newly aroused intellectual activity should have found expression in the so-called theosophical movement. The first impulse to this idealistic development did not come, however, from India itself, but from abroad. It came from the land which, as the writer cynically expresses it, is the most unfruitful soil for idealistic fruit, the United States of America. It was in New York, as long ago as 1875, that Colonel Olcott laid the corner-stone of the theosophical structure which was soon to exercise so wide-spread an influence. The principles of the cosmopolitan brotherhood of theosophists, which in certain particulars resemble those of the Freemasons or those of the Jewish sect of the Essenes, rapidly spread through other countries. The indefatigable apostle of the new society did his work so well, that the number of associate societies, which in 1879 was only two, increased in 1883 to ninety-three, and in 1886 to one hundred and thirty-two. Of this last number, 107 are in India, 8 in Europe, 15 in America, 1 in Africa, and 1 in Australia. The headquarters and administrative centre of all these societies is Adyar, a rural capital in Madras, where Colonel Olcott dwells, on the banks of a river in a paradise of palms and flowers. His villa also serves as the gathering-place where each year in Christmas week more or fewer of the delegates of the theosophical societies throughout India assemble in convention. Colonel Olcott has managed to imbue thousands of men of the higher circles of India with his ideas. He is greatly honored by his fellow-theosophists, and is loved as a father and benefactor. His occasional journeys through the country are like triumphal processions, and his influence over the cultured classes of the Hindus throughout India is extraordinary.

Some idea of the objects and aims of the Theosophical Society may be gathered from the following selection from the declaration of principles adopted at the annual assembly of the delegates in 1886. The objects of the society are there set forth as, (1) to lay the foundation for a universal brotherhood of man, without distinction of race, religion, or color; (2) to promote the study of the Aryan and other Oriental literatures, religions, and sciences; (3) to investigate hitherto unknown natural forces and the psychical powers of man (which is pursued by a part of the brotherhood only). The brotherhood invites to membership all those who love their fellow-men, and who believe the divisions following from differences of race, religion, and color, to be an evil; all students and scholars; all earnest seekers after truth; all philosophers in the East as well as in the West; all those who love India and desire the return of its former spiritual greatness; and, finally, all those who are striving after permanent good, and not mere passing pleasures and the interests of a wordly life, and who are ready to make personal sacrifices in order to attain to knowledge of the highest good. The society professes no special religion, and has in no wise the character of a sect, for it includes followers of all religions. It demands of all its members only such tolerance of other faiths as each man asks for his own. The society interferes in no way with the Indian laws of caste, nor with any other social customs and usages.

To exemplify these tolerant principles, the assembly hall at Adyar contains life-size portraits of the representatives and founders of all the great religions. One of the matters in which the society is busily engaged is the collecting of rare books of the old Indian literature, written often on palm-leaves. The value of this Sanscrit library increases daily, and it is hoped to make it in time the most complete in the world.

The illustration on p. 262 shows the delegates who assembled at Adyar in 1885. The beautiful Indian costumes, with their bright colors, and the high turbans often sewn with gold and silver threads, made the group peculiarly artistic and pleasing. Among the distinguished theosophists shown are President Olcott, Prince Harisingshee, the English general Morgan, the theosophist evangelist Leadbeater (formerly an Anglican clergyman), the Sanscrit scholar Bavanishangar, Mr. Cooper Oakley, an American and the editor of the *Theosophist*, and the Hindu philosopher Subba Rad. At these assemblies it is noticed by visitors that the delegates confine themselves to a vegetarian diet, and do not partake of any liquor whatsoever. The assembly closed with a brilliant garden-party, at which old Sanscrit songs were sung to Indian music, and the delegates were sprinkled with rose-water and bedecked with flowers.

BOOK-REVIEWS.

The Education of Man. By FREIDRICH FROEBEL. Tr. by W. N. HAILMANN. New York, Appleton. 12°.

Elementary Psychology and Education. By J. BALDWIN. New York, Appleton. 12°.

DR. HARRIS is issuing the volumes of his International Education Series with great promptness. Volume V. in the series is Froebel's classic work translated. Since this was written, now more than sixty years ago, its readers have increased in number year by year. Inaccessibility and bad translations have hindered its progress in this country, but both these obstacles are now overcome, and no teacher who is imbued with the spirit of his profession will fail to have the 'Education of Man' by him for careful study and constant reference. We believe that posterity will award to Froebel the highest place among modern educators. He was infinitely more practical than the authors of 'Emile' and 'Levana,' and infinitely more profound and philosophical than Pestalozzi. The spirit of the kindergarten is Froebel's greatest achievement: the kindergarten itself is a mere detail. The spirit runs through all sound education, and the great manual-training movement, now the distinguishing feature of our educational development, is but another manifestation of it. The present translation of Froebel is a very good one, and leaves little to be desired. We regret that the translator has disfigured the text and broken the continuity by interjecting observations of his own.

Volume VI. is Baldwin's 'Elementary Psychology and Education.' Of it we cannot conscientiously say any thing complimentary, and we confess our surprise at its finding a place in the series. We do not object to making psychology as elementary as one pleases, but we do object to making it pre-Kantian. The present author may have heard of the *Kritik der reinen Vernunft*, but he certainly has never read it. We agree most heartily with Dr. Harris, that a teacher should know something of psychology, and we would go considerably further than he does in emphasizing the fact. But we submit that to teach psychology that is positively wrong and unscientific under the pretence that it is elementary, is worse than to teach nothing of it at all. Illustrations of loose statement and positive error abound in this book. We read, for example, of "sense-perception, conscious perception, and noumenal perception." The 'enduring self,' matter, mind, space, causation, right, beauty, and the like, are included under 'noumena.' We are told also that "choice is uncaused cause," and the fact that "literature represents man as free and responsible" is cited as an argument for freedom of the will. It is not profitable to multiply the evidences of the author's incapacity to write the book. It is in no respect worthy of a place in this series.

NOTES AND NEWS.

ANOTHER important acquisition to our store of knowledge has recently been made, says *Nature*. Glucose, commonly called grape-sugar, has been artificially prepared by Drs. Emil Fischer and Julius Tafel in the chemical laboratory of the University of Würzburg. This happy achievement, which is announced in the number of the *Berichte* just received, is one which has long been looked forward to, and which cannot fail to give deep satisfaction in chemical circles all over the world. As is generally the case in syntheses of this description, not only has the sugar itself been actually prepared, but, what is at least quite as important, considerable light has been thrown upon that much-discussed question, the constitution of sugars. A most remarkable, and yet only to be expected, attribute of this artificial sugar is that it is found to be entirely incapable of rotating a beam of polarized light. As is well known, there are several naturally occurring varieties of glucose, all of which may be expressed by the same empirical constitution, and all possessing the power of rotating the plane of polarization: dextrose, or grape-sugar, the best-known of these varieties, as its name implies, deviates the plane of polarization to the right, as do several other less important varieties; while lævulose, or fruit-sugar, rotates the plane to the left. But in artificially preparing a glucose there is just as much tendency for one kind to be formed as another, and the probability is that both dextro and lævo are simultaneously formed, and thus neutralize each other, producing a totally inactive mixture. It may be that, as in the case of racemic acid,