

NOTES AND BOOK REVIEWS.

Mr. Louis Prang's new Easter cards and booklets are as dainty as ever. They offer pictures of flowers such as Easter lilies, irises, morning-glories, violets, daffodils, wild roses, most of them being accompanied by appropriate verses, some of them new and original, others quotations from Shakespeare, Wordsworth, Longfellow, and Bryant. They glorify the beauties of spring flowers and the resurrection of Jesus, the latter being expressed exclusively in traditional forms. The immortality idea, which would be acceptable also to those outside the pale of orthodox churches, is not yet represented. The religious sentiment, however, is carried out into the temple of nature, whose blossoms also are a revelation of God, as one of the verses declares :

" Were I in churchless solitudes remaining,
Far from all voice of teachers and divines
My soul would find, in flowers of God's ordaining
Priests, sermons, shrines."

Wundt's *Outlines of Psychology* have been translated into English, and all readers may now become acquainted with the leading ideas of one of the most prominent of modern psychologists. Wundt is not easy reading for the beginner ; but his doctrines are at least presented here in a condensed form and more systematically and less technically than in his large *Elements of Physiological Psychology*. (Leipsic : W. Engelmann. New York : G. E. Stechert.)

The most recent issue of the *Old South Leaflets* is " William Penn's Plan for the Peace of Europe." These leaflets which are published at cost price by the " Directors of the Old South Work," Boston, are reprints of original documents of American history and may be recommended to students and historical clubs. (Catalogue upon application.)

An autograph portrait of the eminent English mathematician Augustus De Morgan will be found in the January number of *The American Mathematical Monthly* (Springfield, Mo.), accompanied by a biography by Dr. G. B. Halsted, from whose store of mathematical curios the portrait is probably taken.

M. P. Hoffmann, Professor at the University of Ghent, publishes a pamphlet under the title *L'Opinion publique en matière de morale* in which he investigates the moral force of public opinion, which he identifies with the public conscience. Public opinion is an evidence of the force of liberalism, which in spite of its former negativism has triumphed over the old *régime*, and is working out the new ideals of mankind. Professor Hoffmann finds that the discrepancies which obtain in public opinion, far from being injurious, are rather the main agent of their purification.

Few persons are aware that Wagner devoted himself to *belles lettres*, but he was a voluminous writer all through life, and particularly during his unsuccessful sojourn in Paris he was more than once compelled to drop his musician's wand in order to resort to the pen for sustenance. From this last period The Open Court Publishing Co. have selected as a type of his literary productions a little sketch or novelette entitled *A Pilgrimage to Beethoven*, appreciatively translated by Mr. O. W. Weyer of Elmira, New York, which is now published in board covers and on extra paper, with a handsome photogravure reproduction of a famous copyright portrait of Beethoven, which in itself makes the book a valuable possession. The sketch itself is a glorification of Beethoven; and we may add that it is obtainable in no other separate form either in English or German. It gives under the guise of a visit to Beethoven Wagner's views of musical art. (Chicago: The Open Court Publishing Co. Price, 50 cents.)

The editors of the *Vierteljahrsschrift für wissenschaftliche Philosophie* propose a prize of five hundred marks for the best solution of the following problem:

"Nachweis der metaphysisch-animistischen Elemente in dem Satz von der Erhaltung der Energie und Vorschlag zur Ausschaltung dieser Elemente."

The essay must be written in German, but competition is not limited to any nationality. Size should not exceed fifty or sixty pages of said magazine. Latest term, October 1. Address the editors of the *Vierteljahrsschrift*, Privatdozent Dr. Fr. Carstanjen, Zürich V Englisch Viertel 49, or Dr. O. Krebs, Zürich V Minervastrasse 46.

Instead of the author's name each essay is to be superscribed by a motto. An accompanying envelope, also superscribed by the motto, is to contain the author's real name and address. The judges will be: Prof. Dr. Ernst Mach, of Vienna Prof. Dr. Alois Riehl, of Kiel, and the two editors of the *Vierteljahrsschrift*.

