

death. Through her virtue I envy not those who are bound though free. . . . They carry their chains within them; their spirit containeth her own hell that bringeth them low. . . . They are without the generosity that would enfranchise, the long suffering that exalteth, the splendour that doth illumine, knowledge that bestoweth life. Therefore I do not in weariness shun the arduous path. . . . I hold wordly repute and hollow success without truth to be hateful to God, most vile and dishonourable. But I thus exhaust, vex and torment myself for love of true wisdom and zeal for true contemplation."

Mrs. Singer's volume is useful in evoking these aspects of the Renaissance, both in the narrative and analytical portions, but especially in the concrete evidence provided in the translation.

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LOOS, WILLIAM A. (Ed.). *The Nature of Man: His World, His Spiritual Resources, His Destiny*. Lectures by Lynn Harold Hough and others. Pp. x, 110. New York: The Church Peace Union and World Alliance for International Friendship Through Religion, 1950. \$1.00.

The lectures in this symposium were delivered in New York during 1949 under the auspices of The Church Peace Union. The original inspiration for the series came out of the World Faiths Round Table, held in the same city in 1946, which arrived at ten basic principles acceptable to all the outstanding world faiths. In this spirit the lectures point the way to a solution of human problems, particularly that of world peace, through such instrumentalities as are provided by the United Nations. They are concerned less with concrete plans than with general principles and reasonable possibilities. Their chief value is as an antidote to lethargy and despair.

The symposium has gathered a distinguished group of lecturers, and one can only wish that each had been given three or four times the space. The volume suffers from an inevitable superficiality because topics of such breadth and profundity are

dealt with so briefly. Nevertheless, the lectures are worth the two or three hours required to peruse them. Lynn Harold Hough sets the tone for the series with an introductory lecture on "The Dignity of Man." Edmund W. Simott supports him with a biologist's attack on materialism. Kirtley F. Mather refutes Malthusian pessimism. Ordway Tead urges social scientists to take account of "the innate love of man by man." Brand Blanshard attacks materialism and pessimism from the standpoint of psychology and psychotherapy. Gardner Murphy does the same from the evidences of parapsychology and psychical research. The brotherhood of man is supported from the standpoint of Western religion by John Sutherland Bonnell, from that of Eastern religion by Taraknath Das, and from that of philosophy by Cornelius Krusé. Mary Cecil Allen finds inspiration and hope in modern art. And Lewis Mumford concludes with a stimulating "Summary and Synthesis."

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FROMM, ERICH. *Psychoanalysis and Religion*. Pp. ix, 119. New Haven: Yale University Press, 1950. \$2.50.

Clinging to the belief that he is happy, modern man nevertheless reveals many signs of anxiety and confusion which psychoanalysts have learned, stem from moral problems. The "patient is sick because he has neglected his soul's demands." Psychoanalysis shares with religion its concern with man's soul. How are these two professions further related?

As a first step toward the solution of this problem Erich Fromm begins the present Terry Lectures by giving a broad definition of religion, one inspired by anthropology. He refers the word to the multiple values by which men perform all actions and to the dramatization of such values in patriotic rallies, ancestor rites, and other ceremonies. As a philosopher Fromm evaluates religions, classifying them as authoritarian or humanistic, bad and good respectively. Humanistic religion values independence, freedom, and love of others. Authoritarian religion demands self humili-

ation and submission. Psychoanalytic therapy is also of two types. One type has *social* adjustment, or conformity to one's culture, as its goal. The other is primarily interested in the optimal development of a patient's *human* requirements and therefore seeks the cultivation of humanistic sentiments. Scientific psychoanalysis plays another role with respect to religion when it tries to illuminate the nature and derivation of religious values, rites, or ritual symbols. Such a procedure may threaten some religionists who resent the matter of fact approach to their profession. But humanistic psychoanalysis cannot threaten a humanistic religion because the goals of both are the same—development of man's innate need to love and be free.

The argument as Fromm offers it will arouse much discussion. Social scientists will probably remain unconvinced of intrinsic human needs like freedom. Many will see independence and freedom as culturally given values in western society in conflict with other cultural demands. Which set of values to favor in practice is, however, clearly a religious question. It is one that faces the therapist as well as the social engineer.

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TORPEY, WILLIAM GEORGE. *Judicial Doctrines of Religious Rights in America*. Pp. ix, 376. Chapel Hill, University of North Carolina Press, 1948. \$5.00.

This volume states the statutory provisions and court holdings in the United States with respect to many areas where religious rights and legal rules come into contact. The book begins with an historical analysis of the church and state relationship inherited and furthered by the states at the time of the union; a brief statement as to the extent to which Christianity or any other particular religion may be thought to have become part of the organic law, and a general discussion of the protection given to religious rights by the federal and state constitutions. This is followed by a brief sketch of some of the governmental powers which can impinge on religious rights.

Later chapters discuss the legal form of religious societies; the rights of a religious assembly to be protected from disturbances; the conflict between church discipline and legal rules, leading normally to an acceptance of church discipline as the rule-making power for internal church matters; the exemption of church property from taxation with a brief view of the problem of exclusive or nonexclusive use; a discussion of the place given to organized religion in the legal administration of the marriage institution; a summary of the growth of modern rules of evidence with respect to the taking of oaths by court witnesses, and a rather complete statement of the cases dealing with the restrictions imposed by the federal constitution on governmental assistance for religious education.

The merit of the book is that it contains a fairly complete statement of the cases in those fields which it touches. In this respect, however, there are some defects. The omission of *Girouard v. United States*, 328 U. S. 61 (1946) from the discussion of the law surrounding the *Schwimmer*, *Macintosh* and *Bland* cases, on the rights of conscientious objectors, makes that discussion quite misleading. On the other hand the interesting implications of *In re Summers*, 325 U. S. 561 (1945), on the denial of the right of a conscientious objector to practice law, are also overlooked. Nevertheless, the book should prove useful as a general introductory reference work to the areas which it covers. And this is true despite the two chief difficulties of the book which are as follows: First, religious rights when broadly conceived as they are in this book, cannot be sensibly separated from other personal rights, such as the right to free speech, nor from other institutional rights, such as the rights of all types of educational or charitable institutions to avoid taxation. If this book is to be considered as a statement of law, the omission of kindred applications, makes the story uneven and not fully intelligible. If the book is to be considered as a statement of trends and pressures, it is similarly incomplete. Second, the author in his presentation, which is mostly the presentation of the holdings of cases, rarely



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