

objections, therefore, some of its special tenets may evoke, its importance as a first-hand investigation, and the weight consequently due to its utterances, cannot be underrated.

But, while written by a specialist, the discussion is not exclusively anthropological and ethnological. The physical, historical, cultural, and psychological factors of social evolution receive the same emphasis of consideration as the biological and sociological proper.

We shall briefly indicate Dr. Topinard's central view.

To begin with, anthropology, supposing it not to concern itself with societies, discovers in man an animal only; man is in his primitive stage perforce subjective, and by a rigorous natural logic egocentric; the law of self-preservation, as determining his conduct, both towards nature and his fellow-animals, is paramount with him. Sociologically considered, therefore, man's animality, man's primitive and inherited egocentrism, is the primal source of all the difficulties that arise in society, the arch-enemy to be combated. And this contradiction, apparent or real, between the individual and society, between the social evolution as it actually is and the social evolution as we should like it to be, constitutes the problem to be elucidated. How has man been changed from an egocentric to a sociocentric animal? By what ideas? By what forms of reasoned conduct? By what organised impulses? By what forms of evolution, natural and artificial? And finally, what norm does the past furnish us for guidance in the future?

A glance at the Table of Contents will show the reader the manner in which Dr. Topinard has endeavored to solve this problem. Man as an animal, the factors and conditions of evolution, the animal family, animal and human societies the human family, political and religious evolution, social evolution proper, the high rôle of ideas in progress, the functions of the State and of education in shaping conduct, are successively considered. We would call especial attention to the pages which deal with the evolution and differentiation of the ego, in all its multitudinous forms. Here lies the key to the situation; and the results of modern biological and psychological research on this subject Dr. Topinard has exploited to the full. The analysis of the ego, so called, furnishes the mechanism of establishing right conduct. Right conduct is originally to be based upon right reasoning, upon an adequate and comprehensive consideration, both from the individual and social point of view, of the determinative facts involved. For the purposes of practice, that reasoning is to be consolidated into fixed and automatic habits: the individual must, so to speak, be de-individualised, or rather, super-individualised; altruism, in the form of the maxim of Christ, "Love ye one another," and as a species of differentiated and enlarged egoism, is the basis of his system, habits and social instincts are the means. In a word, a rationally and socio-centrally acquired ego, mechanical in its habits and super-individual in its impulses, is to be substituted for the primordial, self seeking animal ego. This has been the method by which, in all history, right conduct has been secured; and modern psychology has found the mechanism of this method of education to harmonise with the results of its purely scientific analysis of the human soul.

T. J. McC.

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#### BOOK REVIEWS AND NOTES.

AUSWAHL AUS LUTHERS DEUTSCHEN SCHRIFTEN. Edited with introduction and notes, by *W. H. Carruth*, Professor of German Language and Literature in

the University of Kansas. Pages, lxxxii and 362. Ginn and Company, Boston.

The readers of *The Open Court* will not be unfamiliar with the name of Professor Carruth in connection with that of Luther. He has translated for us certain of the great reformer's writings, which seem to us to have still a strong interest for the modern world, and his work has always been marked by elegance and accuracy.

The present volume is not restricted by the consideration of vital current interest in the subjects, but endeavors to furnish a representative selection from the most important of Luther's writings: the great reformatory essays, those on education, on usury, and against Hans Worst, the fables, the hymns, the table-talk, the letters, and some chapters from both the Old and New Testaments. It is doubtless true, as the editor remarks, that "there is no other German writer whose work is so much praised and so little read by foreigners as Martin Luther's." It is the hope of editor and publisher that this volume will make some of Luther's best writings so accessible that the remark may be at least less true. While the text here given is essentially that of the original manuscript or first edition, the capitalisation, the punctuation, and, in a conservative way, the orthography, have been modernised. While the stricter sort of philologist may find some fault with this proceeding, it will certainly be appreciated by the much larger number of students whose chief interest lies in the thought, the vocabulary, and the style, all of which are faithfully reproduced. The book may be used with pleasure and profit by the large number of Germans who have never read anything of Luther's in the original form except the Bible and a few hymns, and also by advanced college classes in German and in the history of the Reformation.

