

Der Koran.

Eine Apologie des Evangelinours, von Abr. Amirchanjouz, Missionar in Vorna (Bulgarieu). Guterslob, Druch und Verlag von C. Bertlesmann. 1905.

This tractate, 45 pages, "carries the war into Africa." It is a vigorous attack on the morality and religious worth of the Koran. It proceeds in a scholarly way, the author seeming to be familiar not only with the Koran but with the critical discussions of it. He supports his charges by actual quotations and incisive interpretation. Too long, perhaps, has Carlisle's lead been followed in flattering interpretations of Mohammedanism. A reaction has come not among missionaries alone, or primarily, but among scholars as well. Let it not go too far.

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Wissenschaftliche und Religiöse Wetlansicht.

Ein Vortrag von Marcel T. Djuvara Gottengen, Vanderboeck & Ruprecht, 1906. Received through Lemcke & Buechner, 11 East 17th St New York.

This discourse of 39 pages is an interesting and suggestive effort to point the way of reconciliation between scientific and religious knowledge. The author sees as the one way the Kantian method of reconciling the *pure reason* and the *practical reason* through *logic*. Religious knowledge represents transcendental truth, scientific knowledge *empirical truth*. Faith when properly understood is independent of science. If now one shall avoid the errors of phenomenalism, and abstraction and will recognize the relativity and actuality of knowledge at the same time the conflict can be harmonized.

All of which might be theoretically true, but is practically useless, even as Kant's critiques never quite met the demand of practical thinking and acting, to say the least.

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