

The work makes a splendid handbook for the average educated student of religion, for whom it is designed.

W. O. CARVER.

The Development of Religion. A study in Autobiography and Social Psychology. By Irving King, Ph.D., State University of Iowa. New York. 1910. The Macmillan Company. xxiii+371 pages. \$1.75 net.

This is a work of great learning and little logic. It undertakes to give a strictly scientific, inductive study of the development of religion, illustrated at every point with objective, concrete facts. Under this guise the author has actually presented a remarkable example of deductive reasoning, bristling in every paragraph with a *priorism*, exhibiting on every page logical *non sequitur*, and proceeding at every turn of the argument on pure assumption. It is only one illustration from hundreds that might be cited when the author with a naive unconsciousness of his method says (p. 99) "we now turn to seek specific illustrations of our theory". Such is the method of the entire work, the promulgation of theories and diligent search through a very extensive fund of information for facts or supposed facts with which to illustrate the theories. And if we could allow the author's interpretations of the facts and also his applications it would be easy to subscribe to his theories.

Some of the assumptions of the work are: (1) A science of religion must be exclusive and inclusive, admitting the existence of nothing not included in its *formulae*. "A scientific statement has no meaning except within a closed system of definite relations". Hence a scientific "treatment can *with perfect consistence ignore all supersensible elements* [*italic mine*] and insist that its statement is or can be made absolutely as *complete* [*author's italics*] as that made by the physicist or by the psychologist who deals with ordinary experience". (2) No object, or objective reality in religion has any place in *such* a study as this. "Thus, the highest religious concept, that of the deity, is an expression of personal attitude rather than a statement of an existence of some sort which may reveal itself

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.

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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.

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