

## NOTES AND BOOK REVIEWS.

### DAVID FRIEDRICH STRAUSS.

Every period of transition is a time of struggle, and it is natural that the leading spirits who seek to be pathfinders of new truths or perhaps also of old truths in a new light, have to pass through many errors which sometimes lead them to the very verge of despair. As an instance of such tragic experiences we may cite David Friedrich Strauss, the author of *The Life of Jesus* and *The Old and New Faith*. Finding the old faith self-contradictory and full of problems revealing the untenableness of the old interpretation of church dogmas, Strauss's life was devoted to a clarification of the writings of the New Testament, and there can be no question but the higher criticism of the present day owes more to him than perhaps to anybody else. Spinoza was the originator of Bible criticism; and after Spinoza "The Wolfenbüttler Fragments," published by Lessing, made the greatest stir in the theological world; but David Friedrich Strauss dashed the idol of literal inspiration to pieces. His work of rescission was formidable, but he was unable to put anything in its place. He was a negative spirit, and heavily was his sensitive mind weighed down by the curse that attaches to the desolation of destruction. Unhappily his family relations were very sad, and he saw himself in the name of honor and self-respect necessitated to seek a divorce from his wife. It was as if the dreariness of his religious agnosticism had intruded itself upon the sacredness of his matrimonial life, and, at the close of his career, this unusually gifted man sank into the grave almost without a comfort, for to him there seemed to be no purpose in life, and all he could say of his aspirations was that he did not know whether they had been genuine ideals or the flickerings of an *ignis fatuus*. Was there any reality in his ideal of truth to which he had devoted his life unflinchingly and against the most sacred illusions of his youth? He had sternly obeyed the call of duty, but his domestic experiences, his doubtful relation to his children, and his religious piety which had indignantly shattered the idol of his early faith, left his heart cold, and he felt as if his days had been a dream oppressed by a nightmare.

His life-experiences are condensed in a little *Sinngedicht*, whose constant refrain "I know it not" characterises the disposition of his mind. It was published not long ago by Edward Zeller in a volume containing selected letters of David Friedrich Strauss, and reads in an English translation as follows:

"I started on a journey, but I did not leave.  
And whether I shall stay, I know it not.  
That I am here a stranger, this is certain;  
But where my home is, O, I know it not.

I thought, I had once two beloved children,  
 But whether 'twas a dream, I know it not.  
 A wife discarded I. If love to hatred,  
 If hatred turned to love, I know it not.  
 'Tis said I've written books, but whether  
 'Tis truth or mockery, I know it not.  
 An infidel, I'm told, the people call me;  
 I'm rather pious, but I know it not.  
 Of death I never was afraid, but whether  
 I'm living still, truly, I know it not.'

What a terrible desolation in the soul of a man who in many respects was victor in the battles of science! He certainly conquered that old conception of traditional religion which is now abandoned even by the most reactionary representatives of dogmatism, but he did not enjoy his victory. The end of his life exhibits a terrible dissatisfaction. His strength was exhausted, and he bleeds to death from the wounds received in the battle of life. He was one of the St. Johns of the religious reformation that is now preparing itself. He was one of the Moseses who led the children of Israel out of the bondage of Egypt, but he was not permitted to see the promised land. His life's work was in the desert, and 't was in the desert, too, that he found his grave.

P. C.

Too late for the Christmas market, but not too late for those readers who are interested in the most important religious movement that has stirred mankind since the foundation of Christianity, Gustav Freytag's historical sketch of Martin Luther will be published simultaneously with the first number of the monthly *Open Court*, or at the latest two or three days after its appearance. The articles constituting the book were translated for the first time by H. E. O. Heinemann and appeared in *The Open Court* during the last year. Judging from letters received from our readers, they were greatly appreciated, and we can, without fear of contradiction, say that no better and more condensed statement of Luther's life has ever been written than that of Freytag. The Open Court Publishing Co. has published the book in handsome form, large octavo, gilt top, and bearing Luther's coat of arms in gold on the cover. A great number of choice illustrations will help to make this book popular.