The editor has supplied the volume with a condensed account of Luther's language and of his entire literary output in German, as well as with some fifty pages of notes on the grammatical and historical difficulties.

The history of the origin of Christianity admits of being approached from a variety of points of view, each of which in its sphere is perfectly legitimate and productive of its own special illumination. In his *Preparation for Christianity in the Ancient World*,<sup>1</sup> written for a young peoples' organisation of the Church of Scotland, Dr. R. M. Wenley, the popular professor of philosophy in the University of Michigan, has followed the traditional lines, and based his development of his subject upon a consideration of the social, spiritual and intellectual conditions of three nations only—Greece, Judaea and Rome. He has written an eloquent book, marked by fine powers of description and by a breadth and sympathy which are uncommon in this field. Yet we could wish he had not limited his ken to the classical and Hebrew civilisations alone, but had extended it also to that seething cauldron of religious fermentation which bubbled for centuries in Western Asia and the subtle emanations of which in time saturated the entire spiritual fabric of the Roman Empire, and prepared the way for the absorption, and more than that, the transformation, of the new doctrines. Christianity did indeed enter, as Professor Wenley says, upon a "spiritually bankrupt heritage," "a spiritual impotence curable by Christianity alone" in the Roman Empire, but it is to be remembered that the same bankruptcy and impotence endured in a far greater measure contemporaneously with Christianity for ages,—ages which differed from those preceding

<sup>1</sup> *The Preparation for Christianity in the Ancient World. A Study in the History of Moral Development.* By R. M. Wenley, Sc. D. (Edin.), D. Phil. (Glas.) New York, Chicago, and Toronto: Fleming, H. Revell Company. 1898. Pages, 194. Price, 75 cents.

only in that savagery and rapine replaced the softer and more artistic vices of civilisation. So also, that vast and homogeneous unity of peoples and organisation which was prepared, as Professor Wenley says, "for its reception under the very striking providence of God," Christianity did not owe to Providence, but to Rome. This may be only a different way of saying the same thing, but by the one way there hangs a tail and by the other none. Finally, Professor Wenley has supplied a very practical moral to the purely secular results to which his vivid and picturesque review of ancient history has led him, and he has thus made his book one which will find a devout echo in the heart of every believer. He says:

"The kingdom of Jesus bore the stamp of a universality which that of Rome served but to foreshadow, and this in a half-world; His doctrines find final justification in His life as the highest and best possible for a human being; His revelation left nothing still to be revealed. And when we tend to doubt Him as, pressed by unfamiliar circumstances, we still sometimes do, we have but to turn back to the Preparation to see there our own situation and its inevitable consequences. Sometimes, in access of knowledge, we would win salvation by reason; if so, the despair of the Greek awaits us. Sometimes, elated by sense of work well done, we deem ourselves of the elect; then let us con the fate of the Jew. Most often, in our newly-acquired dominion over the earth's forces, we tend to see in nature and mechanical cause adequate explanation of spiritual life; here we have the end of the old Roman world—power without insight—for our teacher. We may not, because we cannot, go beyond Christ's own statement of the meaning to be attached to past history and to present opportunity: 'All that which the Father giveth me shall come unto me; and him that cometh unto me I will in nowise cast out.'"

There are some really ingenious conceptions broached in Thorstein Veblen's *The Theory of the Leisure Class*,<sup>1</sup> and the independent thinker will find in its pages no lack of stimulus to reflexion on social topics. In Mr. Veblen's theory, the institution of the leisure class began with war and hunting, and with the discrimination between worthy and unworthy employments, in which the elements of uselessness and exploit were largely determinative. At this stage, "aggression was the accredited form of action;" and the taking of life, human or animal, was *par excellence* the "honorific" profession. As civilisation advanced, pecuniary emulation, or the collection of dollars, took the place of the collection of scalps; and the unremitting demonstration of ability to pay superseded the unremitting demonstration of ability to kill. Conspicuous consumption was the concomitant of conspicuous leisure, and there followed retinues of useless servants, wardrobes of useless clothing, schemes of useless habits, the pursuit of useless studies, in short everything that makes for inefficiency and gives evidence of exemption from the necessity to labor and of one's ability to waste one's time and substance,—from the performance of the highest offices of State and Church down to the abolition of so harmless and primordial an adornment of the human person as whiskers. There is a grim humor percolating through the interstices of Mr. Veblen's book, of which the author himself is perhaps not fully aware, but which certainly enhances the intrinsic interest of the work. The chapters on The Conservation of Archaic Traits, Modern Survivals of Prowess, The Belief in Luck, Devout Observances, and Survivals of the Non-Invidious Interest, are excellent. The *motifs* of his arguments are sometimes too strongly and persistently emphasised, and many extenuating points of view are

