

pose of following the example of dynamiters in an effort to wage a war against the high Indian officials of English birth. His professor, however, has given the assurance that this young man would be harmless because he was too stupid to accomplish anything and would never be able to prepare the material without first of all endangering his own life.

Nevertheless, it is astonishing how many Hindus there are even among the intellectual classes who know only that the English govern India and who forget that India has never been in a better regulated condition than it is now. This fact is frequently overlooked by Americans, some of whom have done their worst to stimulate the rebellious spirit in India, and this seed falls on very fertile ground for such rank ideas grow there as rapidly as do the Indian jungles. However true it is that the English rule the Indian empire we ought to bear in mind that the Indian government as it is to-day is the best possible obtainable under present conditions. The English may govern for selfish purposes, in order to extend their own market and hold the balance of power in this enormous country, but after all they serve at the same time the interests of the Hindus themselves, and it would be a misfortune for India if the English rule failed or broke down under Hindu opposition, or if India were conquered by some other European nation.

That King George selected Delhi as the new capital of the country because it is a genuinely Indian city and the history of India is strongly connected with it gives evidence that the intention of the British government is to recognize more and more the Indian character of their Indian empire, and we are greatly pleased to see signs of a recognition among the native population. Among those who express their loyalty to the Emperor of India we will mention only G. V. Swaminatha Aiyar who issued a leaflet containing a poem "In Honor of the Coronation of their Imperial Majesties," and a review of the Durbar sermon of the Bishop of Madras which had for its subject, "The Truth Behind the Coronation Durbar: The Kingdom of the World is become the Kingdom of our Lord and of His Christ." By understanding the word "Christ" in the fullest significance of the word as the Son and Saviour with whom every Hindu is familiar," Mr. Aiyar maintains that the Bishop "has lifted on high the holy flag of truth, and may all true sons of the Empire stand by it and fight for truth which will triumph in the end." Mr. Aiyar represents the Ananda Mission which aims at realizing the permanent value of any empire or any social institution by making real and effective in the world the ideal of brotherly love. It celebrated the twelfth anniversary of its Founders' Day on Jan. 12, and Mr. Aiyar bespeaks for it the sympathy of all in its efforts toward the uplift of humanity. He concludes the solicitations of his open letter "with prayers for the good of the Empire and the long life of their Majesties who have evinced their personal sympathy and affection for their subjects in a truly royal manner."

BOOK REVIEWS AND NOTES.

AUTOUR D'UN PRÊTRE MARIÉ. Par *Albert Houtin*. Paris, privately printed. 1910.

This book now becomes of special interest in connection with the recent death of Hyacinthe Loyson. In 1906 at the urgent request of his wife and son, Father Hyacinthe handed over to the Abbé Houtin his private correspon-

dence and journals dating from the time he entered the Carmelite order when he was eighteen years of age. At that time he had destroyed all previous papers in order to begin life entirely anew. His family wished him thus to be able to have some supervision over the autobiographical material so they could feel secure that it would be as he wished. Among the papers which came into Abbé Houtin's hands in this way, he found an extensive and sympathetic correspondence between Father Hyacinthe and Charles Perraud, canon of Autun, bearing upon the latter's secret marriage with Mmc. Duval. The Abbé Perraud belonged to a group of interesting priests whose biographies have frequently been written and who are held up as models whom the young priests of the seminaries and the novitiates of monasteries should emulate. But these documents show that the feelings of such priests are often in reality different from what is commonly assumed. The Canon of Autun particularly regretted during the greater part of his life that he was bound to the clergy, and as the law of ecclesiastical celibacy came to be unendurable to him he contracted "before God" a union which he considered a true marriage.

The Abbé Houtin believed that a biography such as he could sketch from the material in hand would be an interesting document and undertook it in no sense in a spirit of apology or controversy. This book he published under the title "A Married Priest, Charles Perraud," but not until sixteen years after the man's death and one year after the death of his brother, the cardinal bishop of Autun. The cardinal's successor wrote urgent letters offering to refund to him his entire expense if he would suppress the book, and even Paul Sabatier, the principal representative of Protestant modernism, did not wish it to appear lest it give the impression that the ranks of Catholic modernists were composed simply of those priests who wished to marry. Advertised by the strong objections of these two opposite leaders the first edition of 1100 copies was exhausted in a month and another of 3000 was issued. The author now thinks that an even more valuable and instructive chapter in religious history is afforded by the entire controversy with regard to this work and it is this documentary material which is offered in the present volume, consisting of the entire correspondence with both the opponents and friends of the book.

