

by various interpolations within the natural order of phenomena. (3) All religious experiences, original and evolved, are psychological reactions in the nature of specific evaluations of phenomena arising in the social consciousness. Man is not essentially religious and no supernatural source or function for religious experience can be allowed, since this would vitiate the completeness and exclusiveness of the science of religion. Upon these assumptions and others like them the author gives us a very learned treatise on the history of the evolution of religion, including the genesis of the religious attitude, the origin of religious practices, the making of concepts of deity, relations of religion to morality, etc.

W. O. CARVER.

**Science and Religion in Contemporary Philosophy.** By Emile Bontroux, member of the French Institute, Professor of Modern Philosophy in the University of Paris. Translated by Jonathan Nield. London. 1909. Duckworth and Co. xi+400 pages. 8 shillings net.

Here is richness. In a delightfully lucid French style and with keen spiritual insight, which the translator has been able remarkably to preserve, the author gives a highly suggestive and helpful discussion of the antagonism between Science and Religion in modern thought. He explains that antagonism and then analyzes it, tracing it back to the nature of the scientific spirit and of the religious spirit. He then seeks to show that Religion has its place and function, which are to be recognized in their supreme importance. Howbeit, the conflict between Science and Religion can never be wholly solved on account of the essentially and exclusively physical element in the scientific attitude.

The necessary incompleteness of Science in itself is finely brought out. If its necessary assumptions, based in faith, had been presented, one thinks the work would have gained somewhat.

W. O. CARVER.