The University of Pennsylvania began with January of this year the publication of a quarterly magazine entitled *Americana Germanica*, which is devoted to the comparative study of the literary, linguistic, and other cultural relations of Germany and America. The special subjects with which the quarterly will deal are German literature written or reprinted in America; American translations of German literature; influence of American literature in Germany, and German literature in America; the linguistic relations of Germany and America, including the German dialects spoken in the latter country. All other cultural relations also will be treated. The editor is Mr. Marion Dexter Learned of the University of Pennsylvania, and the contributing editors include the names of many prominent professors at American universities. Most of the contributions to the first number will have interest for specialists only. The appearance of the magazine is good but the proof-reading both of the German and the English might be improved (Yearly, \$2.00. Macmillan & Co.)

A modest little quarterly of twenty-four quarto pages, called *The Journal of Communication*, and devoted primarily to linguistic, metric, and numeric progress has been recently started by Mr. Robert Pirs of New York (320 East 14th Street). The journal is quite unique and departs in many respects from conventional typography. But it is printed in good form and edited with sense. Mr. Pirs's views of spelling-reform are tolerant and enlightened, and his little magazine will no doubt do good work in many directions which in English-speaking countries are still in need of improvement. (Yearly, \$1.00.)

Americans will be glad to learn that the Messrs. Dodd, Mead & Co. of New York have arranged for the publication of an American edition of *The Expositor*, a scholarly English theological magazine edited by Dr. W. Robertson Nicoll. The American editor is to be Dr. Charles Cuthbert Hall, recently called to the presidency of the Union Theological Seminary, New York, who will keep the Review department up to date. Besides its eminent English contributors, many foremost American theologians will write for *The Expositor*. The magazine appears monthly, and in outward form is quite tasteful. (Three dollars a year. Specimen copies on application.)

Scientific readers who followed a number of years ago the account of the first photography of flying bullets by Prof. Ernst Mach, will learn with pleasure of the resumption of these investigations by his son Dr. Ludwig Mach who recently has published the results of his researches in the Proceedings of the Vienna Academy (Sitzung vom 9. Juli 1896). Dr. Ludwig Mach assisted in the original experiments which in his present communication are exploited to the full. It is not known to many that a pretty full account of the experiments on the photography of flying bullets was published in the *Smithsonian Reports* some years ago, and may be had by applying to the Director of the Smithsonian Institute. This report, or rather article, was by Mr. Boys, who had reproduced Professor Mach's experiments in England.

The Critical Review of Theological and Philosophical Literature, edited by Dr S. D. F. Salmond, published at Edinburgh, and imported by Charles Scribner's Sons, forms in its bound annual form a remarkably complete survey and compendium of the yearly literature of its subjects. We have before us the volume for 1896. It consists entirely of Notices and Reviews, but they are all by prominent theologians of Great Britain and compose as instructive and interesting a body of reading as the majority of theological magazines that are made up wholly of independent articles. (Bound Annual Volume, \$2.00.)

Messrs. Gulab Singh Paras Pershad, bankers of Meerut, N. W. P., India, inform us that they will publish a monthly magazine in English devoted to the cause of Jainism, in which they promise to prove that Jainism "is the true and the first religion in the face of the world." Rate of subscription, with postage, \$3.00 or 12 shillings.

The story *Karma* was translated by Count Tolstoi into Russian and from the Russian into French, whence it was again translated into English and published in the *International Magazine*, whose editors did not know that it had first appeared in English. Having now seen the original, they comment in their February number on the fate of the story as follows:

"It is interesting to note the little changes that have slipped in in its journeyings through foreign tongues, principally in the spelling of names. It shows the way the translators have had to change the spelling to suit the sounds in their own alphabets. For instance, what started out 'Mahâduta' has come back to us as 'Madagoute,' 'Mallika' is changed to 'Malmek,' and so on; while the Brahmanistic terms that Mr. Carus used originally have been dropped entirely and the English now stands without them, simply giving the equivalents. *Samana* has disappeared and the word monk, which it means, has been substituted; convent is used instead of *vihara*, and many other similar changes have been made."

