

department of life, a spirit of criticism and questioning. It was in this that the Reformation was born.

An excellent Bibliography is added at the end of the volume, which will provide the reader with the knowledge of the literature necessary to pursue the subject further if so desired. Altogether it is a volume to be heartily commended.

W. J. McGLATHLIN.

**An Anglo-Saxon Abbott.** By S. H. Gem, M.A. T. & T. Clark, Edinburgh, 1912. Pp., 200.

The abbot, the account of whose life and writings is here given, was Aelfric of Eynsham, who lived about the year 1000 A.D. These were stirring and distressing times in old England—the times of the Danish invasion. Deep darkness was over the land—moral, religious and intellectual darkness. The book gives us a glimpse into the difficulties which religion and all good things faced. Translations from the writings of Aelfric place the age living before the reader.

## II. RELIGION AND APOLOGETICS.

**The Mind of Primitive Man.** By Franz Boas. A Course of Lectures delivered before the Lowell Institute, Boston, Mass., and the National University of Mexico, 1910-1911. New York; The Macmillan Company, 1911. x+294 pages. \$1.50 net.

This is a painstaking, conservative study of the mental traits of mankind with particular reference to maintaining the thesis that there are no such differences in mental characteristics as to justify the idea that some races are of "lower" order than others and so inherently incapable of "higher" development and achievement.

In pursuit of this purpose, the author has made extended studies in race prejudice, influences of heredity and environment, anatomical structure, language and culture. The study is pursued historically and comparatively. Finally the bearing of the main contention—and in spite of the form of its presentation it must be called a contention rather than a conclusion—

its bearing on the national race problem of the United States is treated. Very just discount is taken of the talk, so common and so uncritical among us, of "pure race types," of fears of degeneracy from the immigration of "lower" types. While dealing somewhat cautiously with the negro race in America, the author maintains that it cannot remain pure negro, but is sure to be lightened by white infusion, that there will be no degradation on that account, that at all events the situation should be faced frankly and studied scientifically and not decided off hand on an emotional basis.

One wishes frequently that he could accept more fully the "facts" adduced to support conclusions. The work is thoughtful and useful.

W. O. CARVER.

**Pragmatism and Its Critics.** By Addison Webster Moore, Ph.D., Professor of Philosophy in the University of Chicago. The University of Chicago Press, 1910. xi+278 pages. \$1.25 net.

**The Philosophy of Bergson.** By A. D. Lindsay, Fellow and Tutor of Balliol College, Oxford. Hodder & Stoughton, New York. George H. Doran Company. ix+247 pages. \$1.50 net.

**The Realm of Ends, or Pluralism and Theism.** The Gifford Lectures, delivered in the University of St. Andrews, in the years 1907-10. By James Ward, Sc.D. (Camb.), Hon. LL.D. (Edin), Hon. D.Sc. (Oxon.), Fellow of the British Academy and of the New York Academy of Sciences, Professor of Mental Philosophy, Cambridge. New York: G. P. Putnam's Sons; Cambridge, England: University Press, 1911. xv+490 pages. \$3.25 net.

The world of thought is once again astir over the need of a philosophy. Science with its principle of evolution, especially its biology, had shaken loose an overripe idealism ready to fall with its own weight. Under another figure, the field was left largely unoccupied. Then came a new claimant into the field where *Agnosticism* was making so bold.

The new philosophizing was called *humanism*, *personalism*, *pragmatism*, *pluralism*. Not that these signified the same thing, or that any of them stood for the same thing in all mouths. They stand for a general attitude and a common starting point.