

most students of the philosophy of science would take exception, and which seem to be the expression of a certain agnostic attitude of thought with respect to the boundaries of science and philosophy and of science and religion,—an attitude which for some years has been characteristic of the "pure scientist."

The second volume of the series is a *History of Politics*, by Edward Jenks, M. A., Reader in Law to the University of Oxford, and is a very able summary of the history of politics as actually embodied in the political institutions of history. The author aims to give "a brief account of what men have *done*, not of what they have *thought*, in that important branch of human activity which we call Politics, or the Art of Government." After an introduction on types of society, the author takes up: (1) Savage Society; (2) Patriarchal Society (discussing tribal organisation, agriculture and the clan, industry and the gild); and (3) Modern (Political) Society (discussing the state and feudalism, early political institutions, the state and property, the state and justice, the state and administration, and varieties of political society). A short bibliography concludes the work, the first page of which is adorned by a picture of Westminster Hall and the old Houses of Parliament.

The price of the little volumes is 40 cents each,—not so cheap as the Göschen series, but certainly very reasonable. The publishers are, in New York, the Macmillan Co.; and in London, J. M. Dent & Co. T. J. McC.

FRENCH SCIENCE AND PHILOSOPHY.

M. Félix Le Dantec, lecturer on embryology in the Sorbonne, is favorably known in scientific circles for his contributions to general biology and for his writings on the general chemical and physical theory of life. A new little book by him therefore, on the *Lamarckians and Darwinians, a Discussion of Some of the Theories of the Formation of Species*,¹ will be welcomed by students as furnishing a succinct and trustworthy résumé of the modern theory of development. Darwin did not render justice to the work of his great predecessor, Lamarck, nor have Darwin's disciples shown much greater appreciation for the merits of the French thinker. By way of reaction, therefore, there has been a recrudescence of Lamarckian doctrines in the last two decades, and noteworthy contributions to science have been the result. American inquirers especially have adopted, developed, and even exaggerated the Lamarckian points of view. Taking a reconciliatory stand, now, M. Le Dantec proposes to show that neither point of view is absolutely correct, and that the fault of the two schools lies in their extreme exclusiveness. Personally he is of the belief that the general laws of biology, as already established can be deduced *a priori* from a knowledge of the *elementary* properties of living bodies, and he accordingly begins with an exposition of these elementary properties with the idea of leading the reader by a series of *purely logical* deductions to a knowledge of the fundamental principles which Darwin and Lamarck deduced directly from the *observation of the higher creatures* of the animal scale. The biological problems considered by the author relate mainly to the foundations of species, to the heredity of acquired characters, to mimicry, and to the bio-chemical theory of heredity.

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The important problem of memory is treated in a new book by Dr. Paul Sollier. (*Le Problème de la Mémoire; Essai de psycho-mécanique.* Par Dr. Paul

¹*Lamarckiens et Darwiniens, Discussion de quelques théories sur la formation des espèces* Par Félix Le Dantec. Paris: F. Alcan. 1899. Pages, 191. Price, 2 fr. 50.

Sollier. Paris: F. Alcan. 1900. Pages, 219. Price, 3 fr. 75.) The question of the nature of memory is a fundamental one in every philosophy, and from having been regarded formerly as a special and independent faculty of the soul, it has become in the light of modern research a property of living matter, and has been transferred thus from the domain of pure psychology to that of physiology. M. Sollier believes that we can go even farther and reduce psychical phenomena to the laws of physics by considering them as a special form of energy and by emphasising the *dynamic* associations in the mechanism of memory. He makes no claim to having formulated a mechanical theory of memory; he has merely attempted in his work, which he says is psycho-mechanical in character, to exhibit the *analogies* which exist between the different phenomena constituting an act of memory, and certain other phenomena which are purely physical in character and are produced by simple transformations of forces. More than establishing such an analogy, indeed, he could not expect to do.