One of the most notable ventures of the year in theological literature is the publication, by the Chicago University, of *The American Journal of Theology*, a quarterly of enormous size and encyclopædic pretensions, embracing not less than 288 large octavo pages. It will be contributed to by a vast host of theologians from all quarters of the world, and will engage itself with the entire field of theological study, emphasising no subject unduly but maintaining in each number a balance of interest between all. It is commendable that the *Journal* is limited to no school of theological opinion, and not less so that it is bent upon the application of strictly scientific methods to theology. We have in the present initial number articles by Dr. Bruce, of Glasgow, Prof. Gregory, of Leipsic, Dr. Briggs, of New York, Dr. Menzies, of St. Andrews, Scotland, Dr. Sanday, of Oxford, England, and Dr. Strong, of Rochester, N. Y., besides an extremely comprehensive body of book reviews. *The American Journal of Theology* unites American enterprise with German learning and thoroughness,—even bids fair to outdo the latter. If matters of mind and science continue to progress in America as they have in the last decade and a half, the "modern Greeks" will soon have to look to their laurels. Germany *did* go to Canossa, and her future intellectual emperors may some day stand bowed and bare-foot before the glowering chimneys of Chicago. (Three dollars a year; single numbers, 75 cents.)

His Royal Highness Prince Prisdan Choomsai, the brother of His Majesty the King of Siam, is apparently a man of a deeply religious cast of mind. Of late, he visited Ceylon, the island so sacred to the Buddhists, and there joined the order of bhikshus. He is at present in his forty-sixth year, and has distinguished himself in his career by a punctilious fulfilment of his duties in the service of his country. He has received a good, scientific education in London and is generally spoken of as a highly cultured gentleman. As the Prince held high positions, both military and civil in the country over which his distinguished brother rules, it is but natural that many honors were showered upon him during his career by all the potentates of Europe, and he is in possession of the highest orders, Russian, German, and English. He has now deposited all the insignia of his worldly honors, and decided to devote himself henceforward exclusively to a religious life. When, in token of renouncing his former position, he broke the sword which he had carried in the service of his country for many years with honor, he addressed the congregation of priests that witnessed the ceremony, and spoke in conclusion as follows:

"May you all be guided by the same Dharma¹ which through my past and present Kusala karma² enables me to take the step I now do in your presence.

"Let us adore and praise the Lord Buddha, his Dharma, and Sangha.

"May this sword now broken in commemoration of my severance from the world of turmoil be the emblem of my resolution, and the pledge of my vow henceforward, and if in any future existence I ever were given such a weapon, may the same on being drawn against any being be turned into flowers, that I may make an offering of them to the triple gem, the true saviour of the world, as I now do with this broken sword: so help me the united Kusala karma of my own and of those who cry *Sahdu*³ and approve of my action to-day."

¹ Religious truth or law.

² Kusala means "good, excellent, meritorious," and Kusala karma is that kind of conduct which tends toward enlightenment and salvation.

³ "Good, excellent." The word *Sadhu* is used in the Buddhist ritual in exactly the same fashion as is *Amen* in Jewish and Christian services.

THE MAHA-BODHI SOCIETY APPEALS FOR HELP IN THE INDIAN FAMINE.

Harrowing tales of starvation and death are coming from all directions. The conditions of the famine-stricken people in the affected provinces are simply awful and heart-rending. The miserable wretches are dropping senseless and dead on the road side, in the jungles, in their homes, in the poorhouses are dying by thousands. Thousands of homes are full of ghastly looking skeletons, barely able to move about, famished children, unable to bear any more the pangs of hunger, crying out for a morsel of bread. These are the very words of the eye-witnesses. No sadder spectacle can be conceived. The Government of India is doing all that it can do. But the government aid falls far short of the dire necessity of the people. The Hindus, Brahmos, and Christians have assisted in giving aid to the people. That help is also inadequate in comparison to the gravity of the situation. The famine is most widespread. The present crisis is so severe and the prevailing distress is on such an extensive scale that gifts in money and grain will have to be exceptionally large. The public charity cannot reach the *middle class people*, who are pining away their miserable days without food or raiment, secretly and silently without a murmur, trying even in their abject misery, to evade public notice. After mature consultation with Babu Narendra Nath Sen, editor *Indian Mirror*, the most influential Indian paper, and the Buddhist priest Rev. N. Sadhananda, the Maha-Bodhi Society has started an Indian Famine Relief Fund, whose chief object *will be to help the middle class in their distress* as much as it can. 'To feed the hungry and clothe the naked are reckoned as higher virtues by every religion.' Mr. C. C. Bose, manager of the *Maha-Bôdhi Journal* sent telegrams to Burma and Ceylon papers and appeals also to the American people. The Bengal Chamber of Commerce made a similar appeal to America. The charity of India will be fully well organised, the donations will be publicly acknowledged, and the accounts published in the papers. Babu N. N. Sen has become the treasurer.

