

the moral ideal enlarged and deepened and the moral motive strengthened by viewing the moral law as the expression of the divine Personality. Thus morality finds its completion in the religious moral experience.

Enough has been said to indicate that "Knowledge, Life and Reality" is a work fitted by reason of its rich and varied content, its spirit and purpose, to be particularly helpful to theological and philosophical students as well as to those in the active ministry. It deserves to be widely read.

JAMES TEN BROEKE.

Philosophy and Religion. Six Lectures delivered at Cambridge. By Hastings Rashdall D. Litt. (Oxon.), D.C.L. Duetin, Fellow of the British Academy, Fellow and Tutor of New College, Oxford. New York, 1910. Charles Scribner's Sons. xvi+189 pages. 75 cents net.

This is an eminently worthy volume in the "*Studies in Theology*" series of handbooks. It is not designed for philosophers, does not aim to be a contribution to the metaphysic of religion, nor seek to be novel or revolutionary. The lectures were intended "as aids to educated men desirous of thinking out for themselves a reasonable basis for personal religion".

The purpose is progressively to proceed from first principles to a definite apprehension of Christianity as the absolute religion. The author is frankly an Idealist and states his positions and reasons for them with remarkable clearness. Mind may be, while matter cannot be, the explanation of the world; one universal cause, personal God, is the rational position and is morally supported by the developed and developing moral consciousness; there are "difficulties and objections" to be frankly dealt with; revelation, rightly conceived lies at the base of religion and particularly of Christianity; Christianity is not dependent upon miracles nor history but the historical basis cannot be ignored. Such is the course of thought in the lectures. The author's dealing with the deity of Jesus and the doctrine of the Trinity is uncertain and indefinite.

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