

suddenly and unexpectedly, but peacefully and without having gone through the trials of a protracted illness. There is no one who exercised a greater influence upon the building up of his character than his mother, and to her he dedicates the above hymn, knowing that though she died, her soul lives, For, as George Eliot says, she has joined

"... the choir invisible
Of those immortal dead who live again
In minds made better by their presence : live
In pulses stirr'd to generosity,
In deeds of daring rectitude, in scorn
For miserable aims that end with self,
In thoughts sublime that pierce the night like stars,
And with their mild persistence urge man's search
To vaster issues.

"This is life to come,
Which martyr'd men have made more glorious
For us who strive to follow."

We conclude with the poet's prayer :

" May I reach
That purest heaven, be to other souls
The cup of strength in some great agony,
Enkindle generous ardor, feed pure love,
Beget the smiles that have no cruelty,
Be the sweet presence of a good diffus'd,
And in diffusion ever more intense !
So shall I join the choir invisible
Whose music is the gladness of the world."

P. C.

NOTES AND BOOK REVIEWS.

Great philosophers have set the example of applying the horded inspiration and culture of philosophic thought to the solution of the practical problems of every-day life, and we have in this line, to mention only a few efforts, the famous *Meditations* of Descartes, Fichte's *Vocation of Man*, and his *Addresses to the German People*. Much commendable activity in the same field has been exhibited, too, by modern professors of philosophy, at least by such as seek to do more than to reproduce mechanically in the brains of the present generation the thoughts which have been handed down to them by the old. We have in mind, here, two instances which have been brought to our notice by recent publications. Prof. RUDOLPH EUCKEN of Jena, by his profound and zealous researches into the ways of thought of the great intellectual leaders of mankind, and by his steady insistence upon the points of view which have significance and worth for conduct, has done much towards giving to the people a share of that salvation which springs from living over again the thoughts of the great creative minds of the world. As one of his studies we have to mention his recent earnest and far-seeing judgment upon "Spiritual Man at the Close of the Nineteenth Century," published as a philosophical meditation in the July, 1897, *Deutsche Rundschau*. It is creditable, too, that the leading magazine of a great nation should in these commercial days find space in its pages for matter which the world needs, not wants. . . . There has also recently come to our hands a brochure by Dr. JOHANNES REHMKE on *Present Culture in Its Relation to Philosophy* (Heilbronn : E. Salzer, 80 pp.), which is deserving of notice. Professor Rehmke has written an excellent brief history of philosophy and is the author of a large work on formal psychology, so that he has brought a good

equipment to his task. Scores of like and equally worthy attempts might be cited. In a popular but still loftier scale should be mentioned Pasteur's famous address on the relations of a nation's science and thought to its worldly power and welfare parts of which have been quoted by Tyndall in a Preface to one of his popular works; and in a higher order, more applicable to thinkers themselves, but from their simplicity intelligible to all, attention should be called to the beautiful remarks of Helmholtz on the method and ways of research which were delivered by him some time before his death at the celebration of the fiftieth anniversary of the beginning of his academic career. They are printed in pamphlet form with other addresses delivered upon the same question, and we hope some time to be able to publish them in *The Open Court*. μκρκ.

"There are in the English language three elegiac poems," says Mr. Algernon Charles Swinburne, "so great that they eclipse and efface all the elegiac poetry we know." The three are *Lycidas*, *Adonis*, and lastly the *Thyrsis* of Matthew Arnold. The latter, together with the same author's *Scholar-Gipsy*, is now published in delicate, attractive form in the *Bibelot Series* of Mr. Thomas B. Mosher, 45 Exchange St., Portland, Maine, for the unconscionable sum of five cents. The *Bibelot Series* is given to the republication of the scintillant and lustrous gems of literature, and, barring a slight *penchant* to exoticism and exquisite superlativeness, it is well performing its task and has conferred considerable obligations upon lovers of good literature.

Matthew Arnold, while not affecting the unfathomable profundity in his poems that Browning did, and while keeping his eyes steadily fixed upon the grave central problems of life, still did not scorn at times to use the heavy, albeit beautiful, weapons which the traditional classical ideal of poetry gave into his hands. That he could do so and still be intelligible, not only redounds to his art but also insures his fame. Take this from the *Scholar-Gipsy*, Glanvil's lonely Oxford student who wandered through eternity waiting for the secret of the world to be revealed to him, to reveal it in turn to men:

"Thou waitest for the spark from heaven! and we,
Light half-believers of our casual creeds,
Who never deeply felt, nor clearly will'd,
Whose insight never has borne fruit in deeds,
Whose vague resolves never have been fulfill'd;
For whom each year we see
Breeds new beginnings, disappointments new;
Who hesitate and falter life away,
And lose to-morrow the ground won to-day—
Ah! do not we, wanderer! await it too?"

