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theory is too subjective. The theory which derives moral obligation from a hierarchical superiority in the *objects* of human activity—self, family, state, church, is more plausible.

But while dissenting, for the reasons given, from the theory contained in it, this is by no means the least valuable part of Dr. Martineau's work. His examination of the springs of action abounds with reflections, in which acute psychological observation and great practical wisdom are combined. Few who are engaged in the instruction or guidance of others, but may derive from it valuable practical hints.

The chapters on Heteropsychological theories contain a penetrating criticism of the ethics of Hedonism and Evolution. Dr. Martineau's criticisms are always keen and just. The work concludes with an exposition and critical survey of the systems of Cudworth, Clarke, Price, Shaftesbury and Hutcheson. The task is ably performed, and is in every way worthy of the eminent author.

Queen's College, Cork.

GEORGE J. STOKES.

**On Gen. iii. 5** (comp. ii. 9; iii. 22).—An attractive explanation of the phrase "knowing good and evil," is mentioned by Riehm, and assigned by him to the authorship of the great Hebrew scholar, Hupfeld (review of Budde's *Die bibl. Urgeschichte* in *Theol. Studien und Kritiken*, 1885, p. 764). In Gen. iii. 5 the serpent is the speaker; he flatters the woman with the prospect of "becoming as gods, knowing good and evil." This is merely, it would seem, according to Hupfeld, a periphrasis for "everything"; remember how the Sirens try to tempt Odysseus by promising to satisfy his curiosity out of their boundless knowledge (*Od.*, xii. 188). That "good and evil" is a Hebrew idiom for "everything," is shown by Gen. xxiv. 50; xxxi. 24; 2 Sam. xiv. 17, comp. 20. A parallel idiom is "small or great," Num. xxii. 18, comp. 38; and precisely the same idiom occurs in Homeric Greek (*Od.*, xviii. 229). Hupfeld thinks, however, that in the name of the tree, as well as in the Divine words in iii. 22, "good and evil" has an ethical meaning. The serpent in fact cheated the woman by giving a new though a possible sense to the name of the tree. "As gods, knowing everything," is, perhaps, a more probable interpretation of the words in iii. 5, than "as gods, acquainted with the distinctions of morality."

T. K. CHEYNE.