

Catalogues of the Saints, this is not equivalent to formal canonisation, and it is therefore not exact to say that Buddha has been canonised as a Saint of the Catholic Church.

This is not an isolated instance of the evolution of a pagan deity into an unofficial Christian saint. The shrine of Guadalupe is the most famous in Mexico. Here was originally worshipped the Aztec goddess of Maize. A miraculous appearance of the Virgin to the Indian, Juan Diego, was the "machinery" whereby the transformation to a Christian shrine was accomplished, the details of which form a most interesting chapter in the history of religions.

An account of the worship as a saint in the church at Mixistlan, Mexico, of a wooden idol originally representing the god of water appeared in *The Open Court* for July, 1899.

EDWARD LINDSEY.

WARREN, Pa., May 16, 1901.

EDITORIAL COMMENT.

For details concerning Barlaam and Josaphat as saints, see E. Cosquin's article in the *Revue des questions historiques*, XXVIII., 583-585, and the work of the Archimandrite Sergej, *Pobnyj mesjacestov vostoka*, II., 1, 305 f., 2, 364 f.

Josaphat is first mentioned in the *Manœa*, a voluminous Greek collection of names of saints under the date of August 26th (Lipsius, *Die apokryphen Apostelgeschichten*, I., 187), and in the official *Martyrologium Romanum* of Cardinal Baronius, published 1583 A. D. The Regensburg edition of 1874 mentions him on page 149 under August 3d, with these words:

"Apud Indos Persis finitimos passio sanctorum monachorum et aliorum fidelium quos Abener rex, persequens Ecclesiam Dei, diversis afflictos suppliciis cœdi jussit."

And under November 27th (p. 237):

"Apud Indos Persis finitimos [commemoratio] sanctorum Barlaam et Josaphat, quorum actus mirandos sanctus Joannes Damascenus descripsit."

"Professor Rhys Davids (on p. xxxix of his *Buddhist Birth Stories*) translates the latter quotation with these comments:

"When the increasing number of Martyrologies threatened to lead to confusion, and to throw doubt on the exclusive power of the Popes to canonise, Pope Sixtus the Fifth (1585-1590) authorised a particular Martyrologium, drawn up by Cardinal Baronius, to be used throughout the Western Church. In that work are included not only the saints first canonised at Rome, but all those who, having been already canonised elsewhere, were then acknowledged by the Pope and the College of Rites to be saints of the Catholic Church of Christ. Among such, under the date of the 27th of November (p. 177 of the edition of 1873, bearing the official approval of Pope Pius IX., or p. 803 of the Cologne edition of 1610) are included 'The holy Saints Barlaam and Josaphat, of India, on the borders of Persia, whose wonderful acts Saint John of Damascus has described.'"

BOOK REVIEWS.

GESCHICHTE DER PHILOSOPHIE IM ISLAM. Von T. J. de Boer. Stuttgart: Fr. Frommann's Verlag (E. Hauff). 1901. Pages, 191. Price, bound, 5 M.

Little has been done so far for the investigation of the history of the philosophy of Islam. Herr de Boer offers in the present volume a concise synopsis of Moslem

philosophy, and he has succeeded in giving us interesting as well as instructive pictures of a movement which, though it seems to have died out, has contributed not a little to the higher development of Christian philosophy, where it became a factor the effects of which continue even to the present day.

The author reviews the cradle of Islam philosophy, which is ancient Arabia. He sketches the significance of the first caliphs, the character of the Arabian tribes, the influence of Greece on the one hand and of India on the other. For some time the Syrian Christians were the teachers of Islam philosophers, but they yielded at an early date to Neo-Platonism and to the theology of Aristotle, who was destined to dominate the whole development of independent spirits among the Moslem thinkers.

We cannot enter into details, and therefore pass over in silence De Boer's discussions of Neo-Platonic influence and philological studies which dominated the schools of Basra and Kufa. The various chapters on the doctrine of duty, on ethics and politics, the development of the doctrine of dogma, of mysticism, the rise of nature philosophy, the formation of brotherhoods such as the Karmates, are descriptions of interesting historical phases, but the most fascinating phenomena of Moslem philosophy are the lives and doctrines of the philosophers Kindi, Farabi, Ibn Maskawaih, Ibn Sina, commonly called Avicenna, and among the philosophers of the West Ibn Roschd (Averroes) of Cordova; the latter is perhaps the most interesting, and for all further development of Western philosophy the most important of all philosophers.

