

in the University of Chicago, publishes in French a treatise on philosophical anthropology.¹ He has invented the term "philosophical anthropology" as designating a wider field of study than that formerly appertaining to the science of sociology and as expressing his conviction that sociology embraces not only the investigation of social phenomena, but also the investigation of the phenomena of individual life, which is the domain of anthropology. He makes no further claim for his work than that of being an introduction to a philosophy, a collection of suggestions and hypotheses which may or may not form part of a future system; and he has given us to this end something similar in its general aims and methods to the recent work of Dr. Paul Topinard's *Science and Faith*.

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It is possible to obtain a very good knowledge of the philosophy of Spinoza from a little book of M. Émile Ferrière entitled *La doctrine de Spinoza: Exposée et commentée à la lumière des faits scientifiques*. (Paris: F. Alcan. Pages, 357. Price, 3 fr. 50.) The geometrical and literary scaffolding with which Spinoza enveloped his ideas has been entirely removed, and the essence of his doctrine alone is exhibited to view. The author has added commentaries to the obscure passages, a synoptic table of the tenets of Spinoza's philosophy, and two appendices,—one on the connexion of Stoicism with Spinozism, and one on the origin and elementary composition of our ideas, which contains strictures on certain phases of Spinoza's method.

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Prof. Max Müller has found a new and ardent disciple in M. Moncalm, who has just written a work on the origin of thought and language (*L'Origine de la pensée et de la parole*. Paris: F. Alcan. 1900. Pages, 316. Price, 5 francs). Taking as his basis the dicta of his master that language is the autobiography of the human mind, the Rubicon which no brute will dare to cross, he has given a very able digest of the linguistic, philosophical, and evolutionary theories of the great Oxford thinker, combining them with the results of Noiré and with the theories of Darwin.

T. J. McC.

THE OLD SOUTH WORK.

The history of "The Old South Work" of the Old South Meeting-house, Boston, Massachusetts, has been recently told in a brochure of twenty pages by Mr. Edwin D. Mead, who remarks that the extent of the obligation which America owes to Mary Hemenway, the founder of the Old South Work, for her devotion to the historical and political education of our young people is something which we are only now beginning to appreciate. "I do not think it is too much to say," says Mr. Mead, "that she has done more than any other single individual in the same time to promote popular interest in American history and to promote intelligent patriotism." She saved the Old South Meeting-house in Boston, and contributed \$100,000 toward the fund necessary to prevent its destruction; and having saved it, she determined that "it should not stand an idle monument, the tomb of the great ghosts, but a living temple of patriotism." Lecture courses on American history which are entirely free to young people have been instituted, and in each case are given by representative men. In order to make American history more interesting and more instinct with life, the *Old South Leaflets* are issued at a price just

¹*Leçons d'Anthropologie philosophique: ses applications à la morale positive*. Par Daniel Folkmar. Paris: Schleicher Frères, 15 Rue des Saints-Pères. 1900. Pages, 336. Price, 7 francs 50.

covering the cost (five cents a copy), and brought to the attention of teachers of history over the whole country. They are now more than one hundred in number and contain reprints of such documents as the Constitution, the Articles of Confederation, the Declaration of Independence, Washington's Farewell Address, the Magna Charta; Franklin's Plan of Union; Washington's and Lincoln's Inaugurals; the Emancipation Proclamation; the Bill of Rights; the Constitution of Switzerland; the Petition of Rights; the Scottish National Covenants; Strabo's Introduction to Geography; Marco Polo's Account of Japan and Java; Columbus's Letter Describing his First Voyage and Discovery; Tracts of John Cotton, Roger Williams, and Cotton Mather; Letters of Washington and Lafayette. The last issue is the Prolegomena to Grotius's great work *De Jure Belli et Pacis*, "On the Rights of War and Peace." These leaflets are fulfilling an invaluable office in the historical education of our young people; they bring students into first-hand instead of second-hand touch with history, and their circulation should be encouraged in every way. (Old South Meeting-house: Boston, Mass.)

THE ASSYRIAN MONUMENTS AND THE SERMONS OF ISAIAH.

The story of the Assyrian Monuments is excellently told by Dr. Max Kellner, Professor in the Episcopal Theological School of Cambridge, in a recently-published brochure entitled: *The Assyrian Monuments Illustrating the Sermons of Isaiah*. The mounds from which these monuments were taken were well known to Oriental travellers, but it was not until 1842 that the work of excavating was begun by Paul Émile Botta, the French consul at Mosul, a Turkish town on the river Tigris. M. Botta unearthed the remains of the palace of King Sargon, the great Assyrian monarch, and found the huge winged bull-deities which guarded the palace gates, walls covered with bas-reliefs of sieges and battles, of hunting and sacrificial scenes, of demons in conflict, and cherubic beings in adoration before the sacred tree, and upon or below almost all of them long inscriptions in the cuneiform characters. As Dr. Kellner says: "It was a find to electrify the world."

M. Botta was followed by the Englishman Layard, who exhumed the palaces of Ashurnasirpal, Shalmaneser II. and Esarhaddon, in the mound of Nimroud. Botta and Layard, the pioneers in the field of excavation, were followed by Georg Friedrich Grotefend and Sir Henry Creswicke Rawlinson, the pioneer decipherers, who furnished the key for the reading of the cuneiform writings. The great library of Ashurbanipal at Nineveh, a room fifty feet long and twelve feet wide, was found filled with a collection of clay books of marvellous extent, covering every branch of learning known at the time—mythology, folk-lore, astrology, astronomy, geography, grammar, diplomacy, civil and administrative law, history and theology; and what is more, these clay books contain records of the more ancient Babylonian history and copies of the literary treasures of even pre-Semitic times. It may be readily conceived that this vast literature has thrown a wonderful and much-needed light upon the pages of the Old Testament, which is not primarily a history of the Jewish people, but rather a book of devotion for the teaching of spiritual truth, and in which the historical material was selected with this particular end in view. The relations between Assyria and Israel-Judah were very close. The latter nation lay between the empire of the Euphrates and the empire of the Nile, and acted as a sort of "buffer" in the great struggle for supremacy between these two world empires.