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Soederblom and Harnack in a Swedish Estimate.

PROF. W. H. T. DAU, St. Louis, Mo.

During March Prof. Adolph von Harnack, of Berlin, visited the principal ecclesiastical and academic centers of Sweden. His visit attracted a great deal of attention. A conservative paper like *Nya Dagligt Allehanda* celebrated the coming of the distinguished guest with fulsome praise.

The Twelfth General Convention of the Swedish Lutheran State Church had just closed its session when the renowned German Gnostic arrived. There is no apparent connection between the convention and Dr. Harnack's visit, except that both events aroused a great deal of public interest, and both afford glimpses of Swedish church-life under state control.

The convention was attended, not only by representatives from every part of Sweden, but also by invited guests from the adjacent countries to the East, the former provinces of Russia bordering on the Baltic, which had sent their bishops to the convention. *Nya Vaektaren*, for April, calls them the Swedish Archbishop Soederblom's "suffragan bishops." The preparations for the convention had been on a scale to excite great expectations. From a meeting of the leading men of the Swedish state church the public had a right to expect important deliberations bearing on Swedish church-life. In this the confessional Lutherans of Sweden were disappointed. Editor Svensson has called the great doings "a delusion," because "the convention, in fact, was not permitted to take the initiative in any matter or to issue any important declaration on the burning questions of the day." The archbishop, as usual, was charming and impressed the convention with his skill as chairman and general manager. He delivered a remarkably informing address on the state of affairs throughout the world and present-day politics, in which "he sided with both the French and the Germans, the Socialists and the Conservatives." He told

BOOK REVIEW.

Pacific Press Publishing Association, Mountain View, Cal.:—

The Fundamentals of Geology. *George McCready Price, B. A.*

This is one of the few books written in defense of the Bible record of creation. Not all of what the author states will find the approval of one who peruses the book both as a Christian and as a scholar. We fear that some of the inferences regarding the fossil remains of man and animal life

cannot be substantiated. Nevertheless, the book is so sane and scientifically sound, and in his arguments Professor Price proceeds so methodically and scientifically and adduces proof for his position so abundantly, that the study of the fundamentals of geology must needs act as a restoring antidote against the flighty, vacuous, and anti-Biblical hypotheses of modern atheistic geologists. The Introduction shows the general aim of the writer and the scope of his book. He says:—

“Darwinism as a part, a minor part, of the general evolution theory rests logically and historically on the succession-of-life idea as taught by geology. If there has actually been this succession of life on the globe in a very definite order, then some form of genetic connection between these successive types is the intuitive conclusion of every thinking mind, even though the recovery of the connecting links may prove impossible. But if there is absolutely no evidence, either in logic or in objective fact, that certain types of life are intrinsically older than others; in other words, if this succession of life is not an actual scientific fact capable of the clearest proof, then Darwinism or any other form of biological evolution can have no more scientific value than the vagaries of the old Greeks; in short, from the viewpoint of true inductive science, it would necessarily be a gigantic blunder, historically scarce second to the Ptolemaic astronomy.

“In Part One the writer has examined critically this succession-of-life theory. It is improper to speak of my argument as destructive, for in neither the history nor the logic of that theory has there ever been any real constructive argument to be thus destroyed. My argument is essentially an exposure; and I am confident that few, after carefully reading the following pages, will continue to think that geology has really proved certain kinds of fossils to be older than others, or that ‘historical’ or stratigraphical geology as commonly taught is an inductive science in any proper sense of the word.

“In Part Two I have brought forward some of the chief facts bearing on the doctrine of uniformity. The latter has had at least some excuse for existence in the theory of the science, as it is quite the logical and scientific thing to assume as a working theory that natural processes and changes took place in the past as they are now observed to take place, *until we find positive evidence to the contrary*. The works of Suess and Howorth are models of transparent logic and have furnished us a part at least of this positive evidence to the contrary, dealing with ‘the great dividing-line’ between the ancient deposits and the modern ones; and taken together, they have demonstrated conclusively, and for all time, that there is nothing now going on in our modern world at all explanatory of even the last and least of these great geological changes of the past. But it is obvious that, with the facts before us which are enumerated in Part Two, most of which have been before the world for half a century or more, there would never have been any question at all regarding the manner in which these astonishing changes must have taken place if the succession-of-life theory had not precluded a candid examination of the fossil world *as a unit* by throwing it into an artificial perspective, where, instead of looking at this fossil world as a whole, we have been taught to view these alleged successive assemblages of life forms arranged one after another in

