

temple stood, destroyed 546 B. C.; that no such cave has been found in the foundations of Delphi. The inference therefore is that the Delphian priests kept up the idea among the people that the oracles were given in the old way.

Compare with this the discovery of an ancient oracle at Corinth by the American school of archeology under Hills. At a certain place in the wall surrounding the oracle an inscription read: "Approach is forbidden on pain of eight drachmae!" Why? One of the metopes of the wall formed the door to a narrow passage leading under the floor of the temple. A funnel-shaped hole in the pavement permitted the priests to let the divine oracles sound up from below.

On the belief of the classic world in a western continent which Mr. Evans mentions, compare also Clemens Romanus (*Epist.* XX, 8): "The ocean, which no man can traverse, and the worlds beyond are governed through the same commands of the Lord."

BOOK REVIEWS AND NOTES.

A NEW ROME. A Study of Visible Unity Among Non-Papal Christians. By *Richard de Bary*. London: Longmans Green, 1911. Pp. 100. Price, 2s. 6d. net.

Rev. Richard de Bary believes in a new Rome which would make possible a visible unity among non-papal Christendom. He writes "to promote the ideal of devotional unification, and let any forecast of church unity come to the front which shall prove helpful and conducive to fellowship." He has come to believe that there must be a supplementary mission of the Spirit outside the Roman fold. He came to Canada from England for the celebration of the Eucharist conference, and found Montreal one of the greatest Catholic capitals. He says: "I had been invited to stay over Sunday at the clergy-house attached to the French Canadian Church of the *Sacré Cœur*. The large staff of clergy lived here almost like religious, under the direction of their zealous curé. Their manner recalled the simplicity and courtesy of the clergy of the best French type. Only one or two of their number could speak English.

"In the parish were 15,000 people, all Catholics. The church is a stately Gothic edifice, entirely built of wood, recalling the reputed forest original of Gothic style. The exquisite carving and tracing of its lady chapel is one of the wonders of Canada. The faith had plainly lived on undiminished here since its first planting under the *ancien régime* of France.

"I said mass in the church on Sunday, July 28. At this, or the next mass, a congregation of about 3000 children attended. All were brightly dressed and models of reverent behavior. Masses ran on during the morning, and probably every man, woman, and child, physically able to attend, came in for one or other mass.

"In a single morning I had learned a lasting lesson that there is no inherent discord between the new democracy of America and the ancient Catholic faith. Few such model parishes exist in any Christian communions in the Old World as this first parish I was favored to see in the New World. It was an honor to have been a guest amid such a goodly company, whose faith and piety bore witness to the length and breadth and stability of the Catholic city of the saints."

His thought of a new Rome is expressed as follows:

"I thought that Rome was as the Judah among the Christian communions, that it was the one 'legally right' and 'legitimate' church in a strictly Judaic sense of the words. But the dayspring had not constrained all the early converts to bow to the Jewish law. The Holy Ghost had rested upon Judea in order to spread salvation to the Gentiles. Rome might have within itself the secret of the reconciliation of the churches. God had not required that all the world should bow to Rome. The Holy Ghost would bring his treasures of the grace of healing from its Roman shrine and spread the same without payment of submission to Rome, as he had once given his grace, *gratia gratis data*, to the Gentiles.

"The New Rome of which I dreamed, therefore, with signs like the fervent faith of the French of Montreal to guide me, was not any mere extension of Rome in America. It was rather the gathering of all the Christian communions, by the Holy Ghost, into a vast and free interrelationship and intercommunion, with the free institutions of America as its harbinger, with old Rome and its model of the city idea of a church as its guide."

The book is divided into five chapters: Forebodings, The Crossing Over, An Altar and Sacrifice in a Mountain Parish, Salvation is Unification, and The Church of England. The work is written partly in a chatty style, but is always interesting. The author concludes his book with a scheme for promoting unity and states four propositions by which he would accomplish the work. In the concluding paragraph he says:

"The great missionary order of Evangelical Christians might choose their own methods of showing their respect for visible unity through their forms of worship. Devotional *rapprochement* would, in truth, become an aim to be sought for by all Christians... After a while a permanent representative committee might sit to encourage and arbitrate in matters relating to devotional and ritual assimilation and do a work parallel to that undertaken by the *Congregatio Rituum* at the Vatican."

