

their purpose. He is a firm upholder of the right of property, in land as well as in any thing else; but he would limit the amount of land that a man might own. In reply to the objection sometimes urged against land-reformers, that men will often refuse to take land even when they can get it for nothing, he proposes that men without means of support shall be compelled to go and settle on the public lands in the West, the government to advance them the necessary capital to begin farming with, the same to be paid for by them in instalments. He would have arbitration by State officers between labor and capital, but would not compel the parties in dispute to accept their decision. He recommends some minor measures in the interest of the laborers, and favors profit-sharing and co-operation. The combinations of capital known as 'trusts' he regards with strong dislike, and would have them all abolished by law. Such are the principal measures he proposes, and, except the one about the public lands, they contain little that is new. The real defect in them, as in so many others that have been proposed, is that they overlook the moral and intellectual causes to which the evils complained of are so largely due, and which cannot be removed by legislation. We should add that a considerable part of Mr. Gibbons's book is taken up with a history of the institution of property, which is not always up to the standard of the best scholarship, as, for instance, when he cites the early chapters of the Pentateuch as historical authority. Indeed, the whole book gives the impression that the author either lacks the ability or has not taken the trouble to master his subject.

Inebriety: its Causes, its Results, its Remedy. By FRANKLIN D. CLUM, M.D. Philadelphia, Lippincott. 12°. \$1.25.

THE author states in his preface that "the object of this book is to give a clear, correct, and impartial description of drunken frolics, their consequences, and how to avoid them. The subject is treated from a scientific standpoint, and the drunkard is pictured in colors that are true to life. His habits, his diseases, his misfortunes, his miseries, are described exactly as we find them, and the easiest and best way to cure and reform him is made known so simply and clearly that all can understand."

With the habits, diseases, misfortunes, and miseries of the drunkard, we imagine that the readers of this book are as familiar as its writer, and we therefore pass these subjects by; but in the cure and reform of the inebriate every one is interested; and if, as Dr. Clum states in his preface, he has found a way of accomplishing this, he has done humanity a great service, and doubly so if that way is an easy one. Of his ability to accomplish this transformation he is evidently thoroughly convinced. In addition to the quotation already made, he further says, "The most confirmed and degraded drunkard can be reformed if the directions given in this volume are carefully carried out. They can be carried out by even the most poverty-stricken man, if there is an honest desire in his heart to reform."

The author's method of reforming the drunkard may thus be concisely described. The first object to be obtained, in all cases, is the personal consent of the inebriate to assist in his own reformation. He should carefully think the matter over, until there is no lingering doubt in his mind about the injury alcoholic drinks are doing him. He should understand the reasons, and all the reasons, why they are not good for him. Then he should avoid the thoughts, the persons, and the places that lead to the temptation to drink, and frequent the places, associate with the persons, and indulge in the thoughts, that lead away from the temptation. He should keep busy at something that will occupy his close attention, and not become discouraged and give up the struggle, even though he should break his resolution time after time. When the resolution has been broken, he should carefully think the matter over until he understands why he failed, so that he may be on his guard against a recurrence of the same circumstance. Dr. Clum especially insists upon the treatment of drunkards as matter-of-fact men, and not as if they were the most demoralized, sinful, and abandoned of men; nor, on the other hand, must they be treated as if they were objects of great pity. They will listen to philosophical reasoning, to plain, unvarnished truth, but despise trickery and hypocrisy. After intoxicants have been discontinued, steps should be taken to restore the inebriate's health, and his surround-

ings should be made sanitary. His occupation and residence may often be changed with advantage. The views of the author, which we have endeavored to give in a condensed form, are, of course, fully elaborated in his book. He gives some sound advice to the moderate drinker as well as to the confirmed drunkard, warning him that he is in danger. He should remember that he has the same failings, passions, and frailties as other men, and is subject to the same physiological laws, disappointments, sorrows, and diseases, and that it is absolutely impossible for a moderate drinker to tell with certainty whether he will become a drunkard or not. His only safety is in avoiding intoxicants *in toto*.

