

Such was the state of things during the life-time of the statesman-prophet Isaiah, whose sermons are full of illusions suggesting the situation. But what the Judean prophet only hints at, the records of Assyrian history in the clay books recently exhumed give with detailed fulness, "bringing out the whole history into strong and impressive relief." It is this material that Dr. Kellner has gathered in the present pamphlet, in which he has given translations of such portions of the Assyrian inscriptions as bear upon Isaiah's sermons. The pamphlet is accompanied with suitable maps and with eighteen excellent half-tone reproductions of the monuments of the most important of the bas-relief inscriptions. (Boston: Damrell & Upham, Old Corner Bookstore. Price, paper, 50 cents.)

BOOK REVIEWS AND NOTES.

THE THEOLOGY OF CIVILIZATION. *Charles F. Dole*. New York: Thomas Y. Crowell & Company. 1899. Pages, xxiv, 256. Price, \$1.00.

This book is thoughtful, sincere, and suggestive. The author is convinced "that the world is good and not bad, that life is abundantly worth living, that man is marching the way of a great and beautiful destiny." Every man, he contends, carries with him a treasure of veritable religion. "Among all thoughtful men there is a belief, growing strong with years and experience, in the facts of a moral structure in the universe." And so society is shot through with religion. "There can be no sound political, social, or economical structure that does not rest on a religious foundation." The author regards it as an axiom "that just so far as religion has any value, it cannot fear the most searching and candid inquiry. How can any reality be hurt by men's questions? Do we fear the test of the assayer's retort for our gold ore? Do we shrink from the art critic's examination of a genuine masterpiece?" The author believes that the time for religious controversy is passed. "We have reached a point, through the labor of many thinkers, where we can now see the harmony of views that once seemed to be contradictory, and can therefore offer a broad and fresh interpretation, both ethical and uplifting, and more satisfactory to the conscience and to the intellect than any previous interpretation." In the struggle of the larger world where all religions and philosophies compete, the Christianity of the author's childhood seemed "to take on a grand, beautiful, and universal form, in which no element of sound thought, genuine feeling, or ennobling memory is left out. It is no longer exclusive of aught that has helped men in other forms of faith. It puts up no barriers against the devout Jew the honest Parsee, the friendly Buddhist or Confucian. If this is a growing world, it is not too much to expect that no form of Christianity since Jesus taught, and no form of theism since men began to think, could be so practical and workable as the new form which comes to us at the dawn of a new century—the inheritance of all the ages."

"What is the kind of thought out of which a noble civilisation may be constructed? This is what the world longs to know," says Mr. Dole. That thought must stand the characteristic test of truth in modern thought and reasoning, which he characterises in the following words: "How do we know a truth when we see it? We know it because it matches, fits, goes into the unity, 'makes sense.' To match and fit is to be true. But a lie fits nowhere; it separates, whereas truth binds. It is like the old story of Cain. There is no place where a lie can stay. The universe simply will not receive it. So with all the wrong things. They have

no dwelling-place. But the things right and true are fixed in the eternal structure of the world. Their patterns endure."

And in constructing our morals and religion we use precisely the same faculty as we do in constructing our science. "We have the same reason for trusting it in the one place as in the other. It is the same faculty by which the musician makes a harmony or detects discords, which, applied to moral conduct, pronounces one action wrong, that is, dissonant, or out of line, and another action right, fitting, or beautiful."

We wish that Mr. Dole could have carried his analysis farther on this last point, as also upon several others; he gives us rather intimations than reasonings; but this is the point of view of the practical moralist, and the sole aim of the book. There are good remarks on personality and egotism in the book. Its "theology" is that of Good Will; "no youth is educated till Good Will altogether possesses him." This is the supreme end. μκρκ.

Mr. Charles Morris has attempted in a little book just published by The Macmillan Company, of New York, and entitled *Man and His Ancestor*, "to present the subject of man's origin in a popular manner, to dwell on the various significant facts that have been discovered since Darwin's time, and to offer certain lines of evidence never before presented in this connexion, and which seem to add much strength to the general argument." The book is unillustrated, and seems to give a fair and unbiassed synopsis of the chief points of view of evolution. (Pages, vi 238. Price, \$1.25.)