single file; and by these methods there has never yet been any truly inductive or scientific examination of the facts of paleontology in their entirety. But the facts enumerated in Part Two, namely, (1) the abnormal character of most of the fossiliferous deposits, (2) the sudden, world-wide change of climate they record, (3) the marked degeneration in all the organic forms in passing from the older to the modern world, together with (4) the great outstanding fact that human beings, with thousands of other living species of animals and plants, have at this great world crisis left their fossils in the rocks all over the globe, — these facts, I say, when considered together as a cumulative argument, prove beyond a possible doubt that our once magnificently stocked and climated world met with a tremendous catastrophe some thousands of years ago, before the dawn of history; and they confirm in a marvelous way the Biblical record of a universal Deluge, which has so burned itself into the memory of the race that the tradition of it survives among every race on earth. I have not attempted to decide even approximately how long ago this great world catastrophe took place. Many natural phenomena considered singly would seem to indicate that it must have been a very long time ago; but we cannot hope to settle such a matter in a scientific way, and the sad experience of former blunders ought to teach us modesty and caution. All that we can say with absolute positiveness is that *it occurred since man appeared on earth*. Archeology, history, and Bible chronology may furnish us an approximate date; but no method hitherto devised of reading time from the rocks has much scientific value.

“As for the origin of the living things that existed before that event, we can nevermore evade the tremendous fact of a *literal creation*, since modern science has forever outgrown the idea of spontaneous generation, and in the light of the facts here brought out there is absolutely nothing upon which to build a scheme of evolution, since inductive geology is utterly unable to show that certain types of life originated before others. With the myth of a life succession dissipated once and forever, the world to-day stands face to face with *creation as the direct act of the infinite God*.”

In spite of its shortcomings this book deserves a place in the minister's library and ought to be studied carefully in connection with the consideration of the modern view of geology.

J. T. MUELLER.

The Macmillan Co., New York, N. Y.:—

Heaven and Hell in Comparative Religion. With special reference to Dante's "Divine Comedy." *Dr. Kaufmann Kohler*, President Emeritus, Hebrew Union College. \$1.50.

The writer of this book is a Jew, and he represents a Jew's view of the two doctrines which form the basis of the discussion. Starting out with a review on Dante's "Divina Comedia" and its representation of purgatory, hell, and heaven, he compares these views, which are essentially those of the Catholic Church in the Middle Ages, with the Babylonian, Egyptian, Hindu, Persian, Greek, and Roman conceptions of the life of guilty man after death. Then follow discussions in the apocalyptic literature of the Old and the New Testament on Gehenna and Paradise in

Rabbinic and Mohammedan literature, and on hell, heaven, and purgatory in medieval literature. The book closes with a chapter on the *Divine Comedy* in the Light of Modern Thought. The opinions voiced by Dr. Kohler are substantially the same held by modern German, British, and American rationalistic interpreters. A few quotations will bear this out. For example: "Above all, however, does our ethical view militate against the doctrine of eternal damnation, which Dante, as a loyal son of the Church, accepted, though not without reluctance. The very principle of justice, which he so often accentuates, is violated by the assumption that the sins committed by man during his brief stay on earth should condemn him to endless suffering throughout all eternity. However strongly our sense of justice urges us, as it did all the ages past, to punish wrong-doing, we have learned more and more to realize that the penalty should not be inflicted for the sake of retaliation or revenge, but that it must have the betterment of the individual or the welfare of society in view and be corrective rather than destructive. Still more must the punitive justice of God have the improvement of man for its purpose, or else it would be cruel and unworthy of God. Yet such would be an endless punishment. It makes God, the Father of mankind, the most cruel tyrant. Endless joy, too, as a reward for the good, is unbearable, unless it has an ennobling and salutary effect."