Mr. Frederick A. Noble, the enterprising pastor of the Union Park Church, Ashland and Washington Boulevards, Chicago, has arranged for a series of discourses on current religious questions, to be delivered at his church on Sunday evenings instead of the traditional sermons. The value and character of these discourses may be gathered from the following list, beginning with February 14 and concluding on May 9. (1) "Philosophical Basis of Theology," by James Lewis Hobson; (2) "Evidences of a Personal God," by George B. Foster; (3) "Higher Criticism and the Pentateuch," by Edward Thompson Harper; (4) "Credibility of the Historical Books of the Old Testament," by Augustus Stiles Carrier; (5) "Prophecy: Object, Scope, and Use," by Samuel Ives Curtiss; (6) "Inspiration: How to Be Defined and Accepted," by Andrew C. Zenos; (7) "Place of Christ in Modern Thought," by Charles Joseph Little; (8) "How Far Apostolic Interpretation of Christ Is Authoritative," by Milton Spencer Terry; (9) "New Testament Interpretation as Affected by Recent Studies and Investigations," by Clyde Weber Votaw; (10) "Evolution Theories and Christian Doctrine," by William Douglas Mackenzie; (11) "Systematic Theology: Is There Still Need of It?" (12) "The Teaching of Jesus in Regard to the Hereafter," by George Holley Gilbert.

Three important works in the domain of psychology and ethics have been recently issued from the press of Félix Alcan of Paris. The first is by M. Th. Ribot, the acknowledged leader of the modern psychological school in France, and is entitled *La Psychologie des Sentiments*, which means "The Psychology of the Emotions and Passions." M. Ribot's careful psychological methods, his keen vision for facts, his horror of metaphysical theories, combined with rare lucidity and conciseness of expression, have united in making his works the most satisfactory existing compendiums of the subjects of which they treat, and the same qualities are displayed in his present work on the Psychology of the Emotions, different as opinions may be regarding the tenability of certain theories advanced in it. M. Ribot contests the doctrine that emotional states are functions of consciousness and has adopted the physiological theory agreeably to which they are primitive and autonomous, the direct expression of the vegetative life of the organism. M. Ribot's art is always most tellingly displayed in his analysis of psychological problems by the methods offered in Nature's own laboratory, namely, by the methods of degeneration and disease, and these methods he also employs with success in the present work.

The second work is *L'Education intellectuelle dès le Berceau*, by Bernard Pérez, one of the pioneers in the study of child psychology and the author of many works upon the subject. That his book should contain much of value was to have been expected, and both the professional educator and parent will find ingenious observations and wise counsels for the instruction of children in M. Pérez's work. The subjects treated are the education of the senses, of memory, attention, the logical, intellectual, and æsthetical faculties, etc.

The last work is on ethics, *Le Bien et le Mal*, by E. de Roberty, Professor in the New University of Brussels, a profound philosopher and indefatigable author. M. de Roberty's work is not light reading, except to persons thoroughly acquainted with French and philosophy, and we can do no more here than to refer to it as an able discussion of its subject and as occupying an important place in M. de Roberty's system.

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THE MODERN READER'S BIBLE. A Series of Works From the Sacred Scriptures Presented in Modern Literary Form. Edited, With an Introduction and Notes, by *Richard G. Moulton*, M. A. New York: The Macmillan Company. 1896. Price, each, 50 cents.

We have already referred to some of the numbers of this Series in the weekly *Open Court*, and to some also in *The Monist*, but its importance renders repeated reference to it desirable. Apart from his introductory criticism, Professor Moulton has simply sought to remodel the *outward* literary shape of the books of the Bible exactly as the Hebrew writers themselves might have remodelled them had they written their books to-day with our knowledge of literary morphology. There has been no attempt at a reconstruction of the literature of the Old Testament according to the methods of the higher critics. For example, in the historical books, consisting of Genesis, Exodus, Judges, Kings, and Chronicles, Professor Moulton has given us the history of the people of Israel exactly as it was presented by themselves; for to "appreciate the history of a great people as they themselves understand it, is an interest of universal literature," and literature here is our chief concern. The rehabilitation of the preceding historical books, therefore, has touched but three main points. What we nowadays should throw into footnotes and appendices, the Hebrew writers threw indiscriminately into the text. This material consists of gene-

alogy, statistics, documents, etc., all of which greatly bores the modern reader, and has contributed more than anything else to making the Bible a comparatively unread book. This matter Professor Moulton has distinguished by using different-sized type. The second point is that of the separation of epic narrative from historical narrative. To the former has been given, consonantly with its character, a poetical form. The third point is the adjustment of Scripture to the outer form of modern books, which has been done by division into chapters, sections, etc., so that the reader may gain at once a synoptic, analytic, and mnemonic view of the whole.

