

doubt is all too often the outcome of comparative study of a topic from various standpoints.

Canon Streeter, who serves as editor, contributes chapters on "The Resurrection of the Dead" and "The Life of the World to Come", in which he undertakes to reach some rational account of the essential, spiritual values in the ideas of resurrection, judgment, new heaven and new earth and the like, or in other words to give a descriptive account of a modern faith in the immortal life and to adjust that faith to the terminology of the Bible and of historical theology. This part is preceded by the chapters of Clutton-Brock on "Presuppositions and Prejudgments" and of Hadfield, a surgeon in the Royal Navy, on "The Mind and the Brain". These two discuss the argument for personal immortality. Later Mr. Clutton-Brock gives us "A Dream of Heaven". After the Vicar of West Hendred, Berks, the Rev. C. W. Emmet has, in a chapter on "The Bible and Hell", given an extended and carefully analytic argument against belief in eternal punishment or a permanent hell.

The last three chapters are by the author of "Pro Christo et Ecclesia". One of the three seeks to discriminate "the Good and the Evil in Spiritualism", another draws on Oriental metaphysics for help as also for a background against which to contrast the Christian ideas. The title is "Reincarnation, Karma and Theosophy". The final chapter, on "The Undiscovered Country", sums up the conclusions from the entire discussion.

One hopes that this survey will mean that here is a book to take account of.

W. O. CARVER.

**A Defense of Idealism; Some Questions and Conclusions.** By May Sinclair. New York, 1917, The Macmillan Company. xvii+355 pp. \$2.00.

I confess to the fascination of philosophy. I confess also to preference for clear, lucid style. Philosophy can be written clearly. This volume is witness. It is witness also that a fine vein of humor may run through the discussion of serious and profound questions. Mrs. Sinclair has taken a leaf out of the Pragmatists' own book for jauntiness in dealing with an opponent. She apprehends quite thoroughly that the type of philosophy that variously expresses itself in Pragmatism, Humanism, Vitalism and Realism holds extensive sway at the moment. Of course one does not group these except on the basis of certain common attitudes and tendencies, while well knowing that they have distinguishing characteristics. The present volume full boldly dares break a lance with any and all of them and to make a plea for Idealism with a Mystic element playing a strong part in it, as indeed it must in any vital and gripping Idealism.

It begins with the Pan-psychism of Samuel Butler which more than any other type seems to the author to afford hope for ultimate return from the erroneous by-ways of current "attitudes" and claims. Then having gone through these by-way philosophies in turn she comes back to "the New Mysticism" wherein she seeks such rest as one may hope to find. The final "Conclusions" are not very conclusive. They preserve a certain all too geneous indecision, even an agnostic temper of suspense, that dominates the entire discussion. She feels this, and professes it. "If it had been possible", so she says, "to give them in the form of Questions, without making a mess of my sentences, I would have done so." And one thinks that the case would have justified carrying it a little farther and so reaching somewhat firmer ground. The "question" of personal immortality would rest more securely if the "Mysticism" with which it is connected in the author's thinking were a little less "new", which is another way of saying if it had in it somewhat less of old Hinduism and somewhat more Christian grasp.

W. O. CARVER.

**Studies in Japanese Buddhism.** By August Karl Reischauer, Professor in Meiji Gakuin, Tokyo, Japan. New York, 1917, The Macmillan Company. xiii-[-361 pp. \$2.00 net.

This notable volume is a careful, scholarly treatment of Buddhism as a whole with elaboration in the treatment of the Japanese type. It represents an elaboration of a course of lectures on the Deems Foundation in New York University.

Christianity and Buddhism must in the next fifty years be tested out in the Orient as influences for directing and determining the ethical life of great peoples and satisfying the religious demands in a new world order. Buddhism begins with an enormous advantage in followings, institutions, history and prejudicial preference. Buddhist leaders are aware of the issue and of the unfitness of their religion to meet it. They are seeking in many directions to reform it and to make it equal to the demands upon it. All missionaries to countries east of India must hereafter know Buddhism if they mean to be truly effective representatives of Christianity and of our Christ. There is no book that will serve better than this one for a limited thorough study of the subject. It is fuller and more scientific than the handbooks and will lead naturally and readily up to the point where the student can begin independent and searching investigations into this religion.

The style is clear and forceful. There is fairness of judgment with no failure to discriminate distinctly where differences and defects are to be found. Considering that Dr. Reischauer is to continue his