One chapter of Dr. Clum's book is so remarkable, that, although we have already extended our consideration of his views more than we had intended, we must take a moment to refer to it. In the chapter referred to, which is headed 'The Inebriate Drunkard's Guide,' the writer gives advice to the drunkard, so that while he continues his habit he may do so with the least injury to his health, and thus prolong his life. Whatever may be thought of the wisdom of this, Dr. Clum recognizes, that, despite all warnings, protestations, pleadings, and tears of friends, many persons will continue to indulge in alcoholic drinks. The rules which he lays down for the guidance of such persons are as follows: 1. Alcoholic drinks, especially strong spirits, should not be taken on an empty stomach; 2. Light, dry wine, beer, or ale should be drunk in preference to strong spirits; 3. Whenever disease exists, those wines should be used which will create the least mischief, as, in gout, sherry or madeira instead of hock and claret, or the best quality of light California wines; 4. Champagne should be preferred as usually the safest; 5. Liquors should not be mixed. Other advice follows in reference to bathing, and the care of the body and its functions. The author is evidently aware that some persons may be tempted to make use of the directions which he gives to continue the evil habit, and at the same time to minimize its effects; for he says that it is to be hoped that those who have just started on their career as drunkards, and are not fully initiated in the mysteries of Silenus, will not attempt to follow these rules with the intention of being moderate drinkers, thinking to escape the disastrous effects, the terrible penalties, and the fearful evils of drunkenness. Moderate drinkers engaged in business calling for judgment and acumen, end, with scarcely an exception, as financial wrecks, however successful they may be in withstanding the physical consequences of their indulgence. From a careful perusal of Dr. Clum's book, we infer that he believes that an inebriate may be cured if he is determined to reform, but that without this determination any attempt at reformation will be a failure.

Hand-Book of Moral Philosophy. By HENRY CALDERWOOD. 14th ed. London and New York, Macmillan. 12°. \$1.50.

THE sale of fourteen thousand copies of Professor Calderwood's 'Moral Philosophy' is pretty good evidence that it contains something of real value, and all who have read the book will agree that this is the case. It is not, and does not profess to be, a great original work, laying down a new theory of our moral nature or of moral truth, but only a compendium of the best ideas of the intuition school; and as such it is a decided success. It is much superior to the ordinary ethical text-book, especially in depth and closeness of reasoning. The author, too, though decided in his own views, is eminently fair in representing those of his opponents, and often keen and able in criticising them. The present edition of the 'Handbook' is largely rewritten, especially the chapters dealing with the basis of morals, and those in which the author criticises the Hegelians and the evolutionists. The chapter on the 'First Cause,' too, is enlarged, which, from a literary point of view, seems a mistake, as introducing matter not strictly ethical; for, though duties to God must obviously be treated in an ethical work, the subject of the divine existence and attributes belongs to another branch of philosophy. On the other hand, some topics are not accorded the space they deserve, the chapter on 'Impulses to Action,' for instance, being by no means so full and elaborate as would be desirable. On the whole, however, the work deserves its reputation, and we are glad to see it appearing in a revised form, better adapted to the wants of the present time.

Professor Calderwood's philosophy, as we have already remarked,

is the intuitional; and the largest and best portion of his work is devoted to setting forth the intuitional theory of conscience and the moral law, with criticisms of opposing views. In so doing he reveals both the strength and the weakness of his own position. The grand defect in the utilitarian ethics has always been its failure to account for the sense of obligation; and Professor Calderwood has no difficulty in showing that all their attempts to derive this sentiment by association or evolution from the lower feelings of our nature have thus far been unsuccessful. In discussing the views of the Hegelians and Neo-Kantians, our author has the same difficulty that others have in understanding what they mean by 'self-realization,' and how this can be made the basis of moral conduct. Professor Calderwood's own theory, however, has in our eyes a defect hardly less momentous than those he points out in the others; namely, its failure to reduce the moral law to one fundamental principle. Our conscience, he says, knows intuitively that we ought to be industrious, truthful, temperate, and so forth; but each of these is given as a distinct and independent law, having no connection with the rest. He maintains, indeed, that all the various moral laws are in perfect harmony with one another; but, if this is the case, there must be some deeper principle on which that harmony depends, and this principle must be the fundamental moral law. It is obvious, however, that a purely intuitional ethics, which rejects all reference to ends, can never supply such a principle, but we must look for it in some other direction.

Western China: A Journey to the Great Buddhist Centre of Mount Omei. By Rev. VIRGIL C. HART. Boston, Ticknor. 12°. \$2.

THE author of this interesting description of western China and its temples and sceneries is so well versed in the Chinese language, and so well acquainted with Chinese customs, that his book cannot fail to be full of material of the greatest interest. During a twenty-two years' residence in China, more particularly in the central parts of the empire, he has acquired a thorough knowledge of the religion of the Chinese, and therefore his descriptions and explanations of the great religious centre in western China are full of interest to the student of Buddhism. In 1887 the author was appointed to visit western China and re-open a mission at Chung King, which had been destroyed by a mob. After re-establishing the mission, he made a visit of a month's duration to Mount Omei, which is one of the great centres of Buddhist worship. It is the adventures of this journey and his observations on Mount Omei which the author describes in his book. The produce of the districts he visited, and the mode of life and the trades of the inhabitants, as well as the wonderful scenery of the gorges of the Yang-tse, are the subjects of the author's interesting descriptions. But the reader will be especially attracted by his observations on the wonderful works of art in this region. The author says, "Here, near the borders of Chinese civilization, we find a region of unequalled sublimity, a combination of lofty mountains, of swift rivers, of valleys of wondrous fertility. Then, also, of the works of man there are many, such as thousands of brine-wells, a great silk-culture, of which it is the centre, a white-wax industry, mountains chiselled into the forms of idols, colossal bronze statues, pagodas, and one temple wholly of rich bronze." Valuable translations of Chinese inscriptions found in these regions make the author's descriptions still more interesting, opening, as they do, a view upon the ancient history of this district, and upon the state of mind in which the pilgrim gazes at these works of religious devotion.

