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A Case of Good Audition after Destruction of the Tympanic Mechanism: W. V. D. BINGHAM.

In both ears drum membrane and larger ossicles are lacking, having been destroyed partly by long-continued middle-ear suppuration and partly by surgical operation. Nevertheless, patient is not 'hard of hearing,' but has nearly normal auditory acuity. Tests in other sense realms disclosed no general hypersensitivity. Loss of drum membranes does not interfere with generation of 'subjective' difference tones. More emphasis should be placed upon protective functions of the tympanum, and less upon sound-conducting functions, about which some otologists insist that little is definitely known.

Monaural Localization of Sound: DANIEL STARCH.

Experiments were made on three types of observers. (a) Artificial monaural conditions were produced in persons having normal hearing by closing the left ear. Discrimination was consequently found to be less accurate on the left side. Localization is not as accurate even on the right side as in binaural conditions. In the rear left quadrant consistent errors or reversals occurred. Sounds in front of the standard direction were localized back of it, and *vice versa*. In binaural hearing the former sound seems stronger, while here the latter seems stronger, and since the monaural conditions were produced artificially the observers interpreted the data in the habitual manner and consequently the reversals occurred. (b) The observer was partly defective in the left ear. His ability of localization is practically the same as that of the preceding observers, except that the reversal did not occur. (c) The observer was a strictly monaural person. Localization in the immediate vicinity of the aural axis on the side of the intact ear is as accurate as in normal hearing, but the accuracy decreases rapidly for directions farther away from this region.

JOHN E. BOODIN,
Secretary.

UNIVERSITY OF KANSAS.

REVIEWS AND ABSTRACTS OF LITERATURE

Entwicklung und Offenbarung. THEOD. SIMON. Berlin: Trowitzsch & Sohn. 1907. Pp. 129.

Die Moderne und die Prinzipien der Theologie. KARL BETH. Berlin: Trowitzsch & Sohn. 1907. Pp. 347.

These two books deal with the same subject-matter, namely, the relation between theology and modern thought. Both are written from the standpoint of a liberal conservatism, and each in its way is a witness to

the extent to which the methods of modern science have been making inroads into territory once regarded as consecrated to the *a priori* methods of the older orthodoxy.

Dr. Simon discusses a single problem, that of the relation of the conceptions of revelation and evolution. Dr. Beth raises the question of the relation of modern thought to the principles of theology in general. The similarity both in subject-matter and in method of treatment makes it convenient to treat them together.

Dr. Simon phrases the questions which his essay attempts to answer, as follows: "Whether it is consistent with revelation to regard it from the evolutionary point of view, and whether the idea of revelation itself does not require evolution" (p. 2). Both questions he answers in the affirmative, provided only the term 'evolution' be correctly defined. His essay, accordingly, falls into two sections, the first of which discusses the conception of evolution; the second, the application of the idea to revelation.

In the first section he criticizes the attempts, notably that of Haeckel, to banish the conception of teleology from evolution. He calls attention to the fact that the conception of evolution is by no means as simple a one as it is often supposed to be. As a matter of fact, there are at least two easily distinguished varieties, namely, the mechanical and naturalistic view of current scientific materialism, and the teleological conception of German idealistic philosophy. The first of these is, no doubt, antagonistic not only to revealed religion, but to religion in any form. The latter, however, is open to no such objection. On the contrary, it expresses a truth which theology should be foremost to recognize, namely, that God is not outside of his world, but in his world, the immanent ground of all that happens. It is the failure to perceive this which has made so many religious thinkers look with suspicion upon the notion of evolution as though it involved the sacrifice of the ideal values with which religion deals.

In the second part, Dr. Simon applies the principles thus gained to the concept of revelation. He shows that this conception, involving, as it does, the relation between the subject and the object, requires a development in the apprehension of the truth communicated, which can best be stated in evolutionary terms. This contention he illustrates in some detail in the case of the Biblical religion, and concludes by considering the objection that the recognition of evolution is inconsistent with the final authority of Christ. Dr. Simon does not regard the objection as valid. For, even granted that in Christ we have the revelation once for all of the divine ideal for man, it is still true that this ideal needs to be progressively apprehended, and in this progressive apprehension of the truth once for all given, we have a further sphere where the concept of development is applicable.

What Dr. Simon tries to do for a single question, Professor Beth undertakes all along the line. He begins by raising the question, Is the recent demand for a modern 'positive' theology justified? and answers it

unhesitatingly in the affirmative. By a positive theology he means a theology which 'regards the Christian revelation as an absolutely fixed point in the world of appearance' (p. 13). By a modern theology, on the other hand, he means one which feels itself in sympathy with the prevailing tendencies in the modern world, and endeavors to make them fruitful for its own scientific work.

