

a revolt among the people, but they have acquiesced in it with perfect indifference.

You think that perhaps, after several generations, the French "will be glad to revert to their old faith," but you do not take into consideration one factor of the intellectual condition of my countrymen of the future, i. e., the development of the scientific spirit.

The old Catholic faith cannot flourish where the number of men who repeat with Tertullian: "*Credo quia absurdum*" is constantly decreasing.

PARIS, FRANCE.

YVES GUYOT.

#### BOOK REVIEWS AND NOTES.

THE SUPREMACY OF JESUS. By *Joseph Henry Crooker*. Boston: American Unitarian Association. 1904. Pp. 186. Price, 80 c.

Rev. Joseph Henry Crooker, the Unitarian minister of Ann Arbor, Mich., publishes his view of Christ in a book entitled *The Supremacy of Jesus*, and he treats his subject in the following chapters: (1) The Historic Position of Jesus, (2) Jesus and Gospel Criticism, (3) A New Appreciation of Jesus. (4) The Master of Inner Life, (5) The Authority of Jesus.

While Mr. Crooker is a liberal who finds the divinity of Jesus in his ennobling mission and the great example which he gave the world, his "New Appreciation of the Historical Jesus" does not leave him without power and man without motive. It brings Jesus close to us to rebuke our sins, to heal our wounds, to strengthen us against temptation, to move us to service." Whatever the higher criticism may have to say of the central figure in the New Testament, "only in this way can he be most historical and also most helpful to us." (P. 115.)

THE NEW LIGHTS. A Drama in Four Acts. By *Hugh Mann*. Boston: Richard G. Badger. The Gorham Press. 1904. Pp. 51. Price, \$1.00.

The poet, Mr. Hugo Mann, does not intend this drama to be a mere product of *belles lettres* but incorporates in it a tendency which characterizes the present phase of our religious life. "New Lights" is the name of a sect locally called New Mennists, a branch of the Mennonites of Pennsylvania. They are very devout and look upon all other confessions as heretical. They are non-resistant; take no part in politics, not even to the extent of voting; refuse to go to war, and also to go to law even to recover stolen property; and they are earnest, hard-working, law-abiding citizens. They dress in a peculiar garb somewhat resembling that of the Quakers. Despite their narrowness they are serious and well-intentioned, and we can understand that many interesting events in their religious development have taken, and are still taking place.

The details of the plot, our author informs us, are founded on fact and occurred about a generation ago. The concluding words of James, a heretic and the hero of the tale, when he wins Katherine, a member of the sect, express the general tendencies of the drama. They read as follows:

"There is no such thing as sin, Katherine,—there is only ignorance. And ignorance shall be dissipated as we grow in knowledge through experience. You know Jesus, your Saviour, as you call Him, said, 'Ye shall know the truth and the truth shall make you free.'"

Mrs Elizabeth E. Evans, wife of Prof. Edward P. Evans, an American litterateur who settled in Germany and was for some time connected as a teacher of English language and literature with the University of Munich, has expressed her religious belief in a book entitled *The Christ Myth*, brought out by the Truth Seeker Company. From the preface we learn that her unbelief developed independently of the higher critics and that she was led to give up her Trinitarian creed by her own reflection. She feels in duty bound to give her reasons for her abandonment of orthodoxy by outlining the results of her private studies in comparative religion. The book contains a series of chapters on Mediators and Trinities, on Divine Paternity, on Virgin-born Saviours, Buddhistic Legends, Parallel Legends, Borrowed Miracles, the Impossibility of Christ's Trial, the Contradictory Events after the Crucifixion and other Inadequate Explanations. The book closes with the positive ideals of her religious convictions, which she expresses as follows:

"So long as human beings live and suffer and enjoy in this, the only world open to our present knowledge, the Brotherhood of Man will be the highest possible ideal, and the effort to realize that ideal will be the noblest and most satisfactory occupation of every individual intelligence. The end can be attained only by learning and obeying the eternal laws of nature, as these are demonstrated through the discoveries of science."

---

THE MIRACLE. Translated from the German of *F. Bettex* by *H. M.* For sale by German Literary Board, Burlington, Iowa. Pp. 78. Price, 50 c.

The pamphlet *Miracle* has been translated from an unknown German author who writes under the name *F. Bettex*. It is a defence of the Christian belief and the author defines his position by pointing out the most salient points in the controversy concerning the question of miracles. Can we or can we not believe in the supernatural and the revelation of the supernatural? The author claims that miracle is simply that which we do not understand because it does not conform to our ideas and our experiences,—in short he identifies it with the inexplicable. The supernatural is justified in the same way that our experience is limited to the present world, and yet, beyond the mountains which bound our world and above the blue sky, there may be a wider world of activity. Nature teaches the supernatural and therefore the miracle is not unknowable. In fact the miracle surrounds us; the world is full of unknown laws, and science, far from having done away with the miracle, induces a new belief in it. The most important activity of religion is found in prayer. Without prayer there is no religion, and through religion man views the proper ends of creation. The false prophets of which we should beware are the scientists who deny the existence of the miraculous, and therefore our author claims that those modern Protestants who would rid Christendom of these miracles teach a fallacious doctrine that should not be countenanced. The conclusion is that we cannot do without miracles and to relinquish them for the sake of a would-be enlightenment seems ridiculous. The miracle therefore is the author's hope and delight which will find its highest fulfilment when we shall rejoice in the wonderful body of our resurrection and in a world of heavenly miracles where we shall forever contemplate God, the fountain and origin of all miracles.