One of the most beautiful of the recent numbers is that of *Biblical Idyls*, containing the Song of Songs, Ruth, Esther, and Tobit. We should specially like to call attention to Professor Moulton's Introduction to the *Idyls*, where he has advanced certain critical and literary considerations that heighten considerably our appreciation of Solomon's Song. We refer especially to the distinction between imagery and symbolism. Such criticism quite deadens the blow to our æsthetic sense which we experience on reading much of Hebrew poetry. We cannot, in fact, quit this subject without referring to the high character and value generally of Professor Moulton's introductions, which evince not only a grasp of literature, but also a broad comprehension of philosophy and history.

The Wisdom Series, containing the ethical and philosophical tetralogy Proverbs, Ecclesiasticus, Ecclesiastes, and the Book of Job, is now complete. Besides the numbers already mentioned in this notice, Exodus and Deuteronomy in the History Series have already appeared, Judges, Kings, and Chronicles are rapidly to follow. The Prophecy Series, containing Isaiah, Jeremiah, Ezekiel, and the minor prophets, still remains. The volumes themselves are in small 18 mo. pocket form, printed on good paper, and serviceably and tastefully bound. T. J. McC.

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THE GOSPEL FOR AN AGE OF DOUBT. The Yale Lectures on Preaching, 1896. By Henry Van Dyke. New York and London: Macmillan & Co. 1896. Pages, 457. Price, \$1.75.

Dr. Van Dyke has departed in the present work from the custom which has hitherto prevailed in the preparation of the "Yale Lectures on Preaching," and waiving his privilege of instructing the Yale students of divinity in homiletics, or in the art of how to preach, has substituted for that theme a discussion of the deeper and broader question of what to preach. The word of spiritual life and power for the present age must, he contends, be a "real gospel, a word of gladness and a word of God." Traditions and dry systems of dogma are powerless. The preacher's message must come from a heavenly source, it must be fresh, vivid, and *new*, and yet be *old* and not out of touch with the past. "An altogether new religion can hardly be an altogether true religion." The solution of the apparent difficulty involved in this reconciliation of the old and the new, lies, according to the author, in a personal view of the Gospel of Jesus Christ. Christianity is not a complex system of doctrine, it is a spiritual life. Christ is Christianity. "To preach Him, in the language of to-day, to the men of to-day, for the needs of to-day, is to preach a gospel as new and as old as life itself." Christianity has a *Person* at the heart of it—this is its distinctive trait wherein it differs from all other religions. Recognising this, we have no need of the confusions of theology. "Our central message is not the gospel of a system but the gospel of a Person."

We may gather from the foregoing abstract of Dr. Van Dyke's Preface, the prevailing trend of his thought. His book is an eloquent one and breathes the buoyancy and fervor of a deeply religious mind, while his aspirations are distinctly

such as spring from an enlightened culture. Nevertheless, we cannot help thinking that in many cases his revivifications of the dogmas which he would reject for the living Christ, differ from the old only in being more suffused with ardor and sentiment, and not in being more rational. For example, it is the impassioned plea of a preacher, poet, and lover that we have in Lecture VI, in behalf of absolute personality, and in Lecture VII. in behalf of God as creator and ruler of the world—not the arguments of a philosopher. Correct though we may regard Dr. Van Dyke's conclusions to be, if not taken too literally, they are yet the imaginative fruit of associations woven in the Christian mind by the religious longings, literature, and æstheticism of centuries, and not the reasoned verifiable results of methodically conducted thought. But it has not been Dr. Van Dyke's aim to produce a bald, rational apology of Christianity. On the contrary, he has rather designedly sought to touch emotional chords. It is on this side—as a religious tonic quickening the imaginative and emotional associations of the Christian mind—that the main value of the book is to be sought, although we should be far from denying to it sterling intellectual qualities in the discussion of subsidiary points. Significant as the abrupt recent reaction from materialism to religion has been, the significance of the opposite forward movement of orthodox religion towards science has been as momentous and will bear lasting fruits. μκρκ.

L'ARITHMÉTIQUE AMUSANTE. By *Edouard Lucas*. Paris: Gauthier-Villars et fils. 1895. Pages, 266.

