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LIBERTY.

BY CHARLES A. LANE.

Because Toil holds thee overmuch in thrall,
 Thine introspective senses fail thee, Soul;
 And all the surging tides of spirit roll
 Unheeded to their shores: albeit one call
 Thou hearest, thundering antiphonal
 To thy desire from all the tides that toll
 The message of the Deeps—one word is whole
 And constant—Liberty's—pealing o'er all.
 False warder of a lordly charge, grim Toil,
 To prison from his life the Soul of man
 Thou wast not sent! and thro' the moan and moil,
 Lo! prophet threat'nings and a muttered ban
 Bid Justice from thy captive smite the chain,
 Till man shall yearn for Manhood not in vain.

BOOK REVIEWS AND NOTES.

HISTORY OF MODERN PHILOSOPHY IN FRANCE. By Prof. *L. Lévy-Bruhl*, Maître de Conférences in the Sorbonne. With portraits of twenty-three French philosophers. Chicago: The Open Court Publishing Co. 1899. London: Kegan Paul, Trench, Trübner & Co., Ltd. Pages, 500. Price, \$3.00.

Readers and students familiar with Professor Lévy-Bruhl's very original study of the development of national consciousness in Germany, entitled *L'Allemagne depuis Leibnitz*, and with his profound study of the *Philosophy of Jacobi* will have welcomed with interest the announcement of another work by him. Readers of *The Open Court* have already had the privilege of sampling the new book, but even those who have thus read some chapters of it will be glad to find these in their connexion in the present handsome volume, together with other chapters not published and a series of carefully selected portraits of all the leading thinkers discussed by the author.

As a student of the history of civilisation, rather than a specialist in any of the technical fields of philosophy, we might anticipate from Professor Lévy-Bruhl just such a work as we in fact find, characterised particularly by breadth and catholicity. A glance at the Index gives a strong impression of the extent of the author's erudition. Yet it would be far from the truth to infer from this that the *History of Modern Philosophy in France* is an encyclopædic handbook. The many names that catch the eye in this Index are not those of the numberless and long forgotten

minnows of the philosophic sea, but of the great thinkers in other climes and times whose thought has influenced that of the leaders of French philosophy or been influenced by them. Only in the last chapter, "The Contemporary Movement," is more attention paid to writers whose names are less familiar to the general reader. And here, without doubt, the more minute treatment will be gratefully received by those who have not the time to keep closely informed upon current philosophic thought in France.¹

The author's own statement of his point of view will be his best recommendation to possible readers. "It is too narrow a conception of the history of philosophy to see in it exclusively the logical evolution of successive systems. Philosophic thought, even while having its especial and clearly limited object, is closely involved in the life of each civilisation, and even in the national life of every people. In its development it is solidary with the simultaneous development of the other series of social and intellectual phenomena, of positive science, of art, of religion, of literature, of political and economic life; in a word, the philosophy of a people is a function of its history. It is proper, therefore, to introduce into our history of modern philosophy in France, along with the authors of systems distinctly recognised as such, those who have tried under a somewhat different form to synthesise the ideas of their time, and who have modified their direction, sometimes profoundly."

Thus it is that of the sixteen chapters of the History, Pascal, Montesquieu, Voltaire and Rousseau receive one each, while another is divided between Renan and Taine. Very naturally the account begins with Descartes. Other chapters treat: Malebranche, Bayle and Fontenelle, The Encyclopædists, Condillac, Condorcet, The Traditionalists and the Ideologists, Cousin and Eclecticism, The Social Reformers, Comte, while the last is devoted to a review. The beginning is made with Descartes, not because there was a beginning in a literal sense, for "there is no such thing in the history of ideas," but because "he initiated a new philosophic method.' He had "that higher sort of courage which is love of truth and devotion to science; and if the name of hero is due the men whose exertions have laid open new paths for human thought, Descartes is undoubtedly entitled to the name."

The author presents the leading doctrines of each philosopher or school, endeavoring to show how they were influenced by predecessors and contemporaries, by the experiences of the individual and the conditions of his time; but he does not attempt to give a complete account of all the teachings of each man, just as he finds it altogether unnecessary to introduce the secondary writers.