Elementary Classics. London and New York, Macmillan. 24°. 40 cents each.

THREE new volumes of this useful series have reached us. Rev. G. H. Nall has edited 'Stories from Aulus Gellius,' with notes, exercises, and vocabularies for the use of lower forms, and intended as a pleasant change to young boys after a course of 'Cornelius Nepos,' and 'Eutropius.' The language of the original has been simplified in part, and some rare or late words and constructions have been cut out. Rev. H. M. Stephenson has edited the fourth book of the 'Æneid' on the same plan as the ninth, which was published a short time ago. The third volume of the series are selections from Xenophon's 'Anabasis,' Book IV., edited by Rev. E. D. Stone, and accompanied by an historical introduction, notes, exer-

cises, and a vocabulary. This special portion has been selected as a record of hardihood and adventure likely to be of special interest to boys.

Talks on Psychology applied to Teaching. By A. S. WELCH. New York and Chicago, E. L. Kellogg & Co. 16°.

THE present little volume has been written from an educational point of view, its object being to give a review of psychology as applied to teaching. Many instructors in our common and graded schools are familiar with the branches they teach, but deficient in knowledge of the mental powers whose development they seek to promote. The teacher, however, must comprehend fully not only the objects studied by the pupil, but the efforts put forth in studying them, the effect of these efforts on the faculty exerted, and their result in the form of accurate knowledge. These have been the leading considerations in determining the character and scope of the book. The first part of the book is a brief summary of psychological data, while the second contains their special application to teaching-purposes.

A First Book in German. By H. C. G. BRANDT. Boston, Allyn & Bacon. 12°. \$1.

THE present volume is the first part of Brandt's 'German Grammar,' bound together with 'The Student's Manual of Exercises,' prepared and arranged by A. Lodeman to accompany the former. Thus a book is obtained that is well adapted for use in secondary schools. The first part is an unaltered reprint from the fourth edition of the grammar, which is very concise and clear. Accidence and syntax are completely separated. The syntax is treated to a certain extent from an historical standpoint. Although in the first part only brief remarks on this subject are found, they will interest the pupil. The present partial edition has been prepared at the suggestion of teachers, and will undoubtedly prove very useful.

Macmillan's Greek Course. London and New York, Macmillan. 16°.

MR. H. G. UNDERHILL has compiled a series of 'Easy Exercises in Greek Accidence,' and Mr. W. Gunion Rutherford has used the occasion to prepare a new edition of his 'First Greek Grammar,' which, in its general arrangement, remains as the former editions, although it has been thoroughly revised and partly rewritten. The first part of the grammar is a drill-book for beginners, "more accurately compiled than those generally in use," while all advanced matter is confined to a second part. The grammar, in its original form, gained many friends, and it has become still more useful in its revised form, and by the addition of the collection of exercises by Mr. Underhill, of which it is the starting-point.

NOTES AND NEWS.

THE committee on science and the arts, of the Franklin Institute of Pennsylvania, is empowered to award, or to recommend the award of, certain medals for meritorious discoveries and inventions. These medals are (1) the Elliott Cresson medal (gold), founded by the legacy of Elliott Cresson of Philadelphia; and (2) the John Scott legacy premium and medal (twenty dollars and a medal of copper), founded in 1816, by John Scott, a merchant of Edinburgh, Scotland, who bequeathed to the city of Philadelphia a considerable sum of money, the interest of which should be devoted to rewarding ingenious men and women who make useful inventions. Upon request made to the secretary of the Franklin Institute, Philadelphia, full information will be sent respecting the manner of making application for the investigation of inventions and discoveries.

— In his annual report, Surgeon-General Moore says of the health of the United States Army that the mean strength of the army for the year, including officers and both white and colored enlisted men, is stated at 23,841, of which 21,601 were whites and 2,240 were colored. The total admissions to sick report were 29,727 (white, 26,600; colored, 3,127); ratio of all admissions per 1,000 of all mean strength, 1,231.42 white, and 1,395.98 colored; deaths from all causes, 188 white, 26 colored, — total, 214; ratio of deaths per 1,000 of mean strength, 7.88 white, 10.71 colored, — total 8.12. The death-rate was somewhat lower than the rate for the previous decade, which was 11.4. The death-rate of the