

GROUP THEORIES OF RELIGION AND THE INDIVIDUAL

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649234844

Group theories of religion and the individual by Clement C. J. Webb

Except for use in any review, the reproduction or utilisation of this work in whole or in part in any form by any electronic, mechanical or other means, now known or hereafter invented, including xerography, photocopying and recording, or in any information storage or retrieval system, is forbidden without the permission of the publisher, Trieste Publishing Pty Ltd, PO Box 1576 Collingwood, Victoria 3066 Australia.

All rights reserved.

Edited by Trieste Publishing Pty Ltd.
Cover @ 2017

This book is sold subject to the condition that it shall not, by way of trade or otherwise, be lent, re-sold, hired out, or otherwise circulated without the publisher's prior consent in any form or binding or cover other than that in which it is published and without a similar condition including this condition being imposed on the subsequent purchaser.

www.triestepublishing.com

CLEMENT C. J. WEBB

**GROUP THEORIES
OF RELIGION AND
THE INDIVIDUAL**

**GROUP THEORIES OF RELIGION
AND THE INDIVIDUAL**

GROUP THEORIES OF RELIGION AND THE INDIVIDUAL

BY

CLEMENT C. J. WEBB

FELLOW OF BALLIOL COLLEGE, OXFORD
LATE WILHELM LUTHERSCH, ON NATURAL AND COMPARATIVE RELIGION
IN THE UNIVERSITY OF OXFORD



LONDON : GEORGE ALLEN & UNWIN LTD.
RUSKIN HOUSE 40 MUSEUM STREET, W.C.
NEW YORK : THE MACMILLAN COMPANY



(All rights reserved)

ERRATA.

Page 28, line 12, for εἰδῶν read εἰδῶν.

Page 88, line 9, add inverted commas after "inlécoposables."

Page 172, last three lines should read "not one which (as, unless I misunderstand her picturesque language in the Introduction to *Themis*, she supposes) has no such abiding significance."

PREFACE

THE following pages contain the substance of a course of lectures delivered by me in the summer term of 1914 as Wilde Lecturer on Natural and Comparative Religion in the University of Oxford. They are devoted to an examination of certain theories as to the nature of Religion put forward by a group of French scholars, of whom the most prominent are M. Durkheim and M. Lévy Bruhl, as stated in such volumes of their organ, *L'Année Sociologique*, as had been published up to the time at which these lectures were composed, in M. Lévy Bruhl's *Les Fonctions Mentales dans les Sociétés Inférieures*, and in certain articles contributed by M. Durkheim to the *Revue de Métaphysique*

Preface

et Morale, one of which has since been for the most part incorporated in a book called *Les Formes Élémentaires de la Vie Religieuse*, which was originally published at Paris in 1912, and has lately appeared in an English dress. This work I had not before me when I wrote my lectures, and I have thought it best, as I find that my judgment of M. Durkheim's work, so far as I was then acquainted with it, has not been in any important way affected by my study of the completed account of his views which is now accessible, to leave my criticisms as they stand, adding occasionally in a footnote a reference to his book, and supplying, where I had cited the introductory article which appeared in the *Revue de Métaphysique et Morale*, the corresponding page of the English translation of *Les Formes Élémentaires de la Vie Religieuse*.

The lectures upon which this book is based were delivered in what now seems the remote period before the European War. Even in

Preface

that "world-earthquake" the republic of letters remains, at least to the eye of faith, one and indivisible; and it would be treason to that great fellowship were national enmity suffered to deflect a scholar's judgment. Yet I may be permitted to count it a fortunate circumstance that I have not been saddened, while preparing my book for the press, by the thought that those whom I was discussing were now on the opposite side in a quarrel in which I am whole-heartedly persuaded that my country is fighting on the side of justice and of liberty; and that I am able to salute the scholars whose names most often occur in my pages, not only as fellow-students, but as allies in the great conflict which is now never absent from our thoughts. It is true that I have here come forward, not as in the main a sympathizer with the conclusions of those whose views I have undertaken to examine, but rather as a critic of their methods and results. But, whatever may be the case in other fields, in that of

Preface

science criticism is no hostile act, but a welcome form of co-operation in that pursuit of truth to which both critics and criticized alike have dedicated their lives.

OXFORD,
January 1916.