

Schools, and the Book of the Great Decease, they rank among those prime documents of the religion around which all recensions rally.

ALBERT J. EDMUNDS.

### A PRACTICAL INTRODUCTION TO ENGLISH LITERATURE.

Mr. Edwin Herbert Lewis has rendered a distinct service to the cause of education in the compilation of his admirable *Introduction to the Study of Literature, for the Use of Secondary and Graded Schools*. (New York: The Macmillan Co. Pages, 410. Price, \$1.00.) His guiding principle has been "That literature ought to serve as a prime agency in the education of the emotions, and indirectly, of the will. . . . If the study of English during the adolescent age is merely formal, the student loses one of the best influences that the school can ever give him." In saying this, the author would not underestimate the ethical or commercial value of formal training in composition; he would still insist upon Spartan severity with regard to everything that affects the outward forms of writing and speech; but the attaining of the desired end by Spartan methods, which end is the arousing of an unconstrained love for noble literature, is almost a hopeless undertaking; and "Gradgrind and enemy of Gradgrind he must be within the same hour."

In the selection of literature for reading in secondary schools the second principle has been that the natural interests of the student, and not the chronological order, should be consulted. To discover what these natural interests are, the experience of school-boys of various ages who have been allowed to browse in good libraries has been consulted, and as the result partly of such experimenting, as interpreted and supplemented by the author's own judgment, observation, and theory, the present volume has been offered "as a tentative body of lyrics, ballads, and short stories." The material has been drawn mostly from nineteenth century authors. The works are grouped by subjects, and bear such titles as "The Nobility of Animals," containing selections from such authors as Browning and Scott; "The Heroism of War," containing selections from Tennyson, Sir Francis Hastings Doyle, Kipling, Gerald Massey, Stevenson, Eggleston, Whittier, and Emerson; "The Heroism of Peace," with selections from Walt Whitman, Longfellow, Kingsley, Lowell, A. Conan Doyle, and Tennyson; "The Athlete," with selections from Byron, Lefroy, Blackmore, Blackie, Poe, Franklin, and Jeffries; "The Adventurer," represented by pieces from Longfellow, Tennyson, and Stanley; "The Hearth," with selections from Kingsley, the Bible, Matthew Arnold, and Landor. "The Morning Landscape," "the Gentleman," "Wit and Humor," and "The Far Goal," complete the list of titles. An introduction is prefixed to each chapter, with the aim of pointing out the thread of meaning common to all the pieces. The reading of Homer, Cooper, and Shakespeare is recommended at certain stages, and the poems which should be read aloud, and which are especially good for learning by heart, are indicated. A chronological table of British and American authors has been appended to the volume.

### BOOK REVIEWS.

LIFE, DEATH, AND IMMORTALITY. With Kindred Essays. By *William M. Bryant*, M. A., LL. D., Instructor in Psychology and Ethics, St. Louis Normal and High School. New York: The Baker & Taylor Co. 1898. Pages, vi, 442. Price, \$1.75,

The common theme for the essays comprised in this volume is the religious

aspect of human nature, but its chief topic is that which is referred to in the leading title of the book,—man's immortality. The author puts the question thus: "Whether in respect of man's essential nature as a thinking unit, death can ever be more than transition from one to another grade of life,—whether so complex a living unit as man can ever wholly die?" The key to the solution of the problem is found in the fact that the human mind can conceive of an infinite Mind, and can also conceive of itself as progressively unfolding its own powers to infinity. From this fact and from certain admissions made by Mr. Spencer, the author infers that man's "ancestry" necessarily includes as its first indispensable term the great First Cause itself, that is, man as mind can descend only from that which is Mind, "the absolutely spontaneous, self-moved, all inclusive *One* beyond which there is no reality whatever." He argues further that as there can be but one type of mind then the individual unit, which constitutes the extreme term of integration in the total process of Evolution, must be possessed of the same typical nature as the perfect Mind itself. Here we have, says Mr. Bryant, the answer to the question, "whether death can mean utter dissolution for man as a thinking unit." For, "the identity in nature of all minds must mean that each thinking unit is in its typical nature infinite. The degree of its present realisation may be ever so slight yet because it belongs to the same type as every other mind and therefore to the same type as the perfect Mind, it may rightfully claim for itself the full import of its infinite ideal nature." This necessarily implies immortality, seeing that as man can realise the full import of his infinite nature only by progressive finite stages of development, infinite duration will be required for its complete realisation. Assuming life to be a constructive process, then for man whose nature is infinite in its possibilities, "life must signify nothing less and nothing else than an infinitely extended constructive process,—a process of self-development, the full import of which is nothing less than this: that it constitutes the constructive realisation in his own personality of the divine nature common to all thinking units.' But may not man by persistent self-contradiction accomplish his own utter extinction? This is the inversion of the process of life, and the author concludes, after a consideration of the question, that the individual is "an indestructible unit whose central characteristic is: *Power to choose his own course of action*,—the only restriction upon this power being that from his very nature the individual cannot so far misuse it as to bring about its utter destruction, so far as to effect the individual's own utter annihilation." But the divine may become the demonic, and man may choose the never-ending death of self-perversion, death being regarded as merely the phase of transition from one to another degree of life. By Christianity the infinite nature of man was explicitly announced, instead of being implied in other creeds, and the author remarks that, in lieu of saying that Christ brought life and immortality to light, "it might be more precisely descriptive of the fact to say, that Christ brought life *as* immortality to light, in the sense that he was the first to show that life in its highest significance, life in its intellectual and moral phase, already involves the indestructibility, the immortality of such living unit."

