

by Prof. Richard Garbe. In former notices of *The Monist* we have explained somewhat its purpose and aim. "The new philosophy which is dawning upon mankind has been briefly called Monism, or the theory of oneness, which indicates that the world, we ourselves included, must be conceived as one great whole. All generalizations, such as matter, mind and motion, are abstractions representing aspects of reality, but not entities or things-in-themselves, by a combination of which the universe has been pieced together; and all our notions of nature can be formulated in exact statements, which, when properly understood, form one harmonious system of natural laws." In "The Message of Monism to the World," the writer eloquently outlines its mission; but with his conception, of God, person, immortality, etc., his views will "struggle for existence" before they finally "overcome the powers which sway the mass of mankind." "We should neither call God personal nor impersonal, but superpersonal." ("The Religion of Science," p. 23.) This sounds badly enough, while the whole system—if such it may be called—seems to resolve itself into some sort of materialistic pantheism. The reference of his readers to Ribot's conception of human personality, and his adoption of that theory, may satisfy a few, but we are persuaded that the eloquent Frenchman has not given a final utterance upon the nature and significance of personality. Nor are we satisfied that ethics and religion are more significant from the standpoint of Monism than they are from what we may venture to call the orthodox conceptions of God and human personality. Neither religion nor ethics should be unscientific, but we have looked in vain for anything especially scientific in either when based upon a Monism that cannot be viewed as personal. That Monism is true, we believe, but it is the Monism that attaches to personality and will. In the light of these remarks we consider that he has failed to establish his contention as against Professor Harnack.

*The Charities Review*, organ of the Charity organization, published monthly for that body, by Oswald Weber, jr., 105 East 22nd Street, New York, is a journal of practical sociology. The May number has important papers on the following subjects: "Five Months' Work for the Unemployed in New York City," by Mrs. Charles L. Lowell; "An Attempt to Give Justice," by Dr. Arnold Milsart; "Friendly Visiting the True Charity," by Mrs. A. K. Norton; "Charity Organization Society of New York"; "General Notes"; "Charity Organization Societies"; "Gifts and Bequests"; "Summary."

*The Cyclopedic Review of Current History* (Garretson Cox & Co., Buffalo, N. Y.) is one of a class of works which are almost indispensable for the journalist and others whose duties require them to deal with current events. A very hasty examination of the number which covers the first quarter of the present year, creates the impression that the record is pretty full, that the compilation has been made with judgment and care, and that on the whole, it is calculated to serve a useful purpose.

*Christian Thought* for June contains the article upon which Dr. Deems, the late editor, was writing when stricken with paralysis, entitled "A Study in Biblical Psychology," which is characterized by his keen philosophy. In "The Part of the Race in Sins of the Individual," Dr. A. H. Bradford holds the solidarity of the race, regards the sin of the individual as also of the race, and that Christ is a social as well as an individual Saviour. The other articles of special interest are "The Pulpit and Modern Unbelief," by Rev. Y. B. Drury, D.D., and "Reflex Influence of Character Upon Intellect."