suffer exactly the same sort of false estimation as the sky in these two positions.

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PHILOSOPHICAL.

Through Nature to God. JOHN FISKE. Boston and New York, Houghton, Mifflin & Co., 1899. 16mo, pp. xv + 195. Price, \$1.00.

Mr. Fiske's latest book constitutes the third part of the trilogy initiated in 'Man's Destiny in the Light of his Origin' (1884), and continued in 'The Idea of God as affected by Modern Knowledge' (1885). The earliest work, as it may be apposite to recall, offers a summary account of evolution designed specially to lead up to an avowal of belief in the soul's immortality, not as a provable fact, but as an essential implication of 'the reasonableness of the universe.' The theistic continuation, still basing upon evolution, contains a profession of faith to the effect that "the Infinite Power of which the universe is the multiform manifestation is psychical, although it is impossible to ascribe to Him any of the limited psychical attributes which we know, or to argue from the ways of man to the ways of God." The last little monograph proceeds with the discussion of problems in Philosophy of Religion, and contains illuminating chapters on (1) The Mystery of Evil; (2) The Cosmic Roots of Love and Self-Sacrifice; (3) The Everlasting Reality of Religion.

The first is mainly remarkable for the outspoken way in which it accepts the conclusion so paradoxically put by a younger American thinker—that God is the Devil. In other words, God must be viewed as the author of evil, as well as of what we call good; and the problem is to throw such light upon this unavoidable inference as modern investigation may bestow. The second repeats, with great force and freshness, Mr. Fiske's well-known doctrine as to the part played in the evolving series by the lengthened infancy of the human species of ape, and concludes with an earnest, though dogmatic statement, that the universe exists for moral ends, if any at all. The third defends the reasonableness of the three chief conceptions incident to all religion—the quasi-Human God; the Undying Human Soul, and the value, as a scientific fact (that is, as a *cause* in the process of evolution), of the postulate of the Ethical Significance of the Unseen World. Needless to say, the argument is presented with all the charm that

this author has accustomed us to look for; and, although exceedingly brief, and therefore wearing a certain air of dogmatism, anyone who reads between the lines can note the wonderful range of knowledge it presupposes. It seems to me that, without doubt, similar, if not identical, ideas will be enunciated by some expert in this subject, when the new systematic philosophy of religion, that so many await, makes its appearance.

I have but two criticisms to pass. In the hands of those who know, books of this type can be productive of nothing but good. But, most unfortunately, in the hands of theological reactionaries, whose unconscious hypocrisy is their besetting sin, a sin that takes form in a persistent defence of that for which there is no evidence, I feel sure that Mr. Fiske's outspoken opinions will work widespread harm. It is, possibly, a pity, too, that he has almost repeated the title of Dr. Edwin A. Abbott's striking work (Macmillan, 1877).

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The seventeenth volume of the *Bibliothèque Sociologique Internationale* is *Des Religions Comparées au Point de Vue Sociologique*, by M. Raoul de la Grasserie, who is a judge at Rennes. The subject is one of the first order of importance, but M. de la Grasserie is evidently too much of an amateur in the field of comparative religion for his conclusions to have much weight. His chief authority is a certain M. de Milloné who is not known to fame on this side of the Atlantic at least. 'Cosmosociology' is the name that the author would give to the 'society of God and man' which is religion; he discusses also the 'inter-divine society' of the gods themselves on the lines of the *Iliad*; mortuary religion is not neglected; and the 'organic nature' of religion is brought to the front. The chief value of M. de la Grasserie's work is in occasional classifications like that of 'religious diseases' (pp. 194 +) and such occasional touches as calling the monks 'the specialists of Christianity.' As a treatment of religion as a social force, the book is quite inadequate.—Paris, V. Giard and E. Brière.

N. P. GILMAN.

MEADVILLE, PA.

Spinoza und Schopenhauer. Von Dr. SAMUEL RAPPAPORT. Berlin, R. Gaertners Verlagsbuchhandlung. 1899.

This work is not, as its title might suggest, merely a comparative study of the two systems, but an attempt to determine the character and extent of the influence of Spinoza upon Schopenhauer.