

resented as a mediocre dreamer who was not crucified, but fled to the Essenes. According to this book Christianity is a silly delusion.

III. RELIGION AND THEOLOGY.

The Belief in God and Immortality. A Psychological, Anthropological and Statistical Study. By James H. Leuba, Prof. of Psychology and Pedagogy in Bryn Mawr College. Boston: Sherman, French & Co., 1916. \$2.00 net.

This book is divided into three main sections. In Part I the author discusses the primitive belief in survival after death and the modern belief in immortality. The discussion is of real value; although not altogether convincing. The distinction between the primitive and the modern belief is made too broad, too absolute. The author admits no continuity between the former and the latter; and yet the facts do not seem to indicate that there are no common elements, but rather that the one evolved into the other. However, the distinction which is, as I think, overstressed is a real and important one; and in this part of his book the author has done valuable work.

It is not intended to intimate that the other parts of the book are without value; though in the judgment of this reviewer their value is very much less. Despite the author's claim that the statistics of belief which he presents are free from the "usual fatal defects of statistical researches" in this field of investigation, it may fairly be claimed that they have, at any rate, some very serious defects of their own. To mention only one, they are gathered from two definite classes, which as classes are, for obvious reasons, in exceptional mental attitudes as to the matters under investigation. The two classes are college students and scientists, *i. e.*, persons who in one way or another are devoting their time to scientific study. Now, college students are usually passing through a period of more or less radical mental re-organization and may naturally be expected to be in a state of upheaval and doubt. Scientific men should, and usually do, assume the attitude of personal detachment until it becomes habit-

ual. They are not looking at things so much from the point of view of those who are *living* life as from the point of view of those who are *observing* life. They fall into the habit of considering nothing as sure until it has been scientifically demonstrated. They are likely to write themselves down as non-believers as to matters which have not been brought within the scope of strictly scientific tests. At least a majority of them are likely to do this. But no one who knows what he is talking about thinks for a moment that the beliefs in the existence of God and in immortality have been brought within the scope of truly scientific testing.

In a word, it may be fairly claimed that the strictly scientific attitude of mind toward these questions is not representative and is not normal, that indeed it never can become general for the reason that the main business of most men will always be to live rather than to *study life in a detached way*. In fact, it may justly be said that the cultivation of the scientific habit of mind tends toward a form of narrowness, that it positively disqualifies one for passing upon the truth or falseness of all beliefs which have not yet been subjected to strictly scientific testing—and these are matters of deep and vast human interest, about which ordinary people must act in some way, which nevertheless can not now, and perhaps never can, be subjected to such tests.

Doubtless the above statements will seem to Prof. Leuba mere driveling, if he should chance to see them. But let me make haste to add that in my judgment this book has not been written in the scientific spirit. It very soon becomes evident, and grows more so from section to section, that the author is not in an attitude of personal detachment with respect to the questions he is discussing. The book seems to be written to maintain a thesis—subconsciously, I grant; and the thesis is that there is no good reason to believe in the existence of God or in personal immortality. The author thinks that he has established the thesis by showing that these beliefs have not been *scientifically* demonstrated to be true—which no properly informed person ever imagined to be the case. If the author has not written the book in the truly scientific spirit, he has, I fear, nevertheless shown himself to be under the influence of a narrow prejudice into

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