

to Christianity. It never seems to have occurred to the author that all his metaphysics are cast in qualitative moulds, nor that the reasoning by which he seeks to controvert the Idealist would not save the ethics of God but at the expense of his essential relations to all things. The reasoning is interesting, even fascinating, but by no means convincing. Its fallacies are obvious at nearly every turn.

W. O. CARVER.

### **THE PHYSICAL BASIS OF MIND AND MORALS.**

By M. H. Fitch. Chicago. Charles H. Kerr Company. 1906. Pages 266.

This is one of the books still coming forth from the small number of thinkers who are stranded on the rock of Materialism, while the tide of scientific and philosophical thought flows on to the larger apprehensions of truth. These have been so busy in listening to Darwin and Spencer as not to discover that these two epoch making men are not the perpetual high priests of knowledge, but were merely in their day prophets of progressive learning. Of this class of writing the book in hand is a good type, clear, striking, dogmatic, unavailing.

W. O. CARVER.

### **THE VOCATION OF MAN.**

By Johann Gottlieb Fichte. Translated by William Smith, LL.D., with an Introduction by E. Ritchie, Ph.D. Chicago. The Open Court Publishing Company. 1906. XII. 178 pages. Paper binding. Price, 25 cents.

This is a volume in the Religion of Science Library. This is the work in which Fichte appears, perhaps, at his best and at his worst. It is here that he lays down the foundation of his ethics and of his religion, and that, too, for the plain man. All the excellencies of his philosophy, as of any philosophy, come to the fore in the relations of religion and ethics. The work is here presented in a good translation and attractive form. It is not likely that Fichte can ever have much direct influence, but it is well to have his ethical idealism accessible to English students in this way.

W. O. CARVER.