

production possessed by the plain men who, on any theory of the Bible, originated these writings in a rude land and age. *Fourth.* These head-land lights of the Bible are so distributed in the texture of the writings that they become interpretative and corrective of the Biblical record so as to give to the whole Bible substantial unity—so that the Bible *as a whole becomes self-adjusting, self-explaining, self-correcting*, and so practically trustworthy as a guide to duty and to God.

GEO. B. EAGER.

The Religion of a Democrat.

By Charles Zueblin, author of "A Decade of Civic Development," "American Municipal Progress," etc. Published by B. W. Huebsch, New York. \$1.00 net.

"What radical democracy demands of religion," might be given as the real subject of this book. The author belongs to the radical wing of the Social reformers of the day, and the claim made for him is perhaps true, that no one is better fitted than he to express their sentiment. He was appointed instructor in Sociology at the University of Chicago in 1892, assistant professor in 1895, associate professor in 1896, and full professor in 1902. He was president of the American League for Civic Improvement for 1901-1902, and is a director of the Chautauqua Press and the American Civic Association and an independent lecturer of no mean distinction and influence. He is a representative and exponent of a school of thought whose idea and object is to democratise all human wants and interests, a process which is to involve the correlation or interrelation of religion and all other human interests. Religion is vital, real and abiding, but every man must have his own religion, must put the stamp of his own personality upon it. It is only vital when it is a conscious, personal possession. The religion he contends for, however, is non-theological and non-ecclesiastical, and attainable only through the democratic state. The church may be a co-operative agent, but it must be subject to the state as the all-comprehensive institution. His ideal religion is democratic religion, religion personal and real but free for all, organized through the parish and the muni-

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