

insistency with which the importance of activity is emphasized. Even where amusement is recognized as sometimes worth while, and rest as sometimes necessary they are countenanced only because constant work is, in experience, impossible.

Rest, therefore, is not an end, because it is adopted with a view to working afterwards.

Happiness itself is repeatedly defined as "a working in the way of excellence." When Aristotle finds the highest happiness in intellectual contemplation, he explicitly justifies himself on the ground that intellectual contemplation is itself the exercise of the highest of human faculties, of that of the mind. Aristotle hardly pauses upon this point, before he goes forward to point out that the thoroughly wise man must proceed, if he would achieve all the happiness within his reach by making his wisdom effective, to do exactly what Professor Harrison is urging, to interest himself in public affairs, and thus find for his wisdom the greatest possible usefulness. The politics and ethics of Aristotle are tied together by this dependence of the highest happiness of the truly wise man upon public activity.

With the Greek historian and the Greek moulder of the world's thought on record as they are, it would be superfluous to quote, as might be done, from many other Greeks; and Greek history is too generally familiar to make it worth while to refer to the wealth of Greek achievement. As the histories of the two people are usually read, Hebrew culture and history were, in comparison with the Greek, nothing but an almost unbroken oriental slumber. The single great Hebrew achievement was the enunciation of faith.

Greek ideals are constantly urged, and Greek examples constantly held before us. If we were to let ourselves imagine that the acceptance of these ideals and these examples involve any kind of inactivity, it would be a calamity. The trend of human views and human ideals has for a long time been away from the Hebrew, and toward the Hellenic. It is not Hebraism which is just now "exuberant." There is rather too little willingness in the world to-day to trust any light, if its source

lies beyond our reach. But it is a most imperfect form of Hellenism which is "exuberant." Greek activity was intellectual enough to keep its aims, even the most ultimate, fairly well in view. A very large part of modern activity is so blind to any aims, except the most immediate, that it has no means of testing the validity and worthiness of even such aims as are within its vision. Greek thought kept happiness in view as the goal of effort, and examined this goal with such care that Greek opinion concerning it is very generally held to-day by those who are familiar with Greek opinion. Modern thought has added amazingly little to Greek views.

Knowledge has been making amazing strides. But aside from medicine, modern knowledge contributes infinitely less than it should to the attainment of the ultimate goal. I do not know that the world was happier at any past time than it is now, but am very sure that there is very far from being the happiness now that there ought to be. The advance in knowledge during the past half century has not been accompanied by any corresponding development of happiness. Indeed, we do need to exert ourselves to make our knowledge worth while. We should study to understand what happiness is, and how we can make our activities effective in achieving it. When we do this, each in such measure as he can, we shall act according to the best Hellenic ideals, ideals not merely held by the Greeks, but expressed by them more perfectly, I believe, than has ever been done since.

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UNIVERSITIES AND UNPREPAREDNESS

THE majority of persons are so absorbed in the events of the European war that little attention is paid to the consideration of methods by which this nation could coordinate and use its intellectual resources to the best advantage in making some positive contribution towards the rehabilitation of civilization. We should expect the universities to be keenly alive to the necessity for supplying the leaders of

thought essential in preparing the way for a new era, but these institutions are seriously hampered by a narrow provincialism and are generally quite willing to sacrifice national interests to the interests of their own alumni.

The following letter has been written in the hope that those who read it may be induced to express their views upon the methods available for curing our universities of that infirmity of spirit which is a symptom of the national malady of general unpreparedness for either war or peace.

PRINCETON, N. J., October 1, 1915.

Dear Sir: The present crisis in civilization has brought this country face to face with many new and grave responsibilities. We have suddenly awakened to an increased sense of appreciation of the need of adequate protection against invasion, of greater facilities for insuring the scientific development and extension of industry and commerce, of promoting research and scholarship, and of eventually developing a culture which will contain dynamic power sufficient to hasten the spread of the spirit of malice towards none and charity for all.

The people of the United States are now vaguely considering the possibility of making a contribution of permanent value to the cause of civilization, but substantial progress in this direction can only be gained under other standards of leadership, and by the dissemination of higher ideals than those hitherto exhibited by older civilizations. The task is an enormous one. Advance towards a newer civilization will tax human intelligence to the uttermost.

What active preparation are our universities making to assume their share in this great movement?

An extraordinary opportunity exists—one rich in possibilities, not only for coordinating but for strengthening the intellectual forces of the nation. World-problems must be solved in a world-spirit. Is not this the moment to break away from the narrow provincialism which interferes with the active participation of our universities in the general advance?

This provincialism is manifested in the form of administration of university affairs which allows the imposition of ideals entertained by those alumni who appraise the value of their alma mater in terms of sentimental attachments without considering the relation of the institution to the nation and to the intellectual life of the people.

For some years I have been trying to analyze conditions which seem to handicap the universities seriously in their effort to stimulate and direct the thought of the nation. In this connection I should consider it a favor if you would reply to the following questions:

1. Can you suggest a method by which a freer interchange of opinion and criticism between universities might be effected?

2. How can we combat the obsessions and over-valued ideas that are the common accompaniments of emotional reactions associated with athletic contests and which make it extremely difficult to substitute the national for the provincial ideal in university administration?

3. Do you believe that a broader and more intelligent spirit would be introduced into the administration of affairs if the principle was carried into practise of adding faculty representatives, including those from other universities, to each board of trustees or overseers?

4. Have you any suggestion to offer in regard to the changes in the present form of organization so that the administration of the finances and the formulation of the educational policy should not be under the control of a single board of trustees?

Thanking you for the courtesy of a reply, I am,
Respectfully,

STEWART PATON

PRINCETON, N. J.

SCIENTIFIC BOOKS

The Mutation Factor in Evolution with Particular Reference to Oenothera. By R. RUGGLES GATES, Ph.D., F.L.S. London, 1915. Macmillan and Co. Pp. xiv + 353. Price \$3.25.

Dr. Gates has been a prolific contributor to the already very extensive literature on oenotheras, and this book will be a welcome summary of his views as expressed and modified through a long series of papers.

Following the "Introduction" is a chapter, accompanied by a map, on the "Character and Distribution of the Oenotheras," in which structural features and life habits are described and a list of twenty-eight species given with synonymy and accounts of their distribution. The fact that twelve species are appended to this list without discussion indicates how rapid is the progress being made, chiefly through the studies of Bartlett, to our knowledge of the