

oughly. There are several books which are more scientific and chemical, but there is none which will be of greater value to the chemist, the practical man or the young apprentice at the painter's trade. As an illustration of this may be cited the reason—which the reviewer has never seen before given—why American linseed oil is inferior, owing to the fact that it is made from unripe seed. Other good features of the book are the tables of color synonyms and for preparing tints.

No mention is made of artificial graphite, corn or Chinese wood oil or wood turpentine.

A. H. GILL

*Man in the Light of Evolution.* By JOHN M. TYLER, Amherst College. New York, D. Appleton & Co.

Nothing could be more suggestive of the change that has come over the attitude of thought toward modern scientific ideas than this book. A generation ago our scientific fathers were in the midst of a bitter contest with the world of theistic thinkers over the truth and meaning of the doctrine of evolution. Evolution and atheism were regarded as going hand in hand, and any one who was inclined to look with kindness upon the possibility of human evolution was regarded at once as a foe to any and all forms of theism. One can not read this book of Tyler's without being impressed with the wonderful change in standpoint which a generation has produced. Not only does the work accept without question the doctrine of the natural origin of man, but its central aim is to show that the goal of evolution in the human race is to be found along the line of religious instincts, and that the church to-day is the expression of this highest development of evolution. To our fathers of a generation ago, both theistic and scientific, this would have seemed the strangest radicalism; to us to-day it seems natural and deserving of earnest thought and favorable consideration. Nothing can be more indicative that a new era in this discussion has arrived than the reading of this work.

The book traces, in a most sketchy manner, it is true, the salient features of animal evolution; the production of a stomach by the

Cœlentera; of muscles by the worms; of a backbone by the vertebrates; of a brain by the mammals; and of mentality by man. It concludes that the highest phase of mentality which is now unfolding itself involves the expansion of righteousness, of unselfishness, and of the religious instinct. Not only does the religious idea become a part of evolution, but the evolutionary doctrine becomes the interpretation of the religious idea. Truly "the stone which the builders rejected, the same has become the head of the corner."

The tone of this discussion is eminently optimistic, as indeed must be any discussion of evolution that takes a broad conception of this doctrine. The indisputable law that the best adapted *must*, in the long run, be the victor, leaves no room for anything but advance, and hence for optimism. The only disquieting suggestion is, that some phases of life which we think "best" are not best. Of course, many a side branch, adopting lines of ease which led downward, will disappear; but they disappear because something better takes their place. Even the alarming tendency that has been so emphasized in recent years, towards the decreased reproductive rate among the higher classes, receives its interpretation in this discussion. These classes have adopted the easier line of life and are simply following the universal law of nature toward extinction, in order that their places may be taken by those races or classes that have retained their hold upon the line of possible advance, instead of rejecting it for the easier life. Each generation is only an incident in the great purpose of the ages, and many a side line is crowded out of existence by the greater adaptability of the central line of advance. Advance is the law of nature, and with this great doctrine of evolution fully realized, only optimism is possible.

Many other phases of the evolution doctrine are touched upon in this work that can not be referred to here. Professor Tyler is to be thanked for presenting thus a wholesome picture of the progress of the ages from a somewhat new standpoint.

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