

element and the corresponding increase in the sympathetic element. Such esthetic ideals as patience, wisdom, stoicism, asceticism and good-will were strong factors in changing proportionality into equality. Equality, however, does not give an idea of justice according to facts, so that our ideal must be a more exact proportionalism.

3. *Evolution of the Sympathetic Element.*—This element is rather independent of the two preceding, but influences them. The love of animals for persons and places shows that sympathy can not be, as Schopenhauer thought, reduced to physiological love. The basis of sympathy is in the spontaneous tendency of similar organisms to enter into harmony; that is to say, in the instinct of imitation. Similarity begets attachment, and *vice versa*. Passive love progresses with the physiological and mental development. Not so is it with active love.

The first stages of sympathy come when men wandering together in groups experience the same dangers and hopes. This instinctive element is fortified by reflection and common interests, and still more when the domiciles are fixed, giving patriotism. The patriarchal family developed out of promiscuity, when one man would be strong enough to retain his own wife or wives as he did his arms. The family associations were very strong factors in developing the sense of sympathy and solidarity. Out of it grew pity, then benevolence and charity.

Professor Mauxion thinks that this account of the genesis of morality makes unnecessary the chimeras of an absolute good or of a categorical imperative or of inherent personal rights, and avoids much of the mystery and confusion with which the subject of ethics is filled; the idea of solidarity and harmony will supplant that of interest.

By way of comment on Professor Mauxion's article we may venture to say that all will welcome the treatment of ethics from the genetic standpoint. If it be objected that the sense of harmony which he gives as the basis for the evolution of morality in the present particular direction is too weak an ethical motive, it may be answered that he makes out a strong case for custom as giving force to this motive.

That in his primary analysis he is obliged to distinguish between grasping the harmony with the mind and grasping it with the heart, is not so much his fault as it is the fault of psychology, which has not yet seriously grappled with the place and the origin of the value element in experience.

GEO. R. MONTGOMERY.

JOURNALS AND NEW BOOKS

THE MONIST. January, 1904. Vol. XIV., No. 2. *Primitive Rome* (pp. 161-176): G. SERGI.—'The problem . . . is to determine who were the founders of Rome.' The author concludes that 'Rome was founded under the influence of the Mediterranean civilization and especially of the Etruscan . . . and of ethnic elements already mingled. . . . The Aryans gave only the language.' *Ants and some other Insects* (concluded, pp. 177-193): AUGUST FOREL.—On the basis of evidence ad-

duced in this and previous articles the author concludes that 'The senses of insects are our own. Only the auditory sense still remains doubtful so far as its location and interpretation are concerned. A sixth sense has not yet been shown to exist, and a special sense of direction and orientation is certainly lacking.' 'In social insects it is possible to demonstrate the existence of memory, associations of sensory images, perception, attention, habit and simple forms of inference and adaptation.' The numerous odor qualities can constitute a spatial order, and 'In combination with the powerful development of the cerebrum, the topochemical olfactory sense of the antennæ constitutes the key to ant psychology.' *The Still Small Voice* (pp. 194-206): EDITOR. - Dr. Carus argues that the higher criticism and the physical sciences are preparing the way for a nobler and truer form of religious faith, and that only the sensually minded can permanently regret the substitution of an abstract eternal principle for a personal God. *A Buddhist Genesis* (pp. 207-214): ALBERT J. EDMUNDS. - This mythical account of the Fall dates from the fifth to the first century B. C., and is here translated for the first time from the original text. It is very quaint and beautiful and describes the various steps in the degeneration of man with the corresponding steps in the evolution of the world, the process culminating in the invention of human institutions. *The Higher Criticism* (pp. 215-252): GEO W. GILMORE. - In the hope of removing the prejudice against the higher criticism, which is prevalent even to-day, the writer points out the injustice and absurdity of regarding the movement as irreverent in spirit or in results, or as animated by a special hostility to the Bible. *The First Buddhist Council* (pp. 253-282): TEITARO SUZUKI. - The writer has collected materials from Chinese sources on which he bases an account of the doings of the First Convocation, the various incidents connected with it, and the attitude assumed towards it by different schools of Buddhism. *Literary Correspondence, France* (pp. 283-293): LUCIEN ARRÉAT. - A critical résumé of recent French contributions to philosophy and psychology. Criticisms and Discussions. *Physics and Metaphysics* (pp. 294-300): PAUL R. SHIPMAN. - The writer agrees with Sir Oliver Lodge's assertion that life directs energy, but opposes the inference that it is therefore immaterial. Book Reviews. Notes.

PSYCHOLOGICAL REVIEW. Article section. January, 1904. Vol. XI., No. 1. *The Participation of the Eye Movements in the Visual Perception of Motion* (pp. 1-14): RAYMOND DODGE. - Experimental examination of the different types of eye-movement shows that kinesthetic sensations, arising therefrom, can not form the basis for the visual perception of motion. An object projected throughout on the same point of the retina does not appear to move when the eye moves. Even when the eye is following a moving object, that object does not seem to move if its image is really stationary on the retina. For the most part, these movements of pursuit are not accurate enough to prevent some motion of the image on the retina; the appearance of movement, here and always, depends on the motion of the image on the retina. *An Inquiry into the*