And this to Thyrsis:

"Yes, thou art gone! and round me too the night
In ever-nearing circle weaves her shade.
I see her veil draw soft across the day,
I feel her slowly chilling breath invade
The cheek grown thin, the brown hair sprent with grey;
I feel her finger light
Laid pausefully upon life's headlong train, —
The foot less prompt to meet the morning dew,
The heart less bounding at emotion new,
And hope, once crushed, less quick to spring again."

The *Bibelot Series* is deserving of wide support. The November number is

Odysseus in Phæacia, as translated in the beautiful quatrains of J. W. Mackail. The December number is *The Death of Marlowe* by R. H. Horne. T. J. McC.

The problem of writing well the Stories of the Sciences for juvenile instruction has long engaged the minds of educators, and some excellent attempts in this direction have already been made. One effort has come to our notice and is called the *Storyland of Stars*, by Mara L. Pratt (Educational Publishing Co., Boston, pp. 165) which since it was copyrighted in 1892, seems to have met with some favor. The book is simply written. It tells the tale of astronomy by well-chosen specimens of striking research, particularly such in which the human interest is paramount, and it gives in a way which is pretty well adapted to childish comprehension, a good deal of information about the starry heavens. The illustrations represent such scenes as the Observatory of Tycho Brahe, the Accidental Discovery of the Telescope, a Shower of Shooting Stars, etc.; there is a portrait of Tycho Brahe, pictures of the earth of the Vedic priests, resting on columns, of the earth floating on water and held by roots, of the Hindu earth supported by elephants standing on a tortoise, of Plato's cubical earth, etc. There are pictures of the moon and its phases, of the earth and the planets, of the famous egg which was laid in Rome in 1680, bearing upon it the picture of the great comet which then appeared, diagrams of the constellations and pictures from Greek mythology accompanying the stories on which the ancient and arbitrary arrangement of the stars was based. Regarding the configuration of the stars in the firmament, much information can be supplied to children from this book. There is no reason why with a competent teacher and with a pleasant half-hour of consecutive star-gazing for a number of evenings during the different seasons of the year, every child could not be made perfectly acquainted with the chief features of the heavens and thus a great amount of labor saved in future years, apart from the gain of wholesome educational amusement. There are a number of appropriate astronomical poems interspersed throughout the text, and one piece of Sunday-school cosmogony which might better have been omitted.

μκρκ.

To the same class of literature belong *Murché's Science Readers*, published by Macmillan, New York, a series of lessons in natural science in which the main laws of nature are discussed and experiments related that can easily be repeated by parents and kindergarten teachers. The language is very simple and adapted to children, but the book might have been better if it had not been cast in the form of dialogues. The dialogues, however, are not between the teacher and children, but between children alone, and Mr. Murché has actually succeeded in using the vocabulary of the child. Nevertheless, it appears to the reviewer that direct descriptions of the experiments and statements of facts would be preferable. If the book is intended for kindergarten teachers, they will do the padding as expressed in the dialogues, themselves; and if it is intended as a reader for the children themselves, the directest method of information will always prove most welcome. The series deserves a high recommendation, for there is scarcely anything of the kind in the market that is better.

κρς.

One of the illustrations belonging to the last paragraph of p. 757 of the article "The Christian Conception of Death" was received too late to be inserted in the last number of *The Open Court*, and we here reproduce it. It is the tombstone of Eutropus, a Christian sarcophagus-maker. The inscription reads: ΑΤΙΟΣ ΘΕΟ-

ΣΕΒΕΣ ΕΥΤΡΟΠΙΟΣ ΕΝ ΙΡΗΝΗ. ΥΙΟΣ ΕΠΙΟΙΗΣΕΝ.¹ Κ. Μ. Ι. Κ. ΣΕΡ, which means: "The Sainly and God-fearing Eutropos. His son made it" (i. e., the tombstone). The concluding letters are the date. Eutropos, assisted by an ap-



THE TOMBSTONE OF EUTROPUS.

prentice, is represented at work. On the right hand stands the coffin, above it the dove, the most common symbol on Christian tombstones. And on the left hand stands a figure, probably his son, holding a vial.

