

The third part develops the thesis that pragmatism is good and therefore ought to triumph because it is *not* true; for truth is discouraging from the moral point of view because it is *not* amiable. Thus, it is good to keep the masses from objective truth, and tell them to believe in something else. Pragmatism is good; but pragmatists are deceiving us when they say that pragmatism and philosophy or science agree, for they do not. Pragmatists are right when they advocate pragmatism for the masses, but they are wrong when they claim that pragmatism is objective truth. There is only one way of straightening out matters: let us say that there are two truths, one for the masses and one for the scholar. This attitude would be wrong only if we philosophers were responsible for the fact that real truth is sad, and bad; but we are not; and therefore we will show our humanity, in telling people to believe (the following are James's words): "that which is good for them to believe." (A practical application of the system of two truths to literature is found in Appendix B: "Literature and the Moral Code.")

ALLGEMEINE GESCHICHTE DER PHILOSOPHIE. Von Dr. Paul Deussen. Vol. II, Part 3. Leipsic: F. A. Brockhaus. 1908. Pp. 728. Price M. 18.

We have now before us the third part of the first volume of this great work on the "General History of Philosophy" written with particular reference to religion. The whole of the first volume is devoted entirely to the history of India, and this division treats of the post-Vedic philosophy of the Hindus. It contains also an appendix to the philosophy of the Chinese and Japanese. In this appendix the author discusses China in general, giving a particular chapter each to Confucius and Lao Tze, following with a history of the development of Chinese philosophy and its three religions. He passes rapidly over ancient Japan and Shinto, Buddhism in Japan, and neo-Confucianism. The "Post-Vedic Philosophy" as a whole discusses first the philosophy of the epic period of India, then Buddhism, and finally the various minor philosophical systems of India.

RÉCRÉATIONS MATHÉMATIQUES, et Problèmes des temps anciens et modernes.

By W. Rouse Ball. Paris: A. Hermann, 1907. 2 vol. Price, 5 fr. each.

It is only one additional tribute to the well-known value of W. Rouse Ball's *Mathematical Recreations* that a second edition of its French translation has appeared. This translation was made from the fourth English edition and has been somewhat enlarged by the translator, J. Fitz-Patrick. The final addition is a note by the publisher, Mr. A. Hermann, on the "Accounts of a person who spends more than his income; a method for establishing a life annuity." In this an attempt is made to show how three common difficulties may be conciliated, that is to say how the income may be increased while care must be taken not to deprive the heirs in case of premature death, and at the same time to safeguard a sufficient income in case a long life is attained.

ABRISS DER ALGEBRA DER LOGIK. Von Dr. Eugen Müller. Part I. Complete in three parts. Leipsic: Teubner, 1909.

Since Boole wrote his learned book on *The Laws of Thought* a new science has originated which lies on the borderland of mathematics and logic, and contains the most abstract thought. The most prominent thinker in

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modern times who has built up this new realm is the late Dr. Ernst Schroeder, professor of mathematics at the Polytechnic school at Karlsruhe in Baden. He wrote a voluminous book on *The Algebra of Logic* and his main rival in this field of most abstract thought is the American scholar Charles S. Peirce, who uses the term "the logic of relatives." Since Professor Schroeder's death, Dr. Eugen Müller of Constance has been in charge of his manuscripts, and he has undertaken to condense the great work of Schroeder into small compass so as to make the main principles of the new science accessible to those who would not have the time to wade through the books of Boole and of Schroeder. He condenses Schroeder's *Algebra of Logic* into about 150 pages, which is to appear in three installments, the first of which, comprising 50 pages lies now before us.

THE NEW SCHAFF HERZOG ENCYCLOPEDIA OF RELIGIOUS KNOWLEDGE. Edited by Samuel Macauley Jackson, DD., LL. D. (Editor in Chief), Charles C. Sherman, Geo. W. Gilmore, and others. Vol. III, Chamier—Draendorf. New York: Funk & Wagnalls, 1908-1909. Pp. 500. Price, per vol., cloth \$5.00; per set \$50 to \$108.

We are glad to welcome the third volume of this valuable work. It is the expectation of the publishers to continue issuing a new volume from the press every three months until the work shall be complete in twelve volumes. The present volume is of very especial interest as will be clear to any one who considers the possibilities of the initial letter C. Charlemagne, Christ, Christian, Christology, Church, Confession, Confirmation, Constantine, Councils, Creation, Creed, Cross, Crucifixion and Crusades are a few suggestive titles, bringing many others in their train, and all are treated with the same special thoroughness that characterizes the management of the work as a whole. The usual bibliographies are supplied at the end of each item and the volume contains a supplemental bibliographical appendix which brings the list of books covering the topics from Vol. I to the end of Vol. II down to January, 1909, thus placing the latest published information available at the disposal of the reader.

THE PLACE OF ANIMALS IN HUMAN THOUGHT. By Countess Evelyn Martinengo Cesaresco. London: Fisher Unwin, 1909. Pp. 376. Price, 12s. 6d. net.

To the lover of animals this book will open up a new field of interest. It is the result of the thought and investigation of several years on the part of the author, to whom the study and compilation has been a labor of love. A suggestion of Count Goblet d'Alviella at the Oxford Congress of the History of Religions last September, to the effect that the psychology of animals might have some bearing on the science of religions, confirmed Countess Martinengo-Cesaresco in her belief in the importance of animal psychology. Her discussion treats of the views of the various nations of the earth on the subject, under the following headings: Soul-Wandering as It Concerns Animals, The Greek Conception of Animals, Animals at Rome, Plutarch the Humane, Man and His Brother, The Faith of Iran, Zoroastrian Zoology, A Religion of Ruth, Lines from the Adi Granth, The Hebrew Conception of Animals, "A People Like Unto You," The Friend of the Creature, Versi-

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