

proceeds to derive religion from dreams, personification, hallucination, etc., in the usual naturalistic way.

The remaining lectures are devoted to a brief exposition of the peculiarities of the great historical religions in their relations and contrasts. He treats the Chinese, Egyptian and Babylonian religions, "The Religion of Zarathustra and the mithras cult," "Brahmanism and Gautama Buddha," "Buddhism," "The Greek Religion," "The Religion of Israel," "The Religion of Post-exilic Judaism," "Christianity" and "Islam." Want of space prevents even a notice of the contents of these various lectures. Suffice it to say that they were written with fullness of learning and religious earnestness. His views as to the origin of Christianity are already well known as radical and fanciful. He declares the characteristic thing in primitive Christianity was belief in redemption through Christ, a threefold redemption present, past and future; the hope of a future redemption of society as well as the individual in this world, the hope of a blessed beyond for each individual and a present redemption through the various ordinances of the church. Some of the doctrines of primitive Christianity which admittedly contributed most to its success have according to Pfeiderer no value for us because we can no longer believe in them. For example, he finds the origin of Paul's doctrine of the resurrection in the myth of the death and revival of Adonis in the Lebanon mountains with which Paul became acquainted during his first stay at Antioch. Nothing could be more absurd. But amid some wild speculations like this there is much that is highly valuable.

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### **The Philosophy of Religion.**

By Dr. Harald Höffding, Professor in the University of Copenhagen. Translated from the German edition by B. E. Meyer. The MacMillan Company. New York. 1906. Pp 1-410. Price \$3.00.

Professor Hoffding is already well known to English and American readers through his "Outlines of Psychology," "History of Modern Philosophy," and "Philo-

sophical Problems." His work is characterized by clear and penetrating thought illuminated by ample learning. He is a bold thinker, seeking to go to the heart of the problems presented and at the same time recognizing the limitations of thought. He recognizes the fact that religion has a permanent, in fact an essential place, in the life of man and he seeks to find the intellectual basis for it. "Religion itself never becomes a problem." He writes neither for the satisfied, whether orthodox or free-thinking, nor for the anxious who are afraid to think, but for those who recognize the value of religion and at the same time regard it as a legitimate object of investigation. "Our task is to elucidate the relation of religion to spiritual life. Religion is itself a mode or form of spiritual life, and it can only be truly estimated when it is viewed in its relation to other forms and modes of spiritual life," (p. 4).

The author treats the subject under three general heads: The Epistemological Philosophy of Religion, The Psychological Philosophy of Religion and The Ethical Philosophy of Religion. Under these general divisions there is gathered a mass of thoughtful discussion that is scarcely equaled in similar works of the same length. The author's thinking is so clear, his style so simple and lucid that one scarcely realizes the difficulty and abstract nature of the subject. The work of translating was well done. Space forbids any extended exposition or critique of the book. Suffice it to say that it is one of the ablest recent books on the subject.

W. J. McGLOTHLIN.

## VIII. MISCELLANEOUS.

### **Greece From the Coming of the Hellenes to A. D. 14.**

By E. S. Schuckburgh, D. Litt. New York. G. P. Putnam's Sons. 1906. London. T. Fisher Union. Price \$1.50. Pages 416.

This is a splendid manual of Greek history. The main things are told and well told with the result of modern research. The maps are large and comfortable while the