

heart of endless agitation; and this is what he means by the religion of eternity as compared with the religion of time, contending that the mediæval idea of eternity was rather one of coexistence than of succession.

Two other lectures of Mr. Wicksteed's half-dozen invite special commendation; one, "The Significance of Unitarianism as a Theology"; the other, "The Fear of God and the Sense of Sin." The former takes a line that is very nearly parallel with Dr. Martineau's "A Way out of the Trinitarian Controversy." It concedes a certain reality in the Trinitarian doctrine as symbolizing God as the unconditioned source of being, as the loving and forgiving One, as the power in ourselves that makes for righteousness. But the Unitarian often neglects one or the other of these elements when he should bind them together in a closer unity than that of the Trinitarian theology, and Mr. Wicksteed attempts to show how this can be done. In conclusion he seems to make an absolute break with John Stuart Mill's most memorable phrase, "I will call no being good who is not what I mean when I apply that term to my fellow-creatures." The lecture on the "Sense of Sin" meets very squarely the objection made to Unitarianism by its orthodox opponents as deficient in this sense. The point urged is, that the true sense of sin is not a spiritual grace, but a consciousness of opportunity. Several of the concluding essays are sociological in their character, that of Professor Carpenter among these—a happy sign that the grandson of Dr. Lant Carpenter (the friend of Garrison) and nephew of Mary Carpenter, eager and ardent upon many lines of social help, is not disloyal to the traditions of a family remarkable for its philanthropic zeal.

Professor Carpenter's most elaborate and significant lectures are, however, on "The Education of the Religious Imagination," and "The Place of Immortality in Religious Belief," and a third on "The Relation of Jesus to His Age and Our Own." The first of these has for its purpose a plea for the sympathy of religions, the direct outcome of Professor Carpenter's Oriental studies. Here and elsewhere his view of Christianity is very simply that it is one of the great religions of mankind, one of the many expressions of mankind's universal religiousness. The lecture on Immortality discusses the causes of disbelief and various imperfect arguments, finds in the evolutionist's promise of the earth's destruction a hint of the survival of the soul, and bases the ultimate argument on man's nature as a spiritual being and the justice of God. By all means, the most interesting part of the lecture on the relation of Jesus to his age and ours is the parallel which is run between the early history of Christianity and that of the Persian Bábis, between Jesus and the young disciple of Seyyid Kázim who, in 1844, announced himself as the "Báb" or "Gate," and, after six years of labor and suffering, at a high pitch of exaltation, was put to death, maintaining to the last a serene and noble majesty. Here were circumstances precisely similar to those which so recent an apologist as Dr. Illingworth presents, as many others have done before him, for irrefragable proofs of the miraculous incarnation of God in Christ. Here was neither folly nor fraud,

and yet in our own time a belief in the Báb as widespread and devout as that which grew up about Jesus within fifty years after his death. Professor Carpenter's parallel will impress some readers more than others, but it is certainly an interesting one, especially in the terms of his own careful presentation.

Lectures on the Logic of Arithmetic. By M. E. Boole. Oxford: Clarendon Press; New York: Henry Frowde. 1903. 12mo, pp. 144.

Elements of the Theory of Integers. By Joseph Bowden. The Macmillan Company. 1903. 12mo, pp. 258.

Mrs. Boole's is not a work like Dedekind's "Was sind und was sollen die Zahlen." The lectures are supposed to be addressed to children, "The earlier chapters are suited to little children, the later ones for children of fourteen or fifteen." There are twenty-three lectures or chapters, and "not more than one chapter is intended for use in any one term." The book can hardly be said to relate to the teaching of arithmetic, for, as the authoress says, it "is not intended to interfere with ordinary methods of teaching arithmetic." It aims to take advantage of a class having been formed in arithmetic, to teach the children a little logic. The logic, not too definite for the infant mind, is wholesome—occasionally quite refreshingly so, as when the writer says: "The sentimental people who assert that everything in arithmetic can be 'proved' to children have, usually, no idea of what rigid proof means." If she would delete "usually," every exact logician would agree with her. But we wish Mrs. Boole would treat the grown people for whom she writes, in this volume and in others, a little more as she says children should be taught. "If a teacher has anything to say to children as a statement [presumably she means as an assertion or as a proposition or in the indicative mood], he should say it, not exactly as a dogma which they are bound to believe, but as a working hypothesis which they are to assume as a basis for the present."

This may be going a little too far, even in reference to assertions made to grown folk; but the tendency of it is good. If we are to believe everything in Père Gratry's "Logique," let it be when we come to see the truth of it.

