

BOOK REVIEWS AND NOTES.

DE INCARNATIONE VERBI DEI. By the Rev. Alan S. Hawkesworth. Pp., 116
Albany, N. Y.: Riggs Publishing Co.

We have the assurance of the Very Rev. E. A. Hoffman, Dean of the Gen Theological Seminary, that the present work "gives a very admirable and comprehensive analysis of the doctrine of the Incarnation in all its bearings and consequences; that it could well be used as the basis of a series of theological lectures, "or as the framework of an exhaustive treatise"; and as to the doctrinal worth of the treatise certainly such high commendation is sufficient. The philosophical point of view of the author is that of the Platonic concept of Ideas with its subsequent development into the *Λόγος* and *λόγοι* of the Neo-Platonists and of St. John. If we understand the mechanism by which the archetypal Ideas of Plato are reified, how the Logos is logified into the logoi, the step is easy and logical to seeing how the primordial Logos-God of Christian Neo-Platonic philosophy is incarnated in the lesser logos-man of the Christian Church. The idea is the very core and essence of a powerful and cogent system of philosophy, appealing to the liveliest side of our spiritual nature, and hence no one can fail at least to appreciate the author's position that "the Incarnation in man of the Logos of God [rightly understood] is the crown and necessary complement of all natural truths," and hence historically may be, although it is therefore not naturally and necessarily such, "the living and vivifying heart of Christianity."

If Aristotle had been more studied by the Alexandrian Fathers, the "living and vivifying heart of Christianity" might conceivably have been different. As it was, their very occupation with philosophy led in self-defence to dogma, with its thousand fantastic and rococo ramifications. And it is our only criticism of the theological part of this work that our author lends his erudite powers to the literal justification of these indifferent dogmatic excrescences rather than to the simple statement of the philosophical truth which lies at their heart. The latter is not untouched but the preponderance of emphasis is laid upon the former. The grand Neo-Platonic, philosophical idea of the Logos-incarnation is one thing, and the "dual character of the Eucharistic elements" conceived as the Unifying Body and the Atoning Blood is, with all due reverence, another.

Appended to the work proper are three philosophical essays. We have only to say that the author's mode of procedure here is not the scientific mode of philosophical procedure. To us it is no refutation of the Dualistic theory of mind and matter to prove that "Dualism is based upon a shallow and erroneous conception of *Sin*," or that it is "opposed to all Religious and Philosophical *axioms*." This is looking at philosophical problems through a theological lens, of which method we have a further example in the statement of the author's own "Christian-theory" of spirit and matter—*videlicet* that they are to be regarded as "two stages, or two aspects of the one creative act of God, by which He is ever giving *existence* to His world," understanding by *ex*-istence the manifestation of God's primordial *sub*-sistence (which by the way is a specimen of the philological mode of philosophical procedure). Remarkably enough the "Christian theory" corresponds in substance with the current psychological theory which should have been mentioned separately in Mr. Hawkesworth's classification, and which beginning with Spinoza was per-

haps most distinctly pronounced by Fechner, who compared matter and mind to the two aspects, convex and concave, of a curve, which while constituting the same existence were yet different. (See, e. g., Lloyd Morgan's *Comp. Psych.*, and for *pro* and *contra* modifications the discussion between Dr. P. Carus and Prof. Ernst Mach, page 393 et seq. of Vol. I. of *The Monist*, also and particularly the latter's *Analysis of the Sensations*, Appendix I. and the "Introduction.") Into the further figurative theological extensions of this theory we cannot go, but must take leave of the book here, commending its honesty and sincerity of tone and its profound Christian scholarship.

T. J. McC.

CRIME AND CRIMINALS. By *J. Sanderson Christison, M. D.* Chicago: The W. T. Keener Company. 1897. Price, \$1.00.

