

nation's heart beat as one. Patriotism and national pride had conquered sectionalism and personal selfishness. The era of good feeling had dawned."

It may seem to the general reader that the author regards the beneficial effects of the war as wholly transient and temporary, — good while they lasted, but soon to be entirely obliterated: in other words, that the sentiment of nationalism which then made itself apparent was a thing of present interest rather than of permanent importance. "Although *not destined to be permanent*," says Dr. Butler on p. 26, "the national feeling it produced was something entirely novel." "The ebb was to be greater than the flow," is another expression that may mislead. But the author clearly does not mean to ignore the fact that the war of 1812 did, in truth, lay the foundation for that imposing constitutional structure which Webster and his followers were to build, and which fell not in the time of trial, being founded on a rock. In fact, from the year 1816 begins the true development of a party devoted to the preservation of the Union; and if Dr. Butler does not follow out this line of thought, it is because he has distinctly limited his discussion to the consideration of the immediate results, and declined to enter upon investigations too extensive for the pages of a monograph.

H. T. P.

*The Principles of Morals.* By Professors FOWLER and WILSON. Oxford, Clarendon Pr.

TREATISES in ethics seem more numerous in the last decade than in any other. The revival of interest in this subject reminds us of the emergencies that called forth the moral earnestness of Plato. Indeed, the revolution going on in present ethical speculations is a repetition of the sophistic movement in Greece, and seems to provoke similar reconstructive efforts. But the task this time is a greater one than that with which earlier moralists had to contend.

The successors of Professor Green follow that lamented author's 'Prolegomena' with a very different discussion of ethical problems. The work is the joint product of two authors, and consists of two parts. The introduction is mainly historical, but contains sufficient criticism to determine the position of the writers. It is admirably free from the long and labored discussions about pleasure which make so many systems of ethics tedious and useless. Only a few pages are devoted to methods of ethics, the authors not being willing to repeat the satisfactory work of Mr. Sidgwick, with whom they substantially agree. The second part is a pointed and direct discussion of those questions having an immediate interest for present speculative morals. Theories of ethics, that limbo of wasted energies, are entirely abandoned for the psychological examination of moral facts as they appear in the life of the individual and of society. A characteristic feature of the work is its unconscious betrayal of the immense influence exerted upon ethical conceptions by modern scientific thought, and especially by the doctrine of evolution.

The decline of theology, and of conceptions of life founded upon it, has disparaged the theonomic view of morals as advocated by men like Bishop Martensen; and a re-action against such ethics, led by the principle of evolution, has forced into great prominence the consideration of self-regarding impulses to action. The first chapter shows this very distinctly. The last completes the separation between theology and morals.

There is an important remark in the chapter on self-regarding feelings which is the keynote to all social and moral questions of the present time. It is this: "While man lives from hand to mouth, the want of the necessities of life, the hard struggle for existence, leaves neither leisure nor inclination for the development of the higher faculties." Professor Green makes a similar remark: "Until life has been so organized as to afford some regular relief from the pressure of animal wants, an interest in what Aristotle calls  $\tau\delta\ \epsilon\upsilon\ \zeta\eta\nu$ , as distinct from  $\tau\delta\ \zeta\eta\nu$ , cannot emerge." This means that moral life requires relaxation from perpetual and exhausting toil in order to be realized; and modern ethics have become conscious of the fact that large portions of the human race have not, and perhaps cannot expect, this exemption. What, then, about moral life where the industrial classes are condemned to employments that make it impossible? There is a tincture of pessimism latent here, and the unfortunates of modern social life

are learning the real causes of their deplorable condition: like Enceladus, they are trying to turn over, and to relieve themselves in their uneasy position. The inequalities of the present cannot be postponed to the future for adjustment, and egoistic instincts are likely to assume an arrogance which theological beliefs once effectually suppressed. Modern civilization is slumbering upon a volcano, and reminds us of Carlyle's allusion to Vesuvius: "The earth, green as she looks, rests everywhere on dread foundations were we further down; and Pan, to whose music the nymphs dance, has a cry in him that can drive all men distracted." Self-regarding impulses may become dangerous: still no progress is possible without them, and the marvellous recuperating forces of human nature will always bring up the unexpected and the impossible; so that, amid impending consequences of the most threatening kind, there may be the promise of escape and security.

The discussion of the sympathetic, the resentful, and the semi-social feelings is able and suggestive. The freedom of the will is dismissed in much the same way as it is disposed of by Bain and Sidgwick. There is an interesting chapter on the relation of the imagination to moral ideals. The style is like that of most English writers at present, except Mr. Martineau, heavy, and uninteresting, — a great fault in subjects which are fast acquiring such supreme importance.

#### NOTES AND NEWS.

At the recent Royal Academy banquet, Professor Huxley concluded his speech thus: "Art and literature and science are one; and the foundation of every sound education, and preparation for active life in which a special education is necessary, should be some efficient training in all three. At the present time, those who look at our present systems of education, so far as they are within reach of any but the wealthiest and most leisured class of the community, will see that we ignore art altogether, that we substitute less profitable subjects for literature, and that the observation of inductive science is utterly ignored. I sincerely trust, that, pondering upon these matters, understanding that which you so freely recognize here, that the three branches of art and science and literature are essential to the making of a man, to the development of something better than the mere specialist in any one of these departments — I sincerely trust that that spirit may in course of time permeate the mass of the people; that we may at length have for our young people an education which will train them in all three branches, which will enable them to understand the beauties of art, to comprehend the literature, at any rate, of their own country, and to take such interest, not in the mere acquisition of science, but in the methods of inductive logic and scientific inquiry, as will make them equally fit, whatever specialized pursuit they may afterwards take up. I see great changes: I see science acquiring a position which it was almost hopeless to think she could acquire. I am perfectly easy as to the future fate of scientific knowledge and scientific training: what I do fear is, that it may be possible that we should neglect those other sides of the human mind, and that the tendency to inroads which is already marked may become increased by the lack of the general training of early youth to which I have referred."

— Simultaneously with the appearance of the report of the Seybert Commission on Spiritualism, the J. B. Lippincott Company publish a volume by John Darby (Dr. Garrettson) with the rather peculiar title, 'Nineteenth-Century Sense: the Paradox of Spiritualism.' The first fifty pages of the book are printed in small type, and describe a series of very wonderful experiments in 'transcendental physics,' the writing on slates by unseen hands, the slipping of iron rings upon firmly bound arms, the tying of knots in an endless rope, materializations and visions, and so on, all performed with the assistance of a member of the Seybert Commission. These are recorded with all the enthusiasm and interest of a believer, when suddenly we are told that his confrère confided to him how all had been done: it was sense-deception, trickery and nothing else. From this on, such manifestations have nought to do with Spiritualism. We now enter a higher sphere and a larger type. The author is a Rosecrucian (so he tells us), and uses the word as meaning an illuminatus. He has had revealed to him the inner meaning of things, and lives in a different world. He then ex-