

Mr. Burrage seems to have overlooked Lindsay's account in English, History of the Reformation, II. 435, which decidedly disagrees with Rembert. And though Mr. Burrage calls attention to Smyth's discarding the Teacher, he does not seem to have noted his adopting the dual scheme, a coincidence with the Waterlanders by whose side he found himself.

Another important reversal of judgment is that whereas John Robinson has often been depicted as converting Henry Jacob to his position, the evidence is marshalled to prove that the change was the other way. Robinson had been an out and out Separatist; he ended by defending the lawfulness of hearing ministers in the Church. Connected with this is a re-statement of the relations of Plymouth with the Bay Puritans, showing that the Pilgrim Church exerted very little influence on the newcomers, and was easily absorbed into their system.

Space cannot be claimed for an appreciation of these volumes commensurate with their merits, even in a Review which has already profited by Mr. Burrage's work. May America continue to send over Research Students who will form such worthy ideals, and pursue them so industriously and successfully.

W. T. WHITLEY.

Martin Luther, the Man and His Work. By Arthur Cushman McGiffert. New York: The Century Co. 1911. Pp. 397.

The life and work of a man like Martin Luther is a subject of inexhaustible interest; hence there is a place for the present volume in the midst of the great profusion of Luther literature. Strictly speaking it is not a life of Luther, but, as the title indicates, a study of the man and his work. Little space is given to his work after 1525 when his best constructive work was practically finished. Effort is made to bring *the man* vitally and vividly before the reader; likewise his work in so far as it was vital and constructive. The chapters originally appeared in the *Century Magazine*, and are therefore written in popular form with the purpose of interesting the intelligent magazine reader. In writing this there is no thought of minimizing the scholarly character and the value of the work. The distinguished author

never does shoddy work. There is ample learning, grasp, and discernment of the important things. But the work is without any learned apparatus, free from technicalities, well illustrated. It is probably the best extant work on Luther for the average intelligent reader, and the man already acquainted with the life of Luther will find this volume stimulating and helpful in *realizing* the scenes and characteristics of that great life.

W. J. MCGLOTHLIN.

IV. RELIGION, PHILOSOPHY AND APOLOGETICS.

The Social Basis of Religion. By Simon N. Patten, Ph.D., LL.D., Professor Political Economy, University of Pennsylvania. New York: The Macmillan Co. 1911. Price, \$1.25, net.

Professor Patten is always original and stimulating; often suggestive and brilliant; sometimes profound and illuminating; rarely entirely convincing and satisfying. Nowhere are his striking qualities better exemplified than in this volume. In it he attempts a "constructive defense" of religion from the standpoint of a thoroughgoing believer in "the economic interpretation of history." Religion is, he believes, a distinctively social phenomenon and has its rise in economic conditions. He "identifies religion, not with morality, but with the social reaction against degeneracy and vice." One of his most notable contributions to social theory is the division of economic history into two general periods—the period of deficit, with a "pain economy;" and a period of plenty, with a "pleasure economy." This distinction plays a leading part in the conception of religion set forth in this book. There was "a fall of man," not in the theological, but in the social sense of the phrase—i. e. a period of social degeneracy set in early in the history of man. "The aggregation of great populations in the lowland districts, due to the change from pastoral to agricultural life, the spread of disease, the exploitation of rulers, the decline of physical resources, pushed men down to the lowest limits of misery, poverty and vice." Religion was a psychic reaction against these evils and has for its end the reincorporation in society of