This little book of only 117 pages treats of the problems of Crime and Criminals in a practical way as can be done by an expert only. The author distinguishes three classes of criminals: (1) the insane, (2) the moral paretic, and (3) the selfish or criminal proper. The first class must be limited to those who cannot be held responsible; their action is chiefly the product of subconscious reasoning which is dominated by a delusion of some kind, sometimes by hallucination. The moral paretic is the man that lacks self-control, suffering from an abnormal weakness of the will owing to a diseased condition of the inhibitory powers of the brain, chiefly caused by self-indulgence. The criminal proper is fully conscious of the results of his crime, but is void of moral principles and exhibits little or no consideration for the sufferings of his fellow-beings.

Dr. Christison exemplifies his views by twenty-three cases which he analyses with good discretion and scientific exactness, among them Prendergast and other instances of Chicago criminals. He finds the cause of crime in heredity, environment, and a wrongly directed purpose in life. "It is no misfortune to be born poor, but it is a great misfortune to be born badly and reared unwisely. . . ." "Man's education begins in the cradle. . . ." "Nursery lies and fictitious rhymes engender fear, distrust, and, later on, deception, with false pride, the mother of most crime. From this springs much of the prevailing egotism of the present day, which would induce most men to steal rather than beg. And just as in midlife tumors arise from embryonic flaws, so the unforeseen crime of manhood may have been thoughtlessly coached in the infant's cradle."

It is noteworthy that in two-thirds of all cases criminals lost either both or one of their parents early in life, and it seems "that the care of even an indifferent parent is better than none at all. If a parent, especially a father, is not a total wreck, he will usually try to have his child do better than himself."

Dr. Christopher opposes the present system of treating criminals; he says: "The whole treatment of prisoners, guilty or innocent, from the time of arrest to the time of trial, which is sometimes many months, is nothing short of being a barbarous disgrace to a civilised State." He goes so far as to add that it "is the greatest cause of crime which is brought to public notice."

Therefore Dr. Christopher proposes the utter abolition of punishment, saying: "As a preventive of crime punishment is simply a notorious failure. It reforms neither child nor man, if they are in need of reform, though it is often an incident along the line, and if they are not in need of reform they can atone for their acts in a rational way. He who is incapable of reform is simply an irresponsible being."

The practical application of his theory he expresses as follows: "While society must have laws to secure order, it should exclude the delinquent only to correct and restore them. The severest and only just penalty that can be inflicted on any criminal is a full realisation of the nature of his crime, which involves a reform of his character. This can only be secured by education—an education for moral light, right relationship, first principles. In other words, it is a religious question, view it as you may. A satisfying final purpose must be found in order to insure right character and a desire for the proper conduct."

The cause of the new woman has found an enthusiastic champion in M. JULES Bois, who has recently published a very readable book on the subject, *L'Eve nouvelle*. (Paris: Léon Chailley, 41 Rue de Richelieu. Pp., 381. Price, fr. 3.50.) M. Bois is unstinted in his praise and admiration for the inexhaustible potencies of the fair sex, and reviews their anthropology, or rather, if we may use the word in its literal sense, their gynæcology, less with the eye of the scientist than with the aim of the passionate special pleader. With many sound and common sense claims he has mingled a few very doubtful sociological theories, evidently at second hand. He proclaims the judgment day of social anthropocentrism, the overthrow of the *femme-poupée*, the *femme-reflet*, the *femme-victime*, above all of that *monstrum ingens* the *femme-homme*, and hails the advent of the *femme-femme*. "Woman, before being a wife, a sweetheart, or a mother, is and should be first a *woman*. Her full freedom must be conserved." This new woman is not a new creation, moreover, but existed in the old woman, who was her undeveloped Platonic archetype. All the sides of her life M. Bois considers in brief, outspoken terms and shows great knowledge of her condition in all countries. We Americans have not so much need to take his admonitions to heart as Continental Europeans, seeing that captious critics are prone to regard us as suffering rather from gynocentrism than anthropocentrism. Be that as it may, and sticking still to the geometrical metaphor, what we have both to look forward to in the new dawning millennium is an anthropic, gynecic bi-focism, preferably of curves with vanishing ellipticity; when which consummation has been reached, the eternal problem will be solved

