

given by Flushing to the service of the State and nation, both before and since the Revolution. Attention is irresistibly drawn to the contrast between the annals of the Hollanders in New York and those of their kindred, the Boers, who emigrated under like auspices and about the same period to the wilds of Africa. Yielding to the course of events, the Dutch in this hemisphere blended insensibly with the conquering race, lending to the union their own peculiar virtues and qualities. The African colonists from the first resisted and to this day resist the spirit of the age. Agriculturists always, they were compelled by their position between savage enemies and civilized aggressors to become also hunters and warriors. Driven ceaselessly backward by the rising tides of commerce and conquest, they were forced by the English first westward from Cape Colony into Griqualand, thence, after stern resistance, into the region watered by the Orange River; and, at last, with obstinate resolution taking up another exodus, they trekked their long and painful way, with flocks and families, towards the heart of the continent, across the River Vaal. In the midst of this haven of rest a new danger suddenly arose. The discovery of gold inundated their chosen home with floods of alien and unquiet adventurers. True to the spirit of the age, these demand a share in the government, which would speedily grow into its control. The Boers, firm and stubborn as ever, persist in being an anachronism and an anomaly among the peoples of the earth. They stand at bay.

*Through Nature to God.* By John Fiske. Boston: Houghton, Mifflin & Co. 1899.

To watchers of the tides and currents of thought, just now setting decidedly against rationalism, the later turn of Mr. Fiske's philosophy is an interesting phenomenon, and none the less so where his argument seems insufficient. The present little volume, continuing the line of thought of the 'Idea of God,' has three disconnected parts, entitled, "The Mystery of Evil," "The Cosmic Roots of Love and Self-Sacrifice," and "The Everlasting Reality of Religion." Mr. Fiske's solution of the problem of evil is the familiar one, that evil is only relative, and that it is absurd to suppose good to exist without a correlative and reacting evil. Hardly more than a hint is afforded of how this thought is to be followed out, although it was developed at large more than a generation ago in James's 'Substance and Shadow.' In the second part, the author endeavors to show that "the cosmic process exists purely for the sake of moral ends"—quite too serious a proposition for so light a book. He has much to say of the prolonged infancy of man; but he does not attempt to refute the alleged facts that have again recently been put forth and tabulated, to show that the duration of man's infancy is related to the length of his natural life in the same way as that of all other mammals. We remark, too, the lack of any clear distinction between cerebral evolution taking place strictly by natural selection (the more cunning and, to some extent, the more good-natured individuals averaging in the long run the larger families) and intellectual development under the influence of tradition, which variations at birth can influence only so far as those individuals who are

congenitally suited to accepting established customs, are likely to produce more numerous progeny than those who are congenitally ill adapted to the traditional ideals.

If a "cause," in the sense of an active body of sentiments, can be damaged by an argumentative defence that seems at first sound, but is sure at last to be found worthless, then it may be doubted whether the third part of Mr. Fiske's book is likely to do religion more good or more harm. The nature of his reasoning is sufficiently shown by the following sentences:

"Now if the relation thus established in the morning twilight of Man's existence between the Human Soul and a world invisible and immaterial, is a relation of which only the subjective term is real and the objective term is non-existent, then, I say, it is something utterly without precedent in the whole history of creation. All the analogies of Evolution, so far as we have yet been able to decipher it, are overwhelmingly against any such supposition. To suppose that, during countless ages, from the seaweed up to Man, the progress of life was achieved through adjustments to external realities, but that then the method was all at once changed, and, throughout a vast province of evolution, the end was secured through adjustments to eternal non-realities, is to do sheer violence to logic and to common sense. Or, to vary the form of statement, since every adjustment whereby any creature sustains life may be called a true step, and every maladjustment whereby life is wrecked may be called a false step; if we are asked to believe that Nature, after having, throughout the whole round of her inferior products, achieved results through the accumulation of all true steps and pitiless rejection of all false steps, suddenly changed her method and, in the case of her highest product, began achieving results through the accumulation of false steps—I say we are entitled to resent such a suggestion as an insult to our understandings. All the analogies of Nature fairly shout against the assumption."