George Boole was one of the great vehicles of truth of all time. Like all the great philosophers, he possessed the power of working his way to the truth with ideas that could not, at his time, be rendered entirely distinct, for he lived before the true logic of mathematics had been called into existence. He not only had this power, common to Aristotle, Descartes, Kant, Leibniz, and the rest, but he did what only one or two of the great philosophers was able to accomplish—he positively proved the truth of his idea. Gratry is no more to be compared with Boole than the lustre of Vega or Capella is to be compared with that of Jupiter. With some *aperçus* of high truth, his mind was too much in the attitude of prayer and of preaching to see the necessity of proving what he advanced. The infusion of Gratryism into Mrs. Boole's mind does the children no harm. We only fear that it may obstruct the reception of her wholesome ideas by teachers; as when she says, for example, "Arithmetic seems to some people dry and unbeautiful; but that is be-

cause they have not soaked it in that solvent which is called sympathy."

She hardly discusses the fundamental question whether or not it be desirable to cultivate the minds of young children in the direction of deductive logic. That is a matter to be carefully considered. The reviewer believes that she is right in thinking that it is desirable. This kind of logic—the logic of "Mamma says it is wrong"—we believe to be the very kind of thought for children. But it is too momentous a question in education to be hastily decided. Once grant, however, that logical conceptions are to be developed so early, and Mrs. Boole's methods of developing them are certainly exceedingly skillful and quite admirably adapted to the minds of children.

Prof. Bowden gives an independent development of his subject. That is a merit. Any person unacquainted with the logic of arithmetic could gain enough from the book to pay for the trouble of going through it carefully and critically. Further than that we cannot praise it. Its first paragraph is as follows:

"The concept of number, in its simplest and original sense, is a fundamental concept. It is incapable of definition—that is, it cannot be expressed in terms of ideas simpler than itself."

This is not so; and if it were so, there would be no use in such a book. There is no possible account of the logic of number that is not based on the logic of relations, whether consciously or not; and number does not express a simple relation, whether the ordinal or the cardinal numbers are regarded as primitive. This has been made perfectly clear in more than one of the books with the titles of which the footnotes of this volume are ornamented.

On page 3 we meet with this: "*Axiom.* Any number is equal to itself." A poor sense of logic must a man have to entitle this an *axiom*, when on the page before he had said, "To [the idea of sameness between two numbers] we give the special name *quality*."

Whoever wishes to understand the logic of Integers should begin with Dedekind's little book, of which a translation is published by the Open Court Co. There is a good deal more to be read besides if one's appetite holds out.

BOOKS OF THE WEEK.

- Annual Literary Index, 1903. The Publishers' Weekly.
- Arnold, Matthew. Last Essays on Church and Religion. Friendship's Garland. Mixed Essays. (Popular editions.) London: Smith, Elder & Co.; New York: The Macmillan Co.
- Baker, A. R. Coughs, Colds, and Catarrh. Cleveland, O.: The Arthur H. Clark Co. 50 cents.
- Bright, J. Franck. A History of England. Period V., Imperial Reaction, Victoria 1880-1901. Longmans, Green & Co. \$1.50.
- Brooks, John Graham. The Social Unrest. The Macmillan Co. 25 cents.
- Colquhoun, Archibald R. Greater America. Harper & Brothers. \$2.50 net.
- Curtis, Capt. Charles A. Captured by the Navajos. (Fiction.) Harper & Brothers. \$1.50.
- Duskam, Josephine. The Memoirs of a Baby. Harper & Brothers. \$1.50.
- Desjardins, Paul. La Méthode des Classiques Français. Paris: Armand Colin. 3 fr. 50.
- Doulot, Henri. Politiques d'Autrefois; La Fayette dans la Révolution, 1775-1790. Paris: Armand Colin. 2 fr. 50.
- Dupp, Katharine Elizabeth. The Tree-Dwellers. Chicago and New York: Rand, McNally & Co.
- Egan, Pierce. The Life of an Actor. New edition, founded on the C. S. Arnold edition of 1825. D. Appleton & Co. \$1.50.
- Giffen, Sir Robert. Economic Inquiries and Studies. 2 vols. London: George Bell & Sons.
- Goethe's Egmont, with an introduction by James Taft Hatfield. (Heath's Modern Language Series.) Boston: D. C. Heath & Co.
- Golden Treasury of Songs and Lyrics. Revised and enlarged. The Macmillan Co. 25 cents.
- Gwynn, Stephen. Fishing Holidays. The Macmillan Co.