

Professor Chrystal wrote a little text-book of "elementary algebra" which filled two volumes of nearly 600 pages each. It broke completely with English tradition. Algebra, instead of being presented as a mere jumble of disconnected rules, was set forth as a coherent science, all the principles of which were deduced systematically from a few fundamental laws: it was made a science of pure form; it was brought into connection with the remaining branches of mathematical knowledge, and no device was scorned which subserved the ends of illustration and clearness. It was filled with citations of the sources and historical notes, and so became both a manual and general reference book of the highest order.

Professor Chrystal is an algebraist *κατ' ἐξοχήν*. Not only is much algebra, and all of algebra, a pre-requisite in his world-view to entrance into Heaven, but it is also necessary to entrance into the Infinitesimal Calculus. But the world rebelled. While his book was successful it was felt in the abysmal subconscious depths of the average timorous citizen that 1,100 pages of matter, not to be read as a novel was too much, even for salvation; and that if the same view was taken of every science, a life-time would be absolutely insufficient even as a *preparation* for the Nirvâna of knowledge. And so Professor Chrystal wrote his *Introduction to Algebra* "for the use of Secondary Schools and technical Colleges," that common people might gain some conception of the shape that algebraic science has been taking in the last century.

The book is naturally, even familiarly, written. One is struck by the author's insistence on practical points of view, by his genetic conception of education, by his easy introduction of modern notions. Examination puzzles are eschewed; only seldom are its readers required to

"wisely tell what hour o' th' day
The clock doth strike by Algebra."

But the most notable feature of the book is its constant use of graphical illustration. It seems astonishing that this most powerful engine of education should not have been the common possession of elementary teachers a century ago. It is now really time for the schools of the Pithecanthropoi to adopt it. And yet Professor Chrystal must apologize for the unusually large amount of space he has devoted to its employment!

The book, in fine, deserves to be widely used. Where school-boards still insist on the retention of pre-historic treatises, where publishing companies still make a business of exploiting ignorance, independent teachers should surround themselves with and study such books as Professor Chrystal's. These books exist, and they should be used, by stealth if necessary.

T. J. McCORMACK.

RECENT PHILOSOPHICAL PUBLICATIONS.

The philosophy of Nietzsche, which has for years been the dominant fad in Germany, has spread beyond the borders of the Fatherland, and been exciting increased interest in foreign countries. The Macmillan Company are now publishing a translation of *The Works of Nietzsche*, under the editorship of Alexander Tille, lecturer at the University of Glasgow, and based on the final German edition published by Naumann of Leipsic. Although Nietzsche's intellectual career naturally and logically terminated in insanity, his productions constitute one of the most remarkable phenomena in recent philosophy. He is disconnected, bizarre, freaky, erratic, but interesting and highly suggestive. His works are, owing to their highly condensed, epigrammatic, and elliptic style, exceedingly difficult to trans-

late, and even in German difficult to understand. The Macmillan translation begins with the later works of Nietzsche, and the first volume is made up of "The Case of Wagner," "The Twilight of the Idols," and "Nietzsche Contra Wagner," translated by Thomas Common, and treating of music, civilisation, and Christianity. The second volume contains "A Genealogy of Morals" and Nietzsche's Poems, translated by William A. Housemann and John Gray. (Price, \$2.00 each.)

Nietzsche's point of view is that man is a being predominantly physiological, and that the value of his art, civilisation, and religion, should be measured by the standard of physiology. But one drift of thought pervades the essays of the first volume, says the editor: "Physiology as the criterion of value of whatever is human, whether called art, culture, or religion! Physiology as the sole arbiter on what is great and what is small, what is good and what is bad! Physiology as the sole standard by which the facts of history and the phenomena of our time can be tried, and by which they have to be tried and to receive the verdict on the great issue: decline, or ascent?"