The *Practical Vegetarian Cookery* of the Countess Constance Wachmeister and Kate Buffington Davis (Theosophical Publishing Co., 65 Fifth Avenue, New York, \$1.00), contains 175 pages of excellent cooking and two pages of bad, superfluous philosophy. Since the latter, brief as it is, is not likely to be read, we have no hesitation in heartily commending the book to all lovers of wholesome living. It is difficult for any one not a Theosophic devotee to take the literal significance of the distinction between "astral bodies" and their "physical encasements" seriously, or the gross materialism involved in such statements as that the "astral bodies feed on the subtle emanations of the foods supplying nutriment to the physical encasement." That gluttony and habitual, unceasing saturation of the body with alcohol debases the soul, few doubt. But that the mechanism of the process is a "feeding" of the "astral body," which we must conceive endowed with masticatory and digestive apparatus, upon the gaseous emanations of the physical organism, is unsound physiology—though countenanced by no less eminent a thinker than Falstaff (1355-1415) in his famous apostrophe to sherris-sack. And as to that other thesis of theosophy that the "astral bodies" after death, by a sort of Archimedean principle of buoyancy, take their places in the astral atmosphere according to their specific gravity as induced by the relative density and grossness of the foods engulfed by the "physical encasements" in life, it is unsound mechanics; for many vegetarian dishes, e. g., pie, are heavier than meat. The eating of eggs, too, is another antinomy in the philosophy of theosophic vegetarianism. If the taking and devouring of life *per se* is bad, the taking and devouring of embryonic life is only quantitatively less bad. The potencies resident in a chicken's egg, which need but a little warmth to blossom forth into a career of glorious splendor, are blighted in their incipency, with an utter disregard of the ethical possibilities involved. One further slip. In one of the recipes (Chestnut Croquettes) three teaspoonfuls of Maraschino are to be added. Divided among a family of eight physical encasements, each astral body will absorb, by osmosis, three-eighths of a teaspoonful of heavy, gross alcoholic fumes—not much by the current appreciation, but sufficient to make a bubbly, tenuous body such as we conceive the astral body to be, sag like a parachute to infernal depths in the astral planes. We hope this discrepancy will be eliminated in the second edition. As for the rest, we wish the book a wide circulation, which its culinary contents certainly deserve.—T. J. McC.

¹Εὐσεβὲς for Εὐσεβής, and ἱρήνη for εἰρήνη

The attention of students of logic is to be called to a brief pamphlet of nineteen pages called the *Logical Copula and Quantification of the Predicate*, by Edward Adamson. (London : David Nutt.)

Dante's *Vision of God* is a tastily bound pamphlet of thirty-three pages, written by Caroline K. Sherman. She says of Dante's poem that it is not mere fancy ; on the contrary, "it is everlasting truth, proclaiming the reality of justice and righteousness, declaring that the soul can find satisfaction only as it lives, moves, and has its being in the eternal source of all good."

The *Freidenker-Almanach* for 1898 opens with a poem by Arthur Pfungst and contains a collection of poems in which almost all the names of German-American authors are represented. Of special interest is an article by Hermann Boppe on the Diana Vaughan Comedy, a sensational *dénouement* of the most barefaced inventions with which M. Leo Taxil excited both the Roman Catholics and the Free Masons, until about a year ago this French buffoon, or *fumiste*, as he humorously calls himself, openly confessed before the world that the whole story had been a mere joke.

The Proceedings of the Society for Psychological Research for July, 1897, contains a very curious and interesting article by Prof. W. F. Barrett on "The So-called Divining Rod." The data which Professor Barrett introduces are exhaustive and afford a strange insight into popular psychology. One would think the matter hardly deserved serious consideration on any other score, but there are doubtless some people who still do not think the use of the divining rod a survival, and would attempt to penetrate into the mysterious connexion between the Y-shaped branch of a tree and the existence of water and oil in the earth.

A brief manual of the history of Christianity is something that many people are in need of, and Mr. J. H. Crooker of Troy has sought to supply this want in the publication of a little book called *The Growth of Christianity* (Chicago : Western Unitarian Sunday-School Society, pages 241, price 50 cents). Mr. Crooker intends the book to be used as a Sunday-School manual for older classes, but also commends it to the general reader. It emphasises the main features of the development of Christianity from its origin to the present day. While aiming to be nothing more than a compilation, it bears evidence of trustworthiness.

The Annual Literary Index (New York : Office of the Publishers' Weekly) is of great value to librarians, literary workers, and journalists. As a reference book of the year's literature it contains an index to periodicals, both American and English, an index to general literature, including chapter headings, etc., an author index, a list of American and English bibliographies published during the year, a necrology, and an index to the dates of the principal events of the year. The collaborators who have assisted the editors, Mr. W. J. Fletcher and Mr. R. R. Bowker, in the compilation of the work, represent a large number of our foremost libraries.

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