The great advantage of Professor Lévy-Bruhl's position and point of view is that he is not a partisan of any sect or school, wherefore contending views and tendencies receive fair treatment at his hands. If he is a disciple or adherent of any particular teacher or school this volume does not betray it. This does not mean by any means that he considers all doctrines and vagaries of equal value, but that all that seem worthy of any manner of treatment are handled without passion. We may illustrate by citing his remarks on Fourier. After praising the keenness of Fourier's criticism of modern society and of the unwarranted optimism of many of the eighteenth century philosophers, the author remarks: "But Fourier himself, when he abandons the rôle of critic and expounds his own doctrine, paralyses us by the candor of his optimism. He does not doubt that happiness may be secured for all in the society he dreams of, when men shall live 'harmoniously' together, instead of living in a 'civilised' state.—Such dreams appear to us almost childish;

¹The article in the October *Monist* by L. Arréat will be found a helpful supplement to this chapter of the volume under consideration.

yet mighty minds in their youth have been carried away by them. Filled with enthusiasm for doctrines which promised less social inequality, more justice, more welfare and enlightenment for all, they were enraptured by a generous feeling of human solidarity. Such in their youth were many distinguished scientific men, engineers, manufacturers, and at least two philosophers, Auguste Comte and M. Renouvier." The presentation of the work of Comte is especially clear and valuable, but a brief review can find no opportunity for detaching specimens.

In his concluding chapter the author seeks to differentiate French thought and method from the philosophy of other nations, and discovers a clue to his result in the fact that so large a number of the leading French philosophers began as mathematicians. Such were Descartes, Pascal, Malebranche, Fontenelle, D'Alembert, Condorcet, Comte, Renouvier and Cournot, to quote but a few names. "It seems allowable to infer, not that French philosophy was based on mathematics, but that there has been in France a close affinity between the mathematical and the philosophical spirit. Thus, as perfect clearness is an essential feature of mathematics French philosophy was also fond of clearness." And thus it is quite characteristic that we find a French philosopher entitling his doctrine "the philosophy of clear ideas." This concluding chapter is certainly a masterful production, and is itself a valuable contribution to the philosophy of clear ideas.

Among the author's final reflexions this will be found of interest, and characteristic for his point of view: "Yet, whatever be the future of civilised nations, significant symptoms already show that "national philosophies" are on the decline. While the French genius, as well as the English and the German genius, has played its special part in the evolution of modern European philosophy, it seems that this part is soon to be reduced to that of merely an important factor in a common development. We are progressing towards a state of things in which there shall no longer be any French, English, German, or American philosophy, but only one philosophy common to civilised mankind."

The History of Modern Philosophy in France is itself too philosophic to serve as a mere text-book, though it would be more lucid and more inspiring than many a one in use that is overloaded with details. But it will take its place as an indispensable handbook for college students of philosophy as well as for general readers, who will find its style quite free from the clog of a technical vocabulary. It is supplied with a brief but very practical bibliography and a full index. Every pains has been taken to make the translation faithful and clear. W. H. C.

AMERICAN INDIANS. By *Frederick Starr*. Boston: D. C. Heath & Co. 1899
Pages, x, 227.

Frederick Starr, professor of ethnology in the University of Chicago, has condensed our knowledge of American Indians into a little book called *American Indians*, which is intended as a reading book for boys and girls in school. He discusses the origin of the American Indians, their mode of living, hunting, fishing and warfare, their dress, the education of their children, their language, picture writing, etc., their money, their medicine men and secret societies, their dancing, their worship, etc., etc. The material has been collected from various sources, and Professor Starr has added to the reports and illustrations of others his own valuable investigations; for he has devoted his life to the subject, and has been travelling among the Indians in various parts of North America almost every year.

The book may be recommended for various reasons, not only to give instruction to our children concerning the race that inhabited the country before the white

settlers took possession, but also on account of its ethnological information, which throws much light upon the evolution of our present habits.

Let us select one instance: Mr. Herbert Spencer still thinks that ornamentation precedes utility; he read in some old reports that the Indian first paints himself before he dresses himself, and by a false method of generalisation arrives at the conclusion that it is a habit of man to prefer ornament to the necessities of life. A closer inspection of the habits of the Indian, however, teaches us that what has become ornament was formerly an indispensable religious talisman; nose rings, lip rings, ear-rings, gorgets, etc., served for the protection of man's limbs, and the form of these amulets was rigidly prescribed by religious belief.

The same is true of sports. Professor Starr says:

"Among us hunting, fishing, and dancing are sport. They were not so with the "Indians. When a man had to provide food for a family by his hunting and fishing, it ceased to be amusement and was hard work. When Indian men danced, "it was usually as part of a religious ceremony which was to benefit the whole "tribe; it was often wearisome and difficult—not fun."