Mr. Bose's appeal reached the Anagârîka H. Dharmapâla, who is constantly on the wing, lecturing at Des Moines, Ia., and he made at once an appeal to the Governor of the State and to the Legislature. The Rev. Mr. Harvey of the Unitarian Church organised a relief committee, and Governor Drake took steps to collect corn for transportation to India. After his return to Chicago, Mr. Dharmapâla found the city already in a state of agitation. Hon. C. C. Bonney, President of the World's Fair Congresses and of the Religious Parliament, Judge Waterman were members of the Committee, and Mr. Gandhi, the Jain, was active in stirring the sympathy for the starving millions of India.

Mr. Dharmapâla writes from Chicago:

"Daily about four hundred are dying, and deaths will take place till the end of May next. If we start without delay to send grain and corn, we may at least save about five thousand in the month of April or May. To save one man from grim death is something; and it is a comfort to know that there is a possibility of saving at least some of them."

The American Maha-Bodhi Society, 1350 Monon Building, 324 Dearborn St., Chicago, will receive and forward contributions.

Prof. Luigi Cojazzi has translated Hermann Gruber's book on Positivism into Italian, the third edition of which lies now before us. The original work, which is written in German, was reviewed at some length in a back number of *The Monist*. The present Italian translation is revised and much enlarged. It devotes more

attention to American Positivism, without, however, bringing out the differences that obtain between the French school of Comte and the monism of *The Monist*. Gruber has added brief expositions of Ingersoll's Agnosticism, of the aspirations of the societies for ethical culture, and of the Positivism of the Open Court Publishing Co. Considering the radical difference of view held by the author, who is a Jesuit, we must recognise his impartiality and honest endeavor to be fair to views that are antagonistic to his own. He sets in this respect a noble example to others. His work certainly belies the common notion of Jesuitic ethics.

CONTRIBUTIONS TO THE ANALYSIS OF THE SENSATIONS. By *Dr. Ernst Mach*. Translated by C. M. Williams. Chicago: The Open Court Publishing Co. 1897. Cuts, 37. Pages, 208. Price, \$1.25.

The translator, Mr. Williams, finely characterises the value of Professor Mach's book when he says: "The matter contained in a book is by no means proportioned to its size. If this were so, the following treatise, rich as it is in suggestions bearing on some of the fundamental problems of scientific and philosophical theory must be a bulky one." And this is a fact. There are few works of the same size that can boast of having contributed so much to thought and science as Professor Mach's *Analysis of the Sensations*. Its range is a broad one, covering indeed the whole foundation of science, which it examines mainly from the side of biology. The relation between feeling and its physiological counterpart is investigated in the light of the important principle that as many processes in the nerves are to be posited as there are distinguishable qualities of sensation; and it is a delightful task to follow the author's fruitful application of this principle to our varied sensations of space, time, and sound, all of which he has wonderfully illuminated. There are few finer pieces of research to be found than these chapters, which are admirably succinct and acute. In this connexion it is to be remarked that we are dealing here not with a *text-book* on psychology, but with a work of purely original research, which makes considerable demand at places on the attention of unprofessional readers, but unfailingly compensates such effort by a heightened stimulus. The Introduction and concluding chapter are purely philosophical in character, and treat of the foundations of knowledge and of the theory of scientific research. Much new matter, both in notes and appendices, has been added to the English edition, the value of which has also been increased by an analytical index. *l.*

While going to press, we received Abbé Victor Charbonnel's book, *Congrès universel des religions en 1900. Histoire d'une idée*. He explains in 300 pages small octavo, the origin of the plan and the difficulties which it had, and still has to encounter. In the conclusion he sums up the objections, and insists on the advisability of holding a Congress. (Armand Colin, 5 Rue de Mézières, Paris.)

CORRESPONDENCE.

SCIENCE AND UNIVERSALISM.

To the Editor of the Open Court.

SIR:—As a minister and missionary of the Universalist denomination, I am moved to offer a few words relative to the Salutory in *The Open Court* for January.

