

I cannot but think that Mr Burrage's very interesting and suggestive essay would have gained enormously by the addition of a short summary, setting out concisely the results arrived at. In a study which involves the treatment of so many terms so apt to be confused with each other there is a danger of the wood becoming obscured by the trees, and the reader cannot be given too much help in such cases.

R H CONNOLLY

EUCKEN'S PHILOSOPHY.

An Interpretation of Rudolf Eucken's Philosophy By W TUDOR JONES, Ph D (Jena) (Williams & Norgate, 1912)

A TRANSLATION of Professor Eucken's *Der Wahrheitsgehalt der Religion* by Dr Tudor Jones was reviewed in a previous number of this JOURNAL. In the work now before us Dr Tudor Jones undertakes to give an account of the personality and an 'interpretation' of the philosophy—especially in its bearing on the problems of religion—of the eminent Jena professor who has (it is plain) been his master not only in philosophy, as the word is now generally understood, but in the spiritual life generally. Prof Eucken is a thinker who presents to those who wish to grasp his precise point of view some peculiar difficulties, arising from a certain air of vagueness which characterizes his exposition, and the style of Dr Tudor Jones, as those acquainted with his translation will know, is not well adapted to assist in helping his readers to overcome these difficulties. Yet English students of Eucken will find this little book of real assistance towards the understanding of Eucken's position. The special feature of it is shewn to be the recognition of the spiritual life as a reality, the existence and supreme value of which may be known directly and requires no external authentication, combined with a resolute refusal to rest satisfied with regarding it as something without transcendent or ontological significance, a refusal which sets Eucken as far from a purely subjective or pragmatic view of religion as the stress which he lays on the will sets him from any mere 'intellectualism'. A remarkable book, distinguished by singular independence and originality of thought, which has appeared within the last few months, Mr C J Shebbeare's *Religion in an Age of Doubt*—though it gives no indication of being influenced in any way by Eucken—has presented, in a form which will be more readily followed by English readers, a view in some ways strikingly similar to that which I have just attributed to Eucken. The study of this work, which in itself will repay any one who undertakes it will probably be found to have elucidated very considerably some of what is apt to seem most obscure in Eucken's treatment of the subject of religion. Such at least has been my own experience.

C C J WEBB