

Still further, as language constitutes the essential difference between man and the brutes, it is entitled to a hearing on the question of our evolution from lower forms of animal existence. The author is of the opinion that "language forms an impassible barrier between man and beast."

And, lastly, as "blood is thicker than water," and "thought is thicker than blood," he quotes approvingly the following practical remark from Mr. Horatio Hale: "It may freely be affirmed, at this day, that the discovery of the Sanskrit language and literature has been of more value to England in the retention and increase of her Indian empire than an army of a hundred thousand men."

E. I. BADGLEY.

*The Elements of Ethics.* By JAMES H. HYSLOP, Ph.D., Instructor in Ethics, Columbia College. New York: Charles Scribner's Sons. 1895. Price, \$3.00.

This book is an octavo of 470 pages. It consists of ten chapters, in which the author has vigorously and clearly discussed the cardinal principles of an ethical system. Freedom of the will occupies a prominent position, no fewer than seventy-five pages being devoted to its consideration. While nothing particularly new has been said, yet the old arguments and objections are so put that they are seen in a new light. He says: "The only possible resource left to the necessitarian is to deny the validity of obligation and to declare it an illusion, the *ultima Thule* of every man who finds himself cornered by logic and fact." And again: "Including the discussion of free-will, it is most important to remark that the object of sustaining it has been to furnish a basis for our practical attitude of mind and conduct toward men." The clearness of outline in the argument and the vigor with which his positions are maintained can hardly fail to carry conviction to an intelligent reader.

About one hundred pages are devoted to a consideration of the nature and origin of Conscience. Here we have a very careful and thorough examination of the fundamentals of an ethical system. One cannot speak too favorably of the character of the work done in these two chapters.

In the chapter on "The Theories and Nature of Morality," due consideration is allowed to the claims of rival systems. He holds that "no one theory is complete, but taken alone is one-sided, and requires the others to supply its deficiencies." "To put the case briefly, utilitarianism and perfectionism assign correctly the objective or teleological determinant of morality, while moralism supplies the subjective element of it, the element of personal equation in the case, which, considering that morality has mostly to do with personality, must always be deemed the most important." We have long held that a defensible and workable ethical theory can be found only in a due recognition in one system of the utilitarianism of Mill, the perfectionism of Green, and the categorical imperative of Kant.

The whole subject is introduced by two admirable chapters on "The Origin and Development of Ethical Problems," constituting a brief history of the principal ethical theories and opinions of the past; and "Elementary Principles," rich in explanation of terms, and, generally, in a proper conception of the subject in relation to future discussions.

We are glad to see the introduction of an interesting chapter on "Morality and Religion." Without a discussion of the relation of these to each other, a science of ethics is left suspended in mid-air.

A reasonably full bibliography is given at the close of each chapter, and