

the most profound, and the most religious thinkers would have passed by without leaving a trace or a monument of its paramount significance.

BOOK REVIEWS AND NOTES.

THE AUTOBIOGRAPHY OF THE I OR EGO; or, The Metaphysics of an Interloper and Imposter, Himself in the Role of Confessor. By *Charles Kirkland Wheeler*. Boston, 1903. Pages 115. Price \$1.00 net.

Charles Kirkland Wheeler boldly attempts to prove that not he nor any one else is self-conscious or even conscious. He claims that that we are conscious or self-conscious is an illusion. "This is not to say that there is not consciousness, not self-consciousness of a sort; but that it is not I, that it is not you, that are either conscious or self-conscious."

On page 29 he proposes a theorem: "That consciousness cannot be conscious of itself, that is, be self-conscious; that there is no such thing as the self-consciousness of self-consciousness. Or, to state it again, that the self in any mental attitude of self-consciousness is but an abstraction, and, so, nothing itself conscious, and so, again, not anything that might be self-conscious."

Of his own experience which is typical he says: "I was first aware of myself *as myself* on seeing, as by reflection in a mirror, myself as object."

Thus consciousness attaches to an object, and every act of self-consciousness which any one may experience is consciousness not of one's self but of something outside or of somebody else (page 53).

But what is that self-consciousness which we experience? Mr. Wheeler answers that it is a mere idea, and this idea might just as well be a mistake. At any rate it is a phantom. He illustrates it thus: "That the distinction I am making may be clearly understood, let me, as it were, call to the stand Macready lost in the idea of being King John.

"'Macready, where did you say you were going?' 'Macready!—that's not I,—Who's Macready? I am King John.' 'Then you are King John, are you?' 'Certainly.' 'Then, if you are at any time self-conscious as you think, it is King John conscious of King John?' 'Why, yes; who else could it be consciousness of?' 'Then in your mind, your self-consciousness is consciousness of the king.' 'Why, of course.'

"Here, Macready's whole experience of self-consciousness is an *idea* of King John's being self-conscious. He has no consciousness of Macready, and so, of course, no experience of Macready's being self-conscious. And this is what I mean by having only an idea of self-consciousness as contrasted with an experience of itself, as would be Macready conscious of Macready.

"Need I insist that to have the former is not to have the latter? To have an idea simply of going to the moon is not to go."

Mr. Wheeler explains the situation rather stiltedly in these words: "While there is the thought object, there is at the same time the *thought* subject *thought* conscious; but no conscious subject itself at all. It is the thought subject thought conscious that is the correlate of the thought object."

The conclusion at which he arrives is that the ego is an interloper and an imposter, but in answer to what we are, he quotes on the title page as his motto the following lines:

"Art thou not thyself, perchance,
But the universe in trance?"

A reflection inly flung
 By that world thou fanciest sprung
 From thyself—thyself a dream—
 Of the world's thinking thou the theme?"

IMPORT AND OUTLOOK OF SOCIALISM. By *Newton Mann*. Boston: James H. West Co., 1910. Pp. 336. Price \$1.50 net.

The Rev. Newton Mann is known to us as the author of *The Evolution of a Great Literature*, a book which treats the development of the Bible, and condenses in a very popular and independent way the results of higher criticism. He now surprises his readers by publishing a book entitled *Import and Outlook of Socialism*. He says: "The two fundamental purposes of socialism are: collective ownership of the instruments of production—land, factories, utensils, machinery,—lifting labor out of bondage to capital; and the abolition, or great restriction, of inheritance, so that every person may (except in so far as natural endowments differ) have approximately an equal chance in the world."

He takes the view that socialism is the real second coming of Christ, and wants the gospel of peace restated. He knows very well that socialism and even communism was the primitive condition, and that progress has been made by making the individual more and more responsible. He believes that all great undertakings have been made by communal effort; but in this he seems to be mistaken, for all progress is due to individual initiative. Our own view of socialism has been explained in an article on "Socialism and Anarchism" (*Open Court*, V, p. 2856), in which we claim that both are factors of social evolution. That neither of them will ever be realized in its entirety and that progress will consist in a continued but equal assertion of both principles. We shall have more of socialism in the future, and more of anarchism, which means a scope for personal liberty at the same time. Mr. Mann's book is suggestive and interesting, but his expositions appear to us one-sided.