It is rare to meet with so entertaining a work as the present little *Arithmétique Amusante* of the late Edouard Lucas, which has been very tastefully printed by the old and famous mathematical publishing house of Gauthier-Villars et fils of Paris. Lucas was Professor of mathematics at the Lycée Saint-Louis and author of perhaps the completest series of works on mathematical recreations to be found. The present volume which has been compiled from manuscripts left unpublished at the author's death, is intended as a sort of introduction to the *Récréations*, and has the eminently practical aim of teaching young children and grown up persons the art of arithmetic by unconscious and pleasurable forms of acquisition. The book is fragmentary, yet none the less fascinating on that account. In all its features it is one of the good fruits of that practical reform in education which preceded from the founding of the *Ecole polytechnique*.

"Permit me to offer to you," says the author, "a bit of advice dictated by a "ripe experience. Develop in your child from the start a taste for drawing and "arithmetic. Children should learn to count at least as high as twenty when quite "young, to play with dominos, lotto counters, pebbles and sticks of wood, or bet- "ter, with small cubes of wood or stone of the same size; for it is imperative "above all things to develop along with writing and reading a quick facility in "mental arithmetic. In no case, however, should the scholar learn tables of ad- "dition and multiplication by rote, or any results whatever in this manner with- "out having first obtained them directly. The child should be taught to find them "himself, for his mind is a latent power on which it is merely necessary to impress "the right movement." And again upon the propriety of attaining this end by means of recreation, he says: "Instruction in science should be joyous, lively, pleasing, and full of entertainment, and not cold, majestic, or funereal. Keep your solemnities for your university festivals."

The first chapter is devoted to entertaining problems in elementary arithmetic culled from all times and nations, and interspersed with a good deal of information

on the history of arithmetic. We have instructions even as to how children should be taught to write figures.

The second chapter is devoted to the mastery of rapidity in calculation. We have first a few anecdotes of great arithmeticians and lightning calculators. There is one incident of the author's own son who had been taught, when quite a baby, to construct his own multiplication tables, and who having been forgotten continued his constructions as far as thirty times thirty and one day quite astonished his father by proposing to him a difficult sum in multiplication of two figures. His progress was so rapid that his father had soon to stop his little mathematical games lest he should become what he wittily calls a megalcephalic arithmetical machine (*une machine arithmétique à grosse tête*). The remainder of the chapter gives a number of abbreviated methods of multiplication and division which have been known to mathematicians for a long time but do not seem to have yet found a general footing in practical mental life.

Chapter III. is on the subject of arithmetical progressions, Chapter IV. on geometrical progressions. All these important subjects are inculcated by curious and entertaining examples taken from history, literature, folklore, and games of all kinds. Lucas devoted a life-time to examining and simplifying arithmetical combinations and to the invention of practical mechanical devices for automatically recording arithmetical results. He has been long an acknowledged master in this domain, and his labors in the field of mathematical recreations have not had in view intellectual entertainment alone but also the rapid and sound acquisition of elementary mathematical methods, and especially the utilising of the plays and games of children towards the attainment of solid knowledge and intellectual power. He speaks of the common methods of inculcating arithmetic as nothing less than an "interment" of the mathematical faculties. His idea is that the ways of learning science should be so far as possible ways of joyous progress and not of solemn and dismal difficulties. His simple, practical views on learning arithmetic cannot be too widely diffused.

T. J. McC.

The aim of *The Open Court* has been from the beginning the propagation of the immortality idea, as characterised in the following quotations :

"Mind, or Soul, is not a mystical something, a bodiless essence, a spiritual hobgoblin: It is the form-structure of our brain produced by our education, in the widest sense in which that term is used. This structure of form is not mere nothingness. The idiot does not possess it. The special form is here a more important part of reality than the substance that has taken the form. In the Sistine Madonna of Raphael, the form in which the colors have been distributed upon the canvas is the principal thing and not the color taken from the painter's palette. In a ball of lead that which we call the ball is as real as the lead.

"The form-structure of the human brain, the soul of man, is the result of the work and struggle of the living world on earth for millions of years. To preserve this work-of-art of nature's making, and to develop it to a higher form in the rising generation, constitutes the main duty of our life. It is the content of all morals. And the mightiest instigation to such a preservation of the soul is the conviction that we thereby again build up ourselves."

"It is of the utmost importance to retain of the belief in the immortality of the soul or the mind, and to guide into the right channels, that thereof which is true. The true belief in the immortality of the soul is the highest of the ideas that jointly constitute the soul, and the strongest factor in its struggle for existence."—*The Open Court*, Vol. III., No. 127, p. 2068.

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