The story goes that Ibn Roschd was introduced to Prince Abu Jaaqub Jusuf, who asked him for his views concerning Heaven. The philosopher replied guardedly that he did not know enough philosophy; but the prince showed in his conversation so much knowledge of the subject, quoting from Aristotle, Plato, and other philosophers, as well as Moslem theologians, that Averroes grew bold and no longer hesitated to disclose his opinions. He gained the favor of Prince Abu Jaaqub Jusuf, and exercised a most powerful influence upon the philosophy, first of Spain and afterwards of the entire Christian world. Abu Jaaqub Jusuf appointed him court physician, and gave him the office of judge in his native city. But times changed, and philosophy became suspected in Spain. In his old age Ibn Roschd was banished, and his writings were publicly burned.

Averroes recognised in Aristotle the master of all philosophy. He looked up to the Greek sage as an incarnation of the highest possible wisdom, a kind of supernatural personality whose authority when seemingly in error would in the end always be justified.

To us the philosophy of Islam is of great importance on account of the influence which it exercised upon Christian thought in the Middle Ages. Aristotle became known to the schoolmen through the Moslem philosophers, especially through Averroes; and in Aristotle they recognised, as did their Spanish teacher, the highest authority of human wisdom. This idea continued to produce a problem which led to many compromises between theology and philosophy, between religious truth and secular science, between revelation and worldly wisdom. In the thirteenth century Averroes began to exercise a most powerful influence in Paris, which was then the centre of Christian thought. In the year 1256, Albert the Great wrote against Averroes. Fifteen years later, St. Thomas Aquinas opposed the disciples of Averroes, whose head was Siger of Brabant, member of the faculty of Brabant. The latter recognises revelation, but in spite of it, reason maintains about the same position as in the system of Averroes. The problems

which Islam philosophers have introduced into the Christian world never ceased to provoke new controversies, and led finally to the establishment of a declaration of independence of the sciences. While thus Aristotle, the ideal of Averroes, ceased to be the norm of worldly wisdom, the scientific idea, which after all was the potent factor of the original Aristotle, was re-instituted in its full rights and is to-day fully recognised by our naturalists in their researches.

The picture which T. J. de Boer gives is, considering the enormous extent of the subject, brief and may be regarded as a mere sketch; but it is well done and will be welcome to all those who are interested in a comprehension of philosophical thought.

P. C.

THE ARITHMETIC PRIMER. An Independent Number Book Designed to Precede any Series of Arithmetics. By *Frank H. Hall*, Author of "The Arithmetic Readers," "The Arithmetic of the Farm and Work-Shop," "The Werner Arithmetics," "The Hall Arithmetics," and a Monograph entitled, "Arithmetic: How to Teach It." New York, Chicago, and Boston: Werner School Book Co. 1901. Pages, xx, 108. Price, cloth, 25 cents.

Mr. Frank H. Hall has produced an admirable book in his little *Arithmetic Primer*, which may be described as a parent's and teacher's manual designed for oral instruction in first and second grade work. In his selection and adoption of the best features of the leading American and European systems of arithmetical instruction he has preserved in our judgment a balance that is nothing less than commendable, and in both its psychological foundations and its technical development his method leaves but little to be desired. It is natural and practical and should certainly not fail of efficiency.

The precise form which a book of this character takes is largely a matter of taste; so long as they are typical, the details are in a sense indifferent; and the wealth of illustrative material employed and the consequent outcome of the work must depend after all on the ability and the resources of the individual teacher; where the latter are lacking even the best method can produce only tolerable results. The full resources of paper-cutting and folding, of constructive work, and notably of the simple mathematical recreations, have in our judgment not been fully exploited even in our best elementary works; and the monotony and banality of the usual subjects of exercises of these books are still to be greatly reduced by taking more advantage of such devices. To do everything in any one book is, however, impossible; it would sacrifice brevity and simplicity, which are the chief aims, and obscure the purpose of the instruction. Most of this, therefore, must be left to individual initiative. It is sufficient to have indicated possibilities; and this, in the main, Mr. Hall has done. We wish that every parent and teacher whose ideas need forming and enlightenment on this subject could read Mr. Hall's introductory chapter and apply the spirit of his method. His advice will be found to be both intelligible and helpful, and the instructional technique of the book easily mastered.

T. J. McC.

HELEN KELLER SOUVENIR, Commemorating the Harvard Final Examination for Admission to Radcliffe College, June 29-30, 1899.—Volta Bureau, Washington City.

Helen Keller has of late been very prominently before the public, not only because her having been deprived since childhood of the senses of both hearing and sight and of the faculty of speech has elicited general sympathy, but also because

her successful education, which to a great extent has compensated for the deficiencies of her physical equipment, appeals to the sense of the marvellous and has become a source of wonderful stories concerning her accomplishments. The volume before us, commemorating her final examination at Harvard, is apt to set the public aright concerning the true state of affairs. One of her teachers, Miss Sullivan, says: "Helen Keller is neither a phenomenal child, an intellectual prodigy, nor an extraordinary genius, but simply a very bright and loving child, unmarred by self-consciousness or any taint of evil." On the one hand, the marvellous capacities of Helen Keller have been greatly exaggerated, and on the other hand due credit is to be given to her teachers as well as to her own energy in accomplishing the extraordinary feat of passing an examination for admission to college. Whatever assistance she may have had through the leniency of her examiners, and the probable assistance of her interpreter, much of which must naturally have been unconscious, the fact itself shows an unusual perseverance in this extraordinary blind and deaf-mute girl; and the world will not favor her with less sympathy if on a closer examination it is shown that her case cannot be utilised for mysterious revelations concerning the occult powers of the soul.

