

resented in the Church government according to their importance; but the policy of Rome has always been to admit to its internal affairs as few outsiders as possible; and they have so far almost succeeded in paralysing American influence. It appears that they can no longer keep it out without a struggle; hence the disturbance which is caused by the American movement in the Roman Church.

We cannot help sympathising with the American movement in the Roman Church; it is still weak in Europe and met by most powerful opponents, but we hope that the time will come in which it will be recognised by the highest church authorities as legitimate in its aspirations.

The Roman Catholic Church needs a regeneration, and Americanism is the leaven in the dough which will prove a vitalising element of great value. Sad would be the day on which the Church officially rejected Americanism as un-Catholic, for it would doom the Church to stagnancy.

Americanism in the Roman Catholic Church is a sign of spring; it proves that some life is still left in the old tree. So long as Americanism remains a factor in the politics of the Church, there is hope that she may keep up with the progress of Protestant countries. In the interest of the many millions who blindly follow the authority of Rome, we are anxious for the success of the good cause of wider freedom and higher spirituality.

P. C.

#### APRIL MONIST.

The April *Monist* is more popular than the general run of its predecessors and with one or two exceptions the subjects treated are of quite general interest. The opening article is by Prof. G. Sergi, on "The Primitive Inhabitants of Europe." It sets forth in an intelligible manner the criteria which the well-known ethnologist has established for distinguishing the various types of human races. Prof. Sergi's theory is that the race in Europe which followed the Neanderthal type was Eurafrikan and came from Africa; the Asiatic, or Indo-European, civilisation followed. As the criterion for distinguishing race, Professor Sergi has substituted the *form* of the skull for the more transitory features which have been adopted by other anthropologists.

William Romaine Paterson, a well-known English novelist, has contributed an article on "The Irony of Jesus," in which the intellectual and critical attitude of Jesus is emphasised. The new voluminous work of Shadworth H. Hodgson, "The Metaphysic of Experience," finds a full and competent *résumé* in an essay entitled "Actual Experience," by Dr. Edmund Montgomery.

In an illustrated paper on "Yahveh and Manitou," Dr. Paul Carus traces the analogies which exist between the character of the ancient Yahveh, or Jehovah, as described in the records of the Old Testament, and the God-conception of the North American Indians. The ancient God of Israel was a God of the desert, and as his people were brought into contact with civilisation the burden of all prophecy was to the effect that his ancient religion and rites were being abandoned for the gods of a false culture. The constant refrain is a return to the old conditions, and this, trait for trait, has been the development of the religion of the North American Indian, since the advent of the white man.

"The Contemporary Philosophical Movement in France" has been treated by Prof. L. Lévy-Bruhl, who is now writing a series of articles on French Philosophy for *The Open Court*. There is at present great activity in philosophical circles in France, and the survey of Professor Lévy-Bruhl will give information which can scarcely be found elsewhere. M. Lucien Arréat has contributed his usual criticisms

of the latest French philosophical books; while the book reviews cover an unusually wide sphere of interest, including theology, the history of religion, philosophy epistemology, mathematics, physics, biology, anthropology, and so forth. (Chicago The Open Court Publishing Co. Price, 50 cents.)

The work which Dr. Félix Le Dantec published a couple of years ago on a *New Theory of Life* was very favorably received by the thinking world, and his new book on *Individual Evolution and Heredity*<sup>1</sup> displays the same characteristics of careful research and moderate speculation which marked his initial work. M. Le Dantec, while not a materialist, has a decided bias to looking at the phenomena of life from the point of view of physics and chemistry, or at least he believes that the scientific description of life in its ultimate form will be stated in terms of physical and chemical laws. He believes that he has established by his studies the fact that it is impossible to find between living bodies and inert bodies, so called, any other difference than the presence or absence of the property known as assimilation, and is apparently of the opinion that no other property can be made the basis of biological research. From this foundation the research must proceed deductively, and will exclude the errors based on teleology and anthropomorphism. He seeks a high scientific ideal. His work has all the semblance of mathematical rigor. The treatment, though concise, is highly suggestive, giving evidence of profound study which has not excluded important American contributions to the subject.

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Dr. A. Binet and Dr. V. Henri, of Paris, who have shown themselves indefatigable in the production of experimental researches in psychology and in the publication of journals and works relating to their department, embarked last year on a new literary enterprise which has taken the form of a library of pedagogy and psychology. The first book of the series is on *Intellectual Fatigue*,<sup>2</sup> a series of experimental researches on the general feeling of lassitude and on the general physiological alterations which follow mental exertion. The first part is devoted to the influence of intellectual labor on the action of the heart, on the capillary circulation, on the pressure of the blood, on the temperature of the body, on the production of heat, muscular force, and the changes of nutrition. The second part is devoted to a consideration of the methods of studying such effects and to a discussion of the influence of intermittent periods of rest upon intellectual labor. The experiments have been conducted partly in the laboratory and partly in the school-room. The book is very complete in its description of instruments, methods of registration, and interpretation of results. Upon the whole, it is rather a physiology of intellectual work, and it can hardly be said that the results justify any definite conclusion as to the real problem involved, which is the determining of the duration and arrangement of the working hours of schools. But the methods for further work and the directions in which this work is to be done have been indicated by the authors. The old pedagogy, which they characterise as pure verbiage, has been supplanted by a new pedagogy which is based upon observation and experiment. To have furnished some of the instruments by which these observations and experiments can be conducted has been the purpose of the authors; the rest remains to be done.

<sup>1</sup> *Evolution Individuelle et Hérité: Théorie de la Variation Quantitative*. By Félix Le Dantec. Paris: Félix Alcan, 108 Boulevard Saint-Germain. Pp., 308. Price, 6 francs.

<sup>2</sup> *La Fatigue Intellectuelle*. By A. Binet and V. Henri. 90 figures and 3 plates. Paris: Schleicher Frères, 15 rue des Saints-Pères. 1898. Pp., 338.