

of the one first-class car to myself, as I was the only Caucasian on the train; then an English civil engineer and his family came aboard and shared my compartment for the rest of the way. The second- and third-class cars, of which there were half a dozen or more, were crowded with natives, with boxes and bundles of all sorts and sizes.



A CITY GATE AND PARTS OF THE WALL AND MOAT, AS SEEN FROM THE "CITY OF THE DEAD," CANTON.

After making the run of about ninety miles in something less than three hours we reached the ferry at Kowloon, and in a quarter of an hour more we were again in Hongkong, as different from Canton as though it were on the other side of the world instead of being only three hours away.

## MISCELLANEOUS.

JOHANN JOACHIM WINCKELMANN.

Our frontispiece reproduces an etching of Angelika Kauffmann's portrait of the founder of scientific archeology and father of modern art criticism, whose lifework has been reviewed for *The Monist* of January 1918 by Prof.

Walter Woodburn Hyde. "Winckelmann's greatness as a scholar is indubitably attested by the scientific work which he left behind him, as well as by the influence which he exerted not only over his immediate contemporaries, but over the whole world of learning and culture since; his greatness as a man is no less clearly discernible in the infinite capacity which he possessed for overcoming the almost insuperable difficulties of his early career until he reached his life's ambition. He was of very lowly origin, the only son of a poor cobbler of Stendal in the mark of Brandenburg, in an environment whose ideals were out of harmony with his very nature, where he never saw a genuine monument of ancient art until he had passed his thirtieth year." By one of those incomprehensible acts of fate he was cut off in his fiftieth year by the murderous hand of an Italian thief.

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### BOOK REVIEWS AND NOTES.

MOHAMMED AND ISLAM. By *Ignaz Goldziher, Ph. D.*, Translated from the German by *Kate Chambers Seelye, Ph. D.* New Haven: Yale University Press. Pp. 360. Price, \$3.00 net.

Professor Nöldeke, now over eighty years of age, still active in his work as professor of Semitics, has praised Prof. Ignaz Goldziher as a scholar "without rival in the domain of Mohammedan poetry and philosophy," and the venerable professor voices thereby the opinion of all prominent Semitists and Arabic scholars. Professor Goldziher, of the University of Budapest, is not only distinguished by an unusual knowledge of Arabic literature and of Orientalistic matters generally but also by good judgment and an extraordinary ability to present subjects of his specialty with great clearness and force. The English-speaking world should therefore be grateful for the translation of his latest book on *Mohammed and Islam* by Kate Chambers Seelye. It is a summary of previous works of his on Mohammed's religion and other studies of the history of Islam. Prof. Morris Jastrow, of Pennsylvania, in his introduction to Miss Seelye's translation, characterizes the book as follows:

"The general aim of the work may be set down as an endeavor to set forth in detail the factors involved in the development of the rather simple and relatively few ideas launched by Mohammed, into an *elaborate and complicated system of theology*, at once legal and speculative and at the same time practical. The part played in this development through military conquests of the followers of Mohammed during the first two or three generations after his death is shown by Professor Goldziher in the manner in which regulations for government and for religious practices are evolved, theoretically on the basis of the utterances in the Koran, but practically in response to the necessity of maintaining a strong hold on the followers of Islam, more particularly in the conquered lands outside of Arabia. A conflict ensued between the worldly minded elements concerned with problems of taxation and strengthening governmental control, and the pious adherents whose absorption in the tenets and ideals of Mohammed's teachings was as complete as it was sincere. Professor Goldziher shows how this conflict led to the rise of innumerable 'traditions' regarding Mohammed's sayings and doings, as the pattern to hold good for all times, and although these 'traditions,' growing into an extensive *Hadith* (i. e., 'tradition') literature, have turned out on a critical examination to be for the larger part entirely spurious, they have a value as showing the increasing em-