

"And above all, O Father, King, and Lord!
Grant me to lead Thy creatures to Thy throne;
To fill their hearts with Thy celestial love;
To fill their minds with Thy celestial truth;
To fill their lives with Thy celestial power;
And thus, with Thine own glory, fill the world."

I saw the radiant face of the New Year
Uplifted to the Lord, and heard him say,
"Amen! O King of kings, O Lord of lords!"

I heard no more his earnest words of prayer;
I saw no more the vision of the Throne;
But from the world, upswelling like the tone
Of a most grand and solemn anthem, came
The echo of the New Year's prayer: AMEN! AMEN!

My grateful heart took up the sweet refrain;
My grateful voice, the blessed anthem caught;
And my exultant soul re-echoed back
The closing words of the angelic prayer:
AMEN! O FATHER, KING, AND LORD, AMEN!

CHARLES CARROLL BONNEY.

"TANTE FRITZCHEN."

The present number of *The Open Court* contains a thoughtful sketch entitled "Tante Fritzchen," which is not only interesting to the psychologist as delineating an original character, but also to the philosopher and theologian as discussing the problem of immortality. The heroine of the sketch has a definite idea on the subject, and it is developed with great lucidity by the author, Hans Hoffmann, one of the rising novelists of Germany. The solution appears rather negative, and seems to be a flat denial of immortality, but a closer inspection will prove that it only criticises a wrong conception of the nature of the continuance of after-life,—a conception which we may fairly grant is very common throughout the world.

We may assume that our own views are known to the readers of *The Open Court*, and may abstain here from restating them; but we would say that answers and criticisms of Dr. Hoffmann's exposition of the problem will be welcome, on the condition that they be brief and to the point, and they must state the positive aspect of immortality, setting forth what will survive after death and in which way.

Hans Hoffmann, the author of "Tante Fritzchen," was born in Stettin in 1848; he attended the Gymnasium in his native city, studied classical philology and Germanistics in Bonn, Berlin, and Halle, in addition making a specialty of literature and the history of literature. He took his degree at Halle in 1871, and was appointed teacher in his native city. He interrupted his career for a journey through Italy, Greece, and Turkey, and held positions as a teacher successively at the Gymnasias at Stolp, Dantzig, and Berlin. He gave up his profession as an educator for the more congenial work of an author and editor. He published in 1884 the *Deutsche Illustrirte Zeitung*. His present residence is Wernigerode, in the Harz Mountains.

COL. ROBERT INGERSOLL'S POSTHUMOUS POEM.

Colonel Robert Ingersoll wrote, during the last months of his life, a prose poem inspired by our war with Spain. Recent events had awakened in him memories of the War of Secession, and prompted him to jot down some sixty lines of that poetry without rhymes for which the great agnostic orator has justly become famous. The poem does not contain a word alluding to his favorite topic, religion, and almost carefully avoids giving offence to those who would differ from him. It has been illustrated by H. A. Ogden in the style of Prang's calendars and Christmas greetings, and is printed in highly artistic style.

As a specimen showing the beauty of Col. Ingersoll's thoughts, we quote the last paragraph which sounds like part of a Memorial Day speech :

"These heroes are dead. They died for liberty—they died for us. They are at rest. They sleep in the land they made free, under the flag they rendered stainless, under the solemn pines, the sad hemlocks, the tearful willows, and the embracing vines. They sleep beneath the shadow of the clouds, careless alike of sunshine or of storm, each in the windowless palace of rest. Earth may run red with other wars—they are at peace. In the midst of battle, in the roar of conflict, they found the serenity of death. I have one sentiment for soldiers living and dead: Cheers for the living, tears for the dead." (New York: C. P. Farrell. Price, \$1.00.)

BOOK REVIEWS AND NOTES.

VILLAGE LIFE IN CHINA. A Study in Sociology. By *Arthur H. Smith, D. D.* With Illustrations. New York, Chicago, Toronto: Fleming H. Revell Company. 1899. Pages, 360. Price, \$2.00.

