

to lead in offering their services for the country's need, and it is most likely that as their number grew they would form into military organizations among themselves. "The government could as well encourage associations of reserves for wars to come as it has of veterans for wars that have been."

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#### BOOK REVIEWS AND NOTES.

MODERN LIGHT ON IMMORTALITY. By *Henry Frank*. Boston: Sherman, French & Co., 1909. Pp. 467. Price, \$1.85 net.

In this carefully prepared volume Mr. Frank, Speaker for the Metropolitan Independent Church of New York City, presents a thorough study of the immortality problem which he has finally succeeded in solving to his own satisfaction. Led by the insistence of his congregation not to neglect the subject, but to deal with it as he had with other themes from a scientific and rational point of view, Mr. Frank consented to take them with him along the path of inquiry. This book is a still more detailed exposition along the same lines. Beginning almost with the inauguration of human thought at the dawn of civilization he attempts to set forth the actual state of the human mind with reference to its oft illusive dream. After making a careful study of all the historical arguments in favor of the soul's existence and its future life, the author could see nothing of value in fortifying one's affirmative conception. Indeed the old arguments seemed to him weak and ineffective. So at the end of Part I, "The History and the Problem of the Future Life," the conclusions are altogether negative and destructive. The argument that there must be a future life because the conception of immortality has prevailed in the human mind from the beginning of history, did not appeal to him, and he set about studying by the aid of physical sciences the source of this apparent consciousness of survival after death, keeping close to the well-beaten track of experimental science. Mr. Frank confesses his surprise at the result to which his scientific investigation in Part II led him. He feels that his deductions are strictly logical and grounded in accurate and indisputable scientific data although he expresses himself as "only too well aware that what is known as the authoritative scientific world will in all probability reject the 'fine fabric' of logic which with possibly too much conceit" he may have attempted to weave. The positive conclusions which our author has reached at the end of Part II, are succinctly stated as follows:

"It seems to me that one of two logical conclusions follows as the necessary corollary of the theses thus enumerated; or possibly both are legitimate deductions.

"First: That when mankind shall have discovered the secret laws that appertain to the art of living, to Nature's own marvelous principles of life-sustentation, we shall have overcome the mystery of death and shall continue to live and fructify in the no longer mortal bodies we occupy; or

"Second: That there shall be developed in some organisms such a high degree of self-consciousness that the physical seat, in which this spiritual function resides and operates, shall be so controlled and integrated that it will be endowed with sufficient strength to continue its organic activities after this mortal coil shall have been shuffled off."

THE ETHICS OF PROGRESS. By *Charles F. Dole*. New York: Crowell, 1909. Pp. 398. Price, \$1.50.

The main object of this book, as of most popular treatises on ethics, is practical. The author's aim is to help men in the art of the good life. While he denies adherence to the pragmatic principle that the true is the same as the useful, he believes "that the true and the useful are at last one." He has undertaken to treat the great issues of life, such as the significance of conscience, the problem of evil, etc., without any theological or metaphysical prepossessions but simply from the study of the facts of consciousness. His chapters are short and provide attractive and helpful reflections for odd half-hours. They are grouped into seven parts, discussing in turn, Ethics and Evolution. The Doctrine of Good Will, Conscience and the Right, Moral Evil: How to Treat it, The Problems of Human Nature, The Realm of Casuistry, Problems in Practice.

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RACE QUESTIONS AND OTHER AMERICAN PROBLEMS. By *Josiah Royce*. New York: Macmillan, 1908. Pp. 287. Price, \$1.25 net.

This volume contains five addresses delivered in different places at different times but all bearing upon the application of a certain philosophical doctrine and spirit to some problems of American life. This philosophy Professor Royce has long tried to maintain and to teach in relation to theoretical as well as practical problems. It is an idealistic philosophy, the practical aspect and expression of which is loyalty. The addresses here contained bear the following titles: Race Questions and Prejudices; Provincialism; On Certain Limitations of the Thoughtful Public in America; The Pacific Coast, a Psychological Study of the Relations of Climate and Civilization; Some Relations of Physical Training to the Present Problems of Moral Education in America.

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We are in receipt of a number of pamphlets and tracts from the Buddhist Society of Great Britain, established in 1908, with headquarters at 14 Bury Street, London, W. C. We note that the society is publishing from its own press a series of "Buddhist Sermons, which opens with "An Outline of Buddhism," by Ananda Metteyya, and a "Popular Series," the first number of which is "The Message of Buddhism to the West," by John E. Ellam. They have also republished Maung Nee's little *Lotus Blossoms*, which presents the Buddhist propaganda most attractively to Western minds. The society is also made headquarters for the dissemination of many English Buddhist publications which have appeared in the Buddhist centers of India, notably the publications of the Buddhāsana Samagama and other pamphlets from the Hanthawaddy Press of Rangoon.

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A new critical monthly review appeared in Paris for the first time in April of this year, under the title *Le Spectateur*. Its appearance is very modest but each number contains between 40 and 50 pages of general philosophical discussion, including a department especially devoted to the critical consideration of work done throughout the world in philosophical and scientific lines. Its interests are catholic and include such widely diverse topics as folklore, logic, judicature, besides more abstract speculations. It announces itself as "devoted to the experimental study, both abstract and applied, of intelligence in daily life, scientific work and social activity."