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 pene-
trating 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.

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On Gen. iii. 5 (comp. ii. 9; iii. 22).—An attractive ex-
planation 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 every-
thing," is, perhaps, a more probable interpretation of the words
in iii. 5, than "as gods, acquainted with the distinctions of
morality."

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