Dr. Arthur H. Smith, President of the American Board of Missions in China, is a long-time resident of the Celestial Empire. His knowledge of the Chinese extends to their literature and general culture as well as to the life of the people in both palace and hut. What he says about China is based upon his own actual experience and can be relied upon. His book will prove of interest, but will do more: it is a valuable contribution toward the solution of the great Chinese problem which is no easy task.

Dr. Smith selects as his subject, village life, and a knowledge of the village life is for all practical purposes the most needed. "The Chinese village is the empire in small, and when that has been surveyed, we shall be in a better condition to suggest a remedy for whatever needs amendment. It cannot be too often reiterated that the variety in unity in China is such, that affirmations should always be qualified with the implied limitation that they are true somewhere, although few of them may hold good everywhere. On the other hand, the unity in variety is such that a really typical Chinese fact, although of restricted occurrence, may not on that account be the less valuable."

While the author is fully aware of the shortcomings of Chinese civilisation and institutions, he appreciates the character of the people as it shows itself in their private and public life. He confesses that he "has come to feel a profound respect for the numerous admirable qualities of the Chinese, and to entertain for many of them a high personal esteem. An unexampled past lies behind this great race, and before it there may lie a wonderful future."

The difficulty consists in the transition from the present conditions to a new

one which will allow the Chinese to assimilate Western influence and not to break down under its weight. The latter would be a misfortune for both the Chinese and the Western invaders. But if a general ruin could be warded off by wise and cautious reforms, the Chinese might take a place among the nations of the world that would be worthy of their past." "Ere that can be realised, however, there are many disabilities which must be removed. The longer one is acquainted with China, the more deeply is the necessity felt. Commerce, diplomacy, extension of political relations, and the growing contact with Occidental civilisation have all combined, proved totally inadequate to accomplish any such reformation as China needs."

The book describes the construction of the Chinese village, the roads of the country, ferries, wells, shops, theatres, schools, religious observances, co-operative as well as sectarian societies, weddings, funerals, festivals, its government through the village head-man, family life, and finally proposes the question "What Can Christianity Do for China?" He says: "Christianity will revolutionise the Chinese system of education. Such a revolution might indeed take place without reference to Christianity. The moral forces which have made China what it is, are now to a large extent inert. To introduce new intellectual life with no corresponding moral restraints, might prove far more a curse than a blessing, as it has been in the other Oriental lands.

"Christianity will make no compromise with polygamy and concubinage, but will cut the tap-root of a upas-tree which now poisons Chinese society wherever its branches spread.

"The theory of the Chinese social organisation is admirable and beautiful, but the principles which underlie it are utterly inert. When Christianity shows the Chinese for the first time what these traditional principles really mean, the theories will begin to take shape as possibilities, even as the bones of Ezekiel's vision took on flesh. Then it will more clearly appear how great an advantage the Chinese race has enjoyed in its lofty moral code."

It goes without saying that Mr. Smith is too optimistic in his hopes as to what Christianity will do for China. The vices of the Chinese are common all over the world and are by no means absent in Christian lands. The introduction of Christianity in China would not so much mean a change in morality as a change in ritual. For genuine Christians are as rare in Christian countries as they are in pagan lands. That Christianity is superior to the superstition of the Chinese popular beliefs cannot be doubted and it would be a blessing for the people if a sober, Protestant Christianity could be introduced in China without antagonising the national traditions and the customs of Chinese family life which in their bulk are excellent. Protestant Christianity is the Christianity of the Teutonic races, the Germans, the Dutch, the Saxons, the Norse; the problem in the present case is whether or not Christianity can adapt itself to the conditions of the national character of the Chinese, and if it can it will produce a typically Chinese Christianity. It seems to me that the missionary problem consists in discovering a scheme which would so adapt the form of Christianity as to make it as thoroughly Chinese as Protestantism is Teutonic.