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L'ORIENTATION RELIGIEUSE DE LA FRANCE ACTUELLE. Par *Paul Sabatier*. Paris: Armand Colin, 1911. Pp. 320.

In this book the well-known author of the "Life of St. Francis" depicts the present state of religion in France. M. Sabatier truly says that the movement which he portrays has no documents, but modesty prevented him from adding that just such a book as this will be one of its documents for the future historian.

In his first chapter he attacks Reinach's definition of religion as a collection of tabus, and after reviewing the definitions of other thinkers, concludes that any definition is impossible. American philosophers, he adds, have shown its futility, and he quotes Leuba and James. Never, he declares, has church activity in France been as intense and church organization as strong as they are to-day. In a long note he enumerates the most influential organs of the church, known as *la bonne presse*. "Never has a more methodical effort been attempted to take possession of public opinion."

In his second chapter M. Sabatier declares that the Dreyfus affair was at bottom a religious crisis, to the verge of civil war.

In the third chapter he deals with the religious efforts of the Franco-Prussian war. That war was a blow to French Protestantism, while the devotion of the Catholic priests in the ambulance work and on the field of battle itself produced a reaction against the free-thinking of the age. The author himself heard, in 1872, a sermon in Besançon Cathedral which ascribed the war to the divine wrath at the impieties of Ernest Renan!

The fourth chapter deals with misunderstandings between church and people, and the following one with the defects of the anti-religious movement. The sixth and seventh chapters treat of modern religious thinkers, among whom our compatriot William James is quite prominent. Interesting quotations are made from Guyau's book of 1887 on the "Irreligion of the Future." The title is misleading, says Sabatier, for the book has for its theme that religion is life. At the time the book was too poetic for the scholars, too pious for the freethinkers, and of course offensive to the church; but to-day it is more eagerly read than ever.

The eighth chapter deals with the religious trend of literature and art, and the next two with the character and patriotism of the movement, which, says the author, is intensely French. He contradicts the widespread conviction that the French are essentially intellectual. That is the result of the influence of France's eighteenth-century thought abroad. But while French in its essence, the new thought has taken due account of foreign leaders, of Newman, James, Walt Whitman, Tyrrell, Sir Oliver Lodge, and others.

Chapters eleven and twelve deal with the tendencies of Catholicism and Protestantism respectively, and are followed by a discussion of modern free thought. Modernism is of course described, and its name, while popularized by the Papal Encyclical of 1907, is attributed to the Italian Jesuits.

The concluding chapters deal with the school problem: how to teach morals, how to treat the Bible, etc. An affecting anecdote is told of the free-thinking professor who went to Notre Dame, being seized with the desire to study the nature of the mass. A former pupil was seated beside him, duly astonished at finding his emancipated professor in such a place. Upon their departure the older man asked the younger whether he was a believer, to which the latter replied in the affirmative, though not in the theological sense. "I pray you," said he, "don't talk to me of theologians; I hardly ever have occasion to see them. You have asked me a personal question, and I give you a personal answer. As to yourself, so far as I have understood from some of your lectures, faith is the act by which the believer adheres to the dogmas defined by the church. But that is only a very small part of the reality, and in isolating it, one makes it unnatural and false. The adhesion to dogma is only one of the manifestations of faith. It is an external sign thereof, juridical, as it were, but neither its beginning nor its end. For me it is a kind of joy in living which, in communion with the church, finds an extraordinary exaltation!" But we must refer the reader to the charming pages of Paul Sabatier for the rest of the conversation.

ALBERT J. EDMUNDS.

The Wonders of Life by Ida Lyon (New York: Fenno, 1910. Pp. 236. Price \$1.00) is no biological rival of Professor Haeckels' *Lebenswunder*, but is simply a rhapsody on the joy, power and blessings of living written in the manner typical of the so-called New Thought on which subject these publishers have issued a score or more of books.