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The philosophy of laughter is attacked in a little book entitled *Le Rire: Essai sur la signification du comique*, by M. Henri Bergson, lecturer in the École Normale Supérieure (Paris: F. Alcan. 1900. Pages, 204. Price, 2 fr. 50). The reader will find numerous specimens of wit and humor collected in this work, with some attempt at methodical grouping and at exhibiting the artifices which humorists have unconsciously employed to produce laughter. Two dominant ideas characterise M. Bergson's theory: The first is that humor is the expression of the life of *human beings living in common*, and is always the result of a definite lack of adaptation of the individual to his social environment; the second is that the duty of the psychologist is to retrace the continuous thread of development along which one form of humor has been developed into another, rather than to crowd together into a single fixed definition the enormous variety of risible effects which we see produced in life. In performing this task, the author has emphasised the ever-wavering play of fancy and the association of ideas, and records his conviction that his theory is applicable to many problems of the philosophy of art.

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M. Durand (de Gros) is a philosophical writer of considerable prominence in France, and a very recent work of his on Taxinomy, or the theory of classification, was received with many marks of approval by critics. His researches cover a long period of time, and are concerned with nearly every branch of theoretical biology, psychology, and metaphysics. In his newest publication (*Nouvelles recherches sur l'Esthétique et la Morale*. Paris: F. Alcan. 1900. Pages, 275. Price, 5 francs) he has attacked the problems of ethics and practical morality. The work was written some thirty years ago, but for various reasons remained unpublished. M. Durand (de Gros) now thinks the time ripe to give his reflexions to the public, and he has prefaced his meditations with some remarks upon the present need of a new analysis of ethical ideas and of a reconstruction of practical morality in France. He endeavors to discover the reasons for the present symptoms of decadence in his mother country, and discovers them in the non-adaptation of its religion to its needs. He believes that there is a *possibility* of regeneration in the case of any nation (witness, for instance, the Japanese), but he sees but one serious chance for the French to stem the current which is carrying them towards the abyss, and that sole chance is a truly broad and genuinely scientific solution of the religious problem, the moral problem, and the social problem. Neither Catholicism, Protestantism, nor positivism suffices for this end. The first is absolutely inept, the second

is self-contradictory in its attitude to modern science, and the third is too exclusively critical and negative. What is needed is a work of reconstruction, not of destruction, a work of theory and of technique, a work of study and of fruitful labor. That work must be based not upon eloquence or sentiment. We must cease to treat questions of philosophy in a literary and oratorical style, by mere phrases; but we must approach them with the same seriousness and application that every sensible man brings to bear upon his own private business and personal interests,—in fine, must treat these questions in the positive spirit, not in the positivistic spirit. M. Durand (de Gros) believes that he has laid the foundations for this task in the theoretical researches embodied in his book; he understands æsthetics in the Kantian sense of the general science of sensation, composed (1) of a psychological æsthetics, the science of the subjective causes of sensation; (2) of a physiological æsthetics, the science of the organic causes of sensation; and (3) a physical æsthetics, or the science of the objective causes of sensation. Upon this basis he develops a theory of objective æsthetics, a theory of pleasure and of utility, taking up in connexion with these subjects many detailed questions of practical morality, such as the conflict of duties, cases of conscience, etc.

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We wish that space permitted us to make a longer notice of M. G. Vacher de Lapouge's work, *The Social Rôle of the Aryans*.¹ The book abounds in acute and common sense interpretations of the data of anthropology, and from a psychological point of view throws considerable light on the problems of race. The author begins by formulating or rather indicating his definition of the Aryan type, which is for him the dolichocephalic blond *Homo Europeus* of Linné, and it is important to note that he does not omit in his formulation to lay the greatest stress on intellectual and psychical characters. He discusses successively the problem of the origin of the Aryans, their prehistoric fortunes and their historical development, their psychology, sociology, and their future. He accounts for the varying destinies of the great national civilisations by the varying predominance of the Aryan race, attributing the former success of the Latin nations to the existence in them of a large majority of the dolichocephalic type, and their deterioration to the elimination of that type. His doctrine in this respect is a species of selectionism in which for example even ecclesiastical celibacy is a powerful factor in the elimination of brains and the power of initiative in Catholic countries. From the Middle Ages onward he discovers a steadily progressing inundation of the brachycephalic type in France, Spain, Italy, and Southern Germany. In France, it lost nine-tenths, and the best nine-tenths, of its area of habitation, until now but four-tenths of the population may be said to be of the purely Aryan stock. In Spain, the type was eliminated in the epoch of American discovery and through the influence of religious selection, until that country is to-day but the mere corpse of its former greatness, and affords the next natural booty of the great Aryan races after China and Turkey. The remarks upon the Jews, and their social rôle, are also not bad; the whole combining to make up a very interesting work.

