The author finds that the "study of history in Scotland" is something which does not exist. He says frankly that "history is in reality excluded from the curriculum of Scottish universities." At Aberdeen and St. Andrew's it is not taught at all, except when some historical information is necessarily imparted in the course of instruction in literature. He is hopeful, however, that a new act of Parliament will remedy this glaring defect, and afford history at least a decent recognition in the land of Robertson, Walter Scott, and Carlyle.

With Cambridge and Oxford, Professor Fredericq was very much impressed, and he grows quite enthusiastic over the system of fellowships which permits men like Max Müller and Mr. S. R. Gardiner to secure an academic income while devoting their lives, not to teaching, but to advancing the cause of science. The historical instruction at the two universities is outlined for us by the author, and we learn exactly what courses each professor and fellow gives, and how he gives them. The description of Professor Seeley as "a master whose first care is to make his pupils think for themselves," is a very pleasant one, and his adaptation of the German *Seminar* method is highly praised. Mr. Oscar Browning, well known in this country for his pedagogical writing, also comes in for a special word of praise.

At Oxford it was found that the programme of the historical instruction was more grandiloquent than the instruction itself justified. The lecturers are referred to as generally restricting themselves to an elementary style of teaching, and as not using any of the scientific equipment on which the continental student depends so much. Professor Fredericq notes that "the remarkable development in historical instruction that has taken place at Oxford since 1870, and at Cambridge since 1875, leads one to think that the practical course will soon be felt a necessary complement to the already brilliant theoretical course." The corps of instructors at both universities is ample; and, when modern methods and *quellenstudie* shall have replaced much of the present antiquated instruction, then, we are led to believe by the perusal of this essay, little else can be asked for.

Dr. Adams's paper on the study of history in American colleges and universities is quite as painstaking and far more comprehensive a study than that of Professor Fredericq. The substance of some of the chapters has previously appeared as articles in *Education*, but they are now reproduced with many additions. Dr. Adams traces the study of history at Harvard from its foundation up to the preparation of Mr. Winsor's 'Narrative and Critical History of America,' and at Yale from the seventeenth century to the foundation of the courses now given by Professors Wheeler and Dexter. To Columbia College the writer awards the honor of being the first institution in America to recognize history as worthy of a professorial chair. His sketch of the historical teaching at Columbia, which embraces the work of Vardill, Anthon, McVickar, Lieber, and Burgess, is in many respects the most interesting in the volume, and to it a very appreciative account of the School of Political Science is added. The University of Michigan and Cornell receive separate and generous treatment. The chapter on the Johns Hopkins University is a slightly revised reprint of Dr. Adams's earlier paper on the subject. We were very much interested in reading of the excellent instruction being given in the colleges for women, particularly at Wellesley. The paper concludes with an extract from Mr. Carroll D. Wright's impressive address before the Economic and Historical Associations at Cambridge in May last, and some statistical tables.

Read in connection with each other and together with Professor Fredericq's articles on the teaching of history in Germany and France, published some little time ago in the *Revue Internationale de l'Enseignement*, these pamphlets afford us the data for determining with some approach to exactness the comparative value of the historical instruction now being given at the world's great colleges and universities. We find advance everywhere, — promising, hopeful advance. The spirit of Savigny, Ranke, and Draysen is abroad; and the work of Freeman and Seeley in England, and of Burgess, Emerton, Adams, and Channing in this country, is in the right direction, and productive of excellent results. But the next generation will be even better able than our own to appreciate what the modern method of studying and teaching history really means.

The Family: An Historical and Social Study. By CHARLES FRANKLIN THWING and CARRIE F. BUTLER THWING. Boston, Lee & Shepard. 8°.

BOOKS on sociology increase in number and interest. The one under notice is indeed a very good summary upon the subject in its historical, social, and moral aspects; but it gives no hint of a definite purpose other than can be ascertained by reading it. It is without a preface, — an omission which we think a defect in so important a discussion.

The first chapter treats of the prehistoric family, and examines this institution in the Semitic and Aryan races, as a type of different social structures. "The Semitic family is patriarchal, the Aryan is individual: one makes the father the unit, the other makes the family itself the unit; one is polygamous, in the other monogamy prevails; one gives all duties to women, the other gives some duties to men, and some rights to women. The patriarchal Semitic system is the germ of monarchy; the Aryan family is the beginning of the political commonwealth." The patriarchal system is shown to prevail among the Greeks, Romans, and Hebrews, with the strict responsibility of woman for fidelity, and considerable laxity in tolerating male infidelity. Then Christianity modified this system. Two characteristics mark its influence and improvement upon previous conceptions of the family: monogamy and mutual chastity. The same rule of purity was applied to the husband as to the wife, which had been limited previously to the latter. The middle ages are considered to mark a conflict between the Roman patriarchal system, and the republican conception of the family in northern races, based upon the capacity to bear arms. It is a chaotic period, the first of which shows little respect for woman. The decline of virtue in the Roman Empire had to burn out its course; but the rise of chivalry was the restoration of the Christian conception, which in one form or another continues to make improvement.

