

form a little later. It is therefore with a personal pleasure that the reviewer calls attention to the pamphlet prepared by Sir Thomas L. Heath as a supplement to the well-known edition of the works of Archimedes that appeared in 1897.

The pamphlet has several advantages over the one prepared in 1909. In the first place the introductory note is more complete, having been prepared with the added information given out by Heiberg in 1910 in Volume I of his new edition of the text of Archimedes. Again, it is prepared with the wealth of learning that only Sir Thomas Heath or Professor Heiberg could bring to such a task. And finally, the translation of the text is from the Greek instead of through the German, and has the advantage of the author's profound knowledge of the idioms to be found in the works of the Greek mathematicians.

The chief value of the work lies in the fact that it sets forth the method followed by the great Syracusan in making his discoveries in mechanics, and to the testimony that it bears to the fact that Democritus instead of Eudoxus should be credited with the discovery that the volume of a pyramid or a cone is one third of the volume of the corresponding prism or cylinder.

A word of commendation should also be given to the clear way in which the translation has been arranged upon the page, so that, as in the edition of 1897, the eye easily follows the proof.

DAVID EUGENE SMITH.

*Didaktik des mathematischen Unterrichts.* Von Dr. ALOIS HÖFLER, O.O. Professor an der Universität Wien. Leipzig, B. G. Teubner, 1910. Mit zwei Tafeln und 147 Figuren im Text. xviii+509 pp. 12 Marks.

THE present day in the teaching of secondary mathematics, and in a less degree of all mathematics, is characterized by a spirit of unrest in every progressive country in the world. No one person is responsible for this state of affairs, and not very many leading names are connected with it. It is not a campaign carried on by field marshals in education or in mathematics; it is rather a mass movement without other leader than the *Zeitgeist*; it is democracy asserting itself against the old aristocracy of learning; it is often merely an effort to have things different, with no well-defined plan of having them better. This desire for change shows itself