I emphatically endorse your view that Agnosticism is the main disease of the age. I see its damaging effects every day, and find it most difficult to stay.

I also approve of your comments and criticisms upon both Conservatives and Liberals. This is the sort of talk the people need, particularly the Liberals.

It appears to me that the unavoidable inference of your words, whether you are aware of it or not, is that the Universalist Church occupies the right and true religio-philosophical ground. But let me note some contras.

You say: "The sin against the spirit, as expressly stated in the Scriptures, cannot be forgiven, and those who persist in it will be blotted from the pages of the book of life" (p. 2).

Our Universalist view is this:

1. *The sin against the Holy Spirit* is difficult to determine; has not been satisfactorily settled by representative churchmen. Your view that it is a sin against the intellect would identify the holy *spirit* with the *intellect*. But by common and Biblical usage there is a difference. However, your view is far more helpful than that of the churchmen.

2. That the "shall" and "shall not" of Matt. xii. is a Hebraism indicating, not actual negation or impossibility, but exceeding difficulty. That the "never forgiveness" of Mark iii. should be "*not* forgiveness," and that the "*eternal* damnation" in the same connexion refers to the well-known "age-lasting or quality (*αἰών*) damnation," not to endless (*ἀτελεύτητος*) damnation.

On page 8, you say: "How inconsistent . . . , which accepts the eternal bliss of a heaven locality and ceases to retain its correlative symbol . . . doom of error and sin."

I suppose by "doom of error and sin" is meant doom of sinners either by annihilation or a place of endless woe. (I believe in the destruction of the Devil and all his angels.)

Universalism once tried to teach the doctrine of eternal bliss immediately after death in a heavenly place or state, but it caused a schism. We now believe the future state to be one of moral and spiritual environment, similar to the present. But it is a state of progressive growth, including, when necessary, retributive and severe punishment. Each receiving just recompense for the deeds done in the flesh, but none, owing to God's nature, can merit annihilation or endless woe.

I believe that in Biblical usage "immortality" (*ἀθάνατος*) is applied *only* to the being of God and to glorified *bodies* of the dead, not to their souls or spirits (see Cox, XV). Universalism does not teach a physical resurrection, as we know physical bodies. It teaches that the life or body which here clothes our personality is *changed* to a different and a spiritual garment.

The "symbolism of hell" teaches that punishment is purifying for three reasons. Universalism worships "God the Father of our Lord Jesus Christ," who is "the way, the truth, the life." Truly, "no man cometh to the Father but by him."

I believe as a Universalist that it is science to say that immortality is a fact, in that it is demonstrable in the influences of our lives after we are gone,—in the lives of those who come after us. I believe also that there is a higher view which is as yet perhaps only indicated by Christian philosophy and shadowed by its science viz., that of a self-conscious personal immortality. This latter might be indicated certainly not denied, by the former view which sees and proves immortality as influential in the lives of posterity.—I have no faith in spiritism.

Sincerely yours,

HENRY L. F. GILLISPIE.

MANCHESTER, Iowa, January 30, 1897.

THE MONIST.

A QUARTERLY MAGAZINE

Devoted to the Philosophy of Science.

Editor: DR. PAUL CARUS
Assistant Editor: T. J. MCCORMACK

Associates { EDWARD C. HEGELER
MARY CARUS

RECENT ARTICLES:

- On the Principle of the Conservation of Energy. By Prof. Ernst Mach.
The Present State of Mathematics. By Prof. Felix Klein.
Pathological Pleasures and Pains. By Prof. Th. Ribot.
Germinal Selection. By Prof. August Weismann.
Are the Dimensions of the Physical World Absolute? By the late Prof. J. Delboeuf.
The Unseen Universe. By Sir Robert Stawell Ball.
On the Part Played by Accident in Invention and Discovery. By Prof. Ernst Mach.
The Logic of Relatives. By Charles S. Peirce.
Notion and Definition of Number. By Prof. Hermann Schubert.
Nature and the Individual Mind. By Prof. Kurd Lasswitz.
Philosophical Terminology and Its History. By Prof. Rudolph Eucken.
On the Origin and Import of the Idea of Causality. By Prof. F. Jodl.
The Darwinism of Darwin, and of the Post-Darwinian Schools. By the late G. J. Romanes.
F. R. S.
Science and Faith. By Dr. Paul Topinard.
Criminal Anthropology Applied to Pedagogy. By Prof. Cesare Lombroso.
Naturalism. By Prof. C. Lloyd Morgan.
Bonnet's Theory of Evolution. By Prof. C. O. Whitman.
Outlines of a History of Indian Philosophy. By Prof. Richard Garbe.
Modern Physiology. By Prof. Max Verworn.
Our Monism. By Prof. Ernst Haeckel.
Psychology of Conception. By James Sully.
The Principles of Welfare. By Prof. Harald Hoeffding.
On Thought and Language. By Prof. Max Mueller.
Chinese Philosophy. By Dr. Paul Carus.
From Animal to Man. By Prof. Joseph Le Conte.
Arrested Mentation. By G. Ferrero.
Correlation of Mental and Physical Powers. By J. Venn.
The Nervous Centre of Flight in Coleoptera. By Dr. Alfred Binet.