Of special interest is the sun dance, because it reflects the religious views of savagery at a period when people believed that God's favor could be won best by self-inflicted pain. We quote the passage at length, because the ceremony characterises an important phase in the religious evolution of man. Professor Starr says:

"The sun dance was made to please Wakantanka, the sun. If there were a "famine or disease, or if one wished success in war, or to have a good crop, a young "man would say, 'I will pray to Wakantanka early in the summer.' The man at "once began to prepare for the event. He took sweat baths, drank herb teas, and "gave feasts to his friends, where herb teas were used. He had to be careful of "what things he touched; used a new knife, which no one else might use; must "not touch any unclean thing. He could not go in swimming. He and his friends "gathered together all the property they could, that he might give many gifts at "the time of the dance.

"At his house every one had to treat him kindly and not vex him. An *umane* "was made near the back of the tent. This was a space dug down to the lower "soil. Red paint was strewn over it, and no one might set foot upon it. Any of "those who were to take part in the dance, after he had smoked would carefully "empty the ashes from his pipe upon this spot. The spot represented life as be- "longing to the earth.

"Invitations to neighboring tribes were sent early, and long before the dance "parties began to arrive. Some of these would spend several weeks about the "village. At first they pitched their camps wherever it best suited them. A little "before the dance orders were given, and all the visitors camped in one large "camp circle, each tribe occupying a special place. The space within this circle "was carefully leveled and prepared. A special building was erected in the center "of this circle in which the young men made their preparations. In it were buffalo "skulls,—one for each dancer,—a new knife and ax, and couches of sage for the "dancers to lie upon.

"A sacred tree was next secured and set up. This was an important matter. "Men of consequence were first sent out to select it. When they had found one "they announced it in the village, and a great crowd rode out on horseback to the "spot. Many strange things were done in getting it, but at last it was cut down. "A bundle of wood, a blanket, a buffalo robe, and two pieces of buffalo skin—one

"cut to the shape of a man, the other to that of a buffalo—were fastened in the tree. It was then carried in triumph back to the camp and set up.

"A dance house was built around this tree. It was like a great ring in shape, and the space between it and the tree was not roofed. The dance house was built of poles and leaves. In it all the more important parts of the ceremony were performed. After the tree was set up and the dance house built, all the town was in excitement; men, dressed in all their finery, went dashing on horseback around the camp circle, shooting their pistols and making a great noise. The old men shot at the objects hung in the sacred tree. At evening the young men and women rode around, singing.

"During all this time the young men had been preparing for the dance. They were especially dressed, they had sung, drummed, and smoked. When the evening came that has been described, the dance really began. The young men danced from the lodge, where they had been making preparation, to the dance lodge.

"The leader carried a buffalo skull painted red. All cried as they went. On entering the dancing house they saluted the four cardinal points and seated themselves at the back of the lodge, singing. A spot, shaped like a crescent, was then cut in the ground, and the dancers placed in it the buffalo skulls they carried. Shortly afterward began the tortures, which have made this dance so famous. They were intended to test the bravery of the young men and to please the sun. Sometimes a man stood between four posts arranged in the form of a square. His flesh was cut in two places in the back, and thongs were passed through and tied to the post in front. Another had a buffalo skull hung to the thong passed through his back, and danced until the weight of the skull tore out the thong. From a pole hung eight thongs; one man took two of these and passed them through his cuts and fastened them; he then hung back and looked upward at the sun. Other men, who did not take part in the dance itself, sat near the sun pole, and with new knives cut bits of flesh from their shoulders and held them up to the sun pole. Sometimes a man took his horse with him into the dancing lodge. His chest was pierced in two places and thongs from the pole were inserted; he was then tied to his horse, and the animal was whipped up. The thongs were thus suddenly jerked and the flesh torn."

Professor Starr mentions only the facts without further comments, but we might add that the sun dance is of special interest to us, because it represents a period of religious belief in which God was worshipped through the most cruel tortures, executed on the victims at the sacred pole. The ceremonies possess great similarity to the practice of crucifixion which was exercised among Eastern nations especially the Phenicians and Carthaginians, to please the sun god and to make a special prayer effective.¹ The same idea underlies the origin of the dogma of the atonement by blood. How deepseated and prevalent among men is the desire of gaining the favor of the divine powers and what outrageous tortures are they willing to undergo to please God, the sun-god, or any other deity upon whom man feels dependent!

The sun dance has been abolished by the United States government and all other Indian institutions are to follow. Whether or not the Indians really die out, their old life will surely disappear. "It is only a matter of time; but" adds Professor Starr, "they ought always to be interesting to us as Americans."

¹ For further details, compare *The Open Court*, Vol. XIII., No. 3, pp. 149 ff.

THE MORAL EVOLUTION. Lenten Sermons on Sin and Its Remedy. By Judson Titsworth, Minister of Plymouth Church. Milwaukee, Wis. 1899. Pages, 144.

