

If sympathetic insight is necessary to understanding the mystic, some of our expositors may lack something of full qualification, and when we take up their discussion we find ourselves drawn about through such mazes of criticism of the "sources," and so cautiously and doubtfully led to "conclusions" that we almost lose our mystic in the process. Certainly we are sometimes left with the feeling that it has not been a study in religion at all but an exercise in the science of analytical criticism.

One pauses at length and thinks of the great exemplars of faith and fellowship in and with the Divine, then takes a look at the round table of notables who are analyzing them in so cold-blooded a fashion, and has a feeling akin to that which a group of animal lovers must experience when seated around a vivisection table conducted by great anatomists.

None the less the volume is tremendously worth while for such as can use it.

W. O. CARVER.

The Ground and Goal of Human Life. By Charles Gray Shaw, Ph. D., Professor of Ethics, New York University. The New York University Press, New York, 1919. xii+593 pp.

I must discredit myself by saying that Professor Shaw has never been easy for me to read. I am supposed to be more or less fond of philosophical reading and Dr. Shaw's ideas in philosophy are much to my liking in the main. I am especially interested in this effort to trace the modern philosophical wobbling between materialistic pragmatism on the one hand and a sort of socialistic undefined humanism on the other hand, and to keep all the while on what after all must be the unit of thought and of fact in this human world of ours. Dr. Shaw seeks to rescue this individual from the grip of animalism in an evolutionary system of thought and also from his obscuration in the growing social consciousness.

Withal he recognizes the constant making process by which human life in the individual, and through the individual in the group grows into selfhood and social realization. It is distinctly

an historical study and takes account of all the more influential of modern philosophical movements, but these by reference and assumption rather than by explicit definition and exposition.

Against the superficiality of "scientism" and of "sociality" the book is a plea for a deeper, truer insight of and devotion to "human destiny and human dignity." This destiny and dignity are not to be won by mere revolt against naturalism and socialism; not, therefore, by recourse to a too sublimated idealism which would magnify "the inner unity of life." Individualism must relate itself to nature and to humanity, frankly and fully recognized.

Thus the book is a plea for individualism on a realistic basis and in a realistic but personal environment. If it gave to this environment, which also nears the goal of the process, a more religious content and a more divine personalism it would be more to my liking. As it is it is a most wholesome study.

W. O. CARVER.

The Religions of Mankind. By Edmund Davison Soper, Professor of the History of Religion in Northwestern University. New York and Cincinnati, 1921. The Abingdon Press. 344 pp. \$3.00 net.

Professor Soper's little study book on *The Faiths of Mankind* showed him to be a competent writer in this field and prepared us to hope that he might be able to produce the much-needed text book for somewhat advanced students in the Religions of Mankind. Perhaps no volume on this subject could be wholly satisfying. This, taking account of all the features, is the best now available for its purpose.

The first chapter on "The Nature of Religion" is probably the least satisfactory of the twelve. It undertakes to deal quite scientifically with its topic and defers too much to current scholastic methods and theories in its handling of the topic. Throughout the book there is more recognition of the principle of steady progress than the facts of religious history warrant. Dr. Soper definitely recognizes the fact of degeneration but he does not