

If we couple with it the volume by the Oxford men (Longmans, Green & Co.) reviewed in the July issue of this Quarterly, we can heartily adopt the publishers' word that this "will be found to be the book of the hour on the question of the miraculous."

W. O. CARVER.

**The Christian View of the World:** Nathaniel William Taylor Lectures for 1910-1911. Delivered before the Divinity School of Yale University. By George John Blewett, Ryerson Professor of Moral Philosophy in Victoria College, Toronto, New Haven, Yale University Press. MCMXII. xvi+344 pages. \$2.00 net.

These lectures assume the permanent necessity for theology as "the intellectual reflex of religion." Christian experience was bound to interpret the Person of Christ and that interpretation bound to involve a view of God and the world. Behind all Christian thought God is "our Lord with His own consciousness of God, His own consciousness of the world. To make this consciousness determinative of our life and of civilization is the business of Christianity; to bring Christianity to the intellectual apprehension of its own significance is the task of theology."

"An eternal life in its own order manifesting itself," involving necessarily "also a principle of perpetual life in those to whom and in whom the manifestation is made" is the basal assumption on which is to be wrought out analytically a statement of the Christian view of the world. So far of the *a priori* and deductive aspect.

Here is involved also the assumption, to be articulately stated and definitely applied, that "reality is a spiritual society" and so the personal principle is made formative in Christian philosophy. Personalism in assumption involves a measured and sane application of the pragmatic method in the process of the discussion and so the inductive reasoning has ample play. Thus the task of Christian philosophy is to interpret a progressive self-realization of Absolute Spirit wherein is preserved the

social personalism provided by a pragmatic view of reality and assumed in the Christian conception of redemption.

On such a basis it will readily be seen that the four lectures have faced the real issues of the subject of the course: I. "The Christian Consciousness and the Task in Theology;" II. "Human Experience and the Absolute Spirit;" III. "Nature;" IV. "Freedom, Sin and Redemption."

While the general philosophical system is that represented so ably by Professor Royce it is here conceived with more distinct recognition of personal individualism than Royce maintains and with the Christian element more fundamentally conceived. Again while the method of pragmatism is used as truly as by Ward (cf. "The Realm of Ends, reviewed in this issue) the fuller reliance on the conception of the universe as a redemptive process gives far greater clearness in the handling of certain problems. Professor Blewett's theory of sin as an inevitable contribution of "nature" to man's spiritual unfolding is very striking and will call for much thought. The work is a notable one.

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**Organ and Function: A Study of Evolution.** By B. D. Hahn, Boston, Sherman, French & Company, 1911. 198 pages. \$1.00 net.

With a familiar handling of the details of biological theory and its application, with an incisive grasp of principles and logical implications, with a style of masterful, though gentle sarcasm, Dr. Hahn has gone upon the ground of evolution and out of its own materials propounded questions and problems that the advocates of "automatic evolution" are likely to find insoluble and unanswerable. Through ten chapters he deals with the main principles of evolution and shows the rational impossibility of automatic evolution. A final chapter deals in a striking way with the replies which the automatists make to the advocates of "vitalistic evolution" and convicts them not only of exercising remarkable "faith" but of indulging in "stubborn incredulity." The work is able and convincing.

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