

sentiments uttered as the clearness and boldness and aptness with which they were spoken."

The Rev. John Henry Barrows, D. D., was born July 11, 1847, in Medina, Mich. He was graduated from Olivet College in June, 1867, and studied theology at Yale, Union, and Andover Seminaries. While at Union Theological Seminary, he became a member of Plymouth Church, Brooklyn, and was a student of the pulpit oratory of Henry Ward Beecher. After two years and a half of home missionary and educational work in Kansas, he preached for a year in the First Congregational Church of Springfield, Ill. This experience was followed by twelve months of travel in Great Britain, Germany, France, Italy, Greece, Egypt, and the Holy Land. He supplied for a time the American Chapel in Paris. Returning to America, he became the pastor of the Eliot Congregational Church, in Lawrence, Mass. In 1880, he accepted the call of the Maverick Congregational Church in East Boston, which he left in 1881 to become pastor of the First Presbyterian Church, Chicago. He continued his pastorate there for more than fourteen years. In February, 1896, three years after his activity at the Religious Parliament, he resigned in order to give in India the Barrows Lectures on a foundation endowed by Mrs. Caroline E. Haskell, in connexion with the University of Chicago. After eight months of European travel and preparatory study in Germany he gave in India 113 lectures and addresses, and in Japan and Honolulu 23 more.

In addition to his administrative duties as president of Oberlin College, Dr. Barrows is also Lecturer on Comparative Religion and Professor of Christian Ethics.

FRÉNCN WORKS ON PHILOSOPHY.

In the well-known series *Les Grands Philosophes*, M. Ad. Hatzfeld gives us an excellent appreciation of the Great French thinker *Blaise Pascal*,—one of the most remarkable and versatile geniuses of history. The task has been one of love for M. Hatzfeld, who was an eminent writer, a pupil of Cousin, but who unfortunately died before his work saw the light of day. He has given us a portraiture of the man Pascal, a picture of the evolution of his personality, intellect, and beliefs, as distinguished from a bald technical statement of his doctrines. The value of the work has been enhanced by an essay on Pascal's scientific achievements by Lieutenant Perrier, who is now engaged in the measurement of the meridian arc of Peru. (Paris: Félix Alcan, 108, Boulevard St. Germain. Pp. 291. Price, 5 francs.)

M. Charles Renouvier is one of the most distinguished writers and philosophers of France. His earliest works mark a real epoch in the history of French philosophy in the nineteenth century, and his thought, which is akin to that of Hume and Kant, has frequently turned to the consideration of questions of the philosophy of history. We welcome therefore the appearance of the second edition of M. Renouvier's well-known *Uchronie*, the title of which, *Uchronia*, is a play on the word *Utopia* and means "Utopia in history." Its sub-title describes it as an "apocryphal historical sketch of the development of European civilisation, as it has not been, but as it might have become." It purports to have been written by a monk of the sixteenth century, who died a victim of the Inquisition, shortly after Giordano Bruno. Being the fictitious history of Western Europe prospectively and retrospectively, it throws much ingeniously directed light on the growth of our political and social institutions. (Paris: F. Alcan. Pp. 412. Price, 7 fr. 50.)

M. Louis Prat has offered us a modernised Platonic dialogue under the title of *Le mystère de Platon, Aglaophamos*. M. Prat is a disciple of M. Renouvier, who

has written an appreciative preface to the work, which he regards as an elegant exposition of his neocriticist philosophy. The idea of the dialogue is to introduce into the discussions of the ancient philosophers some of the most interesting problems that have agitated the modern world; e. g., the questions of empiricism and positivism, as contrasted with the idealistic *à priori* psychology, and the conflicts of science and religion. The scene is laid in the garden of the Academy, the time is in the old age of Plato, while the interlocutors are thinkers of widely divergent views who have gathered about the master to celebrate some Socratic anniversary. (Paris: Félix Alcan. 1901. Pages, xxii, 215. Price, 4 francs.)

M. F. Paulhan has added to his successful series of psychological books an interesting study of the *Psychology of Invention*. It is a fascinating topic, and M. Paulhan has treated it in a very interesting manner. He has endeavored to study the ways in which inventions are made and developed, taking his examples from literature, philosophy, art, and industry. He has not in our opinion sufficiently considered scientific inventions, the chief stress being laid upon artistic and belletristic creation. The volume concludes with general considerations on the function and rôle of invention in society and the world at large, its relations with life, instinct and chance, together with its general philosophical scope and significance. (Paris: Félix Alcan. 1901. Pages, 184. Price, 2 francs, 50.)

Approximations to Truth is the title of a pleasing "study in experimental or positive philosophy," by Hervé Blondel, a professed and enthusiastic disciple of Comte and an admirer also of the system of M. de Roberty. He has not been so presumptuous as to offer an elaborate philosophical system to his readers, but has merely meant to give a summary or an analysis of the present state of industry, ethics, and art, to point out the effects of the action of present scientific and experimental methods on our knowledge, sentiments, and modes of conduct, seeking to indicate the rigorous logical unity which inheres as well in the humblest conceptions of practice as in the sublimest notions of our intellectual and social life. (Paris: Félix Alcan. 1900. Pages, xii, 239. Price, 2 francs, 50.)

A synopsis of the educational theories and practice of Herbart has been given by M. Marcel Mauxion, Professor of Philosophy in the University of Poitiers. It is intended to accompany the recent translation into French by M. Pinloche of the principal pedagogic works of the Göttingen philosopher, but has a readable value entirely independent of that work. (*L'Éducation par l'instruction et les théories pédagogiques de Herbart*. Paris: Félix Alcan. 1901. Pages, iv, 187. Price, 2 francs, 50.) The esthetical theories of another German philosopher, Lotze, have also been concisely and correctly summarised in a little book by M. Amédée Matagrin, which will be welcomed all the more by students as the esthetics of Lotze are the least known of his doctrines. (*Essai sur l'esthétique de Lotze*. Paris: Félix Alcan. 1901. Pages, 163. Price, 2 francs.) μ.

BOOKS ON AMERICAN HISTORY.

At the present crisis of our political history, where the dominant note is that of territorial and commercial expansion, the work of Mr. Albert Bushnell Hart, Professor of History in Harvard University, on *The Foundations of American Foreign Policy*, will be of more than usual interest and value. There is so much misconception about the present status of our nation in the councils of the world, and so much heedlessness of precedent and experience, that Prof. Hart believes there is an opportunity "to show that our forefathers and grandfathers had