<sup>1</sup>*The Theory of the Leisure Class. An Economic Study in the Evolution of Institutions.* By Thorstein Veblen. New York and London: The Macmillan Co. 1899. Pp., vi+400. Price, \$2.00.

neglected. In his terminology Mr. Veblen has made some happy selections and inventions, and thus given consistency to his thought as well as to his expression. But there is at times a harshness and strangeness in his style that is quite striking, and incline us to believe that the cultivation of literary form and of purity of speech is not altogether a "honorific" pursuit or mere evidence of reputability, as Mr. Veblen would seem to think.

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Dr. Jenkin Lloyd Jones, the genial pastor of All Souls' Church, Chicago, has collected into a prepossessing volume called *Jess*<sup>1</sup> a number of his sermons—"sermons found out of doors during the occupied vacancies miscalled 'vacations,'" and penned "in the hope of quickening a love for Nature in her everyday and near aspects . . . and emphasising thereby the Religion which includes all those that love and serve." The opening sermon, from which the book derives its title, is a delightfully conceived apotheosis of a gentle and high-spirited mare, "Jess," who carried Mr. Jones on her back, both physically and intellectually, for four years, and inspired in him the noble and poetical thoughts contained in this volume. In Mr. Jones's gospel, to have known a good horse is a liberal education. This keynote of universal sympathy runs through the entire book, which does not contain an uninteresting page. The titles of the sermons are: "Jess"; "Realising Life"; "A Dinner of Herbs"; "A Quest for the Unattainable"; "The River of Life"; "Earth's Fulness"; "Spiritual Values of Country and City"; "The Religion of the Bird's Nest"; "Near to the Heart of Nature"; "The Peace of God"; and "The Uplands of the Spirit."

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Persons of a mediæval cast of mind will be charmed by the announcement that Mr. Yarmo Vedra has recently published a *Heliocentric Astrology or Essentials of Astronomy and Solar Mentality, With Tables of Ephemeris to 1910*, containing sixty-four refulgent half-tone illustrations of planets, stars, charts and diagrams, thirty-five of which are actually original drawings by Holmes W. Merton, the distinguished author of *Descriptive Mentality*. The volume is packed with hieroglyphics and mysterious esoteric signs, the function of which is to unlock the secrets of one's entire individual, social, and industrial destiny merely from a knowledge of the date of one's birth. It should also be mentioned, *en passant*, and for the special benefit of the astronomic world, that the book contains the "Harmonies, Chords, and Contrasts of the Vital forces of the Solar System." A few illustrations from classical mythology are the one redeeming feature of the book, which will be consulted by no serious person except such as are righteously curious to know the complexion of a dark and defunct, but withal harmless, art. (Philadelphia: David McKay. Price, \$1.50.)

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Under the title *Voices of Doubt and Trust*, Volney Streamer, who is the pseudonymic *alter ego* of Mr. George Iles, has collected all "such candid expressions of a Soul's search for Truth, ranging from the darkness of hopeless Doubt to that radiance that fills the heart in sublimest Trust" as have come within his wide and special range of reading on religious subjects. The selections are from the foremost poetical, belletristical and scientific authors of modern times, and certainly embrace a comprehensive sphere of thought. Not only are the pleadings of such great seekers for truth as Shakespeare, Milton, Dryden, George Eliot, Emer-

<sup>1</sup> *Jess. Bits of Wayside Gospel.* By Jenkin Lloyd Jones. New York and London: The Macmillan Company. 1899. Pages, 312. Price, \$1.50.

son, Tennyson and Longfellow recorded, but the sometimes not less beautiful utterances of minor authors, which lie hidden in scores of scattered publications and are not as widely known as they deserve to be. (New York: Brentano's. 1897. Pages, xxi+215.)