The general contrast between modern and ancient conceptions of social life is that between the individual and the family. The individual is the legal and social centre of modern life; the family, of the ancient. In modern jurisprudence the individual is made to suffer for his own crime alone; in ancient, the family and kinsfolk were also made to suffer for the crime of a guilty member. This is important for illustrating the tendency in individualism to distribute the rights and responsibilities among a larger number than the centre of a group or community. This elevates woman above the position of a servant or of property.

The drift of rural into urban population is noticed, and is thought to endanger the family in such a way as to require correction by a re-action in the opposite direction. We think, however, that economic forces have determined this more than moral, although the latter are strong factors in the movement. Fourierism, the Oneida Community, and Mormonism do not pass unnoticed.

The last two chapters are an elaborate discussion of divorce in a very scientific manner, but with some unconsciousness of the difficulties in the way of correcting the evils of it, due to social customs which must first be amended before the problem of divorce can be solved. The causes of divorce are assigned to two classes, — general and special. The general are, (1) growth of individualism, (2) secularization of marriage, (3) change in social and political condition of woman. The special are, (1) husband's belief in ownership of wife's person, (2) property, (3) wife's failure to assume her share of the burdens of the family. The remedy lies, as the author thinks, (1) in a proper conception of a woman's responsibilities, (2) in a higher standard of belief and practice as to domestic institutions, (3) in the restoration of marriage to a religious basis, and (4) in uniformity of law as to marriage and divorce.

We will not criticise this. The subject merely suggests the remark that there is a growing tendency to make married life a commercial matter, one of the most dangerous influences that ever affected human life. On the other hand, both as a corrective of this, and as a check upon population of which Malthus may not have dreamed, there is a tendency to enfranchise woman, socially and legally, so as to make her independent of the marital relation for her support. It is not a little remarkable, that, just as population is beginning to approach the limits of its expansion by occupying all the material resources for its subsistence, the combined in-

fluence of chivalry, Christianity, and individualism should have anticipated the pressure which their occupation or exhaustion must produce by emphasizing the moral, social, and legal rights of woman, and thus confer upon society the power to exercise a check upon the terrible consequences of over-population. Evolution seems to be creating motives and an environment that will modify the effects of the most powerful of human instincts, and just at a time that will prevent the pressure from being too abruptly imposed upon civilization.

Conscious Motherhood; or, The Earliest Unfolding of the Child in the Cradle, Nursery, and Kindergarten. By EMMA MARWEDEL. Chicago, Interstate Publ. Co. 8°.

THE reviewer has a difficult choice to make with regard to the proper mode of viewing such a book as this. He is tempted, in the first place, to regard the book as a scientific contribution, and finds the justification of such a method in the fact that the psychological development of infant mind is well on its way towards assuming the character of a scientific body of truths. Regarded as such, no favorable notice can be passed upon it. It lacks throughout a systematic and symmetrical exposition: it fails to distinguish the important from the trivial, the scientifically established from the popularly supposed: it uses new words where we have good technical words in their stead, *e.g.*, 'sensoric,' 'motoric,' 'peripheric,' for 'sensory,' 'motor,' 'peripheral,' the German '*rinde*' instead of 'cortex,' and so on: it includes several rather serious blunders in stating anatomical and physiological points, and shows the mark of an 'atechnical' hand. In this sense the contribution here made is of no high order of merit, and adds little of value to our knowledge of the subject.

If, on the other hand, the reviewer asks himself the questions, "What will be the practical effect of the book?" "How does it stand as a means of propagating sound doctrines not yet universally understood?" he has the pleasanter task of finding many commendable doctrines emphatically expressed. The keynote of the volume, as indicated in its title, is to arouse mothers to a proper appreciation of their privileges and duties. Education begins in the cradle: the child is not one being in its infancy and another when it comes under school influence. There is a continuous psychical development paralleled by a physical development, taking place independently of the technical 'instruction' and based upon natural laws. These laws are to be explicitly unfolded, and are to form the guiding spirit under which the child is to be viewed and its true education directed; to reveal the all-important truth of the supreme value of these early years of life when habits far deeper than the artificial learning of later years are laid down, when the most difficult actions of life are learned, when the child is passing with lightning speed through the history of the race, epitomizing the characteristics of remote ancestors as well as of its parents. The duty of this sphere of education falls upon mothers: it is to be rescued from the hap-hazard spirit in which it is cultivated, to be made a serious occupation and not a dilettanti toy, to be recognized as the true mission of 'conscious motherhood.' The advancement of woman is to consist in the increase in dignity and importance of the duties which have in all ages fallen to her share. The appeal is a noble one; and while not always made with a full view of the many-sidedness of the problem involved, is presented in a way likely to attract the audience to which it specially addresses itself.

