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study of the gospels. There are several places where many New Testament scholars would question his conclusions. For instance, the oldest sources do not seem to warrant his supposition that the same group hailed Jesus as a hero upon his arrival in Jerusalem and a few days later applauded his crucifixion.

It is a historical fact that the personality of Jesus has been the channel through which a unique abundance of morally redemptive power from the unseen world has poured into the lives of multitudes in many nations. Dr. Enelow's book contributes something to the explanation of this fact, but it is nevertheless chiefly valuable as a fresh challenge to Jewish and Christian scholars to prosecute the inquiry still further and state the results in terms of modern thought.

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OUR CHANGING RELIGION

Religions flourish and die; religion remains and changes, for religion is a function of life. As a vital relationship of sympathy and co-operation with those cosmic realities in which man feels his life and destiny to be involved, religion must grow and change with the developing life of man. During the last fifty years there has been a rapid enlargement of human vision. The technique and method of science, the evolutionary world-view, the social ideal of democracy, the dream of economic freedom, the hope of international co-operation—these are the sources of the new religious idealism. Within the boundaries of the old religious institutions and theologies it is no longer possible to embody this new life of the spirit. Yet the established religions are conservative, resisting change, even while life flows on and away from them and this attitude seems to the fervent champion of the new vision of life to be a betrayal of truth—the great refusal. He finds it difficult to be tolerant of a too tenacious past. Three recent publications¹ attempt to present the new meaning of religion, yet with patient appreciation of the past.

Edward Carpenter reads our human story as a slow development of consciousness from the non-self-conscious life of the prehistoric group, through the tragic stage of self-consciousness which created our modern

¹ *Pagan and Christian Creeds*. By Edward Carpenter. New York: Harcourt, Brace and Howe, 1920. 319 pages. *The Social Evolution of Religion*. By George Willis Cooke. Boston: The Stratford Press, 1920. xxiv+416 pages. \$3.50. *Some Religious Implications of Pragmatism*. By Joseph Roy Geiger. Chicago: University of Chicago Press, 1919. 54 pages. \$0.50.

civilization to a more complete stage in which the individual, while not losing his consciousness of self, will sink self in the consciousness of unity with the universal cosmic life. The light of this new day is now at hand. With a wealth of material drawn from the history of religions and carefully selected he shows the one human life creating its similar forms the world over. With evident joy he reduces the dogmatic arrogance and secure supernaturalism of Christianity and sets it in the milieu of historic human religions. The dawn of self-consciousness, when fear entered, was the sign of sorrow for man and, while necessary, it nevertheless gave rise to all the evils of civilization—selfishness, lust, greed, tyranny, pride, ambition, and desire for property. Yet, through it all, religion kept some symbols of the old unity of life. The hope of our age is that we shall be able to pass to the third stage of solidarity, co-operation and love in which the individual will find his satisfactions in the common good and his spiritual glory in conscious unity with universal life. There are many suggestions for the psychologist in the book. The stamp of Vedantism is upon Carpenter. He still trusts too implicitly the ultimate goodness of cosmic life. It is probable that the disillusioned modern thinker will hesitate to surrender to even this rechristened Absolute and will prefer rather to ground his hope for the future upon the creative, intelligent direction of cosmic life by man.

Its title interprets Mr. Cooke's book. Religion has significance only as it expresses the meaning of life for a group. In a survey of the history of religions he traces the enlarging of the human group, co-ordinate with the enlarging of the meaning of the world. Man is an earth-child and his religion has been tribal, feudal, national, international, and now must be universal or cosmic. This is the heart of his prophecy. We have outgrown the old gods, the old loyalties and traditions, the need of the sanction of immortality—to find our real satisfaction in a religion as wide as the new ideal of humanity. "These masterful ideas, of beauty in the individual life, of a spirit of loyalty and devotion, of brotherhood and fellowship throughout the world of humanity, of peace among all nations, of world unity and a parliament of man, of freedom and opportunity"—are the creative forces in the new religion of human, social solidarity.

While Dr. Geiger approaches the problem from the standpoint of philosophy, being a pragmatist, his results are similar. The sources of religious satisfaction are to be found in empirical, practical social values. Vital, life-giving activities are at the basis of religion and modern life has grown marvelously with new elements. The pragmatist insists that religious realities are empirical, the immediately experienced

meanings and values of social life. It is inevitable, therefore, that modern religion should express the new relationship to social, democratic values. God must be democratic. "The most effectively divine power in the world today is the social consciousness of a genuinely democratic community." The task of modern religious leadership is to create a new form, a new creed, a new mode of expression for the devotion to social and shared values ever growing through co-operative human effort, to use science to compel the external world to come to terms with human ideals in the interest of the good life for all men.

These three books are signs of a larger appreciation of the growing unity of ideal and of the vital significance of religion in the life of modern man. They point to a new Humanism.

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NOTE.—For review of *The Idea of Atonement in Christian Theology*, by Hastings Rashdall (New York: Macmillan, 1919, xx+502 pages, \$5.50), see article, "The Functional Value of Doctrines of the Atonement," by Shailer Mathews, page 146 of this issue.