

B. Will you kindly inquire through your columns if the following words which I have only heard in Bathurst and vicinity are used elsewhere by children in ball playing, viz: "pucker," "scooter," and "flinger." "Pucker" is applied to the person at the bat, and he is said to "puck" the ball by giving it a "puck." "Flinger" and "scooter" are self-explanatory, and are synonymous with "pitcher" and "fielder."

Two other words, "tignassir" or "tignashir," and "soogler," are used by lumbermen. A "tignassir" is a small operator in the lumber woods, and the term is usually applied to a farmer who puts in one horse and a camp of his own. A "soogler" is a sled tender; and one who helps to load logs on the sleds is said to "soogle."

Can any of our correspondents answer? [Ed.]

### BOOK REVIEWS.

PHILOSOPHICAL REVIEW, Vol. V, Nos. 5 and 6. Edited by Pres. Schurman and Prof. Creighton. These numbers of Cornell's Review are exceedingly rich in valuable articles. The venerable Prof. Campbell Fraser, who for thirty-five years sustained the high reputation of Edinburgh for metaphysics, eloquently defends *Philosophical Faith* against agnosticism or nescience on the one side and a gnosticism, on the other, that is almost omniscient. Prof. Fraser steers a middle course between scientific agnosticism and Hegelian gnosticism. In this he follows the cautious John Locke. The burden of the article is rather against the claims of reason to penetrate all the mysteries which enshroud man's origin, destiny and relation to the Supreme than against those who deny reason the power to see beyond the visible and the tangible. "Can our final relation to the highest realities be found in and through what we are as thinking or intellectual beings?" "Not through intellect alone, nor by man exercising himself as a thinking being exclusively, but in and through the constant exercise of all that is best or highest in him, through the active response of the entire man, while still in an incompletely understood 'knowledge' it is only thus that it is open to man finally to dispose of his supreme problem, with its mysterious intellectual burden. The final philosophy is practically found in a life of trustful right feeling, and righteous will or purpose—not in complete vision."

Prof. Otto Pfeleiderer, who occupies in Berlin a position similar to that of Prof. Fraser's in Edinburgh, asks and answers the question "*Is Morality without Religion possible or desirable?*" The article is prompted by the claim of certain Ethical Societies in London, New York and Chicago which assert that "religious organizations are no longer competent to undertake the moral education of the people;" and they add "religion is a positive obstacle to the development of a sound morality." Prof. Pfeleiderer maintains that we cannot rest duty on "the will of an individual or that of a number of individuals." "Still less can it be derived from nature which is lower in the scale of existence than man." Farther the only logical demonstration of the unworthiness of a life of selfish pleasure is the appeal to "some absolute or super-subjective rational will, *i. e.* God." "Therefore those who are earnest in demanding

a truly ideal morality and a truly ethical community must labor, not for a morality outside of the church, but for a reformation within the church."

Prof. Andrew Seth who, since the retirement of Prof. Campbell Fraser, fills the chair of metaphysics in Edinburgh—the position which Sir William Hamilton made famous—writes on "*The term 'Naturalism' in recent discussion.*" A short time ago Prof. Seth came to Mr. Balfour's rescue in *The Contemporary Review* and defended the "Foundations of Belief" against its numerous and sometimes injudicious critics. Here Mr. Seth again does battle for his friend. The "Natural" is the opposite of the "Spiritual." Every philosophy which tends to exclude the Spiritual from the universe be it agnostic, positivist, empiricist or materialistic may be justly called Naturalistic.

Prof. Clarke Murray, of McGill, contributes a very readable article on "*The Idealism of Spinoza*," in which he tries to show that Spinoza's system is not a materialistic pantheism, but that, when interpreted consistently, it declares that the "universe under all its varied phases is essentially an evolution of *Intelligence*."

There are several reviews of books, notably one on Sully's *Studies of Childhood*, by Dr. Tracy of Toronto, and the usual number of notices and summaries of articles published in other philosophical magazines.

These numbers complete Volume V. Cornell deserves all the glory that a Review of high standard can bring. The university's generous friend, Henry Sage—the founder of the School of Philosophy—has contributed generously to the support of the Review. Its editors have given much of their energy and care to it. The school's large staff of twelve professors and lecturers have contributed liberally in articles and reviews.

Another excellent piece of work has just been completed by the Review—the publication of a complete bibliography of all works relating to the writings of the immortal Kant—published prior to 1804, the year of Kant's death. This bibliography, which contains over 3000 references with, in the majority of cases, extended notices, and covers 623 closely printed pages, was compiled by a rector of a German Academy, Dr. Erich Adickes, who has also edited the best commentary on Kant's *Critique of Pure Reason* for college purposes. With Dominie Sampson we exclaim *Prodigious!!!* Has the wide world an equal to the German Dominie?

W. C. M.

PLANE GEOMETRY. By George D. Pettie, B. A., Instructor in Mathematics in Phillips Academy, Andover, Mass. 12mo, 260 pp., cloth; introductory price to schools, 75 cents. Silver, Burdett & Co., Publishers, Boston, New York, Chicago, Philadelphia. This is an excellent text-book. Both students and teachers will appreciate the condensed form of written demonstration which makes use of less than half the number of words employed in the majority of texts. The book is characterized by a directness of effort and a careful preparation for the higher mathematics to which it serves as an introduction. The development of the student's mind in geometrical thought is the end which the author has constantly in view. By graphic figure and logical