The philosophy of Nietzsche is a bold and independent protest against the reigning beliefs and systems of the age. It is not a universal system so much as the passionate expression of an intensely sensitive nature. Original he is, and it is not difficult to explain his large following. Henri Lichtenberger, professor in Nancy, France, has recently written a brochure of 182 pages on *The Philosophy of Nietzsche* (F. Alcan, Paris, 2 fr. 50c.), which will be found valuable to students of this strange philosopher. Professor Lichtenberger, while not uncritical, is still an admirer of the German dreamer, and contends that we can entertain nothing but feelings of respect for the daring thinker who, amid the tortures of an incurable illness, never descended to anathematising existence, and who, under the perpetual menace of death or insanity, sustained to the end his impassioned hymn in honor of fecund and eternally youthful life. Appended to Professor Lichtenberger's work is a bibliography of the works of Nietzsche and of the various publications which treat critically of his philosophy.

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We have three French works to mention in the domain of ethics: (1) *La Personne Humaine*, by the Abbé C. Piat (Price, 7 fr. 50 c.); (2) *Essai sur l'Obligation Morale*, by Georges Fulliquet (Price, 7 fr. 50 c.); (3) *Les Eléments du Caractère*, by Paulin Malapert (Price, 5 fr.).¹

The work of M. Abbé Piat, a distinguished professor of philosophy in the Catholic University of Paris, on *Human Personality*, is an interesting specimen of the connecting links which are being forged between the old and the new psychology. The Abbé is struck with the profound modification which has been effected by the reigning philosophy in the old definition of personality, and with the transformations which it has wrought in all our notions of human conduct and human destiny. He accepts with good grace the results of modern psychology, and asks to what extent they are likely to modify the laws of the old psychology. It is his opinion that the psychology which is really fundamental has nothing to do with physiology, that the old definition of personality has not been demolished by the new observations and experiments, but on the contrary can readily be adapted to the new facts, and that modern science has merely confirmed and perfected the religious work of the centuries. He objects to the exclusively empirical method, and would have people *reason* at the same time that they *observe*.

¹ All published by F. Alcan, Paris.

The second work, an *Essay on Moral Obligation*, by Dr. Georges Fulliquet, is a book of some 454 pages, and includes a psychological study, a critical study, and a historical study, of ethical facts. Modern science has threatened the security and stability of the old ethical systems, and Dr. Fulliquet accordingly seeks for a foundation of the science of morals that will stand the assaults of criticism. There is duty, and duty must have its limits. The result is that he finds obligation to be not a bond created by life, but a power, or rather an experience, imposed by God. He has reformulated the doctrine of innate ideas in ethics. The historical part of his work will be found the most valuable.

We have many good works on ethology, or the study of character, notable among them being the studies of MM. Perez, Ribot, Paulhan, and Albert Lévy. But the subject is an illusive one, and has by no means been exhausted; it cannot even be said that it has as yet found its explanatory principles in any branch of modern psychology. Accordingly, the third work above-mentioned, by Dr. P. Malapert, entitled *The Elements of Character and Their Laws of Combination*, does not pretend to be a definitive treatise on the subject, but merely presents the results of his personal observations and reflections. He believes that the character of a man is constituted of a certain number of essential traits, such as sensibility, intelligence, and activity, and that each of these functions is the basis of a definite number of specific forms, which are equally well defined. These elements in their turn are combined with one another according to certain constant relations which give rise to a plurality of genera, species, varieties, and types of character. Character, he believes, is innate in a sense, and yet subject to individual evolution, and to the control of the will.

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To all who are desirous of understanding the elaborate system of sociology which has been promulgated by Monsieur G. Tarde, and which has attracted universal attention in recent years for the skill and originality with which its author has worked out its various complicated details, we can recommend the little *résumé* of his views which has been recently published under the title of *The Laws of Society: a Sketch of Sociology*.¹ It will save the reading of his difficult and larger works, *The Laws of Limitation*, *The Universal Opposition*, and *The Logic of Society*, and will give what many have doubtless failed to obtain,—a clear conception of the peculiar dialectic of M. Tarde. The social philosophy of M. Tarde is founded almost entirely upon the laws of imitation, which are the foundation of social permanency, and, with the subsidiary laws of opposition and adaptation, the condition of all social and scientific progress. Imitation in society is merely the psychological counterpart of repetitions in the material universe. Be society what it may, the individual genius who invents and gives direction to intellectual and social movements is the starting-point from which everything proceeds. Psychology is the basis of sociology.

