

with the intention of modifying it later for some other less easily mastered mode of expression and thought, then he should remember that in the meantime his students may be swelling the number of those who speak or write very unintelligently on psychological problems from the crudest kind of a physiological point of view. The only way to guard against the crudeness which we all deprecate in much of our popular psychology and in much of our present-day pedagogy, is to see to it that every word uttered or written by psychologists shall keep clear the distinction between mental and physiological phenomena.

Professor Thorndike's work is an admirable introduction to observational psychology because of the excellent illustrations which he has sought out and contributed in such large numbers. When it comes to popularizing the explanatory phases of the science and giving it to his audience in untechnical language, he finds, as every one is sure to find, that difficulties multiply. One could wish that this part of the work had been elaborated with more attention to the essential distinctions, even at the cost of introducing some of those technicalities which would, perhaps, have made the style less colloquial, but in the end more educative.

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*Public Worship: A Study in the Psychology of Religion.* JOHN P. HYLAN. (Religion of Science Library.) Chicago, Open Court Publ. Co. 1901. Pp. 94.

The decrease in church attendance, the decline of the influence of the church on the masses, the growing tendency towards Sabbath desecration, the extreme moderation of present-day theological conceptions, are conditions upon which the present volume endeavors to throw some light by a psychological discussion of the nature and meaning of public worship.

In an historical retrospect, the author finds two typical Sabbaths: (1) Recreative, held by the Jews until their captivity, viz., a day of recreation as well as rest. (2) Christian or worship conception, held by later Jews and by Christians, viz., a day for worship as well as rest. A study of the historical conditions that brought about the transition from the 'Recreative' conception to the 'Christian' reveals the psychological states involved in worship. As long as the Jews were prosperous, the 'Recreation' view prevailed, but after the captivity, when misfortunes of all kinds assailed them, a transition to the 'Christian' conception was quickly effected. Believing in Jehovah, they naturally attributed the severity of the conditions of life to His displeasure, and accordingly, in order to win again His favor, they

eagerly betook themselves to worship. In humility of spirit they throng the temples and with receptive minds receive instruction in spiritual and practical life. Thus are open immense possibilities of moral reformation by means of which the race can better adapt itself to its environment; this is the great function of the Sabbath of the 'Christian' type. In brief, while the 'Recreative' Sabbath aims simply to preserve functions already acquired, the 'Christian' conception aims at the establishment of new functions (p. 45). The essential element in producing worship, and the consequent moral reformation (adaptation) is 'adverse environment.' In emphasizing this point an interesting parallel is drawn between organic and mental evolution.

This conclusion the author confirms by his results obtained by the 'questionnaire' method (203 subjects). The answers to such questions as, "State your reasons for going to church" (personal good 173, duty 140, example 77), "Is it the music, the sermon, prayer, or something else that supplies your need in religious worship?" (sermon 52, prayer 41, music 23, fellowship 1), "Does church-going give you a better idea as to how to live?" (leads to kindness to others 30, singing 26, adoration of God 19, impulse toward a better life 6), show that the great function of religious worship is to secure the moral adjustment of the individual to his environment. These results, while extremely interesting and valuable, would be much more conclusive had they been based on a much larger number of answers than the 203 reported.

Starbuck's recent religious studies are also cited to show that conversions occur most frequently at the 'age of greatest physical growth,' when the individual is face to face with the new environment of maturity to which he has to adjust himself, and they thus support the author's general position.

This analysis of public worship enables us to understand present-day conditions. By science and invention man has been able to cope so successfully with his environment that the need of religious worship is not urgent, and so there is a very general tendency to return to the early Jewish conception of a 'Recreative' Sabbath.

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*Methodology and Truth.* J. E. CREIGHTON. *Mind* X. (1). Pp. 45-56.

The scientific account of nature embodies partly the results of observation, but partly a choice as to the way of interpreting these