

ployers and the state." He sees that new political disturbances will not evoke this culture. He is representative of the present generation, sick with its own knowledge of history, with the dissolving outlines of liberal thought, with humanitarianism. He longs for a narrow, intolerant, *creative* society with sharp divisions. He longs for the pessimistic, classical view. And this longing is healthy. But to realize his desire he must betake himself to very devious ways. His Bergsonian "myth" (the proletarian strike) is not a Utopia but "an expression of a determination to act." The historian knows that man is not rational, that "lofty moral convictions" do not depend upon reasoning but upon a "state of war in which men voluntarily participate and which finds expression in well-defined myths." It is not surprising that Sorel has become a Royalist.

Mr. Hulme is also a contemporary. The footnotes to his introduction should be read.

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THE NEW INFINITE AND THE OLD THEOLOGY. By *Cassius J. Keyser*. Yale University Press, New Haven, 1915. Price 75 cents.

In this essay Dr. Keyser shows many interesting ways in which some of the most difficult problems of theology may be partly or wholly overcome by mathematical means.

The relation between religion and science is discussed, the author showing that while science belongs to the middle zone, or rational world, religion belongs to the over-world or superrational. Then follows a brief discussion of the relation of theology to religion, theology being primarily a science, in a word "the science of idealization." From the purely theological standpoint, "God is an hypothesis." In all definitions of God the notion of infinity is foremost. Therefore the essay develops the mathematical concept of infinitudes and through many examples makes clear the denumerable type of infinite manifolds; then far surpassing this in glory, the continuum type, and points to types of even higher orders. "The infinite of theology is the limit of the endless sequence of more and more embracing infinitudes presented by science."

The contradictions of theology are of two kinds, foreign and domestic. Theology may rid herself of the foreign variety by casting out all illegitimate postulates. In the world of infinitudes the part of a group may be just as numerous as the whole group. So in the realm of theology, the seemingly contradictory ideas of omniscience and freedom may be reconciled; for the dignity of omniscience is as great as omniscience itself. The same line of reasoning is applied to the doctrine of the Trinity. The essay closes with a reference to the so-called domestic difficulties, and shows that a being may have many contradictory aspects and yet viewed in a large way all these aspects may be true; just as in comparing different systems of geometry built on various foundations the mathematician finds contradictory facts, yet does not doubt the truth of any of these facts.

Dr. Keyser's careful, earnest style of writing makes it a pleasure to read his works, and any one who has the "mathematical spirit which is simply the spirit of logical rectitude" will enjoy this unusual essay.

EMMA K. WHITON.