

portance of reason to developing with man what is the man himself, he never lost sight of the need for the empirical source of knowledge. He says for example :

“With respect to the nature and series of finites we observe, that man is introduced into the world and its mechanical order, as an intermediate between its least and greatest things ; for his senses perceive such things as are in general equidistant between the extremes of nature. The whole of what exists is not comprehended within the sphere of his observation : his wonder is excited as well by what he sees as by what he does not see ; thus, whichever way he turns his eyes, he cannot but feel astonishment, one extreme of nature being above his senses, the other being below them : he aspires however to a knowledge of both. Now inasmuch as nature maintains the highest similarity to herself both in her greatest and in her least entities, we may, from what we see and feel, arrive at a knowledge of what we neither see nor feel. Thus has nature designed that we should be instructed through the medium of the senses : in addition to which is imparted to us a soul, and to the soul a faculty of reasoning and analyzing, a faculty which may extend its operations even to the senses ; so that, by help of reasoning and analysis, or of the ratios of the things we sensate, we may arrive at some knowledge of those we do not” (*Principia* III-i).

That Swedenborg addressed himself to the rationalists can be seen in several places in the work entitled *The Infinite and the Final Cause of Creation*. For example, after explaining somewhat the nature of a philosopher he says :

“On the contrary, we are bound to talk with him, to take up his discourse, and to convince or vanquish him by reason. Without the assistance of reason, it would be useless to expect success. If, then, we wish to shake him in his opinion, we must use reason, and not prayers alone. We must indeed be scrupulously careful to conquer him mediately, or by the use of means ; that is to say, by words, and by arguments, and in short by his own philosophy” (*Infinite* III).

E. F. A.

NOTES BY THE EDITOR

In this issue the Transactions of the 57th Annual Meeting and the text of the Annual Address are presented to the reader. The printing of these important documents has left no space for a further installment of Dr. Hugo Lj. Odhner's studies on “The Human Mind.” Publication of the series will be resumed, however, in our next issue.

Attention is drawn to the statements in the Treasurer's report that dues and subscriptions totaled \$762.23 while printing and mailing four issues of the NEW PHILOSOPHY cost \$980.60, and that the membership of the Association decreased during the year from 275 to 267. If every member will make a serious effort to gain one new member before the next annual meeting the result, while it cannot be expected to be fully successful, will surely be a substantial increase in membership that will wipe out this deficit and, what is far more important, strengthen the hands of the Association in the performance of its uses. The Association believes that those uses are vital, and the infusion of new blood into the organization is much needed.

BOOK REVIEW

THE GOLDEN BOUGH, A STUDY IN MAGIC AND RELIGION. By Sir James George Frazer. One Volume Abridged Edition. New York: The Macmillan Company. (1922, reprinted as a Book-of-the-Month Club Book Dividend in 1951.)

To review a book which had its genesis over a half-century ago may seem a worthless task. However, important books are not published every day, nor classics every year. Whether *The Golden Bough* fits the latter category must wait for time to tell; but if the judgment of John Dewey, Charles Beard, and Edward Weeks be at all definitive, here is one of the most important books of the last seventy-five years.

This being the case or not, the reviewer must apologize for ignoring the bulk of the work and reflecting only on the author's general conclusions drawn from the mass of historical evidence presented. *The Golden Bough* is largely descriptive (sometimes lyrically so) of tribal ritual and folk custom the world over. But in its historical implications it is essentially a consideration of the working of magic and religion in the lives of men, and of modern science as their successor.

On the now-traditional conflict between science and religion Sir James barely touches. Indeed, as the urbane though enthusiastic historian of custom and belief, he remains amicably aloof from