

sciences, is to rest, according to this author, if we understand him aright, is the duality of the human mind ; or, in other words, that "*man has two minds*," an *objective* and a *subjective* mind, and that each of these has special attributes of its own, and that, scientifically speaking, it is governed by different laws. The subjective mind, for example, is constantly amenable to control by suggestion, and is incapable of inductive reasoning.

This subjective mind, or second self, of the existence of which there is no evidence when we are in a normal condition, which only reveals itself in an abnormal state, but concerning which the proofs are multiplying to such an extent that there no longer seems to remain much room for doubt, seems to differ from the objective mind, or ordinary self, in mode of acquiring knowledge. It is independent of the mediation of the senses and of those mental processes which we call reasoning. It learns by open vision, by direct contact with the objects of knowledge, or by something analogous to intuition. Its memory is perfect. What enters it once remains there forever. But the curious thing about this mysterious part of our complex and marvellous being is, that it remains in such a state of complete subjection to the more energetic and self-assertive part, so completely overawed and silenced by it, that with all its transcendent powers and vast accumulations of knowledge—during the greater part of our lives, or during the whole of most lives—it would appear as if it were not.

The question arises, Has it no part to play in the present state of being ? Does its acclivities belong to another sphere, and are the stores which it is gathering and hoarding with so much care, for use in another life ? Here is opened up a large field for speculation and for investigation. Mr. Hudson is of opinion that the most perfect exhibition of intellectual power is the result of the synchronous action of the objective and subjective minds, and he says, "when this is seen in its perfection, the world names it *genius*. . . . There are certain classes of persons whose intellectual labors are characterized by subjective activity in a very marked degree. Poets and artists are the most conspicuous examples." Great orators, too, in their inspired moments, when they seem to be carried away with their theme, and say what in their inferior moods they could not have said ; this is the result of the conjunction of the objective, and the subjective mind. The material thing, however, is that there is this double self, this duality of being, this subconsciousness which, though generally apparently dormant, wakes into activity at times, and this seems to suggest the idea of the present imperfection of our being, that we are being built up, so to speak, in different segments or compartments which, when brought together, will make us complete and fit us for the nobler activities which await us in the life to come.

The book is well written, the facts which it describes are apparently collected with care, and there is no reason to doubt that in the main they are genuine, and what is said about the *subjective* mind, interesting and important, and no doubt furnishes the key to many of the phenomena of this occult science ; but as to the mental therapeutics and other things discussed in the book, we shall have to give them more thought before we can express an opinion. The book, however, will be found interesting and otherwise well worth reading.

Inspiration and Inerrancy. A History and a Defence. By HENRY PRESERVED SMITH, Professor in Lane Seminary. Containing the original papers on Christian Scholarship and Inspiration. Cincinnati : Robert Clarke & Co. Octavo, pp. 374.

Whatever may be the outcome of the action of the courts of the Presbyterian Church of the United States of America in respect to Dr. Briggs