

life which, too, has its biological history and in which there is a conservation of memory images with accompanying emotion or affect. This hypothesis of a profounder reality was also called into being by discovered facts. Biological conservation in the behavioristic sense neither accounts for these facts nor could it deal with them in a complete constructive therapeutic or a comprehensive understanding of human problems and possibilities. It alone can not arrive at the more complete results dependent upon a larger conception, yet it affords a practically illuminating description of the manner in which the psychical factors work. It is much to have realized the emptiness of the old terminology as it was employed. A further step will be to enter into the fuller conception which has revitalized these terms.

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REVIEWS AND ABSTRACTS OF LITERATURE

India and Its Faiths. JAMES BISSETT PRATT. Houghton Mifflin Company, 1915.

When the reviewer first saw Professor Pratt's book advertised, he decided not to purchase it, on the ground that a visitor of a single winter season in India, admittedly not a specialist in Indian religions, could hardly be expected to contribute anything of special value to a subject of such great complexity and difficulty. The average book written under such circumstances is apt to be a disappointment. But this book is distinctly better than the average of its kind. The author remarks in the preface that he is neither a Sanskritist, a missionary, nor a convert to some Oriental cult, and that this perhaps constitutes his chief qualification for writing on India, in that he has no ax to grind and has centered on present-day issues. This has certainly preserved him from the mass of citations from ancient texts that makes Hopkins's *Religions of India* rather hard reading for the layman, from the frequent comparisons with Christianity that render so much missionary literature distasteful to the agnostic scholar, and from the extravagances that make Oriental devotees absurd to all but themselves. On the positive side, Professor Pratt is evidently a keen observer, who has made excellent use of his opportunities for observation and personal interviews, and who indicates a very fair acquaintance with the general literature in English on the subject. The fact that so much that he saw and heard was fresh to him gives a charm of enthusiasm to his narrative, while the character of the individuals whom he interviewed renders their statements of interest to the student as well as to the novice.

The first chapters of the book are taken up with readable and sympathetic sketches of Hinduism, both its theology and cultus, combining first-hand information with material gained from reading. Several chapters then cover the offshoots of Hinduism, old and recent. The discussion of Jainism is especially full. Islam, Parsiism, and Buddhism follow, the last being illustrated from the Buddhism both of Burma and of Ceylon.

Professor Pratt states in his closing chapters that he considers Christianity superior to any of the religions of India, but not every one might infer this from his previous discussion. His attitude towards Indian religious phenomena is throughout sympathetic, and even where he points out undeniable weaknesses he is usually willing to admit extenuating circumstances and to quote abuses of a similar nature in certain types of Christianity. One can not but feel that if some of the phenomena in question had been encountered within the boundaries of Christendom they would have received much less charitable treatment, but the author's desire to be appreciative does not prevent him from some very outspoken condemnation. In particular, we imagine that few theosophists will derive any comfort from his sketch of Mrs. Besant.

Information from missionary sources seems usually to be received with suspicion, but in summing up the work of Christian missions in India, Professor Pratt again shows himself sympathetic, and declares it both possible and desirable to bring Christianity to India, provided scholastic philosophy be left behind. He finds, in conclusion, a great charm in the simplicity and quietness of Indian life, in its exaltation of spiritual over material things, and wishes that in this respect the West might learn from the East.

The book is one of the best of its kind that we have seen, and furnishes an excellent introduction to the study of Indian religions. Farquhar's *Crown of Hinduism* and *Modern Religious Movements in India* will be found useful supplements.

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Morphology and Anthropology. Volume I. W. L. H. DUCKWORTH.
Cambridge: University Press. Pp. xvi + 304.

Dr. Duckworth's *Morphology and Anthropology*, first published in 1904, at once took its place as the standard English treatise on somatology, or physical anthropology. "Section A" of the work, dealing with the comparative anatomy and morphology of the mammalia, now appears as the first volume of a second edition. The section has been expanded from 154 to 298 pages, and the number of illustrations, from 121 to 208. Most of the latter are based on the author's sketches and are very clearly reproduced.