

LONDON, SATURDAY, MARCH 21, 1868.

LITERATURE

1. *Review of the Work of Mr. John Stuart Mill, entitled 'Examination of Sir William Hamilton's Philosophy.'* By George Grote. (Trübner & Co.)
2. *The World as Dynamical and Immaterial: and the Nature of Perception.* By R. S. Wyld. (Edinburgh, Oliver & Boyd.)
3. *Notes Expository and Critical on certain British Theories of Morals.* By Simon S. Laurie. (Edinburgh, Edmonston & Douglas.)
4. *Wayside Thoughts: being a Series of Desultory Essays on Education.* By D'Arcy W. Thompson. (Edinburgh, Nimmo.)
5. *Suggestions on Academical Organization; with especial reference to Oxford.* By Mark Pattison, B.D. (Edinburgh, Edmonston & Douglas.)
6. *Obstacles to Scientific Education in Schools.* By George Heppel, M.A. (Longmans & Co.)
7. *English Monasticism: its Rise and Influence.* By O'Dell Travers Hill. (Jackson, Walford & Hodder.)
8. *The Comedy of Convocation in the English Church, in Two Scenes.* Edited by Archdeacon Chasuble, D.D. (Freeman.)
9. *Life in the Light of God's Word: Sermons by William Lord Archbishop of York.* (Murray.)
10. *Twelve Discourses on Subjects connected with the Liturgy and Worship of the Church of England.* By C. J. Vaughan, D.D. (Macmillan & Co.)
11. *The Book of Moses; or, the Pentateuch in its Authorship, Credibility, and Civilization.* By the Rev. W. Smith, Ph.D. (Longmans & Co.)
12. *The Westminster Confession of Faith examined on the Basis of the other Protestant Confessions.* By Joseph Taylor Goodsir. (Williams & Norgate.)
13. *Tracts for the Day: Essays on Theological Subjects.* By Various Authors. Edited by the Rev. Orby Shipley, M.A. (Longmans & Co.)

WE have now a new collection of the never-ending series of minor works on philosophy, religion, education, and all that concerns man's social state. We deal with them as we have done on former occasions: we put our short reviews together, and present a kind of joint picture. The materials are all as before, but Time's kaleidoscope has given the pattern a gentle fraction of a turn. That pretty instrument is best used by those who put it on a stand, and give it the slowest possible revolution, so as to note the effect of a slight fall in one bead, or turn of one glass flower.

1. This is an article which first appeared in the *Westminster Review* two years since. The points at issue between Mill and Hamilton are put in a way which will be information to many. The whole is a pleasant exhibition of the way in which men of real depth differ from one another. We except from approval the account given of their differences in pure logic. When Mr. Grote finds out that there is no real difference between judgments in extension and in comprehension, he seems to us to have no meaning for the words except one which he derives from a misapprehension fallen into by Hamilton.

2. Mr. Wyld takes up two points, matter and perception. His physical world is "a vast arrangement of localized forces acting according to definite laws." It is now pretty well agreed

that all we know of matter is by the forces which it is said to exert. On perception the writer is not so easily got at. That our sensations are our only direct objects of perception, and that our outer world is only indirectly established, is laid down: but we do not well see to what subdivision of hypothetical realists we are to refer the writer. On perception, or on realism, we seldom get any light. When the man of this subject is clear, we do not understand it: when obscure, we do not understand him. Mr. Wyld is sometimes clear and sometimes obscure: but he is worth reading.

3. There are those who explain the opinions of others better than their own; and Mr. Laurie is one of them. Hobbes, Shaftesbury, Hutcheson, Butler, Hume, Bentham, John Mill, Bain, are well explained. The only obscurity is that Mill is nothing but "Mr. Mill" all through his chapter: we only know from the table of contents that it is John Mill. Now, as James Mill is the very person we should expect to follow Bentham, we were in some difficulty throughout all the opening part of the chapter. We wish the son would give an annotated edition of the philosophical works of the father: and if he chose to add the history of India, we should like it all the better, especially if he continued it down to the mutiny.

Mr. Laurie is not clear to us as to what his own system is. He finds the reconciliation of all differences in the doctrine of "non-personal subjective sentimental eudæmonism." This is like Johnson's definition of network; scientific, but much wanting the word defined to give an idea of the meaning of the definition. It is some sort of moral sense, no doubt.

