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metaphysics that his solutions are in the nature of dialectical adjustments rather than pioneer investigations. As a record of past movements of thought the book is a valuable interpretation; but it scarcely does justice to the more radical tendencies of present thinking.

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TWO ESSAYS IN THE FUTURE HOPE¹

A recent volume by B. H. Streeter is one of many produced by the mental and spiritual exigencies of the war. Its aim is to "co-ordinate Scientific, Psychical, and Biblical research." It essays to present the unbiased results of the best thinking in the several fields by which the problem of immortality is conditioned. It is frankly apologetic in the best sense. It seems to us a valuable contribution to the literature of the subject.

The nine papers of the collaborated work are necessarily of unequal value and will appeal according to the temperament of the reader. Chapter i discusses "Presuppositions and Prejudgments," aiming at a clarification of the intellectual background and an evaluation of certain mental attitudes and prejudicial superficialities. Chapter ii treats of "Mind and the Brain," being "a discussion of immortality from the standpoint of science." The problem of the psychophysical relationship is discussed. The conclusion is that "for the present, therefore, so far as science is concerned, life after the grave is not a proved fact, but the evidence is sufficient to justify faith in it" (p. 71). Chapter iii deals with "The Resurrection of the Dead." The discussion is interesting and suggestive. As founded primarily on the biblical basis, the argument seems to the reviewer often unconvincing and weak. In chapter iv, on "The Life of the World to Come," Mr. Streeter seeks to replace the traditional picture of heaven and hell with a picture that shall correspond to our moral realities. Chapter v, on "The Bible and Hell," studies the conception of endless punishment and arrives at the conviction that a static place of torment is a picture congenial to an earlier stage but incredible to modern ethics with its evolutionary emphasis. Chapter vi, "A Dream of Heaven," is a conception of the spiritual imagination set forth with constraint and reasonableness in excellent literary form. Chapter vii, "The Good and Evil in Spiritualism," and chapter viii,

¹*Immortality. An Essay in Discovery.* By B. H. Streeter and Others. New York: Macmillan, 1917. xiv+380 pages. \$2.25.

"Reincarnation, Karma, and Theosophy," are timely discussions setting forth with ability a critical estimate of these thought-movements in their significance for the problem of immortality. Chapter ix, "The Undiscovered Country," treats of the revived interest in the future life and of the paths toward discovery—the way to the sense of reality in dealing with the unseen world.

A new book by A. W. Martin gives the substance of eight lectures on modern occultism,¹ delivered by the author before the Society of Ethical Culture. In clarity and directness of thought and in his use of unambiguous English the author shows himself a teacher of ability. The fact that the race, by various paths, has with practical unanimity arrived at belief in continued life after death is the text which Mr. Martin expounds.

Chapter i deals with "Three Minor Foundations" which are set aside as inadequate, namely, the universality of the belief, the instinctive desire for immortality, and intuition. Chapter ii briefly discusses "The Christian Foundation," namely, the belief in the bodily resurrection of Jesus. The conclusion reached is that the resurrection is not a foundation of belief for us, since we believe in the spiritual center but find it impossible to believe in a physical resurrection. Materialism is disposed of in chapter iii, as philosophically unconvincing. The ethical attitude toward modern occultism—spiritualism, psychical research, theosophy—is the theme of chapters iv to vi. Here the author's ethical sense convinces him of the insufficiency and superficiality of these fields as foundations for belief in the future. Chapter vii treats at length of "The Theosophical Belief, Reincarnation." This theme was evidently the real objective of the original eight lectures. His conclusions may be summarized in his own words (p. 43): "We conclude that, as compared with the corresponding teaching of orthodox Christianity, we infinitely prefer the theosophical view. Yet, by reason of the grave objections which we must register against the reincarnation hypothesis, we have no alternative but to reject it as fully as we do the Christian conception of Heaven and Hell." Chapter vii, "The Foundation in Moral Experience," offers a confident support for faith in the future, drawn from the implications of moral experience and moral reason. Chapter ix treats of "Misuses of the Faith in a Future Life," superficialities, crudities,

¹*Faith in a Future Life.* By Alfred W. Martin. New York: Appleton, 1916. xvii+203 pages. \$1.50.

literalisms, superstitions, and falsities that too often characterize conventional teaching. Chapter x discusses "The Moral Life in the Light of Immortality."

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A CONTRIBUTION TO BIOGRAPHY¹

To a discriminating reading public Stopford Brooke is known as the author of two famous books, the life of F. W. Robertson, *Robertson of Brighton*, and the *Primer of English Literature*. The life of Robertson, published in 1865, when its author was in the early thirties, was nothing less than an event in theological circles, a portent, a calamity. It was most cordially welcomed by the Broad Church, while the "evangelical" newspapers heaped abuse impartially upon biography and biographer. It attained at once a large sale and is still a widely influential book. Of the *Primer*, published ten years later, hundreds of thousands of copies have been sold. More than once revised by its author, it has been translated into many languages and is regarded today as the clearest, the most judicious, and the most readable guide to English literature which has yet appeared. The claim of Brooke's many other books—sermons, poems, literary history, and criticism—charming as they are in style and affluent in content, was never urgent, and what vogue they once possessed is now rapidly passing. To his family and his intimate friends, however, Stopford Brooke, the maker of books and the eloquent preacher, was to the end of his life not merely an immensely interesting, but ever a surprising, personality. No one quite understood him. James Martineau once said of him enigmatically that he never grew up. Five days before his death, in his eighty-fourth year, Brooke wrote to a friend, "I love fullness and satisfaction, even though I am certain of the passing of fullness into decay. Perhaps I think I shall never live to see decay." His biographer does not profess to explain him.

Dr. Jacks refers more than once to Brooke's "multiple personality," at once Christian, pagan, mystic, artist, preacher, poet, in language which leaves the reader wondering what has been left unsaid that might possibly furnish a clue to his perplexity. In particular the chapter entitled "The Myth of the Three Springs" presents, as Dr. Jacks

¹*Life and Letters of Stopford Brooke*. By Lawrence Pearsall Jacks. Two volumes. New York: Scribner, 1917. x+350 pages; vii+368 pages. \$4.75.