The book is illustrated with fifteen reproductions of photographs which will assist the reader's imagination in forming a correct notion of the Chinese village life. We reproduce in the present number a few pages from the chapter "New Year in Chinese Villages," which happens to be in season and will serve as a good sample of the contents of Dr. Smith's book.

WALT WHITMAN. Two Addresses by *William Mackintire Salter*. Philadelphia: S. Burns Weston. 1899. Pages, 46. Price, 25 cents.

Walt Whitman has many enthusiastic admirers and as many severe critics, and the reviewer must confess that he belongs to neither class. That there must be something in Walt Whitman appears from the fact that one of the keenest thinkers, a scientist and mathematician, Prof. W. Kingdon Clifford, speaks of him with great respect and trusts that he will be better appreciated in the future. Most of the admirers of Walt Whitman belong to the class of eccentrics whose indorsement of a cause is not always a recommendation, and therefore we hail the publication of this little tract which comes from the pen of a calm and judicious sympathiser. If any one Mr. Salter, with his impassionate laudation of the natural nobility of the poet of Long Island, would be able to change the indifference of our attitude. The reviewer cannot say that Mr. Salter succeeded in this, but the task of perusing these two addresses was an actual pleasure; so skilfully is the subject presented and so neatly is the wreath woven which he places on the head of this remarkable innovator in the realm of song.

The reviewer's objection to Walt Whitman is not to his innovations, not to his lack of verse and rhyme, not to his repudiation of rule and discipline, not even to the expression of immoral *penchants* (for greater men than he have written far more immoral poems and are guilty of worse breaches of etiquette); our objection is his lack of poetical strength and genuine sentiment. Long strings of enumerations are not poetry; the mentioning of all the states of the Union or of all the limbs of the body is the task of text-books of geography and anatomy, but not of poetry. We wonder how anybody has the patience to read them through. The botanist will find instructive lessons in the story of a blade of grass, but the gardener will not wind it into garlands for a bride. Walt Whitman's poems possess to us a great psychological interest, but we cannot discover in them any beauty, and that in spite of our sympathy with the poet's scorn for traditional rules, simply on the ground that the mass of his lines are mere talk, sometimes pleasant, sometimes dreamy, sometimes thoughtful, and sometimes shallow. Take, for instance, a passage of which Mr. Salter says, "How simple and truly human!" Walt Whitman says:

"Stranger, if you passing meet me and desire to speak to me, why should you not speak to me? And why should I not speak to you?"

Surely there is no objection to a conversation between strangers. Walt Whitman's sentiment is quite natural, but it seems to me that the thought is trivial and not worth incorporating in a poem.

As to the questionable passages of Walt Whitman's poetry, our opinion deviates from that of Mr. Salter. He passes them by without either approval or excuse, and proposes to leave them alone. Quoting the lines in which the passage occurs, "I am for those who believe in loose delights," Mr. Salter adds the following comments:

"The simple fact is that it is not necessary to admire the passages here in question, it is not necessary to defend or justify or even to excuse them—I mean on Whitman's own theory of the matter; it is no more necessary to do so than to defend or justify the moods or actions of which they are the copies. If a man says he *speaks simply as nature prompts*—using nature to mean any impulse within him—then it is a matter of accident whether what he says is worthy or unworthy; we are few of us without impulses, that if they were left unruled, would not make us beasts; and if Whitman sings the low sometimes as well as the high, we can

simply so far leave him out of account, pass him by, forget him, remembering thankfully at the same time that he gives us so much else, so much more, that uplifts the soul, and is of permanent value to man."