4. Mr. D'Arcy Thompson's desultory book is an autobiography of his own early years at Christ's Hospital and at Cambridge, followed by a mass of reflections and discussions. There is a mixture of value as well as of subject. For instance, of mathematics he says that students "have been known" to climb high in it without being able to lecture clearly on experimental physics. This is very possible: profound thought is sometimes unaccompanied by explanatory power. The above fact is, says our author, all that he knows of mathematics practically: any one who knew no more of him would doubt the value of any writing of his on education. But he would not be fairly judged, for there are better things in his book than what we have brought forward, and there are smart things, too. The letter Y represents the education of boys and girls, who go on together up to the fork, when the boys diverge to the thick path, and the girls to the thin. Of maiden ladies who live idle lives, "I have thought that a Divine Teacher would say to them, Wherefore stand ye all the day idle? and that if their answer were, Because *no man* hath hired us, he would say, Go ye also into my vineyard." And we are afraid the author is not quite orthodox. Speaking of a prayer read before children, who are to thank God for his undeserved mercy in not sweeping them off with the besom of destruction, we have the following—"Imagine how distressing it would be to an earthly father, if his baby-boy were incessantly entreating him with tears and groans not to bury him in the coalhole or boil him in the kitchen copper!" He then actually speaks of the affectionate confidence with which a child may address the all-beneficent Father. What would Dr. Watts have said to this? whose hymns for children are of such a fiery tone that the reader imagines it is all hell and no heaven. But it is a very remarkable proof of the manner in which spirit drowns phrase, that there are nearly as many mentions of heaven as of hell: for the second

word only occurs twenty-five times, and the first as many as nineteen.

5. Mr. Mark Pattison's book, suggested by a private meeting of some members of (Oxford) Convocation in May, 1866, has an especial reference to Oxford: but *unus et alter assuitur pannus*, with much addition of value. The author is the essayist and reviewer whose assault—to the honour of Oxford—did not prevent his being elected head of his college. And he is no better than an essayist and reviewer in his notions of education. Of Oxford he says—"The professors lecture to empty walls [halls?]. The enemies of learning exult over this failure, which they predicted of the professoriate. What has caused this failure? The tyranny of the examination system. All the aspirations of a liberal curiosity, all disinterested desire for self-improvement, is crushed before the one sentiment which now animates the honour-student." And again—"The examinations have destroyed teaching, which may be said to be a lost art among us. The student is not taught the things in which he is examined. He is prepared to pass an examination in them—a very different process." He quotes with approbation the opinion of Mr. John H. Newman—"If I must determine which of the two courses [evil courses he means] was the most successful in training, moulding, enlarging the mind; which sent out men the more fitted for their secular duties; which produced better public men,—men of the world, men whose names would descend to posterity,—I have no hesitation in giving the preference to that university which did nothing, over that which exacted of its members an acquaintance with every science under the sun." The country will in time learn the truth of these things. What did the Cambridge tutor predicate—as the logicians say—of the University system, when he said, "— would stand higher in the examination if he did not think so much"?

6. Mr. Heppel's letter to Lord Taunton runs chiefly on the question whether Euclid should continue to be the text-book of geometry. In order to judge the argument, the alleged defects of Euclid should be separated from the incapacity of those who pretend to teach him. And it should first be distinctly laid down why mathematics is a part of education. When the faults of Euclid are mixed up with those of the teacher, and the land-surveyor's view of geometry with that of the mind-trainer, a review would require something longer than the pamphlet itself in the way of preliminary distinction.

7. Mr. Hill's work on English Monasticism is to be noticed in two points of view. As a history of old abbeys and their inhabitants it is pleasant and instructive to almost all. That it is intended only for the cursory reader is clear from the authorities not being referred to by special citation: they are lumped together, without particular reference, at the beginnings of the chapters; which would help but little in verification. This matter becomes of more importance in the second view of the book, which looks at its purpose. It is intended to prove that the Reformation was not the separation of an undutiful daughter from her excellent mother, but only the change of residence of a lady who had lodged with an older lady for some time, and had determined to set up her own housekeeping. If Christianity was established in England by Augustine, it is a mother-and-daughter case: but if "the plot of marshy land known to the ancient Britons by the name of Ynswitryn, or Avalonia, and subsequently called by the Saxons Glassenberg, or Glastonbury, was the spot where, in the first