

with the teachings of their own master, and they will soon find a better response in the hearts of the followers of other faiths. They should not slur over the differences of the creeds; but they should gladly recognise that which we all hold in common, and try to understand the *raison d'être* of the differences in a brotherly spirit. Whenever other religions assert themselves in benevolent and missionary institutions, let us sympathise with their efforts and even assist them to reach the truth in their own way; for we need not worry about the truth. Let us propagate the truth as we see it, and the truth, whatever it may be, will be victorious in the end.

NOTES.

This number contains a psychological analysis of a man who has been for a long time and is still in the foreground of the political and literary life of France. Whatever we may think of M. Emile Zola as an author, we must admire his love of truth which prompts him in the face of an excited nation and its biased judges to have the courage of his convictions. His writings contain many things to which we would take exception, and his ideal of art seems radically different from our own. But there is a remarkable agreement concerning the principle that should be applied to religion, which is expressed by M. Zola in the following words: "A religion grafted on science is the indicated, certain, inevitable finish of man's long march towards knowledge. And is there not already some indication of such a religion? Has not the idea of the duality of God and the Universe been brushed aside, and is not the principle of unity, *monisme*, becoming more and more evident,—unity leading to solidarity?" M. Zola comes very near the formulation of the Religion of Science as expressed in *The Open Court*, although we do not doubt that in the formulation of the details of his religion he may considerably deviate from our views. Nevertheless, the coincidence is remarkable, perhaps the more so as he is probably not a reader of our magazine.

Mr. MacDonald is well known as an indefatigable worker in the line of social and criminal sociology, and the present article is a fair and valuable sample of the methods of that tendency in modern psychology which proposes to define and characterise the soul by reaction-times, by measuring the cranium, by determining the height and weight of a person, testing the sensitiveness of his skin, photographing his hands and thumb-prints, etc., etc. In our opinion the soul is of a subtler nature, and at the same time much less inaccessible than many of our modern psychologists imagine. The soul is in our thoughts, and in order to know the nature of a man we must know what he thinks, how he meditates, and what purposes he pursues. The hopes of catching the soul in the appliances of reaction-time measurement and other physiological symptoms will not be fulfilled. Nevertheless, we grant that to know the incidental characteristics of a man is also of great interest.