Again: "But after all, threats and bribes are at best pedagogic methods for children, not for men. True morality must do away with all selfish motives. The good ought to be done for its own sake and evil be shunned because it is evil. Says Antigonos of Soko, a Jewish sage of the second pre-Christian century, 'Be not as slaves that serve their master with a view to recompense, but be as slaves that serve their master without a view to recompense, and let the fear of God be upon you.' (*Sayings of the Fathers*, I, 3.) That is to say, serve God from pure motives, in disinterested love of duty. Another teacher, in the same treatise (IV, 5), says: 'The reward of well-doing is well-doing, and the compensation of evil-doing is evil-doing.' That is, virtue is its own reward, and vice is its own punishment; the one enriches, the other hardens and impoverishes the soul. To both St. Louis and St. Theresa a vision is ascribed, found also in rabbinical writings, of a stately woman striding along the earth with a pitcher of water in one hand and a torch or a bundle of brushwood in the other. 'With this one,' she said, 'I shall quench the fire of hell, and with the other I shall set fire to paradise,' so as to banish self-interest from the hearts of those that do good and avoid evil. Genuine religion fears not hell, but wrong-doing and falsehood, and longs not for heaven, but for goodness and righteousness."

Then: "Religion to these foremost leaders of men is not individualistic in the sense of making the salvation of the soul its sole aim and purpose. Its main object must be the salvation of humanity, the welfare and happiness of the entire social life of men. In the pursuit of social justice and redeeming love we emulate God, the loving Father of men, and by a life of disinterested, self-sacrificing service we approach Him more and more, who is the supreme Source and Ideal of love and holiness. This optimistic, prophetic view of life, which makes us all coworkers of God, is in full consonance with our modern world view and strongly contrasts

with that otherworldliness which found its climax in the medievalism of the *Divine Comedy*."

Lastly: "We are in the birth-throes of a new era of humanity, spoken of in the New Testament as well as in the Talmud. The fear of old is gone, and the love of God has not taken its place as yet. Doubt and denial have sapped the very pillars of society and undermined the conscience, the sense of responsibility and dignity which were safeguarded by the old faith. Hence the great crisis we are undergoing in these days. It is our purgatory. We must be reborn to a new faith in God and man. We need a new inspiration, a new interpretation of the ancient truths, a powerful vision which points not to a realm beyond the grave, but beckons us, as did the prophets of yore, forward to a life of duty and service and makes us all, be it through the church or the mosque, the pagoda or the synagog, partakers of the kingdom of God, the kingdom of divine justice and love. We must become conscious of our godlikeness, of the immortality of our spirit, which makes us realize that the eternity for which we long in our higher moods is not to begin in another world, but right here and now."

J. T. MUELLER.

The Apostle Paul and the Modern World. *Francis G. Peabody.* \$2.50.

Perhaps there is no other apostle upon whom so much interest has been centered in our time as upon St. Paul. The subject of discussion in Professor Peabody's book is the old question of doctrinal discrepancy between Paul and Christ. This problem Dr. Peabody intends to solve, showing that, after all, Paul's doctrine is that of Christ, a fact which need not be demonstrated to the believing Biblical scholar. The book contains many statements and paragraphs with which the believing Bible-student will find himself out of sympathy. In the main, however, the picture which the author paints of the apostle is perhaps correct, and the many phases of the interesting life of Paul stressed in the book will be helpful toward a better understanding of the great apostle, both of his life and of his work. The following quotations may serve to illustrate the author's position and method:—

"The reflections and suggestions thus far indicated lead one finally to renew the question with which they began, concerning the relation of the Apostle Paul to the life and work of Jesus. Are the contrasts of character and teaching so extreme that one must choose between the Messenger and the Master, and cannot accept both the Pauline teaching and the Gospel-message; or is there, beneath the conspicuous differences which confront the reader, sufficient evidence of affinity to demonstrate that Paul is a lineal heir of the spiritual desire of Jesus, and through many wanderings of mind as of body, in foreign regions of thought and faith, remains essentially a minister of Jesus Christ? . . . Yet, besides this recognition of a new religious type a still more surprising discovery awaits the inquirer as he penetrates beyond the margin of the teaching of Paul. For it soon appears that this venturesome spirit, though his explorations of thought, like the journeys of his mission, carry him into new worlds, is still steadied, as if by a sense of home, through what he calls 'a single devotion to Christ' and returns from his intellectual wanderings with undiminished loyalty to the message of Jesus. Paul is, it is true, concerned

for the most part, not with historical evidence, but with spiritual vitality; not with perpetuating a tradition, but with propagating a cause; not with defining Christology, but with appropriating Christ; not with organizing a church; yet in each of these reactions from externalism, legalism, and Pharisaism the mind of Paul approaches the mind of Jesus. . . . Thus the teachings of the gospels and the epistles, divergent as they are in many details, contain a whole series of parallelisms in intention and ideal; and, finally, as the 'Higher Path' is followed to its end, the two ways converge toward a single point."

