

which scientists sometimes very unscientifically fall. He has given us a good deal of interesting material in the statistical portion of his book; but as to the thesis—*non-sustinuit*. As a thesis his argument falls to the ground the moment we admit two facts: 1. That there is something in man besides the logical understanding which has a right to be heard, especially in matters which have not been, and perhaps in their very nature cannot be, certainly determined by scientific tests; 2. that scientific investigation, when pursued as an occupation, has, like every other occupation, a tendency to produce a certain mental bias, a form of narrowness—and to this we have no less important testimony than that of Darwin.

C. S. GARDNER.

The Faith of Robert Browning. By Edward A. G. Hermann. Boston, 1916, Sherman, French & Company. 49 pp. 80 cts. postpaid.

The poets are the soul's prophets. The scientific era of last century produced three poets of abiding interest. Edwin Arnold, swept into the pessimistic gloom of skepticism and denial of the foundations of Christianity, spoke out the groping of a religious soul that had lost its way without realizing the lost condition. Alfred Tennyson had the finest feeling of sympathy with those whom science was leading away from Jesus Christ while himself holding firm in the faith of the ancient gospel. He voices the doubts and fears of very many and then goes on to give them the language of a faith that overcomes the world of scientific questioning.

Robert Browning, with an optimism born of intuitive knowledge of God, sang the notes of vigorous confidence and abounding hope. He is not unconscious of difficulties, nor wanting in sympathy for those who are in the grip of difficulties; but he calls to them with the notes of a man who has lived ever in the light above the clouds. He is of abiding value for the preacher; none ever more so.

Mr. Hermann has in this brief essay interpreted Browning and his message with splendid insight and fine sympathy. It is a

very worthy production and one that will awaken an interest in Browning on the part of many who need to cultivate that interest.

W. O. CARVER.

The Return to Faith, and Other Addresses. By William North Rice, Professor of Geology, Wesleyan University. The Abingdon Press, New York and Cincinnati, 1916. 154 pp. 75 cts. net.

Professor Rice has long been well known as a scientist who was also a devout Christian and able to give to those asking it of him a reason for the faith that was in him with courtesy and respect, and with convincing clearness withal. He has written well and helpfully.

In this little volume of addresses made upon various occasions in his career he has gathered together such work of his as sums up his philosophy and his apologetic principles.

The title essay is a study of George John Romanes who, as is well known, illustrated all the stages of belief, skepticism, atheism and return to faith. The other four addresses deal with religion in relation to science in one or another aspect of it. In brief compass many of the modern issues come into review and are presented with simple, clear outlines of the conclusions and convictions of a man whose vocation led him to a very large knowledge of nature and whose experience afforded a strong conviction of God. Such a book is needed by many today.

W. O. CARVER.

Christianity and Nationalism in the Later Roman Empire. By E. L. Woodward, M.A., Senior Scholar of St. John's College, Oxford. Longmans, Green and Co., New York, 1916. 103 pp. \$1.25.

This essay is part of the result of a year spent in research work in Paris. The author chose Paris because he thought "that in spite of the English tradition to the contrary—French scholarship was wider, deeper, and more balanced than German." He tells us: "A closer acquaintance with the work of French scholars more than justifies this choice. I found—in the sphere of Roman history—little or nothing of the political bias that has