

CURRENT LITERATURE.

Psychological Works. *The Origin of Human Faculty* (1) is a big treatise, in which Dr. Romanes applies the theory of evolution to the origin of the human mind. If, as he assumes, that theory is true with regard to the human body, it would seem to follow as a corollary that it holds good with respect to the human mind. However, there is a considerable section of evolutionists who draw the line here, and hold that the difference between the human mind and the mental capacity, or whatever it may be called, of brute animals is one of kind, and not merely of degree; and Dr. Romanes' work is a sort of special plea to meet the opinions of these objectors. Whether he will have convinced them by his arguments remains to be seen. On the large mass of people who do not accept the doctrine of evolution we imagine this book will have but a very small effect. The arguments are drawn out to prolixity, and reiterated to tediousness; the conclusions are very large, and the data on which they are formed are small and insufficient. The book has an immense quantity of long footnotes, which for the most part had better have been included in the text: as they stand they give the notion that Dr. Romanes had made up his mind first and read up his authorities afterwards. His division of the psychological process into precept, receipt, and concept he claims as new; and it is possibly an advance in the terminology of that somewhat cloudy science. As might be expected, a great proportion of the work is taken up with the question of human speech. Dr. Romanes professes himself to be no deep philologist, yet he proceeds to demonstrate the fallacies of such profound writers as Mr. Max Müller and others, and demolishes their arguments, at any rate to his own complete satisfaction. Other people, however, may have different opinions on the matter. One thing is quite clear, that Dr. Romanes' work is not a popular one. No one, we venture to think, will be attracted to read it by its style, and any who wade through it from love of science will find they have completed a task which is more formidable than profitable.

The Philosophy of Mysticism (2) is not the philosophy of such mysticism as we associate with the names of Tauler, Ruysbroeke, Eckhard, or even Hegel or Böhme. It is the Mysticism of Science; the philosophy of dreams, mesmerism, hypnotism, clairvoyance, and magnetic sleep, all of which the author includes under the name of somnambulism, a state in which, he tells us, people pass into