

thinking, clearly and attractively expressed, and this time our debt is for sane and stimulating ethical teaching as well as for well-grounded philosophy. The title well suggests the substance of the book, except that it is a plea for loyalty as well as a discussion of it. The preliminary and tentative definition of loyalty is this: "*The willing and practical and thorough-going devotion of a person to a cause*" (p. 16), but the fuller expression of the author's thought is found at the end of his discussion, as follows: "*Loyalty is the Will to Believe in some eternal, and to express that life in the practical life of a human being*" (p. 357). Round this conception of devotion to a great ideal clusters much practical application of the thought to current needs and present dangers. The Self-Individualism, Conventional Morality, the Family, these are some of the themes which find extensive discussion in the light of the philosophy of loyalty, while twenty-five pages are devoted to a keen and seemingly conclusive criticism of Pragmatism. Unfortunately the author seems to fall short of the highest possibilities of his theme when he discusses loyalty in religion, for while he tells us that loyalty "appears to us not only as a guide of life but as a revelation of our relation to a realm which we have been obliged to define as one of an eternal and all-embracing unity of spiritual life" (p. 356), by which he seems clearly to mean personal religion, yet there is a vagueness and uncertainty of treatment which disappoints as we read. He even treats religion as loyalty to "a lost cause", and to this we cannot agree at all. But as a whole the book is remarkably tonic and bracing. It ought to help many, especially in these days when so many are content without ideals.

D. F. ESTES.

### **The Philosopher's Martyrdom. A Satire.**

By Paul Carus. Open Court Publishing Co., Chicago. 1907. London: Kegan Paul, Trench, Treubner & Co. pp. 67.

Agnosticism continues with us in sufficiently formidable proportions to merit attack. The author, in this readable satire, attempts to show by means of a story the absurdity of the agnostic philosophy. It is a humorous and satirical tale,

and this is its moral. Mr. Agnosco, in the early part of the story, is a most aggressive propagandist of his views, regardless of apparent inconsistencies, basing his general ethical theory on the foundation of "the greatest happiness to the greatest number". In the end of the book the principle works itself out to an anti-climax for agnosticism. Mr. Agnosco falls among cannibals, who eat him. He dies a martyr to his convictions, and an exemplification of his ethical theory that a man should live with a view to "the greatest happiness to the greatest number". Agnosticism is transient, the author holds, and is a declaration of the bankruptcy of philosophy. The tale is well worth reading, and is successfully wrought out.

E. Y. MULLINS.

**Health and Happiness.** Or an Analogical Study of Disease and Sin.

By Robert Maxwell Harbin, A.B. M.D. The Griffith & Rowland Press, Philadelphia. 1908. Pages 183.

The wonderful progress made by the science of medicine has laid the basis for this study of the spiritual nature of man by analogy. The author, a resident of Rome, Ga., is at once an ardent student of the science of medicine and an earnest Christian. While it has required scientific medicine to rescue man from the influence of centuries of disease and restore him to the original intent of nature, yet the author believes the Christian religion is necessary to extricate him from the lower forms of happiness and point him to the highest ideal of human aspiration. Study of the nature of health and disease imbued the author's mind more and more with the idea of analogy between disease and sin, and the evolution of that thought has resulted in the attempt of this book—the first serious attempt, he believes, to utilize the realm of medical science for such a purpose. The summary of the recent investigation and findings of medical science in the second chapter is luminously informing and interesting, but to the student of religion the chief interest of the volume will center in the chapters on "The Physiology of the Soul", and "The Analogy of Diseases and Sin".