

ceptance of its thesis would involve a radical revision of traditional views as to the origin of christianity, and the author writes with the clearness and logical force of one who knows his ground and is willing to tell all that he knows on a great theme.

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*The Higher Aspects of Greek Religion.* L. R. FARNELL. New York: Scribners. 1912. Pp. 155.

These six Hibbert Lectures were delivered at Oxford and in London in April and May, 1911, and bear the following captions: (1) "General Features and Origins of Greek Religion"; (2) "The Religious Bond and Morality of the Family"; (3) "Family Morality (continued): Tribal and Civic Religion"; (4) "Influence of the Civic System of Religion upon Religious Thought, Morality, and Law"; (5) "Expansion of Greek Religion beyond the Limits of the Polis"; (6) "Personal Religion in Greece."

Readers familiar with Dr. Farnell's admirable work, "Cults of the Greek States," will not need to be told that he is a scholar of conservative temper, accustomed to weigh evidence, and disinclined to substitute hypothesis for ascertained fact except when duly acknowledged. In these days of somewhat wild speculation in matters connected with religion which flourishes under the guise of historical research, it required courage bordering on temerity to pronounce in Oxford and Cambridge, the seats of the most speculative exchanges, discourses so severely and studiously tame as those contained in this volume. Dr. Farnell, to be sure, possesses not only the courage of his convictions, but also a reputation for sound scholarship sufficient to warrant him in thus bearding the lions.

Moreover this mode of treatment is not a manner assumed for effect but the natural expression of the author's fundamental conception, which agrees with the traditional view in holding that Greek religion was mainly a social-political system and that such traces as undoubtedly exist of animism, magic, or initiation-rites, are not of its essence, but more or less adventitious survivals or accretions. Although but yesterday generally accepted, so rapidly have the revolutionists been making headway that to-day it sounds rather heretical to say that Greek religion "is in its earliest period a 'theistic' creed, that is, a worship of personal individual deities, ethical personalities rather than mere nature forces," and that anthropomorphism is its predominant bias. Doubtless those who think otherwise incline to regard Dr. Farnell's views as biased by his preoccupation with the state cults and the Olympian deities to whom they are addressed and his frank subordination of private cults. It is only in the last chapter that he touches on the mysteries, and even then it is the Eleusinian, the most nearly fully adopted by the state of all mysteries, with which he is chiefly concerned. This objection, however, may readily be too much pressed; for if one takes a large view, as Dr. Farnell evidently conceived it his duty to do, it is undoubtedly true that the public cults of the several states, not only by their public character

reveal their prominence, but also in the total evidence bulk largest, and therefore deserve first attention in a general survey.

To be sure, "personal religion" is far more in keeping with modern conceptions of religion, and there have not been wanting those who would refuse the name of religion to the Olympian worships with their large admixture of festive cheer and local patriotism. But surely puritanism and pietism are not the only forms of religion. Again, it is the less generally known forms of cult, as of other things, that naturally engage the attention of the specialist; and it is therefore difficult for the specialist to preserve a due sense of proportion in assessing the relative historical values of that which is so well known as to be trite (but not therefore less true) and of that which requires to be disclosed by elaborate research and painstaking reconstruction. This balance Dr. Farnell has endeavored not without success to maintain. To have done so in the brief compass of six lectures is no mean achievement. The special student of Greek religion will, of course, find little in the present book to interest him, except the author's matured judgment on several large questions and his evaluation of the several factors as indicated by the distribution of emphasis; but the general reader will, therefore, be able with the greater confidence to use it as a safe guide to a subject justly claiming the attention of thinking men.

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*A First Book in Psychology.* MARY WHITON CALKINS. Third revised edition. New York: The Macmillan Company. 1912. Pp. xix + 426.

In presenting the third edition of this book the author has taken occasion to introduce certain revisions (chiefly by way of added and transferred portions) calculated to stress the social nature of the self, to emphasize the study of behavior, and to eliminate expressions suggestive of atomistic psychology. These changes are all in the direction of genuine improvement. Changes in conception in the discussions of attention, volition, and time, are also pointed out. A bibliographical supplement is added. The characteristic appendix (139 pages) is retained.

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## JOURNALS AND NEW BOOKS

ARCHIVES INTERNATIONALES DE NEUROLOGIE. January, 1913. *Syndrome paralysie générale subaiguë; récidive à l'occasion d'une grossesse* (pp. 1-7): HENRI DAMAYE. — An account of a case of paresis partially cured by therapeutics, and in which a subsequent pregnancy caused a relapse followed by a fatal issue. *Le pouls des aliénés* (pp. 7-10): PROFESSOR SIKORSKY. — In each normal person, the pulse is character-