Nature of Hallucinations, I. (pp. 15-29): BORIS SIDIS. — Normal perception, illusion and hallucination are currently distinguished by reference to their objective validity. The author attempts a distinction in purely psychological terms, based upon an interesting reexamination of the process of perception, which is found to be independent of memorial representation. In normal perception, the 'sensory nucleus,' resulting directly from the external stimulus, is immediately enveloped by 'secondary sensations'; in illusion, the nucleus is enveloped by secondary sensations not properly belonging to it; and in hallucination the sensory nucleus is overwhelmed by secondary sensations, so that the perceptual compound is no longer centered about the sensation proper. For instance, a visual hallucination may be aroused by an auditory sensation. Hallucinations, as well as illusions, are of peripheral origin. *The Limits of Pragmatism (pp. 30-60):* J. MARK BALDWIN. — The pragmatic method, useful in genetic psychology, and valid up to the point of transition to logic or metaphysics, leads, if adopted as a universal philosophy, to inconsistency in the treatment of such problems as the environment, universal truths, fact and 'meaning.' It commits the 'genetic fallacy,' by fixing on one term of a dualism as the only reality, whereas both terms have developed only in relation to each other. 'No member of a genetic dualism or other contrast should be taken as the explaining principle of the process on which the dualism or contrast rests'; the only solution of a dualism is 'an experience in which the dualism is actually outlived.' *Discussions: The Sexual Element in Sensibility (pp. 61-67):* W. I. THOMAS. — The sensitiveness of an individual to the way in which others regard him can not have arisen from the instincts connected with food-getting and competition, but must come from the sexual instinct. *Dr. Morton Prince and Panpsychism (pp. 67-69):* C. A. STRONG. — A recognition of Dr. Prince's contributions to the development of this view.

Deschamps, Louis. *Principes de moral sociale.* Paris: Felix Alcan. 1903. 269 p. 8vo. 3.50 fr.

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Dole, G. H. *Divine Selection; or, the Survival of the Useful; Prologue to a System of Philosophy from the Standpoint of the Theist.* New York: New-Church Board of Publication. 1903. 130 p. 16mo. 75 c.

Döring, A. *Geschichte der Griechischen Philosophie.* Leipzig: O. R. Reisland. 2 Bänden. 20 m.

Dressler, Max. *Die Welt als Wille zum Selbst.* Heidelberg: Carl Winter. 8vo. 3 m.

Drews, Arthur. *Neitzsches Philosophie.* Heidelberg: Carl Winter. 8vo. 10 m.

Ewald, Oscar. *Neitzsches Lehre in ihrer Grundbegriffen.* Berlin: Ernst Hofmann & Co. 1903. 141 p. 8vo. 3.25 m.

Haldane, R. B. *The Pathway to Reality.* Book III. Absolute Mind. Gifford lectures, 1903-1904. London: Murray. 8vo. 10 s. 6 d.

- Labriola, Antonio. *Essays on the Materialistic Conception of History*. Translated by C. H. Kerr. Chicago: C. H. Kerr & Co. 1904. 246 p. \$1.00.
- Mosso, A. *Fatigue: a Popular Treatise on the Effects of Intellectual and Physical Exhaustion*. Science Series, No. 12. New York: Putnam. 1904. xiv + 334 p. 12mo. \$1.50.
- Nahlowky, J. W. *Allgemeine Ethik, mit Bezugnahme auf die realen Lebensverhältnisse*. Leipzig: Veit & Comp. 1903. 277 p. 8vo. 3 m.
- Pfister, Oskar. *Die Willensfreiheit*. Berlin: Georg Reimer. 1904. xii + 405 p. 8vo. 6 m.
- Sneath, E. H. *Philosophy in Poetry: A Study of Sir John Davies's Poem, 'Nosce Teipsum.'* New York: Scribners. 1903. viii + 319 p. 12mo. \$1.40.

NOTES AND NEWS

DR. DAVID DUNCAN, having been entrusted by the late Mr. Herbert Spencer with the writing of his biography, will be obliged to persons who may possess letters from him of interest if they will lend them for the purpose of such biography. All letters addressed to Dr. Duncan, care of H. R. Tedder, Esq., Secretary, The Athenaeum, Pall-mall, London, S. W., will be carefully preserved and returned in due course to their owners.

THE University of Cambridge has issued, as a guide to students, a pamphlet on 'Advanced Study and Research' in the university. The pamphlet exhibits the conditions of admission of advanced students, the regulations governing their studies, and a list of courses offered. Under the head of 'Moral, Mental and Political Sciences' the following philosophical courses are noted: Professor W. R. Sorley, Ethics; Professor J. Ward, Metaphysics, Psychology; Dr. J. N. Keynes, Formal and Inductive Logic; Mr. W. E. Johnson, Psychology, Logic; Mr. W. H. R. Rivers, Experimental Psychology; Mr. T. W. Levin, Logic, Metaphysics; Dr. J. M. E. McTaggart, History of Philosophy; Mr. G. E. Moore, Modern Moral Philosophy.

PROFESSOR EDUARD ZELLER, the distinguished scholar and philosopher, and the author of 'The Philosophy of the Greeks,' and of 'The History of German Philosophy since Leibnitz,' celebrated his 90th birthday on January 22. As we learn from the London *Times* the Emperor William presented him with a signed portrait accompanied by the following autograph letter:—

"My dear Professor Zeller,—On this day, on which you can look back upon 90 years of a life of activity crowned with success, I associate myself in spirit with the representatives and disciples of German learning in offering you my sincere congratulations and good wishes on the completion of this significant age of your life's journey. My thoughts