The author is the head of a kindergarten in San Francisco, and an enthusiastic follower of Froebel, taking from him some of his peculiar symbolism and mystic imagery. Her other altar is erected to Professor Preyer, as the representative of the modern scientific study of child-mind; and from these two lines of interest she confidently awaits the time when the relation of mother and child will be practically appreciated in all its fulness, grandeur, and importance. The offshoot which the kindergarten has sent off from the technical education will spread down to the home, there to plant the real root of a natural education. Her next greatest interest is in developing the technical side of kindergarten work; she here falls into the common error of overestimating the importance of doing things in just such and such a way to the neglect of the importance of having them done in any of half a dozen ways: her devices are plausible, but worthless if made a ritual. What is wanted is a good teacher with a talent for adapting all methods.

So much for the original portion of the book. The second part is devoted to a *résumé* of the work of Preyer on child-mind. The work of selecting the abstracts and putting them into good English is fairly well done. Here and there the real important point is omitted, and much detail is found in its place; and the physiological portion is rarely accurately set forth. But the object of the translation is to arouse an interest in the observation of children, and in this good cause the book is a desirable aid.

Die Welt in ihren Spiegelungen unter dem Wandel des Völkergedankens. Von A. BASTIAN. Berlin, Mittler. 8°.

IN the present publication the author sets forth his ideas of the principles on which the science of ethnology must be founded. He considers ethnology the only sound basis of psychology. His arguments are these. The inductive method of science as developed in our century is founded on comparison. If psychology is to attain the same scientific character which the natural sciences have reached, the same methods must be applied. If, however, psychology is exclusively based on the facts given by our self-consciousness, it is impossible to apply this comparative method, as only a single phenomenon — our own *psyche* — is given. The first thing to be done, therefore, is to establish sound methods of psychology. The connection between physical and psychical phenomena must be studied by the science pf psychophysics. The study of psychical phenomena can only be begun after an exhaustive knowledge of such phenomena has been gained: therefore it is necessary to know all ideas that exist, or have existed, in any people, at any time. These must form the material for psychical researches. He calls this method the 'statistics of ideas.' Bastian has emphasized these theories in all his recent publications, and his point of view is one of eminent importance.. It cannot be said too frequently that our reasoning is not an absolutely logical one, but that it is influenced by the reasoning of our predecessors and by our historical environment: therefore our conclusions and theories, particularly when referring to our own mind, which itself is affected by the same influences to which our reasoning is subject, cannot be but fallacious. In order to give such conclusions a sound basis, it is absolutely necessary to study the human mind in its various historical, and, speaking more generally, ethnic environments. By applying this method, the object to be studied is freed from the influences that govern the mind of the student.

There are two objects of ethnological studies. The one is to trace an idea in its origin and growth and in its offshoots; but, after this has been done, the problem remains to be solved, what are the psychical laws that govern the growth of ideas in the mind that holds them? We may know the whole history of an idea, still we do not know why this idea is taken up by a certain people and developed in a certain way, or why similar ideas are found in regions widely apart. It is this branch of ethnology which Bastian has in view when he again and again emphasizes the absolute necessity of collecting what can be collected. The individuality of uncivilized nations is disappearing so rapidly that we may expect it to die out ere long. For this branch of ethnology particularly, all phenomena of the life of uncivilized nations are of the highest importance, and therefore their study must be carried on vigorously.

Bastian calls the present volume 'Prolegomena to the Statistics of Ideas.' We find in it a vast amount of material referring to the ideas of uncivilized races, and of scientific men of various epochs, on life and death, on the origin of the world, and on its end. It is accompanied by a collection of pictures illustrating these ideas.

F. B.

Naturforschung und Schule. Von W. PREYER. Stuttgart.

IN this pamphlet Professor Preyer, the noted physiologist, vigorously attacks the present educational system of Germany. His main thesis is that the *Gymnasium* — which, in spite of a few concessions, still proclaims as the necessary education for all cultured Germans a long drill in the classics, and still holds the only key to the university and the governmental posts — is an institution entirely out of date, ignoring all that enormous addition to human