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A SKETCH OF THE LIFE OF REV. HENRY ELIAS DOSKER, D. D., LL. D., L. H. D.

*(Professor of Church History, Louisville Presbyterian
Theological Seminary, 1903-1926).*

BY REV. JOHN M. VANDER MEULEN, D. D., LL. D.,
President of Louisville Presbyterian Theological Seminary.

For those not well acquainted with Dr. Dosker, it may be well, before my expression of appreciation of him, to give, in a few words, the data of his life.

He was born in the Netherlands in February, 1855, at Bunschoten. His father was the Rev. Nicholas Herman Dosker, pastor of the Christian Reformed Church at Bunschoten, and his mother was Wilhelmina De Ronden. Henry Elias, for that was the name given him, was educated in the Dutch Gymnasium, a school of secondary education that corresponds roughly to our academy or high school. The family came to this country in 1870, the Rev. Nicholas Dosker having accepted a call to take the ministry of the Second (Dutch) Reformed Church of Grand Rapids, Michigan. Henry E. was sent to Hope College, Holland, Michigan, from which he graduated and of which he was one of the most distinguished alumni. He then entered McCormick Seminary without, of course, leaving the membership of the Dutch Reformed Church in America. His first church was a country pastorate in Ebenezer, near the city of Holland, Michigan. His second church was the First Reformed Church of Grand Haven, Michigan,

PHILOSOPHY.

THE MAKING OF THE MODERN MIND. A SURVEY OF THE INTELLECTUAL BACKGROUND OF THE PRESENT AGE. By John H. Randall, Jr., Assistant Professor of Philosophy, Columbia University. Houghton Mifflin Co., New York City. Pp. 652. \$5. "This book aims," we read in the foreword, "by entering sympathetically into the spirit of the past, to make the thought of the present more intelligible." Dr. Randall has succeeded remarkably well in accomplishing this aim. Beginning with the Middle Ages, he has summarized all the more important movements which have influenced our modern thinking. There are times indeed when his own predilections, which are naturalistic, become apparent. Thus he appears to look forward to a society that will contain "a religious life on a naturalistic basis, in which scientific knowledge, aesthetic feeling, and moral aspiration are blended in one whole". He seems to approve of the words of Santayana: "The shell of Christendom is broken. Our whole life and mind is saturated with the slow, upward filtration of a new spirit—that of an emancipated, atheistic, international democracy. Even prelates and missionaries are hardly sincere or conscious of an honest function, save as they devote themselves to social work." The book therefore has its serious limitations. Yet we know of no one book which will give a man a better idea of the intellectual world in which we live. To read and digest its contents is equivalent to a liberal education.

ERNEST TRICE THOMPSON.

Union Theological Seminary.

PERSONALITY AND REALITY. By J. E. Turner, Ph. D., University of Liverpool. The Macmillan Co., New York City. Pp. 190. \$1.50. Dr. Turner thinks that the advance of Science, far from disproving Theism, has now made it possible to *prove* the existence of a supreme Self. Accepting Evolution as definitely established, he argues, first, to the proven development (or evolution) of Personality, or Selfhood. Next, that this Selfhood always reveals its presence by increasing dominance over the world of lower forms, to just the degree that its Selfhood is developed. Next, that this dominance is manifested through the use of mechanisms of varying forms. That just to the degree that the mechanism—product of a Self—is perfected, it works more and more automatically—that is, it works, acts, *as if* it were an independent, self-running existence—to the same degree, also, *hiding* from notice the Self which, nevertheless, has given it its form and started its activities: for example, the mechanisms of our great factories, which seem almost intelligent, in the extraordinary perfection of their automatic processes. Now the material