The book must be read with care and critical judgment.

J. T. MUELLER.

New Testament Greek for Beginners. *J. Gresham Machen, D. D.* \$2.20.

This grammar is an excellent help and text-book, adapted not only to students who have had no previous acquaintance with Greek at all, but also for those whose acquaintance with this language is so imperfect that a renewed course of elementary instruction is needed. It is a book of instruction in Greek, not a descriptive grammar. It therefore does not render unnecessary the excellent grammars of Robertson, Blass, and others; in fact, it is introductory to these and creates a new interest in more comprehensive grammars of the *Koine*. Intended for beginners, the book offers only essentials and arranges these lucidly and methodically, the simpler leading to the complex and the easier to the more difficult. The language is simple and clear, the arrangement practical. The exercises for translation from Greek to English and English to Greek are taken from the wide range of New Testament thought and expression. Everywhere the author strictly avoids the classical Greek, concentrating the student's attention on the Greek of the New Testament. Helpful vocabularies are appended, which aid the student in preparing the exercises. We know of no better book on the market written for the purpose which this grammar should serve, and recommend it especially to our brethren in the ministry who have had no opportunity of studying the classic Greek at the colleges.

J. T. MUELLER.

The History of Magic and Experimental Science. *Lynn Thorndike.*
Vol. I, 835 pages; Vol. II, 1,036 pages, 5½×9. \$10.00 per set.

This monumental work treats the principles of magic from the first to the thirteenth century of the Christian era. Magic is used by the author as a generic term to include all superstitious arts and occult sciences — "the art or group of arts employing varied materials in varied rites, often fantastic, to work a great variety of marvelous results, which offer man a release from his physical, social, and intellectual limitations." The author presents not only a survey of occult science, but of the lives and writings of some pioneers of modern scientific thought. The beginnings of modern science are here treated as "an unexpected by-product, which forced its importance increasingly upon the attention."

The author, Dr. Lynn Thorndike, is Professor of History in Western Reserve University (Cleveland) and has foreshadowed this large work by other publications treating mainly the magic and science of the early age of Christianity and of the twelfth century. He has supplemented his

early essays by study abroad, especially by painstaking investigation of manuscript material at Oxford, Paris, Munich, Florence, and elsewhere. The patience and industry of the author are amazing, the bare titles of "works frequently cited" filling twenty-four pages and the index of bibliography eighteen double-column pages. Hundreds of manuscripts are listed in a separate index. Among the subjects which make up the discussion are all forms of magic and superstition — amulets, augury, divination from dreams, necromancy and spiritism, conjuration and incantations, astrology and alchemy, number mysticism, enchantment, sorcery and witchcraft. The most fascinating portions are those in which the beginning of medicine, physics, chemistry, astronomy, and geography are sketched. The chapters on Gnosticism, on Augustine, and on Albertus Magnus have been elaborated with particular care. Each volume is supplied with an excellent topical index.

GRAEBNER.

Christian Ways of Salvation. *George W. Richards*, Professor of Church History in the Theological Seminary of the Reformed Church in the U. S. A. \$2.50.