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KARL PEARSON, Professor of Applied Mathematics in University College, London, the editor of Clifford's posthumous works, and the author of a book entitled *A Grammar of Science* which created considerable discussion in philosophical and scientific quarters, has now given to the public a handsome work in two volumes entitled *The Chances of Death and Other Studies in Evolution*. The lectures and essays constituting the two volumes have been written in the last six years and are on the most varied subjects. We append the titles of the first volume: "The Chances of Death," "The Scientific Aspect of Monte Carlo Roulette," "Reproductive Selection," "Socialism and Natural Selection," "Politics and Science," "Reaction! A Criticism of Mr. Balfour's Attack on Rationalism," "Woman and Labor," "Variation in Man and Woman." The treatment in all is predominantly exact, with a mathematical bias. Despite the heterogeneity of their titles, the author believes there will be found a unity in his essays which will be interesting at least to the psychologist, if not to the general reader, for the works of every man mirror the unity of the same mind, however diverse may be the problems which it attacks. In all of them he believes the sympathetic reader will find the

fundamental note of their author's thought, namely, "the endeavor to see all phenomena, physical and social, as a connected growth, and describe them as such in the briefest formula possible." There are some fine studies in statistical method in the book, as well as a display of independent insight into the general problems of life. Of numerous illustrations, the most notable are those of the death dances taken from the old German painters, and notably a frontispiece embodying Mr. Pearson's own conception of the bridge of life. We hope to return to this work more at length in *The Monist*. (Edwin Arnold: London and New York. Price, \$8.00.)

One of the most praiseworthy recent attempts at combining classical literary form with choice typography, and inexpensiveness, is the *Bibelot Series* of Mr. Thomas B. Mosher, of 45 Exchange St., Portland, Maine. This series is published monthly in petite form, tastefully bound in paper, averaging thirty-two pages, and costing but five cents each. In the original Foreword—all such series which in taste, matter, and terminology affect the past, have "forwards" and not "prefaces"—the author tells us it is the simple plan of the *Bibelot* "to bring together the posies of other men bound by a thread of one's own choosing." Things which do not find a way to wider reading, but are yet "the things which perish never," such as the lyrics of Blake, the ballades of Villon, time-honored Latin student songs, etc., are to be reprinted here in a form which will render them accessible and pleasing to all readers. We find, for example in Volume I., besides those above mentioned, the following pieces: "A Discourse of Marcus Aurelius," "Fragments from Sappho," "Sonnets on English Dramatic Poets," "The Pathos of the Rose in Poetry," etc.; in Volume II. "A Flower of Laurium," "Songs of Dead Florentines," "Certain Songs and Sonnets from Astrophel and Stella," "The Death of Darnley—from Bothwell, a Tragedy"; and in the present current volume "Idyls from Theocritus, Bion, and Moscus," translated by such men as Andrew Lang, Leigh Hunt, Matthew Arnold, and John Addington Symonds, "Selections from Dr. John Donne," "Letters of Marque, Selections from a Suppressed Book by Rudyard Kipling," and "Father Damien" by Robert Louis Stevenson—from which last two it will be seen that modern authors are not lacking. Such rare gems, which usually lie hidden and scattered in many huge and dusty tomes, are in this Series laid at the disposal of the whole world. There are few who would not be better both in literary and moral tone for the companionship of any one of them.

We record with pleasure the publication of Major J. G. R. FORLONG's *Short Studies of the Science of Comparative Religions*. The wide and long experience of the author, combined with the practical points of view which he has adopted, is certainly destined to bear fruit in the field of comparative mythology and religious belief. The present volume, which consists of amplifications of certain encyclopædia articles on religious terms, rites, and symbolisms is virtually an epitome of religions, particularly those of Asia. It is intended for the general reader rather than the specialist, the former of whom will find here good representative extracts from the religious literature of the Asiatic nations, and a brief digest of their main tenets and beliefs. A number of illustrations and several excellent maps that are invaluable in such studies accompany the text. (London: Bernard Quaritch 1897. Pages, 663. Royal 8vo. Price, 28s.)

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