These *Lenten Sermons on Sin and Its Remedy* are a straw in the wind, showing the progressiveness of our ministers in the pulpit, who no longer preach the dead letter of antiquated dogmas but endeavor to live in the living present. The Rev. Judson Titsworth, like so many of his brethren, utilises the Biblical records as a basis from which to start, but he has broadened out into a more theological conception of Christianity than was customary in the days when a literal belief in the Scriptures was one of the essential conditions of orthodoxy. The preacher in the Plymouth Church pulpit sees the shortcomings of the Old Testament, but he understands at the same time that their ideas concerning human nature were essentially correct, and thus the moral spirit which pervades the whole remains true forever. This is true, we might add, not only of the Bible but of many sacred books of other religions which in their cosmology and science are antiquated.

It is a pity that our theological seminaries furnish their students with so little science, and make the results of modern theology frequently inaccessible. Thus, for instance, in the present case the Rev. Judson Titsworth would have profited greatly by a knowledge of the investigations of the Old Testament. Since Assyriology especially has grown into existence, we know much more about the Old Testament and the sense in which its passages are to be interpreted.

We would recommend to the author of these *Sermons* a study of the Polychrome Bible and in addition such books as *Schöpfung und Chaos*, by Gunkel, which however is only one among a great number of similar works.

A SHORT HISTORY OF FREETHOUGHT, ANCIENT AND MODERN. By John M. Robertson. London: Swan Sonnenschein & Co. New York: The Macmillan Co. 1899. Large 8 vo. Pages, xv+447. Price, \$3.00.

This contribution to culture-history, by the author of *Buckle and his Critics* fully sustains his reputation for critical acumen.

After noting that no comprehensive history of Freethought has been produced by any professed Freethinker, and that previous "Histories" by ecclesiastical writers are rather indictments than histories properly so called, Mr. Robertson says, "In the present sketch, framed though it be from the rationalistic standpoint it is proposed to draw up not a counter indictment, but a more or less dispassionate account of the main historical phases of Freethought, viewed on the one hand as expressions of the rational or critical spirit, playing on the subject matter of religion, and on the other hand as sociological phenomena conditioned by social forces, in particular the economic and political." And it is contended "that there is an inherent tendency in all systematised and instituted religion to degenerate intellectually and morally, save for the constant corrective activity of freethought."

The scope of the work may be judged from his assumption that "Freethought may be defined as a conscious reaction against some phase or phases of conventional or traditional doctrine in religion—on the one hand, a claim to think freely, in the sense not of disregard for logic but of special loyalty to it, on problems to which the past course of things has given a great intellectual and practical importance; on the other hand, the actual practice of such thinking. This sense, which is substantially agreed on, will on one or the other side sufficiently cover those phenomena of early or rudimentary Freethinking which wear the guise of simple concrete opposition to given doctrines or systems, whether by way of special demur or of

the obtusion of a new cult or doctrine. In either case, the claim to think in a measure freely is implicit in the criticism or the new affirmation: and such primary movements of the mind cannot well be separated, in psychology or in history, from the fully conscious practice of criticism in the spirit of pure truth-seeking, or from the claim that such free examination is profoundly important to moral and intellectual health. Modern Freethought, specially so called, is only one of the developments of the slight primary capacity of man to doubt, to reason, to improve on past thinking, to assert his personality as against even sacrosanct and menacing authority." pp. 5-6.

Mr. Robertson then traces the evolution of this capacity from its crude beginnings in the savage culture-stage, through the ancient historical religions, Greek Roman, Medieval and Modern thought, to its manifold developments in the Nineteenth Century—closing with a survey of "The State of Thought in the Nations.

F. C. F. LANGDON.

*Social Phases of Education in the School and the Home*¹ is the title of a number of thoughtful contributions to practical pedagogy, by *S. T. Dutton*, Superintendent of Schools in Brookline, Mass. The keynote of Mr. Dutton's message is "coöperation" involving the correlation of all the educational and cultural forces of the community. He says: "There was a time when education was regarded as a matter belonging exclusively to the school. Its problems were not seriously studied except by teachers. To-day there is no subject that excites greater public interest. Fathers and mothers are anxious to understand the aims and methods of the school; they are also interested to know how other educational forces in the community may be utilised in such manner as to insure the best growth and development of their children." This coöperation has been realised in some measure in the city of Brookline, and Mr. Dutton has devoted one of the sections of his work to a brief statement of the method of operation of the Brookline plan, which will be helpful to teachers and directors of schools everywhere. He discusses in his opening chapter the social aspects of the home and the school, and takes "social serviceableness" to be the highest aim of education. The socialising of the individual, the formation of character, the making of school work and life-work a vocation rather than a task, and Herbart's ideal of the instillation of permanent "interest" rather than the inculcation of fixed quantities of knowledge are the fundamental notes of his thought.

