must underlie, as assumptions, the belief in transmigration; while the second traces the belief among the various peoples and in the various religions of the world. It is a highly interesting study and the presentation is at once scientific and popular.

W. O. CARVER.

**The Religion of the Future.** By Charles W. Eliot. Boston. 1909. John W. Luce. Pages 63.

This lecture of the distinguished, even famous, Dr. Eliot, was delivered at the close of the "Harvard Summer School of Theology" July 22, 1909. It has attracted the widest notoriety in this country and has been criticised in all quarters. Any one who wishes to know what "Dr. Eliot's New Religion" is should get this neat little volume and read it at first hand. The author recognizes that his religion is not "new" in any absolute sense. He even affects to believe that it is in harmony with the teachings of Jesus, although it is hard to see how any one could think this. The simple truth is that the distinguished author went quite outside the limits of his preparation or previous position when he undertook the role of a prophet of religion. He has given us a splendid literary production and some sound moral reflections, but as a teacher of religion he is out of his element and cuts a sorry figure. Some fuller knowledge of the history, the psychology and the philosophy of religion would have prepared him for a far more rational statement of the case.

W. O. CARVER.

**Bartholomew De Las Casas, His Life, His Apostolate, and His Writings.** By Francis Augustus MacNutt. With Portraits and Map. G. P. Putman's Sons, New York. 1909. Pages 472.

At last we have an adequate Life of Las Casas, "the Apostle of Indies", written from the sources, with ample knowledge, the historic spirit and a good style. Few lives are more worthy of study. Born of an old distinguished family in Seville in

1474, he was educated at the University of Salamanca and in 1502 came out to the West Indies as a colonist and planter. He was one of a great stream of Spaniards who came to seek fortunes in the New World. Their greed for gold led to the enslavement of the Indians, who were put to the heaviest and most degrading labor in the mines and on the plantations. Thousands and even hundreds of thousands died under this cruel treatment. Goaded into madness by their sufferings they repeatedly rose in hopeless rebellion only to be butchered by the more skillful and better equipped Spaniards. For some ten years Las Casas lived much as other Spaniards, owning and working Indian slaves. Then his eyes were opened to the enormities of the situation, and the rest of his long life was spent in constant and determined efforts to obtain the release of the Indians from the intolerable conditions which were destroying them. The Franciscan and Dominican Monks were the steady friends of the Indians, and it was a member of the latter order that led Las Casas to give up his slaves. Henceforth he preached against slavery of the Indians, besought the various colonial governments on their behalf, visited Spain six or seven times in their interest. The Spanish governments of Ferdinand, Charles and Philip all sympathized with his views and made repeated efforts to improve conditions in the new world; but distance, the greed of the colonists and the venality of officials rendered all reformatory measures largely inoperative. The colonists were in America for money; the sufferings of the poor red men were not considered. Las Casas was hated by the colonists with a fierceness that repeatedly brought his life into danger. On the other hand the Indians loved and trusted him as no other man in America. His voice was heard in their behalf in Cuba and all West Indian Islands, in Mexico and Central America, and in South America as far as Peru. He failed to obtain their freedom, but his work was not wholly vain. The worst features of the system were gradually eliminated.

In a moment of anguish and weakness he gave his approval to the importation of Negro slaves into these regions as

laborers in place of the Indians, who were perishing so rapidly. Negro slavery was legal in Spain and it was but the extension to the colonies of an institution already in existence in the mother country. Moreover, the fact that the Negroes were better able to endure the hardships, commended it to him. Nevertheless he later bitterly lamented his action in approving the scheme, seeing that it was as unjust to the Negroes as the existing system was to the Indians. Robertson and other historians have charged that Las Casas introduced Negro slavery in America. The author shows this to be untrue and clearly vindicates the good name of Las Casas (pp. 99ff.).

Worn out with his struggle and deeply disappointed, he united with the Dominican order in 1522, and for some years lived in retirement. When he again took up his great work he had the powerful support of his order. In addition to his efforts on behalf of the freedom of the Indians, he and his brother friars devoted themselves to efforts for their conversion and civilization, and in some cases with remarkable success.

His indictment of Spanish cruelty and misrule is one of the most terrible in history. The author has published in an appendix the "Brevissima-Relacion" and other documents which give in some detail the horrible cruelties perpetrated on these poor natives in all the various Spanish provinces. The story is sickening. Whole provinces which supported a numerous population at the coming of the Spaniards, were completely depopulated in an incredibly short time. In one of the appeals of his later life he speaks like a prophet, declaring "the injuries and loss which have befallen the Crown of Castile and Leon will be visited likewise on all Spain, because the tyranny wrought by their devastations, massacres, and slaughters is so monstrous that the blind may see it, the deaf hear it, and the dumb recount it, while after our brief existence, the wise will judge and condemn it. . . . For these reasons, God will punish Spain and all her people with inevitable severity" (pp. 291f). He fell asleep in 1566.

Las Casas' was a great and heroic life, devoted to missionary endeavor among a very backward race and to the reform of

the most crying abuse of the age. It is well to have the story told afresh and so well.

W. J. MCGLOTHLIN.

**Le Culte des Saints Musulmans dans l'Afrique du Nord et plus spécialement au Maroc.** Par Edward Montet, Professeur a la Faculte de Theologie. Avec 10 Illustrations. M $\acute{e}$ moire publi $\acute{e}$  a l'occasion du Jubili $\acute{e}$  de l'Universite. 1559-1909. Gen $\acute{e}$ ve, Suisse. 1909. Pages 86.

This beautiful booklet is Professor Moulet's contribution to the celebration of the four hundredth anniversary of the University of Geneva. The pictures and the descriptions of Mohammedan worship in North Africa are very interesting and suggestive.

A. T. ROBERTSON.

**The Old Egyptian Faith.** By Edward Naville, Hon. D.C.L., LL.D., Ph.D., Litt. D., Hon. F. S. A., Correspondent of the Institute of France; Foreign Member of the Hungarian Academy of Science; Fellow of King's College, London; Professor of Egyptology at the University of Geneva. Translated by Colin Campbell, M.A., D.D., Minister of Dundee Parish. Author of "The Gardner's Tomb at Thebes", "Two Theban Queens", "Critical Studies in St. Luke's Gospel", "The First Three Gospels in Greek", etc. New York. 1909. G. P. Putman's Sons. Vol. XXX in the "Crown Theological Library. Pages xx+321.

This volume is one of popular lectures, but is still scientific and aims to be accurate. Of course no one can be sure of all his facts in dealing with religion among the ancients. Professor Naville is one of the foremost guides in the interpretation of the life of ancient Egypt. No religion of the ancient world was more spiritual or more fascinating than that of the Egyptians, and the main features of that religion are here presented in charming style and illustrated with numerous photographic reproductions. Nothing better could be found for the average reader who would acquaint himself with the religious life when that life was at its richest in ancient times.

W. O. CARVER.