Price, 50 cts.; Yearly, \$2.00. In England and U. P. U., 2s. 6d. Yearly, 9s. 6d.

THE OPEN COURT PUBLISHING COMPANY.

CHICAGO: 324 DEARBORN STREET.

LONDON: 17 JOHNSON'S COURT, FLEET STREET, E. C.

"*The Religion of Science Library* is the best solid line of books in inexpensive editions now publishing in this country."—*The Book and Newsdealer*.

The Religion of Science Library.

A Collection of standard works of The Open Court Press, issued bi-monthly. Yearly, \$1.50; single numbers, 15, 25, 35, and 50 cents, according to size. The books are printed on good paper, from large type.

The Religion of Science Library, by its extraordinarily reasonable price, will bring a number of important books within reach of all readers.

The following have already appeared in the series:

- No. 1. **The Religion of Science.** By PAUL CARUS. 25 cents.
2. **Three Introductory Lectures on the Science of Thought.** By F. MAX MÜLLER. 25 cents.
3. **Three Lectures on the Science of Language.** By F. MAX MÜLLER. 25 cents.
4. **The Diseases of Personality.** By TH. RIBOT. 25 cents.
5. **The Psychology of Attention.** By TH. RIBOT. 25 cents.
6. **The Psychic Life of Micro-Organisms.** By ALFRED BINET. 25 cents.
7. **The Nature of the State.** By PAUL CARUS. 15 cents.
8. **On Double Consciousness.** By ALFRED BINET. 15 cents.
9. **Fundamental Problems.** By PAUL CARUS. Pages, 373. 50 cents.
10. **The Diseases of the Will.** By TH. RIBOT. 25 cents.
11. **The Origin of Language, and The Logos Theory.** By LUDWIG NOIRÉ. 15 cents.
12. **The Free Trade Struggle in England.** By GEN. M. M. TRUMBULL. 25 cents.
13. **Wheelbarrow on the Labor Question.** 35 cents.
14. **The Gospel of Buddha.** By PAUL CARUS. 35 cents.
15. **Primer of Philosophy.** By PAUL CARUS. 25 cents.
16. **On Memory, and The Specific Energies of the Nervous System.** By PROF EWALD HERING. 15 cents.
17. **The Redemption of the Brahman.** A Novel. By R. GARBE. 25 cents.
18. **An Examination of Weismannism.** By G. J. ROMANES. 35 cents.
19. **On Germinal Selection.** By AUGUST WEISMANN. 25 cents.
20. **Lovers Three Thousand Years Ago.** By T. A. GOODWIN. 15 cents.
21. **Popular Scientific Lectures.** By ERNST MACH. 35 cents.
22. **Ancient India: Its Language and Religions.** By H. OLDENBERG. 25 cents.
23. **The Prophets of Israel.** By C. H. CORNILL. 25 cents.
24. **Homilies of Science.** By PAUL CARUS. 35 cents.

The following are in preparation: *The Philosophy of Ancient India*, by Prof. Richard Garbe. *Buddhism and Christianity*, by Dr. Paul Carus. *The Lost Manuscript*, a novel, by Gustav Freytag.

THE OPEN COURT PUBLISHING COMPANY,

324 DEARBORN ST., CHICAGO, ILL.

LONDON: 17 JOHNSON'S COURT, FLEET ST., E. C.