The way in which the important subject of this New Rome is treated allows us to recognize an active and strong spirit, but any one who knows the world will say that his ideal is merely a pious wish and there is no chance of its fulfilment under present conditions. κ

WITHIN THE MIND MAZE. By *Edgar Lucien Larkin*. Los Angeles, California: Standard Printing Company, 1911. Pp. 523. Price \$1.25.

Mr. Edgar Lucien Larkin, the director of the Lowe Observatory, Mt. Lowe, California, U. S. A., well known as an astronomer and also as interested in the problems of the soul, has published a new book entitled *Within the Mind Maze*. The publishers characterize the contents of the book as follows:

"A new book containing a new view of mind, man and life. This book approaches the majestic study of primordial mind by entirely new methods and the use of new terms. It shows man's place in the astronomic universe, and in the domains of mentonomy, biology and organic chemistry. New researches in mind, life, electricity, evolution and mutation are presented in accurate and popular language without unnecessary technicalities. All can understand. The relation of man and mind to the new electronic base of nature is given in detail. The theories and facts deduced and discovered by Darwin, Mendel, Haeckel, Weismann, De Vries and others are compared with the latest facts of recent astronomy, biology, mentonomy and microscopy."

It is natural that in developing his ideas the author must frequently enter into the realm of hypothesis, and it would be difficult to say where he relies on genuine science and where the imaginary carries him away into the field of speculation. Our readers may remember that Mr. Larkin published another book of a similar kind several years ago under the title *Radiant Energy*, which attracted a good deal of attention, in which he also discussed the nature and origin of mind. We learn that the author has suffered a severe loss by having the rest of the edition destroyed in the famous dynamite explosion of the McNamaras in the Los Angeles Times building. κ

DAS RELIGIÖSE LEBEN IN AMERICA. Von *Wilhelm Müller*. Jena: Diederichs, 1911.

The author, who is a retired principal of a school at Heppenheim, has visited America where he devoted his special interest to the religious life of the United States. The pictures which he draws are unusually fair and clear. In the several chapters he discusses the Puritans, the alienation beginning to take place between church and life, Unitarianism, Transcendentalism, Emerson, the Friends, Methodism, American Catholicism, life in the southern states, Protestantism, and the influence of political refugees of the year 1848, the American Jews, new formations such as Mormonism, Spiritualism, Christian Science, the New Thought Movement, Zionism and Dowie, Societies for Ethical Culture, religious orders such as the Y. M. C. A., revival meetings, Faith Cure, church and labor, religious liberalism, and in the last chapter he sums up his views on the future of religion. Considering the fact that so many visitors to America draw distorted pictures we must grant that the present book shows a sober mind whose descriptions are both reliable and fair. κ

We publish in the present number an article on the Arya Somaj by Bhai Parmanand, late of the Dayanand Anglo-Vedic College (Panjab University) which is one of the chief educational institutions of the Arya Somaj. We have heard much in this country about the Brahma Somaj, a sect which may be characterized as Brahman Unitarians. Their view was well represented in the Religious Parliament by their founder Mazumdar. The Arya Somaj is less known although for India herself it is of greater importance for it represents more the national spirit of Hinduism and seems to have taken a deeper root in the minds of the people.

The character of the Arya Somaj and its history is here discussed by a man who has been a professor in one of their colleges for twenty years and can speak authoritatively, and it will be interesting to our readers to see how the facts of history are repeated in the mind of a genuine and patriotic Hindu.

It seems to us that the Aryan movement in India will be a benefit to the people. It may represent the spirit of India better than other forms of religion and may be regarded as a reform such as Christianity experienced in the age of Reformation. It simplifies the traditional Hinduism, it removes objectionable and superstitious features and admits a development in the right line of human progress. It is to be hoped that the British government will find it more and more to their advantage to educate India, and gain the confidence of India's native population. The more brotherly the two cooperate in the work of reform the better it will be for both parties.