The unusual success of Dr. Van Dyke's book, *The Gospel for an Age of Doubt* has moved him to a more distinctively theological attempt to resolve the religious problem, and this his latest impulse has taken incarnation in a *Gospel for a World of Sin*.² That gospel is the "expanding message of the cross," which Dr. Van Dyke expounds with all the religious fervor and literary power at his command. He then asks: "Is such a gospel as this unsuited to the present age? Is such a gospel as this a low gospel, a narrow gospel, an immoral gospel, an obsolete gospel, a gospel to be ashamed of in the presence of learning and refinement and moral earnestness? Let the men whose hearts have been cleansed and ennobled

¹ New York and London: The Macmillan Co. 1899. viii, 259. Price, \$1.25.

² *The Gospel for a World of Sin*. A Companion-Volume to "The Gospel for an Age of Doubt." By Henry Van Dyke, D. D. (Princeton, Harvard, Yale), LL.D. (Union), Pastor of the Brick Church in New York. New York: The Macmillan Co. London: Macmillan & Co., Ltd. 1899. Pages, viii+192. Price, \$1.25.

by it—the men like Paul, and Augustine, and Francis of Assisi, and Martin Luther and John Wesley—make answer. . . . Let the unchanged, struggling, sinful heart of man make answer." The following quotation will characterise Dr. Van Dyke's philosophical position on the question of the Atonement; it really appears to us as still affected with the old theological agnosticism; he says: "A sinful world cannot possibly know all that is needed to reconcile it with a holy God. Sin itself, in its root and in its relations, contains a mystery. So does love. But the Atonement is the work of God's love in its bearing upon man's sin. Therefore it must include more than we can explain."

The Rev. R. H. Quick was not only the best known of English educational experts at a time when the study of pedagogy was greatly neglected in England but he was also a man of powerful personality who left a deep impress upon the character of all with whom he came in contact. He was the author of a work on *Educational Reformers* which greatly helped to introduce to Anglo American thought the knowledge of the character and significance of the work of Comenius, Rousseau, Pestalozzi and Froebel. He was also the author of some educational articles in the *Encyclopædia Britannica*. Mr. Quick was born in 1831 and died in 1891. His *Life and Remains* have now just been edited by F. Storr, and published by The Macmillan Company. They consist of extracts from his diary which are of high pedagogical value. (New York and London, 1899. Pages, vii+544. Price, \$1.50.)

Dr. H. W. Hillyer, Asst. Professor of Organic Chemistry in the University of Wisconsin, has just published a *Laboratory Manual* of experiments illustrating the elementary principles of chemistry (New York: The Macmillan Company, 1899. Pages, vi.+200). The book is for the use of college students of general chemistry, and has been designed for three classes of learners: (1) for beginners (2) for students who have attended the usual high school course, and (3) for those who have pursued a more extended high school course. The work is clearly and simply written, and the explanations seem quite full enough for the independent student. The text is printed in large type with blank pages opposite each printed page; the figures are also good.

The Funk and Wagnalls Company are about to publish a large and comprehensive work under the title *The Jewish Encyclopædia*, embracing everything that pertains to Judaism,—its history, religion, literature and customs. Dr. Isidore Singer is the managing editor. Among the contributors are several most prominent Jewish scholars of this country as well as of Europe. The editorial supervision is in the hands of Cyrus Adler, Ph. D., Gotthard Deutsch, Ph. D., Richard Gottheil Ph. D., Marcus Jastrow, Ph. D., Morris Jastrow, Jr., Ph. D., Kaufmann Kohler Ph. D., and George F. Moore, M. A., D. D.

The Annual Literary Index for 1898, edited by W. I. Fletcher and R. R. Bowler (New York: Office of the *Publishers' Weekly*) has appeared. It is the successor to Poole's *Indexes* and contains an index to periodicals, an index to general literature, an author-index, bibliographies, a necrology, and an index to dates. The Index to dates practically serves as an index to the files of any newspaper. It is unnecessary to say the *Annual Literary Index* is indispensable to all bureaus newspaper-offices and reference libraries.

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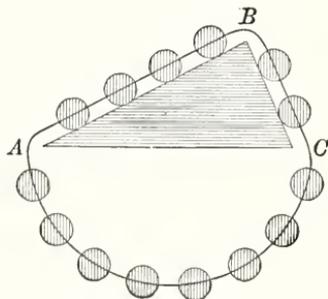
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