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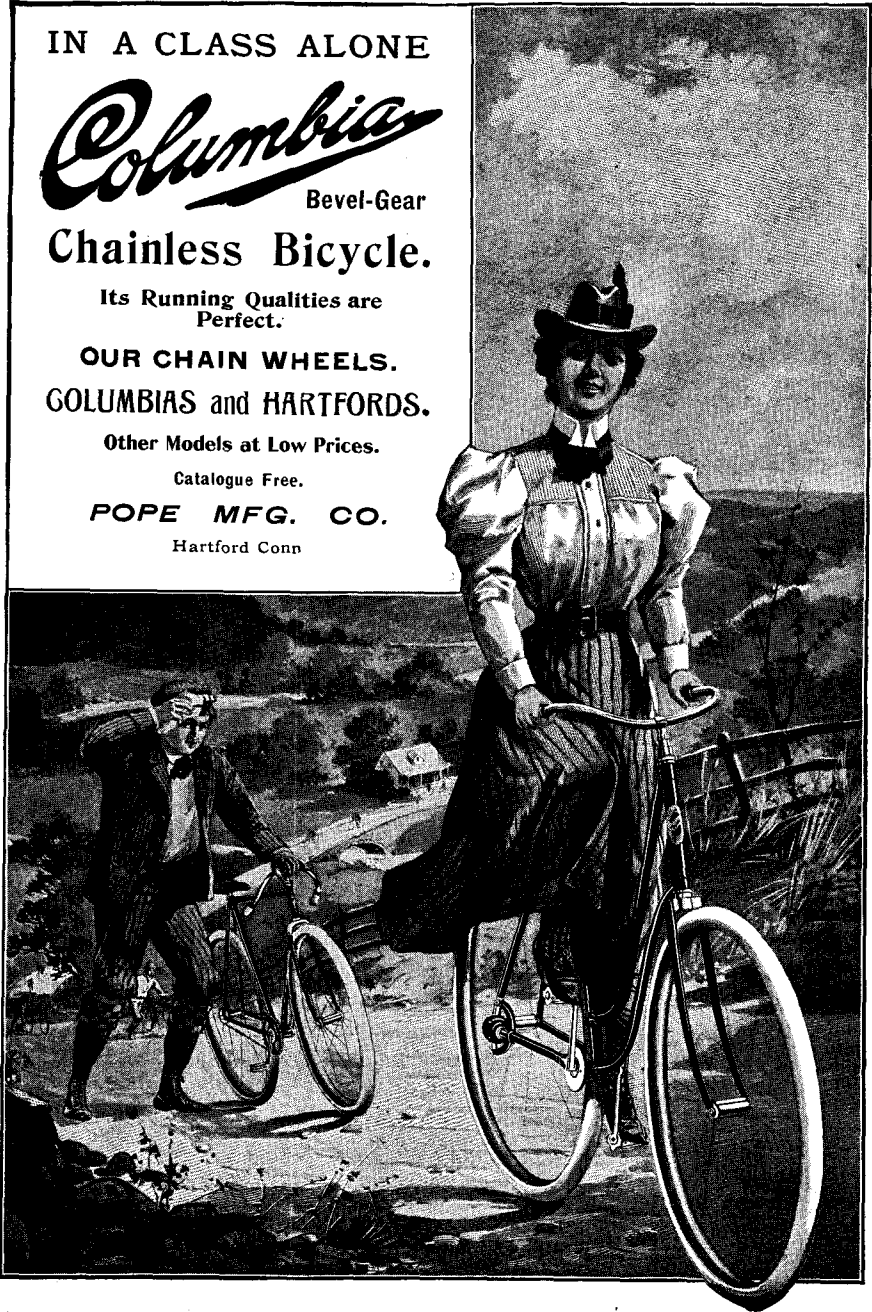
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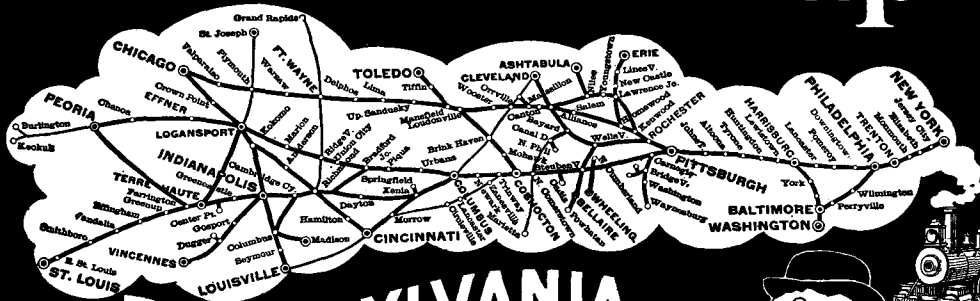
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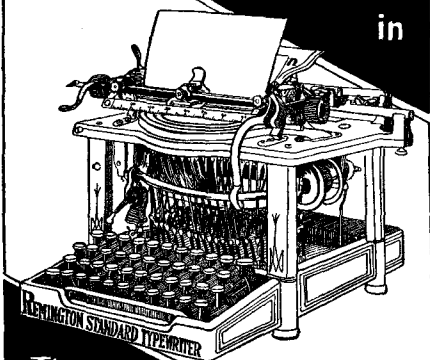
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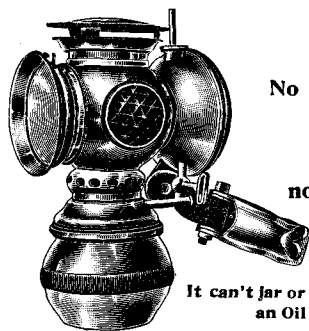
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