

logical Principles." It is not easy to give in a small compass the train of thought pursued in this philosophical work, as one part depends so closely upon the other. The main conclusions may be succinctly stated thus:—The individual improves by process of growth rather than of manufacture. Every stage must be an improvement, an approximation towards perfection. Education connotes encouragement, assistance, and organization of means by which other minds can assist true development in the mind undergoing development (p. 290). True development for the individual is the development of that mind which is set throughout on the attainment of those objects which it takes to be right, and on the understanding of its own world. Its special characteristics are the double one of resoluteness in the pursuit of its practical objects and persistence in the attempt more clearly to see them, and with them all facts, in the light of thought. Each personality thus *becomes* within the limitations of its original character and circumstances the best it can become. This becoming is, to the educator's reflection, the ideal and development, the end which for each individual the educator has in view (*loc. cit.*). In drawing attention to this thoughtful treatise, we should add that although the writer has not assumed a knowledge of psychology in the reader, she has had specially in view those students "for whom the study of psychology should precede all other study."

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*Spinoza.* By JOHN CAIRD, LL.D., Principal of the University of Glasgow. William Blackwood and Sons, Edinburgh and London, 1888. ("Philosophical Classics for English Readers," edited by William Knight, LL.D.)

The latest contribution to this series fully maintains the reputation which its predecessors have won for these admirable biographies of philosophers. The large work by Mr. Pollock, and that of Rev. James Martineau, must of course remain classic treatises on Spinoza and his philosophy. Dr. Caird, however, endeavours to make a study of the latter from a different standpoint from that of either. Such being the case, the smaller volume under review is an independent treatise, and not an epitome of former productions. It is not our intention to give an analysis of Dr. Caird's interesting and able book. We will only state Spinoza's position in regard to the independence of mind in relation to body. The

editor asks how the survival of the former after the destruction of the latter can consist with "the fundamental doctrine laid down by the philosopher of the uniform parallelism of thought and extension, or with the principle that to all that takes place in the human mind as a mode of thought there must be something corresponding in the human body as a mode of extension." We are to suppose that not only the mind, but an "essence" of the body, endures when everything corporeal has disappeared. Matter was to Spinoza as divine as mind. Immortality is, so to speak, a mind from which the illusion of time has disappeared. We must not, however, pursue this subject into the intricacies into which Spinoza would lead us. On this and the numberless questions discussed with so much subtle ability we must refer the reader to Dr. Caird's treatise.

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*Le Cerveau et L'Activité Cérébrale au point de vue psychophysologique.* Par ALEXANDRE HERZEN. Paris. Librairie J. B. Baillière et Fils, 1887.

Professor Herzen's name is familiar to the readers of this Journal as the author of articles on "The Physical Conditions of Consciousness" (April and July, 1884). The question of consciousness and personality occupies a large proportion of this book, and includes these papers. The other portions of the work have not appeared in the Journal. The whole book is a presentation of Herzen's most important views, and deserves to be studied, although his conclusions differ in some respects from those generally held by English physiologists and psychologists. The volume forms one of the series published by M. Baillière under the title of "Bibliothèque Scientifique Contemporaine."

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*Morality and Utility, a Natural Science of Ethics.* By GEORGE PAYNE BEST, B.A., M.B., Cantab. London. Trübner and Co., 1887.

This is a thoughtful book, which enters upon a range of subjects considerably beyond the prescribed limits of this Journal. The author aims at showing that morality is reached by the operation of the same generalizing and universalizing tendency of mind which give us the axioms of mathematics. Why, then, are the results reliable in the one