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Starting from the view that anthropology and not sociology furnishes the adequate basis for a philosophy of human life, Dr. Daniel Folkmar, who was formerly professor of social science in Western Michigan College, and lecturer on sociology

¹*L'Aryen, son rôle social. Cours Libre de Science politique.* Professé à l'Université de Montpellier. Par G. Vacher de Lapouge. Paris: Albert Fontemoing, éditeur, 4 Rue le Goff. 1899. Pages, 565. Price, 10 fr.

in the University of Chicago, publishes in French a treatise on philosophical anthropology.¹ He has invented the term "philosophical anthropology" as designating a wider field of study than that formerly appertaining to the science of sociology and as expressing his conviction that sociology embraces not only the investigation of social phenomena, but also the investigation of the phenomena of individual life, which is the domain of anthropology. He makes no further claim for his work than that of being an introduction to a philosophy, a collection of suggestions and hypotheses which may or may not form part of a future system; and he has given us to this end something similar in its general aims and methods to the recent work of Dr. Paul Topinard's *Science and Faith*.

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It is possible to obtain a very good knowledge of the philosophy of Spinoza from a little book of M. Émile Ferrière entitled *La doctrine de Spinoza: Exposée et commentée à la lumière des faits scientifiques*. (Paris: F. Alcan. Pages, 357. Price, 3 fr. 50.) The geometrical and literary scaffolding with which Spinoza enveloped his ideas has been entirely removed, and the essence of his doctrine alone is exhibited to view. The author has added commentaries to the obscure passages, a synoptic table of the tenets of Spinoza's philosophy, and two appendices,—one on the connexion of Stoicism with Spinozism, and one on the origin and elementary composition of our ideas, which contains strictures on certain phases of Spinoza's method.

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Prof. Max Müller has found a new and ardent disciple in M. Moncalm, who has just written a work on the origin of thought and language (*L'Origine de la pensée et de la parole*. Paris: F. Alcan. 1900. Pages, 316. Price, 5 francs). Taking as his basis the dicta of his master that language is the autobiography of the human mind, the Rubicon which no brute will dare to cross, he has given a very able digest of the linguistic, philosophical, and evolutionary theories of the great Oxford thinker, combining them with the results of Noiré and with the theories of Darwin.

T. J. McC.

THE OLD SOUTH WORK.

The history of "The Old South Work" of the Old South Meeting-house, Boston, Massachusetts, has been recently told in a brochure of twenty pages by Mr. Edwin D. Mead, who remarks that the extent of the obligation which America owes to Mary Hemenway, the founder of the Old South Work, for her devotion to the historical and political education of our young people is something which we are only now beginning to appreciate. "I do not think it is too much to say," says Mr. Mead, "that she has done more than any other single individual in the same time to promote popular interest in American history and to promote intelligent patriotism." She saved the Old South Meeting-house in Boston, and contributed \$100,000 toward the fund necessary to prevent its destruction; and having saved it, she determined that "it should not stand an idle monument, the tomb of the great ghosts, but a living temple of patriotism." Lecture courses on American history which are entirely free to young people have been instituted, and in each case are given by representative men. In order to make American history more interesting and more instinct with life, the *Old South Leaflets* are issued at a price just

¹*Leçons d'Anthropologie philosophique: ses applications à la morale positive*. Par Daniel Folkmar. Paris: Schleicher Frères, 15 Rue des Saints-Pères. 1900. Pages, 336. Price, 7 francs 50.