

## REVIEWS

JESUS, THE CHRIST, IN THE LIGHT OF PSYCHOLOGY. By G. Stanley Hall, Ph.D., LL.D., Professor of Psychology, President of Clark University. In two volumes. Boxed. Garden City and New York: Doubleday, Page & Company, 1917. Net, \$7.50.

Those who have read some of the works of G. Stanley Hall, know that there is only one Stanley Hall. He is an all-round thinker. He has a way of writing, of piling fact on fact and theory on theory, which is quite characteristic of him, and one needs but pick up the volumes before us and read a few selected portions here and there to know at once that the author is that inimitable writer and thinker, Stanley Hall.

I knew before-hand, then, that I was to sit down to a luxurious intellectual feast when I opened the volumes of "Jesus, The Christ, In The Light of Psychology." Especially interested in Hall's method of presentation of this subject and what he would have to say was I because I had not long ago read a little work which all who propose to read Hall's new work should read in preparation for it. I refer to the volume entitled "G. Stanley Hall, A Sketch" by Louis N. Wilson, the librarian at Clark University, published in 1914. One should know the author of a work of the kind I am here reviewing. You will appreciate the reading of it so much the more.

Volume I, with its 325 pages, besides the introduction, deals with "Jesus' Physical Personality," "Jesus in Literature," "Jesus' Character, Negative Views," "The Nativity," and "Beginnings of the Supreme Pedagogy."

Volume II, with its 408 pages, has six chapters, dealing with "Messianity, Sonship, and the Kingdom," "Jesus' Eschatology, His Inner Character, Purpose, and Work," "Jesus' Ethics and Prayer," "The Parables of Jesus," "The Miracles," and "Death and Resurrection of Jesus."

Since these volumes are the result of nearly twenty years and more of study of this topic, by a man with a wonderfully keen and analytical mind, a tremendous reader, a prodigious worker, and one who approaches his problem with a background of a thorough knowledge of psychology in all its ramifications, and with a firm grounding in allied scientific fields of endeavor, one may well say that there is no other living man who could have written on this subject in anything like the manner in which Hall has done so.

Hall thoroughly discusses all that is written about Christ, and the probable mental mechanisms of Christ and of those who believed in him and wrote about him. He analyzes all the myths, the magic, etc., built up about the name and life of Christ. He dissects the parables, and discusses the miracles, the death and the resurrection of Jesus. He endeavors to reduce all possible expressions or trends which he finds in Jesus and his followers to their genetic origins, and with the aid of comparative psychology, especially a knowledge of anthropology and childhood tendencies, he points out here and there certain universal trends which are at the bottom of it all. A study of Christ and his followers, therefore, lays bare for us the fundamental nature of what Hall calls the Mansoul. Consequently, he contends, even if Christ never lived and the story built up about him is nothing more than a myth, the meaning of it all is just as true for every one of us, for it discloses some of the basic needs and tendencies of mankind.

Even though it all be allegory or symbolism or myth or figurative rather than literal, Hall says in the introduction: "As a result of all this, I believe I can now repeat almost every clause of the Apostles' Creed with a fervent sentiment of conviction. My intellectual interpretation of the meaning of each item of it probably differs *toto caelo* from that of the average orthodox believer. To me not a clause of it is true in a crass, literal, material sense, but all of it is true in a sense far higher, which is only symbolized on the literal plane." Although personally I cannot subscribe to this statement, since I believe that human freedom and conscious, reasoned control of human life and relations lie in another direction, still, it shows how sympathetically and kindly Hall has dealt with every aspect of his subject throughout this classic.

There is no need to quote from this work, for all of it is written in a flowing style, the thoughts being wonderfully expressed, and so much of it so superb that one can quote and quote without end.

There are a few criticisms which can be offered, such as the absence of a summary in such work as this, presented in such a thorough though at times complicated manner; the employment of so many terms that one will find much trouble in learning the meaning of, such as autism, and the like, unless one happens to have read certain special books or articles; the absence of a glossary of terms; etc. But one cannot have too much fed to one at a single feast.

It is enough to say that even without having read the many works that Hall refers to in his two volumes, one feels free to declare that this is the greatest book on Jesus Christ that has ever been written. One cannot conceive how a greater one can be written.

If you want to know more about what Hall has to say, read it in his two-volume work.

One of Hall's pupils owes it to the average layman to abstract "Jesus, the Christ, in the Light of Psychology," and present the gist of it in plain, easily understood phraseology, so that he who runs may read and understand and be convinced.

May Hall's volume be followed by many other books which will discuss not only Christianity, but religion in general, from the same broad standpoint. Many books on this subject have appeared in recent years. But most of the propaganda work lies all ahead. We must make way for a new religion, better call it philosophy, for the mass of humanity. It is the building up of such a philosophy, instilled into the heart of man from his earliest years, which, if based on sound views and principles, will lay the ground-work for a new world, a new order, a new orientation. Especially is this needed in these terrible and troublous times.

Who will be the savior? Our present religions and systems of education and human relationships have proven a failure in so many different ways, that the mass of humanity are in need of a new world philosophy, a new religion. Where are the scientists? Cannot they come to the rescue?

MEYER SOLOMON.

**THE PSYCHOANALYTIC METHOD.** By Dr. Oskar Pfister, Pastor and Seminary Teacher in Zurich. Authorized translation by Dr. Charles Rockwell Payne. New York: Moffat, Yard & Company, 1917. Pp. XVIII and 580 with index. Price, \$4.00.

This is one of the flood of books on psychoanalysis which have recently made their appearance as English translations from the German.

Both Freud and G. Stanley Hall contribute short introductions which precede the preface by Pfister.

One can say of this book that, from the standpoint of systematic presentation, it is the best of the many books on psychoanalysis that have appeared in English.

Following a chapter on the definition and history of psychoanalysis, the work is divided into two parts, which deal with the theory of psychoanalysis and the technique of psychoanalysis respectively. The unconscious, repression, fixation, etc. are discussed from various angles.

Chapters II and III show the confusion in the use of the terms and the different concepts of "conscious," "unconscious," "emotion," "will," etc.