In this book the author presents for comparison and contrast various ways of salvation, such as The Pre-Christian Ways, The Way of Jesus, The Ways of the Apostles, The Ancient Catholic Way, The Orthodox Catholic Way, The Roman Catholic Way, The Evangelical Ways, and The Ways of the Humanists. Much of what the writer says belongs to the realm of fiction rather than to that of truth. In reality there are but two ways of salvation — the way by works and the way by grace through faith in Christ. The one is the pagan, the other the Christian way; the one the way of the carnal mind, the other that of the new-born believer. Both ways are perpetually at war with each other, and even in Christendom the pagan way has endeavored to displace the way of Jesus, of the apostles, of the whole Bible, and of all true believers. It has also crept into "The Evangelical Ways," of which the author speaks in his Conclusions on the Way of Salvation. The author rejects the Scriptural doctrine of verbal inspiration. He says: "It is hard to decide who is farthest afield: the man who boasts that he believes everything in the Bible, or the one who boasts that he believes nothing. We have as little confidence in the faith of the one as respect for the doubt of the other." (p. 281.) He speaks disparagingly of creeds and says: "Creeds and confessions are attempts on the part of men to put into intellectual and literary forms their experiences of God and salvation. They are *confessions of faith* and as such serve a valuable purpose for clarifying the mind and for propagating the Gospel. But they lose their virtue when they are turned into *laws of faith* which men must accept, whether they share the experience out of which they have grown, or not. . . . *Only what is credible ought to be allowed in a creed.* . . . A confession must be the expression of God's revelation to us and in us at a particular time." (pp. 283, 284.) He is at variance with the doctrinal position of the Reformers and suggests: "Evangelical theologians must work out a theology and a Christology that will square with the evangelical experience of salvation and with the metaphysics and psychology of our age. Such a doctrine, we believe, will exalt the deity of Jesus far more than did the Nicene or the Chalcedo-

nian Christology, but in terms that are consonant with our experience and our culture." (p. 286.) The syncretistic tendencies and views of the author appear everywhere in the book. He states: "But in the light of the evangelical experience, both of the doctrine of justification by grace through faith and of the Church as the community of the saved, who both have salvation and mediate it in personal and spiritual ways, it is difficult to exalt a mode of baptism, a theory of apostolic succession, a dogmatic definition of the Lord's Supper, or a form of church government into an essential and to permit it to divide the Christian brotherhood and to interfere with the free activity of the Spirit in the salvation of men. . . . When we have a deeper and broader experience of the changeless evangelical realities, our ecclesiastical forms and formulas will become inadequate and irksome, and we shall be ready to lay them aside as garments that are worn out. We shall not be content to be Catholic, Episcopalian, Presbyterian, Lutheran, Reformed, Baptist, or Methodist. We shall need a larger term for a wider experience." (p. 287.) It is apparent that a person who holds such views is unable to appreciate the doctrine of justification through faith in Christ, of which he wishes to be an exponent.

J. T. MUELLER.

Human Australasia. *Charles Franklin Thwing.* \$2.50.

Human Australasia is a series of interesting and delightful studies of society and education in Australia and New Zealand, presented by Charles Franklin Thwing, President of Western Reserve University. Among the topics that are treated the following are of the greatest interest and importance: "Education," "Religion," and "Literature." We thoroughly recommend this book to the reading public, the perusal of which is far more profitable than that of the average novel and a good deal more interesting. May the day be not far distant when the reading of books on travel, biography, and general cultural interests will supersede the excessive reading of novels!

J. T. MUELLER.

Fleming H. Revell Co., New York, N. Y.: —

A Modern Cyclopedia of Illustrations. *G. B. F. Hallock, D. D.* \$4.00.

The purpose of this book is to supply ministers with illustrations for their sermons. Its chief fault is that it attempts to serve a large class of ministers with material which, after all, can be supplied only by themselves. The Lutheran, Catholic, Methodist, Presbyterian, Christian, and other preachers differ in their choice of illustrative material, just as their very sermons differ materially from one another. While we cannot judge for others, we have not found in this book many illustrations that might be of help to the Lutheran pastor.

J. T. MUELLER.

Livraria Concordia, Porto Alegre, Brazil.

Serie (Ordem e Progresso) Primeiro Livro de Leitura. 25 cts.

This primer is published by the Rev. C. Lehenbauer, Brazil, for the instruction of children in Portuguese. As we have been told, there is a shortage of good school-books in Portuguese; hence this primer fills a long-felt want. As far as the reviewer is able to judge, the lessons

have been arranged in a clear and systematic manner. Following the guidance given in this book, the children ought to be able to learn the reading of Portuguese in a short time. An extract of this primer has also been worked into a wall chart, while another chart has been arranged for the purpose of supplying the children with a Portuguese vocabulary. We are glad that our young brethren in South America are gradually taking up the work in Portuguese and Spanish, and since there is a lack of books in these languages for both church and school use, we hope that they will give their attention to the publishing of those which are most needed. Rev. Lehenbauer is to be congratulated on his efforts. In order to bring the Portuguese language a little nearer to our readers, we append a Portuguese Evening Prayer.

ORACAO DA NOITE.