There is much more of this. But it is mere reiteration. Every reader will see how all this heat and "shouting" contrasts with Mr. Fiske's quiet way of pushing his reasons when he sees their force clearly, instead of only feeling something, he knows not quite what. To say that "the analogies of Evolution are overwhelmingly against any such supposition" is quite the reverse of the truth. According to accepted ideas of evolution, species do not become adapted to their environment in so far as that environment enjoys abstract "reality" (if that means anything), but only in so far as that environment affects the continued propagation of the species. Correct notions about ways of getting food and the like are developed because the species would die out if they were not. But Mr. Fiske will not be able to point to a single idea which evolution has rendered true in any other sense than that it is favorable to the continuance of the species. He himself, in his second sentence above, defines a "true" step as an "adjustment whereby any creature sustains life"—which is approximately, though not accurately, a good definition for the purposes of evolutionary philosophy. But, in that sense, the development of a wholly erroneous conception of the sun or moon, or of another life, or of anything else which in some respects cannot really influence the species, may be a "true step," provided it be stimulating or tend to sustain life. If Mr. Fiske would content himself with saying that Truth, in any other sense than that of a valuable adjustment, is unattainable, if not inconceivable (as his Pragmatist friends, James and Peirce, con-

tend), his reasoning would be considerably amended.

There are several passages in the book which remind us that Mr. Fiske is not a thorough-going evolutionist, but is a follower of Spencer, who holds that Evolution and Devolution ceaselessly alternate under the influence of an immutable law that knows no growth, no cause, no reason; so that not evolution, but immutability, according to his account of the matter, is the general characteristic of the universe.

*The Races of Europe: A Sociological Study.* By William Z. Ripley, Ph.D. With Supplementary Bibliography of the Anthropology and Ethnology of Europe. Two vols. D. Appleton & Co. 1899.

Dr. Ripley's book impresses one at sight as the result of great labor and painstaking. You need not be an ethnologist to discover that the author, the artist, and the publisher have done their best. The race and type portraits are most of them in front and side-face, to enforce the text. The graphic charts and maps of cephalic index, stature, color, etc., compiled from a hundred heterogeneous sources, are brought to a common, intelligible standard. The author says that most of these are the handiwork of his wife, so we take off our hat to her for the most interesting parts of the volume, which not only illustrate the text, but brilliantly illuminate it. The bibliographic supplement is both a collection of book titles and an alphabetic list of topics, under each of which the pertinent authors are given in chronological order. The Boston Public Library, with commendable generosity, has brought the books together at Dr. Ripley's behest. Any student past fifty will miss the name of almost every author at whose feet he sat thirty years ago.

Putting aside society, language, industries, fine arts, and religions as functional only, Dr. Ripley devotes himself to the term *race*, meaning blood, as applied to Europe, insisting always that the study cannot be divorced from the environment, in the fullest meaning of that term. Races of Europe and the map of Europe—that is the text. Head-form holds the first place as a characteristic of race; after that come color in the skin, the hair, and the eyes, and stature. On this basis it is inferred that there were three races in Europe, all secondary or derivative. By race the author does not, with Deniker, mean the biological groups now peopling Europe; much less does he hold the view of Agassiz regarding fixed types. As an evolutionist he holds that races are only ideals, inseparable branches of a common stem. The three ideal, fundamental races of Europe are:

1. *Teutonic*, a variety of the Cro-Magnon man, with long head and face, light hair, blue eyes, tall stature, and narrow, aquiline nose. Also called *Homo Europæus*, the Nordic, Kymric, Germanic, and *Reihengräber* race.

(2.) *Alpine* (Celtic speech, Hallstatt culture, Asiatic affinities). With round, broad head, light chestnut hair, hazel-gray eyes, medium stature; broad and heavy nose. Also called *Homo Alpinus*, Lappanoid, Occidental, Aveyron, Dissentis, Sarmatian, Celto-Slavic race. Lineal descendants of the lake-dwellers.

(3.) *Mediterranean*, earliest, with long head and face, dark brown or black hair, dark eyes, medium stature and broad nose.

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