things, as, *e. g.*, an incisive characterization of the intellectual and sentimental temper exemplified by Renan (p. 425), it contains Renouvier's most complete account of the genesis and historical affiliations of neocriticism, particularly in its relation to Hume and Kant, to Leibniz and Descartes. This and the corresponding chapter in the *Dilemmes* contain precious material for the future historian of the philosophy of our time. And it would be quite in the order of the day, when pragmatism and pluralism are in the air and scientific monism and German transcendentalism are alike being put on the defensive by insistent claims of individuality and personal will, for some bright candidate for the doctorate in one of our universities to turn aside for once from the elucidation of the everlasting Kant or the resuscitation of some obscure and well-forgotten ancient and give attention to these Renouvierian books, with a view to a critical account and estimate of this aggressive system of phenomenalism conjoined with monadism, of critical rationalism united with rational belief. Whoever attempts this task will find a multitude of problems on his hands, not the least being one of great interest to the theoretical psychologist, namely, the determination of the conception of the soul as the law of phenomena having for its function perpetuity in time and such an original liberty of action as implies real contingency in the objective order of events (pp. 451, 460 ff.).

H. N. GARDINER.

SMITH COLLEGE.

ETHICS.

La Morale : Fondement psycho-sociologique d'une conduite rationnelle. G. L. DUPRAT. Bibliothèque Internationale de Psychologie Expérimentale. Paris, Octave Doin. Pp. 385.

M. Duprat conceives of ethics, not as a science, but as an art, though an art founded on a scientific study of facts. Having satisfied himself at the outset of his inquiry, that duty essentially demands the most perfect possible coördination of all functions, alike within individuals and among the individuals composing society, he concludes that the chief task of the ethical investigator is to study psychic and sociological activities, for the purpose of detecting defects of coördination, and constructing the individual and social ideals of perfect coördination. "If we discover [constatons] incompatible tendencies, vices, defects and excesses that mar the harmony of the whole and the coördination of individual or collective functions, it is our duty [as ethical investigators] to indicate what should be suppressed, what should be

developed, what created, in order that the system may become at once the richest and the most harmonious possible" (p. 57).

With regard to this program two chief doubts suggest themselves. It may well be asked whether the welfare, the real and genuine interest, of the conscious living beings making up society is not of more fundamental moral importance than anything so purely abstract as coördination. Order, coördination, organization, is indeed indispensable for the promotion of the welfare of beings living in close contact with one another, but the intrinsic value of mere arrangement seems to be æsthetic rather than ethical.

And, again, when ethics undertakes to diagnose the ills of the social body, to prescribe remedies, and to set up the ideal of social health, as Dr. Duprat says it should, the particularity of this undertaking may well render it precarious. To be sure, M. Duprat prepares himself for his difficult task by careful studies of the conditions of individual and social action, as set forth by psychology and sociology, and of the trend of social evolution, as set forth by the latter science, upon which he leans heavily. But it still remains true that personal conviction is largely responsible for Professor Duprat's construction of the individual and social ideals offered as the *summum bonum*.

In short, the author, in seeking to work out an account of morality on the theory that ethics is an art, commits himself to undue dependence on knack, skill, insight, and other subconscious, untestable procedures for the attainment of his results. At least so it seems to the present writer, and so, he believes, it will seem to the careful reader of Dr. Duprat's book.

But it should also be pointed out that the book discusses in an interesting way family, industrial, political and educational ideals, considering, among other live problems, ideal family relations, relations of labor and capital, scope of governmental functions, and coeducation.

S. E. MEZES.

UNIVERSITY OF TEXAS.

Der aesthetische Genuss. KARL GROOS, Professor der Philosophie an der Universität Giessen. J. Rickersche Verlagsbuchhandlung, Giessen, 1902.

This new work appears in the place of a second edition of the author's earlier 'Einleitung in die Aesthetik.' It differs, however, in so many important respects from what the author calls his *Jugendversuch*, as to amount practically to a new piece of work. In the first