We have dwelt so long on the central theme of Mr. Bryant's work that we cannot follow him in his comparison of Buddhism and Christianity, and of Christianity and Mohammedanism, nor in his treatment of miracles and Christian Ethics, except so far as to state that in his view Christian doctrine involves the highest conceivable ethical principle,—that "which demands the ceaseless self-unfolding of man as Mind, and hence of man as the divine son, into ever richer degrees of realised likeness with God as the one divine Father,—the one eternally perfect

Mind." The work concludes with a chapter on Eternity, which gives an account of the development of the author's religious views, and is of special value as being a record of actual mental experience.

C. S. WAKE.

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IN TUNE WITH THE INFINITE, OR FULNESS OF PEACE, POWER, AND PLENTY. By *Ralph Waldo Trine*, author of "What All the World's a-Seeking." New York: 46 East Fourteenth Street, Thomas T. Crowell & Company. Boston: 100 Purchase Street. 1898. Pages, 222. Price, \$1.25.

The thesis which the author of this work proposes to establish is that every man possesses within himself the cause of whatever enters into his life. He regards thoughts as forces, which can be connected with whatever "order of thought of the universe" a man chooses, and so place himself exactly in those conditions he most desires. The mind is not only continually building from within, but is constantly attracting from without on both the seen and the unseen side of life, influences and conditions most akin to its own prevailing state. The author in treating of the effects of the various mental states and conditions upon the physical body attempts to show how and why fear, worry, anger and other emotions have a poisoning and destructive effect on the body, while the opposite emotions have a life-engendering, body-building influence. He supposes a knowledge of the higher laws can be used by any one to bring and hold himself continually in a state of abounding health and strength, and to set in operation subtle, silent forces that will in time entirely rebuild the body, so that healthy conditions will replace those of disease. This is said to apply also to the affairs of every-day life, which are thought to depend for their successful issue or failure on the action of the higher forces of man's nature. The author affirms, moreover, that everything is first worked out in the unseen before it is manifested in the seen, in the ideal before it is realised in the real, and in the spiritual before it is exhibited in the material. Hence the realm of the unseen is that of cause, and the realm of the seen is that of effect. Everything is governed by law and therefore what has been done by any one, prophet, seer, sage, or saviour, may be done by all men. The practical conclusion of the work is, that to come into the full realisation of one's own awakened interior powers, is to be able to condition one's life in exact accord with what we would have it. The point of view of the book is mystical and one to which we cannot assent.

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Persons desirous of obtaining in brief compass an adequate idea of the past history and future prospects of Cuba, may consult with profit a little book by Frederick M. Noa, entitled: *The Pearl of the Antilles* (New York: G. P. Putnam's Sons. Pages, 84. Price, 75 cents).

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We have received a prospectus of the *Encyclopedia of the History and Mental Evolution of the Jewish Race*, which is to appear in twelve quarto volumes, with about 2000 illustrations. (New York, Funk & Wagnalls.) The specimen pages are very promising, and the enterprise is supported by the best scholars of to-day.

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Dr. Arthur Pfungst, well known as an author, especially as a poet and translator of Oriental subjects, has translated T. W. Rhys Davids's *Buddhism* into German, which he has done from the seventeenth English edition. The book, published by Reclam, is a marvel of German cheapness, costing 40 pfennigs, which

equals 10 cents of our money. Prof. Rhys Davids's book is well known as a standard work, and the present edition will contribute not a little to make the doctrines of the Shâkyamuni better known in Germany.

Dr. Th. Achelis, a prominent anthropologist of Germany, who some years ago contributed to *The Open Court* an article on "Animal Worship," has written in German a sketch of *Ethics*, in which he explains the growth, development, and significance of ethics from the standpoint of an anthropologist and an evolutionist. It has appeared in the *Sammlung Götschen*, which will insure it a wide circulation. Dr. Achelis discusses in the first part of the book the history of the ethical systems, first of classical antiquity, secondly, of the Middle Ages, thirdly, of modern times. The second part of the work is devoted to a consideration of the factors of morality, language, mythology and religion, social life, law and art. The last part is devoted to the principles, or rather the conditions, of morality, viz., first, the will, secondly, the moral motives, and thirdly, the moral norms and ideals. The work concludes with the idea that ethics is the development and gradual fulfilment of humanity, that is, of the most ideal human norms. (G. J. Götschen, Leipsic. Price, 20 cents.)