The questionable passages of Walt Whitman, in our opinion, deserve full attention and close study. We will not quarrel with Mr. Salter as to the advisability of setting up a poet as a great man whose thoughts are at the mercy of circumstances, as "he speaks simply as nature prompts," so as to make it "a matter of accident whether what he says is worthy or unworthy;" but we would call attention to the fact that novels which idealise, not free love, but prostitution, and whose heroines recruit themselves from the Quartier Latin of Paris or similar places can always count on a tremendous success and will command great sales. The indignant moralist who points out the lack of decency helps to advertise the book by his wild criticism. Such productions sink soon into oblivion, but their authors attain fame and their publishers earn good profits.

We think that neither purity of morals nor naturalness makes a poet great; to say it bluntly, impropriety cannot detract from him, if he be great. The nervousness, however, with which questions of sexual morality are discussed only proves how little as yet they have been settled! We do not propose to enter into the subject now; be it sufficient to point out what seems to us a fact that Walt Whitman's fame and his success as a poet are closely connected with the stir which will always be unfaillingly produced by any free discussion of this much mooted problem.

P. C.

SAMMLUNG GÖSCHEN. KLEINE MATHEMATISCHE BIBLIOTHEK: Nos. 88, 97, 99, and 102. Leipsic: G. J. Göschen, Johannissgasse 6, 1. 1899. Price, 80 Pfennigs each.

Four new volumes have appeared in the miniature mathematical series of the *Sammlung Göschen*. The first is on *Stereometry*, or *Solid Geometry*, by Dr. Glaser, of Stuttgart, containing 126 pages and 44 figures, and divided into three parts devoted respectively to the consideration, (1) of points, lines, and planes in space, (2) surfaces and solids, and (3) the mensuration of surfaces and solids. The examples are more numerous than in the other text-books of the series, and much attention has been paid to the practical applications of the theorems of solid geometry, which from its importance in the technical sciences is not as thoroughly studied in our schools as it should be.

The second volume is a brief treatise on *Geodesy*, by Dr. C. Reinhertz, Professor in Bonn, containing 179 pages, with 66 illustrations. This little book is intended as an introduction to the main problems involved in the measurement of the earth's surface and in ordinary surveying. The subject is a very interesting one, and is concisely and competently treated. There are few branches of applied mathematics, not excluding astronomy, that may lay claim to more serious consideration on the part of the general public, or which present a greater variety of attractive problems; and yet despite the fact that international research in geodesy is better organised and more comprehensive than that in any other science, this study is still but slightly cultivated by general students. Dr. Reinhertz's little book is eminently fitted for giving the reader who is acquainted with elementary trigonometry an insight into the historical development of this science, and also a survey of the main methods and instruments by which that development has been accomplished.

The third work is a treatise on *Plane and Spherical Trigonometry*, by Dr.

Gerhard Hessenberg, of Charlottenburg. Within the brief compass of 165 pages the author has clearly and connectedly developed the main fundamental propositions and formulæ of elementary trigonometry, and upon the whole furnished an excellent little manual of the subject. The solution of triangles has been made to precede the explanation of the theorems for the addition and division of angles and the simplest practical applications of trigonometry are thus made apparent to the student from the start. "Polygonometry" and "Tetragonometry" are also briefly treated in connexion with examples which are quite characteristic and general in form. In the case of all the theorems, one or two examples have been carefully worked out, and a brief collection of exercises added in an appendix. Another noteworthy feature of the book is the emphasis which is laid upon general points of view; trigonometry is seen to emerge naturally from the mensuration formulæ of plane geometry, and the analogies existing between plane and spherical trigonometry are also well brought out. The figures, like those of Dr. Mahler's geometry in the same series, are in two colors. They are 69 in number.

The fourth volume is the conclusion of the second part of the treatise on *Higher Analysis*, by Dr. Friedrich Junker, Professor in Ulm, and treats of the *Integral Calculus*. (205 pages, 87 figures.) The treatment is quite similar to the little treatise on the *Differential Calculus*, by Dr. Junker. It is very brief, and contains no exercises. It is extremely convenient, however, as a manual of reference for the main developments and for illustrative examples of a simple type. It treats of: (1) Integration of Simple Differentials, (2) Integration of Rational Differentials, (3) Integration of Irrational Differentials, (4) Integration of Transcendental Differentials, (5) Definite Integrals, (6) Applications of the Integral Calculus to Plane Geometry, (7) Applications of the Integral Calculus to Solid Geometry, (8) Applications of the Integral Calculus to Statics, (9) Double Integrals and their Applications, (10) Ordinary Differential Equations.

