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example and vindication of the best modern interpretation of Christianity and its world-wide enterprise. In contrast with the separatist point of view which, not absolutely yet too largely, prevailed in the former historians of Christianity and of Christian Missions, this latest historian presents a Christian gospel which is more immediately, more extensively, and more intensively redemptive. The situation which needs to be saved is now seen to be not less perilous; the genuine results, more glorious; the need of divine empowerment, more urgent.

“A world-view is never a substitute for religion. Amelioration is not redemption” (p. 88).

“Religion is the only remedy that we have against an inherent tendency of high civilization to destroy character and personality. What is needed is still that kind of ministry which none among men has ever so exemplified as did Jesus, and which true followers of Christ seek to exemplify. It is the alchemy which can make a son of God and a saint out of the most forlorn being in an untransformed world, but which will also infallibly set that saint upon the transformation of his world” (p. 90).

The book gives a liberal course in modern history as well as a record of Christian Missions and an insight into the meaning of Christianity. The historian's stern task of setting forth a wide sweep of events is accomplished with an abundance of narrated facts, fascinating pictures of personalities, incisive judgments, and brilliant generalizations. Perhaps the nearest comparison for scholarliness, though not of course for material, would be with a treatment which has been given to the earliest period in the history of Christianity by Harnack in his *Mission and Expansion of Christianity in the First Three Centuries*. The addition of a map or maps to accompany the course of the history, especially of the various geographical areas of the world, would leave almost nothing to be desired in a volume which, both in form and in spirit, takes a worthy place in a notable series of textbooks in religion.

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PROGRESSIVE RELIGIOUS THOUGHT IN AMERICA. JOHN W. BUCKHAM.
Houghton Mifflin Co. 1919. Pp. xii, 352. \$2.00.

To reveal to many the thoughts of their hearts is a service deserving gratitude; especially when the thoughts are not individual only, and when a development is exhibited with those of others. The solitary thinker gains courage and fuller understanding of himself when he becomes aware that he is part of a “movement,” and the

world knows better where it stands when the thoughts of different minds are shown tending in a common direction.

Professor Buckham has performed this service for readers who are interested in rationality in religious thinking. His aim has been to do for the last seventy years or so in America what Principal Tulloch did for Great Britain in the nineteenth century. He has chosen six men who possessed "the great gift of Christian reasonableness," has shown the contribution of each to the broadening path of Christian thought, and has mentioned more briefly others who set up guideposts along the way. The six studied in detail are Theodore T. Munger, George A. Gordon, William J. Tucker, Egbert C. Smyth, Washington Gladden, and Newman Smyth; while among the others are Horace Bushnell, William E. Channing, Henry Ward Beecher, Lyman Abbott, and James M. Whiton.

The studies show careful insight, and combine critical analysis of work with personal appreciation. "If in some cases," says Professor Buckham, "they suggest eulogies or even panegyrics, it is because personal contact has begotten in the author a deep but, he trusts, not unintelligent admiration for men whose breadth and earnestness of thought issued from a like nobility of mind and character" (p. vii). We do not need the author's apology to note that they do perhaps too often resemble eulogies. A glowing halo placed on every head leads the beholder to question the judgment which places it, and therefore to discount the distinction conveyed. Purple adjectives should, in their own interest, be used sparingly. Yet a better portrait is generally painted by an artist who is enthusiastic over his sitter than by one whose grudging hand raises a doubt as to his friendliness and therefore his judiciousness.

If a word were chosen to express the characteristic tone of all the men Professor Buckham describes, a tone which constitutes their thought a New Theology, it would perhaps be reality. It is a sequence to the gospel which Carlyle in his early days thundered forth. Every doctrine or opinion must accord with the facts of life and interpret them. It must be recognized as such by me before I may say I believe it. The difference between every New Theology — for there have been countless such — and its predecessor is that the older rests still in some respects on grounds external to the believer, while the newer is based on personal affirmation. The enfranchised soul says to its former conventional self, "Now we believe, not because of thy saying, for we have heard ourselves and know."

