

doctrine of evolution is, until he has had an objective study in at least some narrow field of research.

The new questions and accessory principles which are rapidly springing up about the central doctrines of evolution are pretty well set forth in the seventh chapter, entitled 'More recent attempts to explain evolution.'

The last chapter is on the evolution of man, and it is altogether unsatisfactory. It seems to have been written as a logical complement to a work on animal evolution, but it deals rather more with moral and metaphysical speculations than with the facts of the science. So far as it treats of human evolution, aside from its speculations, it refers simply to the animal man in his zoölogic relations. Human evolution, that is, the development of those characteristics which make man *man*, — the growth of human activities, — is ignored, and yet this is the largest subject in the literature of the world, embracing, as it does, the evolution of arts, the origin and development of institutions, languages, philosophies, or opinions, and all modern scientific psychology.

But a very small part of human evolution is embraced in theories of man and monkey kinship. The origin and growth of the humanities, i.e., those things which characterize humanity, have always been the subject of history; and all history is now in process of reconstruction upon a sounder theory than any which has hitherto obtained, and every writer in his own field postulates evolution by discussing the origin and development of the art, the institution, the language, the philosophy, or the psychic operation of which he treats.

J. W. POWELL.

SIDGWICK'S HISTORY OF ETHICS.

THIS little book by Professor Sidgwick is a reprint of his article on ethics in the 'Encyclopaedia Britannica,' with considerable alterations and additions. As originally published in the encyclopaedia, it was necessarily quite condensed in style, and it still retains that character to a great extent, thus presenting a much greater quantity of matter than is usually found in books of the same size.

The work is designed especially for students, and it seems to us admirably adapted to its purpose. The compression of the style is perhaps a defect from a literary point of view, but this is of little consequence in a text-book. The work is divided into three parts, treating of Greco-Roman, Christian, and modern ethics respectively. It is evidently based, as the author himself says, on

Outlines of the history of ethics for English readers. By HENRY SIDGWICK. London, Macmillan, 1886. 12°.

a thorough study of the original authors, only certain small portions, chiefly in part ii., being written at second-hand. It is marked, too, by almost perfect impartiality, — a merit of the first order in an historical work, but at the same time one seldom found in so high a degree. The author has been engaged in controversy with many ethical writers, and it might have been thought that a history of ethics from his pen would partake of the same character. On the contrary, it is devoted almost exclusively to the work of exposition, with only occasional criticisms when they seemed really required to point out serious defects in the systems described.

In the first part, attention is mainly directed to the three great ethical philosophers of ancient Greece, — Socrates, Plato, and Aristotle; and, though less than fifty pages are devoted to them, their modes of thought, their leading doctrines, and their relations to each other, are very clearly brought out. The author also traces the connection between all the Greek ethical systems, and shows in an interesting way "how, from the spring of Socratic conversation, flowed the divergent streams of Greek ethical thought." The second part of the book is much shorter than either of the others, as it should be; for, whatever may have been the influence of Christianity on practical morality, it can hardly be said to have contributed much to ethical philosophy. In treating of modern ethics, Professor Sidgwick confines himself in the main to English philosophers, on the ground that his work is intended for English readers, and that English ethical thought has developed itself, for the most part, independently of foreign influence; to which he might have added, that English ethical philosophy is by far the most important that has appeared in the world in modern times. The doctrines of the various English philosophers are briefly but clearly outlined, and special care is taken to point out the positive contributions of each thinker to the ethical thought of the world. Professor Sidgwick's book can be heartily commended to all who wish for information on the important and fascinating subject of which it treats.

THE PSYCHOLOGY OF REASONING.

M. BINET, a prominent member of the Society of physiological psychology in Paris, has been busy for many years in experimenting upon hypnotic subjects, who seem to be so abundant and interesting in France. He has formed one of a small band of workers, with Charcot as their

La psychologie du raisonnement, recherches expérimentales par l'hypnotisme. Par ALFRED BINET. Paris, Baillière, 1886. 12°.