These volumes are sold at the extremely low price of eighty pfennigs each and may be obtained in America, from any foreign book-seller, for twenty-five or thirty cents. The series as a whole embraces every department of science and literature, and students learning German can procure from it brief German textbooks on their particular specialties and thus make pleasant progress in two or more branches at once.

μ.

L'AVENIR DE LA PHILOSOPHIE. Esquisse d'une synthèse des connaissances fondée sur l'histoire. By *Henri Berr*. Paris: Librairie Hachette et Cie., 79 Boulevard Saint-Germain. 1899. Pages, viii, 511.

It is seldom that one meets with a work in which the author's principles and purposes are stated with the same candor and lucidity as in *The Future of Philosophy* of Dr. Henri Berr, Professor in the Lycée Henri IV. "It is a book written in faith," he says, "and it is written of Faith. It is less a book than a deed, a fragment of life. . . . It has always seemed to me that absolute sincerity, that candor which should be the very law of thought, could do much to offset the weakness of any book. . . . Yet, I do not hesitate to promise more than sincerity."

M. Berr is not confident of possessing all the truth. Further he aspires not to originality of ideas, but to breadth and exactness of view, and is ambitious of comprehending rather than of innovating. To him, philosophy has been cultivated too much in the dark and in mystery. Why should the last word of life be an incomprehensible thing, save to the elect few? The effort towards truth will in time unfaillingly be an effort for clearness. Philosophy is not above life nor outside of

life; nothing could be more important to life. "Its study," says Descartes, "is more necessary to regulate our conduct than is the use of our eyes to guide our footsteps." Kant, too, who was himself so obscure, predicted that it would become the patrimony of all.

To contribute in a modest but forceful way to the realisation of these dreams is the object of M. Berr's book. He would base the applications of philosophy to practice upon a profound religious conviction. "I have gradually felt awakening in me a powerful and active faith,—a faith which is not vague and obscure but a faith which has been rendered precise and illuminated by thought. I have earnestly longed to be able to say, and I think that I can say: *Credo quia lucidum.*"

M. Berr, then, reviews some of the various methods which have been propounded for reaching the truth and examines in broad outlines the history of modern philosophy. As the result of his investigations, he finds that philosophy is constantly progressing through the elimination of untenable hypotheses, and by the amassing of the proper materials for a definitive solution. The instrument for the resolution of philosophical problems, the active method for the establishing of truth, is *science*. From a profound study of existing positive knowledge, that is to say of subjective and objective science so called, and of their relations, we shall be able to establish precisely the value of the monistic conceptions, to weigh the existing pretensions of dogmatism, and to determine the measure of existing ignorance as well as the means of vanquishing it.

The result of the collective thought of the ages has been a passage from dogmatism to scepticism, and from scepticism, by a still further dogmatic effort, it has advanced to *monism*, the affirmation of unity, the search for unity, and the establishment of a precise method for estimating the value and functions of unifying conceptions. Monism is the basis of science, and all science demonstrates and completes it, as well as defines its value. All positive knowledge is resolved into psychology and objective science.

Such are some of the many results of M. Berr's examination of the history of philosophy. As to the further developments of his book, we can only mention his remarks upon the main problem of psychology, namely, as to the nature of the ego, and also those upon the future of religion.

