

Kinsella's object of study is a mysterious set of documents known as "Ong's Hat" or "The Incunabula Papers." These documents describe a colony of chaos scientists who have discovered how to travel to other dimensions. They also contain "clues" inviting the reader to find their hidden ashram and seek initiation as an inter-dimensional traveller. In the 1980s, these documents were disseminated through the mail as photocopies. In the 1990s, a vast body of material sprang up online, interpreting and assessing these texts. Some came to believe these documents might genuinely hold the key to inter-dimensional travel, either in a literal or subjective sense. While the "Ong's Hat" material can be classified as legend, its original intention may have been as a hoax, a game, or an experiment in the spread of ideas. Regardless, the material took on a life of its own, making for a fascinating case study in the spread of folklore and metaphysical systems online. In theorizing this material, Kinsella draws on the study of folklore, Western esotericism, anthropology, and ludology (theories of play). Drawing on such theorists as T. Luhrman, the legend-trip is framed as a performative and collective ritual that facilitates an experience of the supernatural. While the legend-trip resembles magical ritual, it also functions as a kind of game in which alternate epistemologies become possible. Finally, Kinsella demonstrates how the participatory aspects of the legend-trip can be replicated through such media as television and the Internet. *Legend-Tripping Online* sheds light on an understudied aspect of culture and opens the door to further theorizing of how media and popular culture mold supernatural belief.

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Religion and Science

SCIENCE AND RELIGION IN QUEST OF TRUTH. By John Polkinghorne. New Haven, CT: Yale University Press, 2011. Pp. xiii + 143. Hardback, \$26.00.

In this admirably concise work, Polkinghorne contends that, while neither science nor religion provides absolute certainty, "both are seeking truth through the attainment of well-motivated beliefs." Confusingly, he wavers between recognizing the value-laden nature of scientific facts on the one hand and proffering a strict separation of fact and value (scientific and theological) questions on the other. Dismissing the old warfare model of the history of science and religion, Polkinghorne advances instead an evolutionary vision (cosmic and biological) of the world's unfolding he believes consonant with theism. Modern science, he claims, raises two questions it cannot answer: *Why is science even possible for us? Why is the universe so fine-tuned for the emergence of complex life?* Theism provides satisfying answers. The synthesis of this evolutionary vision and Christian theology, he argues, bears much fruit. Natural evil, for instance, makes sense as a consequence of God's kenotic gift of freedom to

creation so that creatures can "make themselves." Those wary of theology taking its cues from evolution will remain skeptical and might question whether his hands-off or "freedom" approach to creation effectively gets God off the hook for natural evil. Finally, Polkinghorne briefly articulates reasonable grounds for belief in Jesus's resurrection. This section is too short as an apologetic, but the goal throughout is to show Christian belief to be well motivated rather than to persuade unbelievers. Revealing a winsome, eighty-year quest for a scientifically informed faith, this is an excellent introduction to Polkinghorne's thought for those without the time to peruse his voluminous work.

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Philosophy of Religion

PHILOSOPHICAL EXPLORATIONS OF NEW AND ALTERNATIVE RELIGIOUS MOVEMENTS. Edited by Morgan Luck. Burlington, VT: Ashgate, 2012. Pp. xi + 177. \$109.95.

This collection fulfills a need for rigorous philosophical investigation into neglected new and alternative religious movements such as naturalisms, atheisms, guru-disciple traditions, the Word of Faith Movement, Scientology, Raelianism, Mormonism, digital theologies, and, perhaps most fascinatingly, the inclusive mysticism of the Arica School. The contributions, however, are of uneven quality and depth, though all are interesting and worth reading. Notably, Clack and O'Brien's chapter on naturalisms provides an excellent survey of philosophical approaches and methods regarding the question of whether religion requires the supernatural, and, aside from the lack of a section on Dewey's pragmatism, would serve as a great introductory essay for undergraduates to these issues specifically and philosophy of religion generally. Michael and Healy's guru-disciple chapter, with its relevant and informative case studies, would be helpful even for a graduate class. If the introduction had provided a more complete treatment of the relevance of all of the essays, or if a concluding essay reflecting on the cohesion of the collection as a whole had been provided, the overall value of the volume would have been greatly enhanced. Every library serving undergraduate or graduate students interested in philosophy of religion should have a copy.

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PHILOSOPHY AND THE STUDY OF RELIGION: A MANIFESTO. By Kevin Schilbrack. Wiley Blackwell Manifestos. Malden, MA: Wiley Blackwell, 2014. Pp. xx + 226; figures. Cloth, \$89.95; paper, \$34.95.

A new refined role for the philosophy of religion within the field of religious studies is the aim of this volume.