Salvador, por ti guardados
Desejamos descansar.
Os defeitos e pecados
Tu nos podes perdoar.

Se de noite algum perigo
Nosso leito investir,
Teu amor de-nos abrigo,
Deixe — nos em paz dormir. J. T. MUELLER.

J. P. Lippincott Co., Philadelphia and London: —

I Believe in God and in Evolution. *William W. Keen, M. D.* \$1.00.

This volume is an enlargement of a commencement address delivered by the author, William W. Keen, Emeritus Professor of Surgery, Jefferson Medical College, Philadelphia, before the students and graduates of Crozer Theological Seminary, June 6, 1922. The address was widely quoted by the press and in its printed form has received favorable comment from every side. However, the reason for its popularity is not its intrinsic worth. It contains no new data nor any new evidences. The writer simply states what has been said before. But he states this in order to show that a man may believe in evolution and in the Bible at the same time. How this may be done the author points out in the following words: —

“To me and to many another believer in evolution the Bible is the Book of books. It is a precious manual of religion, *but not a text-book of science.*” Hence, whatever the Bible teaches with regard to matters scientific is to be construed in consonance with the decrees of modern science. “Man’s ascent from an animal of low intelligence seems to me to be absolutely proved by the many phenomena which reveal identical organs and identical physiological processes in the animal and the human body, only a few of which, chosen out of a very great number, I have described. So, too, man’s vanishing organs and deformities are allied to what is normal in some of the lower animals. This close relation is confirmed by the discovery of the remains of a number of prehistoric men, as is now definitely proved. The same progress appears in the human race as a whole. The ascent of man, in perfectly orderly sequence, is far

more probable than that evolution progressed up to the anthropoid apes and stopped there, and that God then made a man by a separate, special creative act, yet — *mirabile dictu* — with all these minute and exact correspondences of similar structures and functions in animals! Even microscopically the various structures in man and animals are practically identical. The tiny muscles moving the wings of insects, such as the fly and the mosquito, resemble the muscles of man microscopically. If man was a special creation, the Almighty was not limited to the lowliest form of matter — the ‘dust of the ground’ — as material for the human body. He could have created a nobler, a more subtle, a more puissant and exalted stuff out of which to fashion man. The plan and structure and function of man’s body would then supposedly have differed *toto coelo* from man’s present body. Probably it would have been free from the defects and deformities inherent in our animal body and free from the diseases which it shares with animals. But no! God deliberately made man out of the *same stuff* as the animals, and, as I have shown, on the *same plan* as animals. Bodywise, man *is* an animal, but, thanks be to God, his *destiny* is *not* the same as that of the beasts that perish.” J. T. MUELLER.

Thomas Seltzer, Publisher, New York, N. Y.: —

The Nineteen Hundreds. *Horace Wyndham.* \$2.50.

Mr. Wyndham is a well-known journalist and novelist, whose *Nineteen Hundreds* adds considerably to the twenty novels which he has to his credit. *Nineteen Hundreds* is a book of reminiscences dealing with many prominent personages in London during the first two decades of the present century. It contains delightful anecdotes about Oscar Wilde, Mark Twain, J. M. Barrie, Lord Northcliffe, Andrew Carnegie, Mrs. Langtry, W. S. Gilbert, Frank Harris, and many others. The book is a mine of anecdotes, and any one interested in London life and character will find in this book interesting reading to while away leisure hours. J. T. MUELLER.

The Baker & Taylor Co., 354 Fourth Ave., New York, N. Y.: —

That Boy and Girl of Yours. *Sociology from the Viewpoint of the Family.* *Wilbur F. Crafts, Ph. D.* \$1.75.

The themes discussed in this book are “Marriage,” “Divorce,” “Education,” “Child Labor,” “Immigration,” and “Peace.” Besides these, consideration is given to the moral issues relating to intoxicants, sex abuse, pugilism, gambling, Sunday profiteering, and lawlessness. The opinions of men like Harding, Babson, Wells, and Shaw are copiously quoted to show that the downward trend of domestic morals and foreign politics can be checked only by increased application of spiritual forces. The book urges that each man promote world betterment through local betterment, and it contains many interesting and helpful chapters. However, the arrangement of the book is poor, some of its statements are exaggerated, and in general the author serves little by trying to serve much. The price of the book is rather high. J. T. MUELLER.