It is correct, he maintains, to assert with the empiricists that the ego is not "given" to itself, and exists for itself only in a succession of phenomena. It is right to say with the critical philosophers that the only unity which is known of the ego is that of a law imposed upon phenomena, and which binds them together. It is also right to say with the psychologists that this law is itself a reality. We do not *know* that reality in the common acceptance of the word, but we *are* that reality. The reality is the foundation of the law, the law expresses the reality. Further, it is incorrect to say: "That is *my* thought"; we must say, "That is what time has thought in me."

The main outcome of the author's thought is the enunciation of a *synthesis* of the collective and growing knowledge of the ages as the ideal in which are merged all science and all belief. This crowning Synthesis, this great collective Synthetic Science, presupposes and demonstrates in all existence that unity and harmony which is at the heart of all things, and which either is or is in making. In it religion is absorbed; the reign of the Synthesis is the religious blossoming and fruition of humanity. As the totality of all acquired knowledge, of all social and scientific activity, this Synthesis reproduces the elements of religion; it destroys religion only to restore it. Science is the foundation of ethics. The Divine disappears only

to reappear as Unity conceived in thought and desired by the will. Faith is no longer based upon an illusion, but is the unconquerable affirmation of the Unity of all existence, which is the very heart of religion. "To act is to believe and to know, if but obscurely; but science justifies and illuminates action. *To seek* is to possess faith, and to act for one's faith. And this is precisely what the majority of 'believers' do not see; they oppose their faith to science instead of discovering in science the foundation of faith."

From the preceding *résumé* it will be apparent that the views of Dr. Berr are at many points in accord with the tenets of *The Open Court*, and we are glad to be able to call attention to a work which contains so much that is stimulating and good. We are far from agreeing with the author on all points, (e. g., as to the significance of the Parliament of Religions) and would certainly not accept his explanation of the religion of *The Open Court*, made on page 498, as a sort of "perfectionment of the positivist religion," from which it differs fundamentally.

Erudite but withal quite lucid and comprehensible, and certainly frank in its utterances, the volume of M. Berr is sure to find numerous American readers.

T. J. McC.

TORA'S HAPPY DAY. By *Florence Peltier Perry*, Editor of Children's Department in *Mind*. Illustrated by Gaingero Yeto. New York: The Alliance Publishing Company. 1899. Pages, 47. Price, 50 cts.

This booklet is in album form and executed in Japanese style, but with American workmanship, and by a Japanese who has to some extent adopted American style. It describes the day of a Japanese boy who invites a poor companion to take his place in his father's carriage for a drive into the country, to enjoy himself under the beautiful blossoms of the cherry-trees. It is apparently an imitation of a Japanese book of the same character, *Mitzu*, and is quite pleasing in its way; but we doubt whether it would not be better to have retained the purely American style—at least original Japanese art seems to us more captivating, and will probably be regarded as more artistic. People interested in American-Japanese style may like the booklet as a Holiday gift.

MAGIC. STAGE ILLUSIONS AND SCIENTIFIC DIVERSIONS, INCLUDING TRICK PHOTOGRAPHY. Compiled and edited by *Albert A. Hopkins*. With Four Hundred Illustrations. New York: Munn & Co. 1898. Pages, xii, 556. Price, \$2.50.

This book of more than five hundred pages, with four hundred illustrations, is an elaborate treatment of the art of sleight of hand, giving full explanations, also, of kindred subjects, such as the Greek-temple tricks described by Heron, and the mechanical means of producing remarkable stage effects. The book cannot fail to be interesting, especially as in its line it is almost complete; and the price of the book, \$2.50, must be regarded as cheap considering its size and the profuseness of its illustrations.

