

## Editorial Reviews and Notices of Books.

*Matter, Life, Mind: Their Essence, Phenomena and Relations, examined with reference to the Nature of Man, and the Problem of His Destiny.*  
By H. H. MOORE, D.D. New York: Hunt & Eaton. Price \$1.50.

The author's purpose is stated in the following: "We shall aim especially to leave materialism a wreck and a ruin behind us, and make conspicuous the truth that this, primarily, is a vital world. We shall touch Idealism only as it intrusively crosses our pathway." (Page 23.) And again: "Can mind accept, as truth, the hypothesis that this world is composed solely of material substances? Is there a trace of a law or process discoverable in nature which could bring matter into existence? If vitality is not a force or an energy of matter, can it exist without an antithetic cause of its own? Have we the slightest proof that matter can work itself into organic structures? and that thought, will and feeling can then be the outcome of such matter? Can poetry, eloquence and mathematics be the product of the albumen and carbon of brain stuff? Can morality and responsibility be predicated of mere dirt? If man is only matter, does not the silence and the rottenness of the grave complete at once his history and his destiny? Can he possess any other immortality except that which is common to all matter?"

"It was because questions such as these were asked by the people, and because answers were not swift in coming, that this treatise was written. The grossest skepticism was usurping the place of Christianity in the family, the workshop, and halls of learning." (P. 436.)

This last extended quotation sets forth fully the aim, the spirit, and the result of the book.

On an earlier page, the author has touched "Idealism" as represented by Borden P. Bowne. In doing so he has been most unhappy, both in his conception of what idealism is, and in Prof. Bowne's acceptance of it. Of this statement the author cannot complain, when he says: "Our argument we submit to the critic, nor care how savagely he handles it, providing only he uses his knife in the interests of truth." (P. 24.)

Brief as this notice is designed to be, the author will justly expect us to sustain so serious a charge.

He says: "Prof. Bowne says, in his preface, 'Physics is founded upon metaphysics.' A broader statement and one further from the truth has seldom been made." (P. 17.) Bowne certainly makes the statement, but adds in the very next sentence: "Its (physics) basal ideas are not given in experience, but are metaphysical notions whereby we seek to interpret experience. Whoever will reflect upon the current arguments of what is pleased to call itself the new philosophy, will see that they all imply a definite metaphysical conception of the system of things, and that they lose their grip without it. . . . The phenomena of the system are the same for all, the dispute concerns their interpretation; and this, in turn, depends entirely upon our metaphysics." This surely is not to teach "that the idea is the basal real—the time thing—and that the watch is not substantive, but an appearance emanating from this idea." (P. 17.)

Again, on p. 23, Bowne says: "The philosopher has no recipe for creation, and cheerfully admits that, if reality did not exist, he would be