

culty which they have experienced in the past, viz., lack of continuity in their policy caused by a yearly change of executive. The society appeals to the student body for their "financial and moral support," which will be necessary if success is to crown their efforts.

The financial success of the movement in expansion in Y.M.C.A. work will be due in large measure to the interest shown by friends outside the college. The Association desires to specially acknowledge the generosity of Mr. John Penman, of Paris, and of Mr. John M. Gill, of Brockville, both of whom made very substantial subscriptions towards the expenses of the Association.

The annual international conference of student Y.M.C.A.'s will be held at Niagara-on-the-Lake, June 19th to 28th. It is hoped that Queen's will be represented by a strong delegation.

## Book Review.

*The Philosophical Basis of Religion.* A series of lectures by John Watson, M.A., LL.D., Professor of Moral Philosophy in Queen's University, Kingston, Canada. (Glasgow: Jas. Maclehose and Sons, 1907.)

**M**OST of those who have had the privilege of listening to Professor Watson's lectures in person will prefer to buy the book at once and do their own reviewing. And needless to say there are many others for whom the title page and the author's name will be sufficient to ensure their prompt reading of this latest contribution of philosophical thought towards the solution of one of the greatest problems of life. But for the honor which it does our column, even though it means a temporary (and temerarious) reversal of rôle, we could not let the opportunity pass, of indicating briefly the nature and scope of the work.

The author deals first with the helps and hindrances to the development of the religious consciousness which have arisen from its inevitable dependence on authority. Nowadays this authority is quite discredited, and if we are to satisfy in any degree the longings we all have for some form of religious faith, it must be through the medium of reason.

A sketch of the development of thought is given, including an analysis of Kant's philosophy, of Herbert Spencer's, of Green and of Bradley's. Many will be interested in the close analysis of Professor James' Pragmatism, of which we read so much in the magazines lately. The examination shows it to be resting on two untenable assumptions: (1) that nothing is verifiable except "scientific" fact; (2) that there is an absolute opposition of faith and knowledge.

Taking up then another conception of religion, namely, that it is not a creed but a life, Professor Harnack, the exponent of the historical view, is examined, and the one-sidedness of his view exposed.

The eight succeeding lectures form a critical study of the evolution of religious thought from the time of Philo down to that of Leibnitz, and cover the