This note of reality the author finds in Bushnell's insistence on the Christian life as normal rather than alien, on intuition as a necessary

element in the reception of truth, on his breaking down the barrier between the natural and the supernatural, and on his erection of a vital Christ as the light and centre of Christian theology.

Munger found the distinctive mark of the New Theology not so much in a new set of doctrines as in a new attitude of spirit. He took theology away from the narrow realm it had established for itself and insisted that it must be at home in literature and science and the whole sphere of human knowledge.

In Dr. Gordon the analyst finds that comprehensiveness which led the older theologians into system-making, but here extended beyond any system. He completes what Bushnell began. He has been, in Professor Buckham's opinion, original in depth of apprehension of the old, and in his restoration to theology of imagination, feeling, beauty, so that his sermons are filled with theology and yet are "great lyrics."

President Tucker is characterized by public-mindedness. He has felt the spiritual meaning and value of the unity of humanity, has felt that this must express itself through authority and sympathy in the social work of the church. He may almost be called the father of the social activities in which all churches are today more or less engaged.

The most important work of Egbert C. Smyth was as an interpreter of the past, especially as an exponent of the true function and interpretation of creeds. The face value of a creed is by no means necessarily its true meaning; it cannot be understood apart from the conditions out of which it grew. It is to be regarded as a kind of algebraic formula or "summary of the principles which are to be applied and developed from generation to generation."

While Dr. Tucker put the social impetus into practical action, Washington Gladden took the new sense of social solidarity and by it as a factor multiplied theology. He worked over doctrines such as the Divine sovereignty, static revelation, a substitutionary atonement, till he brought out of them nourishing food such as fatherhood, an ever-present spirit, vicariousness, the inspiring revelation of God in Christ. Through his efforts "out of the eater came forth meat, and out of the strong came forth sweetness." With his vivid social consciousness he became an ardent advocate of concord among the churches and peace among the nations.

Newman Smyth is the prophet of the evolutionary method applied to theology. Science investigates the processes through which life has come to be what it is, and Dr. Smyth declares that this is what theology too does in its so-called dogmas. They are statements, by

no means final, of the facts of life. He insists that the scientific spirit is a form of religion.

The study of the work of these men is appreciative and just. An omission in the book is a lack of treatment of the Unitarian movement, the effect of which was so deep not only in the first third of the last century, but which profoundly affected the thought of the period of which Professor Buckham writes. Perhaps this omission was necessary in brevity of treatment. It would be almost impossible to trace how much this or that man owed to the impetus Unitarianism gave. Yet some mention of that impetus would have been in place, even if no space were given to so important an element in it as Theodore Parker, with his insistence on the imperative dominance of conscience.

The last chapter of the book contains a valuable criticism of the New Theology in its relation to the future of theologic thought in America. Professor Buckham finds the central interest of the New Theology in the study of personality, and this, he holds, is the key to the theology of the future. He has given a sympathetic, judicious, and important interpretation to the school of thought of which he writes.

Every one who knows the labor of preparing an index will be grateful for the book's three ample indexes — one of names referred to, one of subjects, and one of volumes by the authors mentioned.

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SPIRITUALISM AND ITS HISTORY, PHENOMENA, AND DOCTRINE. J. ARTHUR HILL. George H. Doran Co. 1919. Pp. 316. \$2.00.

WHAT IS THIS SPIRITUALISM? HORACE LEAF. George H. Doran Co. 1919. Pp. 185. \$1.50.

The anxieties and bereavements of the war have produced in England wide, deep, and intense interest not only in psychic research, but also in the more positive and less academic Spiritualism, towards which the former seems to be swiftly and surely moving. Of the large output of books on the subject, the two mentioned above are fairly representative both in their resemblances and their differences. Mr. Hill's is more of the old-time psychic-research type, rather cautious and reserved, while Mr. Leaf's belongs squarely to the propaganda of Spiritualism. The former author is more ready than the latter to admit fraud, pronounces the evidence of materialization and Home's levitation inconclusive, acknowledges more fully the influence