

MISCELLANEOUS.

THE PRINCIPLE OF "LIKE CURES LIKE" IN GREEK LEGEND.

Homœopathy, or the doctrine of "like cures like" (*Similia similibus curantur*), is of very ancient origin and was based originally on religious considerations. The idea is that of "an eye for an eye and a tooth for a tooth"; blood-guilt could be propitiated, or cured, only by the shedding of blood, and reparation had to be made in kind.

The extension of this principle to the art of healing appears first in classical antiquity in the Greek epic, where we are informed that a warrior by the name of Telephus, one of the allies that came to Troy, was wounded by the spear of Achilles. The wound did not close, and the oracle was consulted. The reply was that the spear which had caused the wound alone could cure it; whereupon the patient, after considerable effort, procured some shavings from the spear-head of Achilles, and applying them to the wound healed it.

The idea has been frequently represented in Greek art, and we here reproduce an Etruscan mirror depicting the event. The background of the scene is ornamented with a solar disc, which is frequently used as an emblem of the restoration of health. This idea is even received in the Bible, where in Malachi iv. 2 we read: "The Sun of righteousness shall arise with healing in his wings." P. C



ORNAMENT ON AN ETRUSCAN MIRROR.¹

The Cure of Telephus.

CUI BONO?

Aye, to what purpose is this strain of thought,
Eager uplifting of the soul on high,
Keen piercing utterance of a spirit-cry

¹ Reproduced from Springer's *Handbuch*, Vol. I., p. 107.

For knowledge, with a loftier wisdom fraught?
 Is it all vain, as some will surely say,
 Speaking hours squandered by a mind possessed,
 Showing powers shattered on a fruitless quest,
 While the dark breaks not into dawn of day?

"There is a budding morrow in midnight,"
 Sang silken-tongued a poet 'mid grey youth:
 So, in Seclusion's hour of scantiest light,
 May flicker faint, for all the scholar's ruth,
 Some secret flame that shall by radiance bright
 Flood with calm glory his long road to Truth.

LONDON, England

ELLIS THURTELL.

 BOOK REVIEWS.

THE WORLD AND THE INDIVIDUAL. Gifford Lectures, delivered before the University of Aberdeen. First Series, the Four Historical Conceptions of Being. By *Josiah Royce*, Ph. D., Professor of the History of Philosophy in Harvard University. New York and London: The Macmillan Company. 1900. Pages, xvi, 588.

A decided *penchant* for metaphysics will be necessary to enjoy Prof. Royce's work. It is the boom of the heavy siege-guns of philosophy that reverberate through his pages, not the rippling crack of its light field-artillery. And this is precisely as Prof. Royce would have it. He terms his method "thoroughgoing philosophical inquiry," as opposed to what we might call intelligible superficial inquiry, declares that it is useless "to defend its methods to people who by nature or by training are opposed to it," and addresses himself to "the still open-hearted inquirers" whom God in his grace has specially endowed with philosophical comprehension.

The essays of the volume are Gifford Lectures, and the first series only of the two to be delivered. "Lord Gifford's will," says Professor Royce, "calls upon his lecturers for a serious treatment of some aspect of the problems of Natural Religion. These problems themselves are of the most fundamental sort; and in this first series I have not seen my way clear to attempting anything less than a philosophical inquiry into first principles."

In this philosophical inquiry he has remained true to the position which he originally assumed in his thinking, "that the very conditions which make finite error possible concerning objective truth can be consistently expressed only by means of an idealistic theory of the Absolute." Since that time, he has struggled to come to clearness as to "the relations of Idealism to the special problems of human life and destiny". "Thought" was the term which he first hit upon as the best name for the final unity of the Absolute,—Thought as inclusive of Will and of Experience. But these latter aspects of the Absolute Life were not sufficiently emphasised by him formerly, a task which he now proposes to do in the present work, which is "a deliberate effort to bring into synthesis, more fully than before, the relations of Knowledge and of Will in our conception of God."

It is also to be noted that whereas formerly in Prof. Royce's system the term Thought "as applied to the Absolute, referred not only to finite processes of thinking, but also, and expressly, to the inclusive Whole of Insight, *in* which both truth and value are attained, not as objects beyond Thought's ideas, but as appreciated and immanent fulfillment or expression of all the purposes of finite Thought," now