The same company published last year a work having a similar purport for the lower animals, by Dr. James Weir, entitled *The Dawn of Reason*. The author has sought here to epitomise the research of animal psychology in a clear, simple and brief form, avoiding technicalities and eschewing metaphysics. He claims to have thoroughly sifted and elaborated his material and assures the reader that he may depend upon the absolute truth of the evidence presented. The chapters of the book are entitled: The Senses in the Lower Animals; Conscious Determination; Memory; The Emotions; Æstheticism; Parental Affection; Reason; Auxiliary Senses; Letisimulation. Dr. Weir believes that he can safely assert and successfully maintain that "mind in the lower animals is the same in kind as that of man; that, though instinct undoubtedly controls and directs many of the psychica and physical manifestations which are to be observed in the lower animals, intelligent ratiocination also performs an important rôle in the drama of their lives. (Pages, xiii. 234. Price, \$1.25.)

The Leeds & Biddle Co., of Philadelphia, are the publishers of a pleasing little book entitled *Bushido, The Soul of Japan, An exposition of Japanese thought* by Inazo Nitobé. "Bushido" is the Japanese name for chivalry, and means literally, precepts of knighthood. The author tells what these precepts were and how they still form the basis of the morals and religion of his countrymen. (Pages, 127. Price, \$1.00.)

The *Biological Lectures* delivered in the year 1898 at the Marine Laboratory of Wood's Holl, Mass., have been collected into a volume published by Ginn & Co., of Boston. The lectures are of too special a character to receive detailed notice here, but it may be said that they are of more than usual importance, and will be a valuable addition to the library of the student of life. Price, cloth, \$2.90.

Outlines of the History of Religion, by John K. Ingram, LL.D., is a synopsis of the views expressed in Vol. III. of the *Politique Positive* of Auguste Comte. Mr. Ingram has made no claim to originality. He believes thoroughly in the mission of positivism; it has been the support and solace of his life, and he believes that he will not have done his duty if he passes away, as he soon must do, without giving public expression to his conviction that it is the one thing needful for society. Having tried its efficacy on his own heart and life, he now wishes to render the religion of the great French philosopher accessible even to the busiest reader. (London: Adam and Charles Black. 1900. Pages, 162. Price, \$1.25.)

The *Annual Report for 1897* of the Board of Regents of the Smithsonian Institution has been issued. The most important part of this volume consists of the papers describing and illustrating collections in the United States Museum. The subjects of these articles are: "Recent Foraminifera;" "Pipes and Smoking Customs of the American Aborigines;" "The Man's Knife among the North American Indians;" "Arrowpoints, Spearheads and Knives of Prehistoric Times."

The present year is the three-hundredth anniversary of the burning at Rome of Giordano Bruno, the Italian philosopher of the Renaissance, and one of the most interesting figures in the history of thought. The appearance, therefore, of a little paper-bound book treating of Bruno's philosophy and ethics, by Gustav Louis, is timely. The volume is written in German and published by Emil Felber of Berlin. (Pp., 133. Price, 2 Marks.)

Mr. C. Th. Odhner has translated from the photo-lithographed copy of the Swedish MS., Emanuel Swedenborg's treatise *On Tremulation*, which was originally written toward the close of the year 1719 and was the first of Swedenborg's anatomical and physiological works. This is its first appearance in English. (Boston: Massachusetts New-Church Union, 16 Arlington St. 1899. Pages, xiii, 79. Price, 50 cents.)

According to the *Annual Report of the General Manager of Buddhist Schools in Ceylon for 1899*, the Buddhist educational movement in that island seems to be quite promising. The *Report* says they have now 134 schools under their own supervision with 60,598 boys and 4,892 girls. While the total amount of donations received in 1895 was estimated at Rs 8,906, it has been increased this year even to more than twice that sum, viz., Rs. 20,721.70. The most serious obstacle they had to encounter hitherto has been overcome. Mr. Buultjens, the General Manager, says in his *Annual Report*:

"The opposition entertained at the outset by the various Protestant Missionary Educational Societies to our movement was supported at the time and encouraged by certain of the Government Inspectors of Schools and by the Director of Public Instruction, but I am glad to report that such hostility has been withdrawn. They now recognise our success and our stability and regard our workers as colleagues, instead of enemies, in the common task of uplifting the people by extending to them the blessings of education."

To raise funds for the furtherance of their educational work, they propose to hold a fancy bazaar at Colombo, on July 29, 1900. Agents in London, England, to whom donations can be sent are Messrs. C. W. Leadbeater and Jinarajadasa, 9 Sherborne Gardens, West Ealing.