#### NOTES.

The writer of the article "Peace on Earth, a Problem of Practical Diplomacy," wishes to add by way of a note that he knows himself to be in substantial agreement with the Hon. C. C. Bonney of Chicago, a jurist whose thorough knowledge of the law is widely recognised by the legal profession and who otherwise has won eternal fame as the inaugurator of the World's Congresses and the Parliament of Religions. Ten years ago, Mr. Bonney, as the Chairman of the Committee on Toasts and Responses for the Banquet given by the Bar Association of Chicago to the American Bar Association, offered as a toast for the banquet that

"The establishment of a permanent International Court of Arbitration, to declare the law of nations, and the right of such cases as the parties might submit to it, either for advice or for decision, would powerfully promote the substitution of arbitration for war, and worthily crown the great achievements of the nineteenth century."

The writer takes exception to the expression "to declare the law of nations" and also to the very name "court of arbitration." If a standing commission were established to whom questions of right and wrong in international complications would be submitted, care should be taken to avoid even the semblance of representing it as a court which has the authority of arbitration. But a personal interview with the Hon. Mr. Bonney has assured the author that he practically means the same thing as proposed in the present article.

Mr. Bonney's toast received cordial responses from Thomas M. Cooley, Lord Chief Justice Coleridge, Alphonse Rivier, Emile De Laveleye, G. Rolin Jaequemyns, August Von Blumerincq, and the Hon. William E. Gladstone, all of whom expressed their appreciation of the gravity of the problem and the desirability of a solution.

Mr. Bonney argues his case as follows :

"It is almost incredible that the wager of battel as a mode of determining controversies between English subjects was not actually abolished till 1819, though it had fallen into disuse in the midst of tribunals in which evidence and argument took the place of battle-axe and lance, but as late as 1818 Lord Ellenborough declared that the general law of the land was then in favor of the trial by battel, when properly demanded.

"Yet the progress of the world since that day has been so wonderful that it should not seem an extravagant prediction that the twentieth century will enjoy the felicity of celebrating the general substitution of arbitration for war, . . .

"War may, indeed, as Lord Coleridge says, remain in the future, as it has sometimes been in the past, a dire necessity. Cases may, indeed, continue to arise in which persistent wrong must be met with armed retaliation; but having successfully made Sovereign Justice the final arbiter of controversy among the powerful States of the American Union, the genius of human government can neither retrace its steps nor stay its grand advance, but must still go forward till it has made Sovereign Justice the crowning glory of international law, and the supreme safeguard of international intercourse. A simple treaty of leading powers, creating the tribunal recommended in the toast and providing for its proceedings and support, would, indeed, mark the beginning of a new era of peace and progress.

"The supreme achievement of civilisation is the substitution of arguments for arms—of an unarmed judge for a military commander—of the voice of justice for the edict of force; and this is true as well of nations as of men. Alike for both in the swift-coming years will the paths of law and duty prove to be the highways of prosperity and power."

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The application of the scientific spirit to matters of religion in both philosophical and historical questions is fast spreading through our universities. It is carried out in the Summer-School of Theology at Cambridge, Mass., which will meet on July 5th, and the general favor with which its lectures have been received is a hopeful sign of the times

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The Countess de S. Canavarro, who founded a Buddhist convent in Ceylon already described in *The Open Court*, has gone to India, and is at present working in behalf of Buddhism in Buddha Gayâ, the place where the Buddha Gayâ temple stands as a memorial of the spot in which the ascetic Gautama attained to enlightenment.

The Countess is active in organising the Maha-Bodhi Society of Buddha Gayâ, which serves as a centre of all the Maha-Bodhi societies in Buddhist countries, and publishes the *Maha-Bodhi Journal*. She proposes to erect a small temple of modest architecture, in ancient style, which shall contain a Buddha statue, that in its way will be unique. She proposes to have it carried out, not in the traditional style, but according to modern taste. It will be done in Parian marble, carved by an American artist, in the United States of America.

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The article on "Paganism in the Roman Church," which appears in the present number of *The Open Court*, is the first chapter of a large work by the Rev. Mr. Trede, entitled *Das Heidenthum in der römischen Kirche, Bilder aus dem religiösen und sittlichen Leben Südtaliens*, published in four parts by Friedrich Andreas Perthes, of Gotha. Pastor Trede has spent many years in Southern Italy, and gathered for his book a vast amount of interesting material relating to the popular religion, folklore, and religious antiquities of this historic country.

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Some of the cuts in Dr. Carus's article on "Plato and the Cross" in the present number are from *The Open Court* of November, 1898. They were there used to illustrate the Greek idea of salvation, and not with special reference to the history of the cross. They have been reprinted for the convenience of the readers.