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Of the recent minor works in French philosophy, we may mention :

1. *The Problems of Esthetics and Ethics*,² by C. R. C. Herckenrath, Professor of French in the Gymnasium of Groningen, in Holland, who has merely endeavored in a pleasing and condensed manner to set forth the status of present philosophical inquiry and opinion on such questions as the sentiment of the beautiful, the sublime, the tragic, the comical and grotesque, morality, etc.

¹*Les Lois Sociales : Esquisse d'une Sociologie*. By G. Tarde. (Félix Alcan. Paris. Price, 2 fr. 50 c.)

²*Problèmes d'Esthétique et de Morale*. Félix Alcan. Paris. Pp. 163. Price, 2 fr. 50 c.

2. *The Unpublished Correspondence of John Stuart Mill with Gustave D'Eichthal*,¹ during the years 1828-1842 and 1864-1874,—a correspondence which deals with Mill's early interest in Saint-Simonism, and with the philosophical questions which occupied the later years of his thought.

3. *The Philosophy of Charles Secrétan*,² by F. Pillon, one of the able editors of the *Année Philosophique*,—a critical estimate of a very talented thinker whose influence was entirely national, whose metaphysics was a philosophical theory of Christian dogmatology, and whose ethics was a philosophical theory of Christian morals.

4. An original treatise on folk-lore,³ by Paul Regnaud, professor of Sanscrit in Lyons,—a work which discusses the Vedic sources of the legend of Hop o' my Thumb, the Hindu legend of the Deluge, etc., etc., and so forms an interesting chapter in ethnical psychology.

5. The second edition of M. Victor Charbonnel's *The Will to Live*,⁴ which is a collection of vivacious and scholarly essays on the religious problems of the day, and which will be of interest to those of our readers who have read M. Charbonnel's article in the present *Open Court*. μκρκ

AN AMERICAN EDITION OF THE SACRED BOOKS OF THE EAST.⁵

The colossal undertaking which was inaugurated in 1876 by Prof. Max Müller and the Clarendon Press of Oxford, the publishing of a series of translations of the great Sacred Books of the East, has, through the recent revival of religious studies in this country, been so frequently cited as to acquire almost a popular reputation. The necessity of an "American Edition" was thus made apparent. This edition is not authorised by the original publisher, but it would appear from a preface especially written for the American Series by Prof. Max Müller, and from the portrait of the Professor which forms the frontispiece, that it at least has the personal sanction of the great philologist. How, under these circumstances, "the copyright" to the reprint can have been obtained is an enigma. In any event, the American Edition is a fact. It has its *raison d'être*, and probably its practical justification, in its cheapness. The expensiveness of the original edition virtually excluded its possession by persons of ordinary means. After works of such an international character have had a sufficiently large sale to cover the largest portion of their original expense, they should be immediately cheapened and placed within easy reach of the public. Under such circumstances the temptation of "reprinting" would be one that could not be conscientiously withstood by people having the cause of Christianity at heart.

The volumes which have appeared in the series up to date are *The Upanishads*, by Prof. Max Müller; *The Sacred Laws of the Aryas, as Taught in the*

¹ *John Stuart Mill, Correspondance Inédite avec Gustave D'Eichthal. (1828-1842-1864-1874.) Avant-Propos et Traduction*, by Eugène D'Eichthal. Paris: Félix Alcan. Pp. 239. Price 2 fr. 50 c.

² *La Philosophie de Charles Secrétan*, by F. Pillon. Paris: Félix Alcan. Pp. 197. Price, 2 fr. 50 c.

³ *Comment Naissent Les Mythes*. By Paul Regnaud. Paris: Félix Alcan. Pp. 249. Price, 2 fr. 50 centimes.

⁴ *La Volonté de Vivre*. By Victor Charbonnel. Paris: Armand Colin & Cie. Pp. 310.

⁵ New York: The Christian Literature Company.