THE TELEO-MECHANICS OF NATURE; or the Source, Nature and Functions of the Subconscious (Biologic) Minds. By *Hermann Wettstein*. Fitzgerald, Ga.: Fitzgerald Pub. Co., 1911. Paper \$1.50 net.

Mr. Hermann Wettstein has come to the conclusion that nature is directed on purpose, and natural phenomena are not merely determined by the push of mechanical cause.

He is the son of a jeweler who is well known in the circles of freethinkers and his philosophy is a case of development on independent lines. His main criticism is directed against Professor Ernst Haeckel with whom he has been in friendly correspondence and whose views he considers contradictory. He shows decided views in his chapters "The Horrors of Vaccination" and "Temperance vs. Prohibition." The Editor of *The Open Court* also comes in for his share of good-natured censure.

The weekly lessons in Social Christianity as published by the American Institute of Social Service in their magazine *The Gospel of the Kingdom* under the editorship of Dr. Josiah Strong, are now very generally and favorably known. Some 500 classes throughout the country have been using them for

the last two years and it will therefore be of interest to note the striking subjects chosen for this year. Those for the first quarter are on the general topic of "The Church and Social Purity"; for the second, "Immigration"; for the third, "The Church and the Workingman"; and for the fourth, "Dangerous and Unsanitary Occupations and Conditions." These subjects have the approval not only of the large Interdenominational Committee under whose auspices they are published, but also that of the Commission on the Church and Social Service appointed by the Federal Council of the Churches of Christ in America. This Commission has appointed the American Institute of Social Service to collect information on these subjects, with a view to definite action in the future, so that, in the treatment of these lessons the editors will have the latest and most reliable data to draw from. Further particulars may be had by addressing the Secretary, Studies Committee, 85 Bible House, New York City.

The *Sage School of Philosophy*, Cornell University, awards annually to distinguished graduates of universities and colleges three fellowships of \$500 each, and six scholarships of \$300 each. Of these, one fellowship and one scholarship are awarded to students who are making psychology their major study. The scholarships are intended for college graduates who, during their undergraduate course or subsequently, have given evidence of special attainments in philosophy or psychology. The fellowships are given to students who have already pursued graduate work in these subjects for one or more years in American or foreign universities. Applications for fellowships and scholarships should be sent to The Registrar, Cornell University, on or before April 15th. These applications should be accompanied by a full statement of the candidate's previous training, by recommendations from professors, and whenever possible by specimens of written or published work.

Tutonish is an international language which competes with Esperanto and Ilo, and its originator, Elias Molee, is also opposed to the use of capital letters, the memorizing of which he deems a burden on school children. Not being interested in this reform we returned his manuscript, and here is his answer which is characteristic of his prejudices both in favor of a Teutonic universal language and against the customary use of capitals. He writes:

"dier her! just efr, mi had shreibn to u, emfangn mi back mio haendushrift abaut e gros forbookstafa (capital letters). mi tenk e shrift bin to long for u, but mi vil giv e styk to e gros dayli avis hier, vich alteim tak in vat mi shreib to de, as de hav mor raum, dan u hav, u de bi not so genau ov vat de infoer. ein dayli avis nied not hav ein so individuel karaktr, as ein montshrift mus hav.

"mi hop dat u kan ferstand, vat mi shreibn hier to u. u kan vel se dat dis "*tutonish union spiek*" bi ein samling ov angel-saksish (germanish) english, deuch, hollandish and skandinavish (svergish, norgish and danish). dis spiek bi ein *pangermanish union spiek* veil *esperanto* bi panromanish. vio folkstam bi mor strong and mus derfor vin.

uo truli—elias molee.