

will and reason under his hair. But now that he knows he possesses these two mighty powers for good it is only necessary to teach him how to use them and religious training will cease to be necessary.

In the last analysis a strong, well-regulated will that can master passion at command is a safer reliance than faith in prayer, for external help may not arrive until the mischief is done, and more prayer and a lot of repentance are necessary to restore the mental equilibrium. And is not a sense of forgiveness a sort of auto-hypnotism due to the anguish consequent on a wrong done? We say after shedding penitential tears and getting our hearts full of the right kind of contrition that God has forgiven us. What actually happens is that we have forgiven ourselves and by saying, "we will go forth and sin no more," get back the lost mental poise.

That may or may not be so but this much I know, I congratulate the American people that Mr. Sparks has worked out "A Tentative Plan" in such hopeless unworkableness that there is no danger of it ever being adopted by anybody with any sense of proportion left in his head.

And therein lies the great joy in Mr. Sparks's article.

ARTHUR J. WESTERMAYR.

BOOK REVIEW.

PLATONISM. By *Paul Elmer More*. Princeton University Press: Princeton, 1917. Pp. 307. Price \$1.75 net.

Paul Elmer More has written a book on *Platonism*, in which he concentrates himself on the ethical significance which dominates all of Plato's discussions and may be regarded as the mainspring of his philosophy. Though our author thinks that "for the present at least, the dogmas of religion have lost their hold, while the current philosophy of the schools has become in large measure a quibbling of specialists on technical points of minor importance, or, where serious, too commonly has surrendered to that flattery of the instinctive elements of human nature which is the very negation of mental and moral discipline," he presents his views on Plato because he trusts that "only through the centralizing force of religious faith or through its equivalent in philosophy can the intellectual life regain its meaning and authority for earnest men.

He bears in mind that Plato formed the origins and the early environment of Christianity, and in this spirit he offers to the reading public his book.

He treats this subject as follows: The Three Socratic Theses; The Socratic Quest; The Platonic Quest; The Socratic Paradox; The Dualism of Plato; Psychology; The Doctrine of Ideas; Science and Cosmogony; Metaphysics; Conclusion, etc. His "aim is not so much to produce a work of history—as to write what a Greek Platonist would have called a *Protrepticus*, an invitation, that is, to the practice of philosophy," for he knows "that the current of thought runs against" him "and not with" him to-day. He would especially "touch the minds of a few of our generous college youth who drift through supposedly utilitarian courses and enter the world with no better preparation against its distractions than a vague and soon spent yearning for social service and the numbing trust in mechanical progress." In this he has our hearty commendation.