The latest issue of the "Nuggets" Series, published by Fords, Howard, and Hulbert, New York, consists of selections from the writings of Carlyle, Amiel, Ruskin, and Charles Kingsley. The nuggets have been "gathered" by Jeanne G. Pennington. The title of this attractive little volume is *Philosophic Nuggets*; we should have preferred the title, *Wisdom Nuggets*, as the selections are not exactly philosophical in the technical sense. The selections have been well made, and are excellently adapted to perusal in odd moments. (Price, 40 cents.)

Dr. Jerome A. Anderson has attacked the problem of after-life in a little volume on *The Evidence of Immortality*, which has been issued in San Francisco from the press of the Lotus Publishing Company. A book which begins with a chapter on "The Exaggerated Importance of Thought" is not, in our opinion, entitled to be regarded as an important contribution to the subject, as it implies a misunderstanding of the very nature of the problem. The soul, in Dr. Anderson's theory, is a unit of consciousness; and since the nature of unity, according to Dr. Anderson, is incomprehensible (!) it would follow that the soul also is unintelligible. That one divided by one gives one, not one half, is an inscrutable mystery to Dr. Anderson as is also the fact that once one is one, and not two. The argumentation, from a Boetian point of view, is excellent. (Price, \$1 00.)

Prof. Henri Lichtenberger, of the University of Nancy, is an indefatigable Nietzsche scholar and he has now added to his recent appreciative study of the German dreamer's philosophy a collection of *Aphorisms and Selected Fragments from Nietzsche*.<sup>1</sup> Professor Lichtenberger has written a critical and biographical introduction to the *Aphorisms*, in which he rates Nietzsche higher as a personality than as a thinker, and expresses the belief that one can enjoy the reading of Nietzsche without necessarily sharing his convictions. The little book, which is cheap, will serve many as a substitute for Nietzsche's voluminous Collected Works, and will be easier reading.

Roman Catholic students will hear with satisfaction of the completion of the fourth volume of a *Course of Philosophy* by Dr. D. Mercier, director of the department of advanced philosophy in the Catholic University of Louvain. The title of the volume is *Critériologie générale ou théorie générale de la Certitude*.<sup>2</sup> By "criteriology," Dr. Mercier understands epistemology, the analytics of Aristotle, and the transcendental analytics of Kant, i. e., *real* logic as distinguished from *formal* logic. The book is a learned one, and shows a wide acquaintance with the history of philosophy, especially ancient and mediæval, the author adhering in the main to the views of Aristotle and Thomas Aquinas. The former volumes of the course were entitled respectively: Logic, Notions of Ontology, and Psychology. A fifth volume on the History of Philosophy, by M. De Wulf, a colleague of Dr. Mercier, is announced.

T. J. McC.

<sup>1</sup> *Friedrich Nietzsche: Aphorismes et fragments choisis*. By Henri Lichtenberger. Paris: Félix Alcan, 108 Boulevard Saint Germain. 1899. Pages, xxxii, 181. Price, 2 fr. 50.

<sup>2</sup> Paris: Félix Alcan, 108 Boulevard Saint-Germain. 1899. Pages, xii, 371. Price, 6 francs.



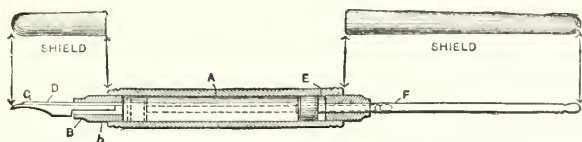
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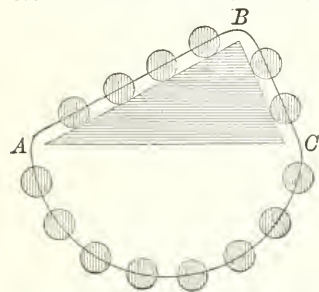
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