order to complete the psychological portrait of the writer, one must study the evolution involved—a very delicate task—which consists of a judgment of the effect produced upon the writing by the addition of one mental quality to another. . . . Some of the author's analyses under this last head are very fine, and this part of his book is very pleasant reading. But from the point of view of science, the newest portion of his book is useless—that which deals with handwriting under irregular conditions. In it he finds thirty-nine different signs, each of which has a special psychological significance.

All this does not constitute science; it is simply exposition. And the tone of authority which may be put into an affirmation does not increase its demonstrative force. The feeblest mar of the book is lack of proof. . . . If we should attempt to show what the author has not done in this respect, we should begin by citing the proposition that writing is a kind of gesture or a series of small gestures; and that the relation of writing to character can be made out only on the basis of this analogy with gesture (p. 37); so far we go with him. But he then establishes a series of presumptions on the probable value of writing. . . . And in it all, as in his treatment of graphic signs, he gives only what is vague and ambiguous.

Yet he has collected in his useless chapter on 'Experimental Graphology' some interesting experiments made upon himself. He tried writing five or six lines under varying conditions, such as heat, cold, fatigue, joy, and sorrow, etc. The idea is excellent, but it is to be regretted that the experiments were not repeated on persons who did not have preconceived ideas; and that these experiments, which are difficult to get, were not made the real basis of his book. Such experiments, of course, would not give the key to character; to study that question, hypnotism might be called in as a method. We might give to proper hypnotic subjects suggestions of simple emotions; see that they realize them; and then set them to writing under the influence of these emotions. Then we might compare different specimens of such writing. As I said ten years ago, that would be the best method of experimental graphology.

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ETHICAL

The Study of Ethics. A Syllabus. J. DEWEY. Ann Arbor, Mich.: Register Publishing Co. The Inland Press, 1894. Pp. 151.

This study has as its aim "to justify the belief that amid the prevalence of pathological and moralistic ethics there is room for a theory which conceives of conduct as the normal and free living of

life as it is." It attempts a psychological analysis of 'active experience' and a revelation through this analysis of the 'chief ethical types'. Those who have found the author's former work 'Outlines of Ethics' stimulating, suggestive and original will find here the same characteristics, combined with a genuine philosophic candor and downright manliness of expression. In form and method it is a model of what a syllabus should be. It is a pity, however, that anything so good should be marred by such an absurdly large number of typographical errors.

The contents are divided into nine chapters treating successively of (1) the nature of ethical theory, (2) the factors of moral conduct (3) a general analysis, (4) the moral consciousness, (5) moral approbation, (6) reflective approbation, conscience, (7) nature of obligation, (8) freedom and responsibility, (9) virtue and the virtues. In these chapters we are introduced again to some doctrines already familiar to readers of Professor Dewey's articles in the philosophical reviews, *e. g.*, to the doctrine of the mediation of impulse (will)—"the expression of every impulse stimulates other experiences and these react into the original impulse and modify it. The reaction of the induced experiences into the inducing impulse is the psychological basis of moral conduct. . . . This back reference of an experience to the impulse which induces it we may term the mediation of impulse"; to the doctrine of the agent's moral situation as "nothing but the complete co-ordination of all his powers (abilities) and relations. . . . The good man in a word is his whole self in each of his acts, the bad man is a partial (and hence a different) self in his conduct."

The critical examination of the hedonistic and Kantian ethics is searching and convincing, both theories being condemned for their abstractness. Green's theory of the moral ideal is also made the subject of an illuminating criticism.

Every student of ethics should read this book. To the reviewer's mind it is one of the most suggestive published in recent years.

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NEW BOOKS.

- Saggi di Psicologia del Bambino.* P. LOMBROSO. Turin and Rome, L. Roux, 1895. Pp. XII + 284.
- Introduction to Social Philosophy.* J. S. MACKENSIE. 2nd ed. London and New York, Macmillans, 1895. Pp. XIV + 454.
- The Pathology of Mind.* H. MAUDSLEY. London and New York, Macmillans, 1895. Pp. XI + 571.