Besides the introduction, the book consists of three parts, the first of which discusses the conception of the modern; the second considers the most prominent attempts which have recently been made in Germany to set forth a modern theology from the positive standpoint; and the third gives the author's own view of the principles which ought to govern such a theology.

Dr. Simon warns us against confusing the idea of the modern with that of the recent. When we speak of the modern world we describe a definite complex of ideals and principles which have gradually formed themselves during the last three or four centuries, and which constitute a permanent type of human thought which must be considered on its merits quite irrespective of its date. The leading characteristics of this world-view he finds to be, first, the high value which it ascribes to the individual, and secondly, its empirical character, or sense for the real. Both of these elements in the modern world are not only consistent with Christianity, but may be regarded as the recovery of elements in the primitive Christian world-view which have been obscured in the later development. With these good qualities, however, we find in the modern world other tendencies which are not so favorable; as, for example, a positivism which refuses to recognize any reality apart from phenomena, and which shows itself in the physical sciences in a naturalistic view of the world, and in the historical sciences in a relativity which makes no place for absolute values. What is needed is a theology which shall discriminate between the true and the false in the modern world-view, and, while using the help which the former provides, shall avoid the pitfalls which the latter opens.

After a long digression, in which he considers the historical origin of the modern world-view, Dr. Beth goes on in the second and third parts of his work to inquire as to its consequences for theological method. He first discusses with true German thoroughness the theological program which has recently been put forth in Germany by leading members of the Liberal Conservative party, notably by Theodor Kaftan, Rudolf Seeberg and R. H. Grutzmacher, and then develops his own position with reference to the questions which they raise. We have not the space here to follow Professor Beth's discussion in detail. It covers a wide range of territory, dealing successively with the relation of dogma and experience, the nature of religious authority and its bearing upon the ideas of revelation and the Bible, the difference between religious and theological knowledge, and Kant's contribution to the problem of their relation. Professor Beth concludes by indicating his view of the points of contact between theology and the natural sciences, on the one hand, and com-

parative religion, on the other. While he agrees with Ritschl and other members of his school in his recognition of the practical character of religious knowledge, he distinguishes sharply between religion and theology. Religion may speak the language of personal experience, but theology, like all sciences, must conform to the tests of objective truth. He has little sympathy with the antimetaphysical tendency so current in contemporary theology, and believes that the authority of Kant is wrongly invoked in its support. In particular, he criticizes the easy-going fashion in which many theologians abandon the world of nature to physical science as a realm indifferent to theology. Professor Beth believes that the theology of the future will concern itself more largely than it has recently done with the questions which the physical sciences raise, and he endeavors to point out in some detail what these questions are likely to be.

The student who desires an insight into the state of current theological thought in Germany will find Professor Beth's book instructive. One must, however, always bear in mind that the group of men whom the writer describes as representing the modern positive school constitutes a comparatively small party, and that they are opposed as well by the men of positive tendencies who find them too modern, as by the men of modern tendencies who find them too positive. The book is interesting, most of all, because of the light which it sheds upon the extent to which men who hold themselves firmly within the lines of the historic Christian tradition have been influenced by the currents of thought which have been transforming the method of other sciences.

WILLIAM ADAMS BROWN.

UNION THEOLOGICAL SEMINARY.

A Symposium on the Subconscious, with prefatory note by the editor. Contributors: PROFESSORS MÜNSTERBERG, RIBOT, JASTROW, JANET and DR. PRINCE. *The Journal of Abnormal Psychology*, April-May, June-July, 1907. Pp. 22-43 and 58-80.

Believers in the subconscious who come to feast at this symposium will certainly not depart from the banquet table in a state of undue hilarity. For in the confessions of faith of the five contributors only one comes out fully and freely in favor of the doctrine, while, of the others, two are avowedly averse to it, one is somewhat ambiguous though probably to be reckoned on the side of the opponents, and one struggles valiantly against the necessity of committing himself. The results of chief interest brought out by the symposium are two in number: we see where some of our leading thinkers stand in this matter, together with the reasons for their positions, and we have the issues of the subject now sharply and comprehensively stated. It is significant also to note that it is at last specifically acknowledged that the subconscious is a product of interpretation rather than an object of observation. As Professor Münsterberg puts it, "Even if we welcome the observed facts in their widest limits, there can be no doubt that the subconscious itself is never among