

have hitherto been accepted by the disciples of psychical research as incontrovertible. He deals mainly with modern spiritualism and its claims, and the title of his extremely interesting book of exposure and exposition, "The Naturalization of the Supernatural," must be read and understood accordingly.

GEO. B. EAGER.

The Precinct of Religion in the Culture of Humanity. By Prof. Charles Gray Shaw, B.D., Ph.D., Professor of Philosophy in New York University, Author of "Christianity and Modern Culture", London: Swan, Sonnenschein & Co.; New York: The Macmillan Co. 1908. Pp. xiii+279. Price \$2.00 net.

This work contains the substance of the lectures in the Graduate School in Philosophy of Religion under the author. The preparation for the course obviously includes full study and profound reflection in the History of Philosophy and in the Philosophy of Religion. By the "Precinct of Religion" the author means to designate the "limits of religion in human culture", especially in comparison—and contrast—with science and philosophy. First of all let it be said that there is here no spirit or purpose looking toward any narrow limitation of the field and function of religion. The author proceeds from the *pragmatic* standpoint, preferring the term *humanism*. Thus he starts from the standpoint of the religious consciousness, proceeds along the line of the *ego* in discovery, relation and especially self-affirmation. This self-affirmation must be first of all in conflict with and negation of the world which seeks to identify the ego-soul with itself, and so which appears as the soul's limitation and hindrance. But next the soul finds itself in conflict with the world-soul, for the very conception of the world-soul meets the soul as a limitation on the spiritual, ethical side in the effort of the soul to free itself from the world. But it is just the consciousness of this world-soul that has put life, hope, religion, search for freedom and destiny into the soul. Hence the self-assertion against the world-soul finds its true expression in a full relation of the soul to the world-soul. The growth of this relation is the

function, the very essence of religion and its goal is the participation of the soul in the life of the world-soul. Thus one meets the solution—pragmatically at least, now; and ideally ultimately, of the standing antinomies of fate and freedom, finite and Infinite, law and liberty. Having once come into the conflict for this high life the soul finds that “the retreat to nature is as hopeless as the advance toward the world of spirit. No longer may we assume that man is a creature of nature * * *.” “* * * he is not to be thought of as merely natural, for in the course of his religious development, with his ideas of God and humanity, he has outdone himself already.” The spiritual nature and worth of man are admirably demonstrated.

After an “Historical Introduction” the work discusses “The Essence of Religion”, “The Nature of Religion”, “The Reality of Religion”, and “The Religious World Order.”

The author seeks to draw contrasts between the “precincts”, methods, etc., of Philosophy, Science and Religion and in doing so states many features in a misleading way, sacrificing fullness of truth to contrast of statement. This love of contrast and balanced statement is a source of error throughout the work but especially injures the discussion of the Essence of Religion. In insisting very properly on the fact that religion is the affair not of a faculty or single function of the soul the author assumes and sometimes affirms that this is not the case with other soul expressions, particularly of Philosophy and Science. But surely the time is past when we can psychologically dissect the soul, the life, of a man and limit a whole field of culture, as Philosophy, to the *thought faculty*. Religion does indeed continually engage the total self in a degree not true of any other soul expression, but in measure the same fact applies everywhere.

So again when the author finds that religious consciousness is more than, and other than, any other consciousness we must think that he is not psychologically exact, and has passed over into a mysticism that cannot serve clear thinking.

Our author is right in abandoning the standpoint of the *noumenal*, on the one hand, and the *phenomenal*, on the other,

but his polemic against these is waged so extensively as to introduce an element of confusion in his own argument which was already needlessly hampered by an abstruse style.

The argument is defective in not recognizing properly the social element in religious culture, nor the definite aid which the soul receives in religion from God. On the other hand too much warfare is made on the thought element in religion. When all is said it remains that the book is a remarkable exposition of the truth that man is made but little lower than the angels and crowned with glory and honor. It will prove a call of man out of darkness into light. It is an inspiring discussion.

W. O. CARVER.

An Introduction to the Study of Comparative Religion. By Frank Byron Jevons, Principal of Bishop Hatfield's Hall, Durham University, Durham, England. New York: The Macmillan Co., 1908. Pages xxv+283. Price \$1.50 net.

This work is "The Hartford-Lawson Lectures on 'The Religions of the World,'" for 1908. A splendid beginning is made by a series upon this topic and by a lecturer of such ability and reputation. The terms of the foundation and the spirit of the Hartford Theological Seminary give assured hope that we shall have a series of lecture courses dealing scientifically with the subject of Comparative Religion, but also in a way that will recognize the peculiar characteristics of the Christian religion. Most writers on religion reject or ignore the superior claims of Christianity, and, what is more serious, they refuse to take account of the influence of God in religious development. And this they do professedly not because there are no evidences of God's part in the making of religion, but because science is unable to formulate the laws and measure the effects of God's working, and hence it would be impossible for science to be exact and definite if it took account of an immeasurable element. One sometimes feels a touch of impatience when science prefers to be definite rather than complete and exact at the expense of truth.

Dr. Jevons approaches the scientific study of religion with