

Darwin's Erklärung pathognomischer Erscheinungen. Von Prof. Erdmann, (pp. 12, 4to.) Halle. 1873.

This paper is taken from the Reports of the Society of Naturalists at Halle. It is a review of Darwin's last work on "The Expression of the Emotions in Men and Animals." The author, who is well known as one of the ablest philosophers of Germany, after a remonstrance against "fanaticism" in judging Darwin, whether to condemn or deify him, announces and briefly discusses the three main positions of Darwin's book, and sums up his objections in these three items. (1.) Questions quite too distinct are treated as one. (2.) Many an answer that is given is only a question in disguise. (3.) A very essential part of the entire problem is hardly touched at all.

For example, Darwin rightly claims that deduction from laws must be preceded by the reduction of observations to or under laws; but he forgets that this reduction to be successful must itself be preceded by classifying observations according to inner relationship. Accordingly he treats as altogether cognate two kinds of expressive or pathognomic phenomena as unlike as these; the immediate, involuntary manifestations of life, like blushing, which belong to the sphere of the sympathetic nerves, and gestures and postures which are at least semi-voluntary.

Again, he forgets that all explanation consists in reduction to something simple and more intelligible; as when he makes custom, habit, the cornerstone of his whole structure, but wholly fails to explain the customary or habitual.

Still further, confining himself to the *why* and the *how*, he hardly touches in many most important particulars the *what*. Suppose it conceded that all blush for shame. Darwin has hardly a word to say in reply to the question how all men come to interpret a blush as indicating shame, and not hunger, *e. g.* The intelligibility of pathognomic expression, he does not trouble himself to explain: "it almost seems as though he were glad to be rid of the whole question. Why so? Perhaps because he surmises that to answer it satisfactorily one must approach a mode of viewing things to which he has in his book thrown down the gauntlet." To the psychologist "hardly anything will be so important as the answer to the question: Why no rational man wonders, but every one deems it perfectly natural, that anger makes red, and anxiety pale, and not the reverse? To this question, the naturalist who merely investigates how and why one becomes red, and leaves out of account what anger and anxiety are, leaves us wholly without an answer. Darwin cannot wholly ignore the *what*. He feels that the connections of the things that he is associating lie in the *what*, the idea of the things associated. But "naturally this remains with him a mere feeling, for if he should express it to himself or to his readers, the whole theory would fall, which rests ultimately on this assumption: That the most diverse men combine a given condition of soul with the same definite physical process, must be traditional and transmitted to them. Well concluded, if the things associated do not belong together, otherwise radically false!"

This paper ends with the sharp reminder to Mr. Darwin "that they

were wise people that devised *divide et impera*, but a wiser and better than they tells us 'one thing is suited not to all.'"

HISTORY AND BIOGRAPHY.

Two Sermons, Preached on the Twenty-Fifth and Fortieth Anniversaries of the Author's Pastorate. By HENRY A. BOARDMAN, D.D., Tenth Presbyterian Church, Philadelphia.

It is rare that any Pastorate in these days reaches a quarter of a century, and very much rarer still that it extends over forty years. But such has been the high distinction of Dr. Boardman's powerful and honored pastorate over a church of commanding position in Philadelphia. His fame and influence have radiated widely from that commercial, social, and ecclesiastical centre through the land. Those who know him readily understand the secret of that power which has waxed stronger with age, and has proved an overmatch for all the drawbacks arising from seasons of illness, compelling long and repeated suspensions of pastoral service. Those who do not know him personally, need not look beyond this beautiful volume to find it out; they will at once detect that union of high intellect, refined culture, practical sagacity, soundness in the faith, devout and earnest piety, love of souls, boldness and tenderness in dealing with them, plainness and delicacy of speech, which combine to produce the first order of pulpit eloquence and pastoral efficiency.

These discourses are worth the study of candidates for the ministry as well as others, not only for these reasons, but for the wise and timely treatment of some growing tendencies in the church, which, unless arrested, threaten evil and evil only. We refer especially to the very faithful and judicious observations in the second sermon on the excessive costliness and gorgousness of church edifices, the extravagance of dress in Sabbath assemblies, the consequent practical prevention of the poor from worshiping with the rich; the abuses of church music, whereby congregational singing is displaced by operatic performances; the arrangement of public services and Sunday schools on the Sabbath, so as to overshadow and depress family religion; the growth of Skepticism, Romanism, Ritualism, etc., which the church and ministry must confront. These and other salutary monitions are given, however, not in any tone of blind reverence for the Past or depreciation of the Present. The real progress of Christianity during the author's pastorate is gratefully acknowledged and duly signalized. We had marked some powerful passages for extracts, but regret that they are necessarily crowded out.

The History of the Norman Conquest of England, its Causes and its Results. By EDWARD A. FREEMAN, M.A., Hon. D.C.L., in four volumes. Revised American edition: MacMillan & Co. New York.

This is a work of vast research, and sheds a flood of light on the events, causes and consequences of the great historical movement it portrays and analyzes. While it is very exhaustive in rehearsing the annals of the conquest referred to, it is no less thorough in its exposition of their meaning and consequences. In short, it has that higher element of history, whereby it is "philosophy teaching by example." It thoroughly elucidates a stage of