

The almost complete ignoring of Jesus Christ is a serious defect. He is mentioned once and His name does not appear in the index. That men who owe their clear knowledge of God to Jesus Christ and who could never have come to their conception of God and the experience of God apart from the work of our Savior will patronize or slight Him in dealing with religion in a Christian land, and in this case in a Christian school of theology, is not easy to understand.

Dr. Lyman accepts the Darwinian evolution to a degree not often met with today but he nevertheless holds firmly to evolutionary theism. It is one of the most suggestive recent works in apologetic interpretation.

W. O. CARVER.

**The Secret of Personality; The Problem of Man's Personal Life as Viewed in the Light of an Hypothesis of Man's Religious Faith.** By George Trumbull Ladd, LL.D. New York, 1918, Longmans, Green & Company. ix-|-287 pp. \$1.50 net.

For many years an admiring student of the writings of Dr. Ladd, I welcome one more volume from his pen, even after his four volumes in recent years had been supposed to recapitulate his philosophy of knowing, doing, believing, and hoping. He here centers his attention on individual personality. Personality is primarily and essentially a fact of religion and its problem the central problem in the philosophy of religion. As such Dr. Ladd discovers, in two chapters, what it is to be a person. "The centre of personality", in character dependent upon will, is the burden of a third chapter. Next we begin the history of a personality in its self-discovery and its development. The fields and forms of personal functioning occupy several chapters culminating in two on "The Person as Religious".

Coming to "the goal of personality", the author with great frankness and calmness analyzes the elements of pessimism that arise from physical and biological as well as from cosmic views of man, but finds a rational triumph over these and passes on to a full justification in reason of religious faith which makes secure the hope already aroused by the reflection that living is the supreme good.

I do not think Dr. Ladd is right in discounting the argument for immortality from the general hope of mankind. He says that for a very great part of mankind fear has been the chief emotion with reference to the future. He cites the Buddha and his religion, among other evidence. But this is surely to take a surface view of Buddhism. Hope has very generally triumphed over fear. But that is an incidental question.

It is good to see the great philosophical interpreter still speaking a word of faith and hope in the calm eventide of life, and that believing hope unshaken by "the present time which is testing so severely the faith of men the world over".

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