large social value in working for the solidarity of humanity without sacrificing individual, family, and national values. It therefore deserves the serious study both of scientists and humanitarians.

The Sources of the Mystical Revelation. GEORGE A. COE. *Hibbert Journal*, 1908, VI., 359-372.

The main body of the article is an argument to show that no proof for the ontological validity of the mystic's experiences can be derived either (1) from the generic similarity in content of mystic experiences, as James has argued, or (2) from evidence for an affective adjustment to a larger reality not open to our cognitive processes, as Starbuck and Pratt maintain. On the other hand, Professor Coe concludes that 'the mystic acquires his religious convictions precisely as his nonmystical neighbor does, namely, through tradition and instruction, autosuggestion grown habitual, and reflective analysis.' The ideas of the mystic are traceable to social inheritance and are 'part and parcel of the general historical movement of religious life.' This, however, 'does not dispose of mysticism wholly. "For, though we trace the ideas of the mystic to some social tradition that he has imbibed, the tradition as a whole needs to be accounted for." And though 'we may even go so far as to say that all real religion consists ultimately in some mystical practice,' our present need is for 'a deeper analysis of the functions of the will in religion,' and this analysis will 'lead us toward a faith-philosophy and away from mysticism.'

W. K. WRIGHT.

UNIVERSITY OF CHICAGO.

L'Esprit de l'Allemagne moderne. PAUL ELTZTASCHÉ. *La Vie Contemporaine*, 1908. April special number.

The great commercial and industrial advance in Germany has been accompanied by parallel interest in education, although artistic culture has suffered. In morals there has been departure from old time simplicity; but, on the other hand, activity, energy, occupation, have gained new value. Solidarity has increased, and there has been an extraordinary development of active altruism.

J. H. T.

L'Idéal moderne. PAUL GAULTIER. Paris, Hachette et Cie., 1908. Pp. viii + 358.

There is little of psychological interest in this book. It attempts a 'higher synthesis' of the current antinomies of liberty and economic