

"will lead them into new experience. . . . " "I am quite aware that what I have called lessons in ethics might rather be called lessons in thinking. The study of ethics is essentially the effort to think out problems of conduct. . . . "

The aim of the series of questions, briefly stated, is:

"1. To cover without repetition the main issues of the coming topic of discussion.

"2. To bear on real experience.

"3. To call out interests already possessed by the pupil, but not fully thought out. . . .

"5. To develop the power of reasoning and to awaken imagination and sympathy.

"6. To bring out systematically the principles of ethics."

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GUT UND BOESE: Wesen und Werden der Sittlichkeit. Von Emil Fuchs. Tuebingen: J. C. B. Mohr, 1906. Pp. 308.

This work forms one of a series of volumes on "Lebensfragen" which is being issued in Germany under the general editorship of Professor Heinrich Weinel of Jena. Two of these volumes have already been translated into English. One of them, "Paul, the Man and His Work," by the editor, is an admirable exposition of the character of Paul as exhibited in his writings and an equally luminous survey of the early developments of the Christian church and of ecclesiastical dogma. The other volume which has found an English translator is Professor Otto's really valuable contribution to the controversy between naturalism and religion. In this volume "Naturalism and Religion," published by Messrs. Williams and Norgate, Professor Otto shows a marvelous acquaintance with all the biological theories which have sprung up since the time of Darwin. He points out what a vast amount of what is often regarded as scientific fact is still only in the stage of theory, and he endeavors to prove that, even if the most thoroughgoing naturalistic premises are admitted, ample room is still left for a religious conception and interpretation of the world. It is a book to be read by all who want an answer to the hasty and immature generalizations of Professor Haeckel.

The object of Professor Weinel's series as a whole is to help all those who are no longer satisfied with the old traditional outlook

upon the world and man. It is an attempt to introduce as much intellectual clearness as the state of knowledge will allow into every department of nature and life; and to give a deeper content and meaning to life itself. An object such as this inevitably brings into the foreground all the ultimate and perplexing problems of morality and religion, and these problems in turn cannot be studied apart from what modern science has to tell us of nature and of man. The spirit in which Professor Weinel's series is written is a spirit of complete scientific freedom combined with a temper of reverence. The results of religious, moral and sociological investigations are less generally known than the corresponding results of inorganic and biological research. Professor Weinel's aim is to make these results known in wider circles so that the great personalities of the past and the great movements in human thought and history may contribute to illuminate the perplexities of to-day. But these perplexities cannot be solved by light alone. We need courage, will, faith, confidence as well. An outlook upon things, to have any real value for humanity, must have inspiration in it. Professor Weinel realizes this and in his series of "Lebensfragen" his object is not merely to illuminate but also to inspire. It is a big program and he deserves our good wishes in his efforts to fulfill it.

The new volume of "Lebensfragen" by Emil Fuchs on "Good and Evil" is worthy of the series to which it belongs. The object which Herr Fuchs sets before himself is to exhibit the nature and development of morality in as simple and attractive a manner as is compatible with the nature of the subject. He opens up his point of view with an exposition and discussion of the standards of morality, showing how manifold they are and how they may be grouped and classified. He then proceeds to examine and discuss the sources from which the moral standards are derived and to point out the ultimate causes of the moral life. In this connection he refers to the impress which moral conceptions have from time to time received from great creative personalities—the prophets, as he calls them, of the moral world. The Christian type of morality is also considered in its relation to the origin of moral standards. The introduction of this topic naturally leads up to a discussion of the relations between morality and religion. In the course of this examination the points in common between religion and morality are first pointed out and dwelt upon. The separation of religion from morality is next referred to, and then

the reaction in the separation of morality from religion. A criticism of these problems is followed by an inquiry into the character of the new outlook upon the world which scientific thought has attempted to construct, and the effect of this new outlook in divorcing many minds from the religious ideals of the past. The first part of Herr Fuchs's book closes with a chapter on the religious aspect of the moral conception of the world.

The second part of "Good and Evil" is concerned with the formation of the moral life in the individual. This is divided into two sections, the first of which deals with the growth of the moral life and the conditions external and internal which nourish or retard it; the second deals with the moral life as an achievement of the individual. Herr Fuchs's ethical ideal is individualistic. He does not consider that it is the supreme object of morality to make the individual a useful member of society—a mere instrument of a larger and more imposing whole. He looks upon the individual as the supreme end and thinks that morality attains its highest end when it succeeds in creating great types of moral personality. Morality is first of all concerned with the production of higher types of manhood. It is from individuals, not from masses, that all forms of progress have sprung. Perhaps the author expresses his belief in ethical individualism is too one-sided a way. But his book is full of fine thought expressed with admirable insight and in excellent forms. It is a book to be read.

W. D. MORRISON.

LONDON.

A SHORT HISTORY OF FREE THOUGHT. By John M. Robertson; second edition, rewritten and greatly enlarged in two volumes. London: Watts & Co. Pp. xvi, 480; xiii, 455.

Though still called a "Short History," the new edition of Mr. Robertson's work is more than twice the length of the first one. It has been expanded throughout, and especially in the chapters on the Renaissance and Reformation and on English free thought in the seventeenth and eighteenth centuries. Still, it may be called "short" in comparison with the work that its author might have written upon the subject. For a history of free thought, as he conceives it, is in fact a history of philosophy and something more; since it must include an account of the popular and literary movements that contribute greatly to the enlightenment of the human