very plainly are not psychologically well informed undertake without any compunction tasks of psychological analysis and application from which the psychologist himself would shrink.

Mr. Mitchell's book (4) cannot fairly be appraised on this level of criticism, for it is constructed for popular sale and deals with the sort of things that catch the popular imagination and make up the bulk of detective stories—finger prints, handwriting experts, detecting inks, identifying human blood and hair, and includes histories of several notable forgery, murder and poisoning cases. The book is entertaining, though possibly not scientifically reliable.

The last book of our list, Wines' *Punishment and Reformation* (7), a new edition of a well-known book, has peculiar interest on account of the recent death of the author. Mr. Wines was one of the best informed and most respected writers on penology. The pith of the book is an exposition of the value of the "indeterminate sentence." Two new papers are added in this edition, one on "The Treatment of the Criminal" and one on "The New Criminology." We agree with a recent reviewer who characterized this volume as "the strongest contribution of American literature to the discussion of the fundamental ideas of the reformatory system." G. M. W.

WILHELM OSTWALD. *Monistische Sonntagspredigten. Erste Reihe.* Leipzig: Akademische Verlagsgesellschaft m. b. H., 1911. Pp. 208.

Monism as a scientific *Weltanschauung* has had for years its most brilliant expositor in Haeckel, who, when he had reduced the cosmos to a unity of substance, found yet a problem in the nature of substance. Now the great chemist, Ostwald, shaping the world to the principle of the conservation of energy, and using his prestige as a scientist to decide *ex cathedra* the problems in every field of life and living by one measure—"the energetic imperative," itself largely a catchword—chills us with the absolute finality of his dictum and justifies that criticism of monism that already in 1892 Haeckel attempted to defend—namely, that monism does not satisfy the spiritual needs of mankind. A philosophy of life based on a knowledge of nature's laws is in itself not an inconsistency. But a certain arrogance of knowledge, presumptuous hypotheses, forced conclusions, science put into the seat of Yahweh, leave us cold. An unqualified scorn of humanistic culture, called "paper knowledge," as compared

with the real knowledge that science gives, and an inexorable hatred of the church, which seems to confound all religion with the strictest orthodoxy of bygone centuries, show in an excessive and crude form the modern reaction against the overdone classical education and the externalism of religion that have been prevalent in Germany. The "energetic imperative," while immensely valuable as a guide post, hardly allows the mantle of Kant to fall upon the shoulders of Ostwald. Nature loses no energy; perfect machinery transmits energy with a minimum of waste; do thou act also without waste of energy, are the ethics that guide a scientific *modus vivendi*. Though this gospel of efficiency offers valuable suggestions, only a shortsighted psychology can expect it to serve as a religion, and we must acknowledge that these "Sunday sermons" are, at times, quite as dry as the unscientific kind. Inconsistencies abound. Man, though scientifically on a par with other products of nature, alone practices justice and kindness in a natural world of cruelty and egotism, we are told, and we are bidden to put our efforts at the service of our fellow-men and to love mankind more than self. While this is admirable, for a conclusion reached through modern science it sounds strangely old. A respect for technology as putting the acquisitions of science at the disposal of the masses, a scorn for all reverence for the old, as such, combined with a looking into the future instead, and a forced optimism are other significant features of the sermons. The titles cover a wide range of subjects: truth, the origin of evil, immortality, evolution, Tolstoi, the philosopher's stone are a few out of twenty-six. Among the more interesting ones are those devoted to the theory of energy and its application to living and the one on Nietzsche.

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