In 1892-1893, Prof. Émile Boutroux, now a member of the Institute, delivered at the Sorbonne, in Paris, a course of lectures on the *Concept of Natural Law*.¹ The lectures seem to have been in considerable demand, and were reprinted some years ago in separate form. The reader will find in them a concise and good *résumé* of ancient and modern speculation on the character and functions of the

¹ *De l'idée de loi naturelle dans la science et la philosophie contemporaines*. By M. Emile Boutroux. Paris: F. Alcan, 108 Boulevard Saint-Germain. 1895. Pages, 143. Price, 2 fr. 50.

concept of natural law, even though he may not be prepared to accept Professor Boutroux's individual opinions, some of which are open to criticism. The author has analysed the various types of natural law furnished by science, considering successively logical, mathematical, mechanical, physical, chemical, biological, psychological, and sociological law. He does not accept in its fullest extent the doctrine of absolute determinism in nature as based upon the Greek conception of mathematics. For him the necessity of mathematics itself is not altogether unconditioned, and a parallelism of the necessity of natural law with the necessity of mathematics can be conjectured only. This opens the way to the introduction of "liberty."

Dr. Raoul de la Grasserie, Laureate of the Institute and a judge of the City of Rennes, Brittany, has just written a work on *The Psychology of Religions*¹ which will naturally claim the attention of many readers of *The Open Court*. Dr. Grasserie does not enter upon the problems of the science of religion from the purely logical and objective point of view, but takes up their study from the subjective point of view of each religion itself. He does not inquire whether any given religion or any given group of religions is objectively true, but he regards each as an actual product of the evolution of human society and of the human mind. Eliminating the sociological factors, Dr. Grasserie studies the development of religions in their psychological aspects only, viewing them as purely mechanical reflexes of mental evolution. He finds in their manifold sweeping similarities the law of the unity of the human mind, and observes that religion *is cast in the mould of the mind*, of which it preserves all its depressions and reliefs. The search for the fundamental unity in the apparent diversity constitutes the task of the psychology of religions.

The work is divided into three parts, the first being devoted to the genesis, evolution and mechanism of religious dogmas, ethics and systems of worship; the second to the formulation of the psychological laws which obtain in the development of religions; and the third to an exposition of the psychological mainsprings and causes of religious evolution.

One of the ingenious conceptions which the author makes use of, is the psychological law of capillarity, or the principle by which the individual is attracted or sucked to higher social, ethical and religious levels.

Among the calendars published by the Taber Prang Art Co. our eye is attracted mainly by the *Calendar of Centuries*, which is a historical review of the last five hundred years in five tableaux. The first shows Columbus's ship with sails spread and in the corner the coats of arms of Columbus, Amerigo Vespucci, and Cabot. The second picture illustrates the invasion of Central America, some knight holding up the Spanish flag and receiving offerings from American natives. The coats of arms of Cortez, Pizarro, and Drake indicate the heroes of the sixteenth century. The next illustration introduces us into a pilgrim home with the coats of arms of Raleigh, Bradford, Standish, Lord Baltimore, Eliot, and Winthrop. The century ending with the Declaration of Independence illustrates the Revolution and shows the coats of arms of Washington, Franklin, Madison, Hamilton, and Lafayette. The nineteenth century serves as a cover and represents Columbia and the industrial development of the present age. Other calendars in the same style are *Our Navy*, *Maids of Olden Time*, *Fair or Fowl*, etc.

¹ *De la psychologie des religions*. By Raoul de la Grasserie. Paris: Félix Alcan, 108 Boulevard Saint-Germain. 1899. Pages, 308. Price, 5 francs.

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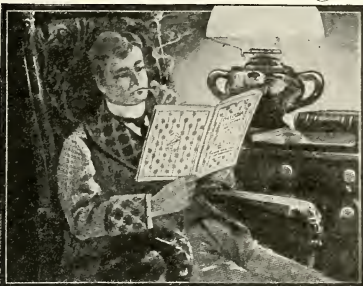
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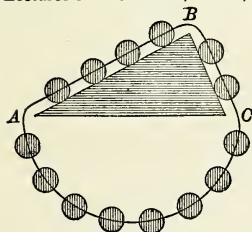
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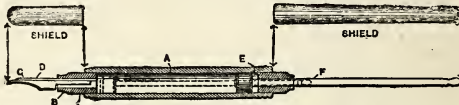
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