The secret of how it was possible for her to accomplish so much is explained when we learn her teacher's method, which was that of making her learn the use of language and all else she knew by contact with life. "Out of the needs of life, out of its experiences, its joys and sorrows, its dreams and realities, Helen Keller has learned what she knows now." By living "in the constant society of seeing and hearing persons," by being "taught in classes of normal pupils," she has acquired the necessary means to continue her studies at the college. It is perhaps natural that she should do "good work in arithmetic," while "mathematics is not her favorite study." It is interesting to glance over the collection of English words which gave her some trouble in her examination.

The book is elegantly got up in quarto, bound in blue with gilt top, and contains very good pictures of Helen Keller and her teachers, Miss Annie M. Sullivan and Mr. Merton S. Keith, and also a picture representing a lesson with Miss Sullivan.

P. C.

THE NEW STORY OF THE BIBLE. By *William A. Leonard* (Author of "The Story of the Book of Common Prayer," "The History of Music in the Western Church," etc.). Issued by the Rationalist Press Association, Ltd. London: Watts & Co., 17 Johnson's Court, Fleet Street. 1901. Pages, 102.

The present pamphlet undertakes to popularise the higher criticism of the Bible and to expound its results in the interests of freethought. The little volume is written in a lively style, but is not free from partisan acrimony, sometimes exaggerating, sometimes laying stress on unessential points, and its tenor may prove irritating to many. Upon the whole, however, the book is serviceable, and most of its statements are reliable. The book would be more welcome if it did not suffer from a lack of systematic arrangement of the subject, there being no table of contents and only a sporadic subdivision of the material under discussion.

P. C.

Reference was made in *The Open Court* of last year to the projected publication of a French bi-monthly review devoted to the synthetic presentation of historical research, which would afford a philosophic summary of the work which has been done in all departments of history and furnish a programme of the work which remains to be done in the future. Its efforts were to have been directed to-

ward unity of thought and endeavor in the field of historical research and to the seeking out of central and dominant philosophical points of view. We have now before us the first numbers of this review, the *Revue de synthèse historique*, and to judge from the character of the articles and the standing of the contributors, the editor, M. Henri Berr, is in a fair way toward accomplishing the ideal task which he had set himself. We find in these numbers an article by M. Émile Boutroux, of the Institute of France, on some philosophical questions, and one by Prof. Karl Lamprecht, of the University of Berlin, on historical methods in Germany; discussions on the science of history between M. Xénopol and M. Paul Lacombe; studies of the historians, Niebuhr, Ranke, Sybel, and Mommsen, by M. A. Bossert; an appreciation of Pascal by the editor; a study of Nietzsche, by M. Henri Lichtenberger; sociological and socio-psychological studies by M. Émile Durkheim and M. Paul Lorquet, etc., etc.; apart from notes, reviews, and discussions. A very valuable auxiliary feature of the magazine is its comparative summaries of the histories of literature, art, music, and science. For example, French literature has been treated by M. Gustave Lanson; Greek literature by M. Maurice Croiset; the music of the Middle Ages by M. Jules Combarieu; ancient music, by M. Louis Laloy; the history of China, by M. Ed. Chavannes; that of Hungary by J. Kont; the art of the Middle Ages by Émile Male; the history of mathematics by M. Paul Tannery; and the history of physics by A. Lalande. (Paris: Librairie Léopold Cerf, 12, rue Sainte-Anne. Price per annum, 17 francs.)

Dr. Rudolf Tombo, of Columbia University, has recently rendered into English the essay of Gustav Ruemelin, the well-known South German publicist and late Chancellor of the University of Tübingen, on *Politics and the Moral Law*. Ruemelin's *Essays and Addresses* and his studies of Shakespeare are justly celebrated in Germany, and the reproduction of a specimen of his labors in the present little volume is a distinct contribution to our literature. The translation has been carefully and skilfully made, and a valuable introduction supplied by Mr. Frederick W. Holls, member of the Peace Conference for the United States of America and author of a work on the proceedings and outcome of the Conference. The present political situation in America is such in Mr. Holl's opinion as to have made a recurrence to first ethical principles imperative; and he believes that Ruemelin's essay is as complete and healthful a presentation of the difficult subject of the relationship of morals to politics as can well be compressed within limits calculated to attract, not so much the theorist and philosopher, as the busy man of affairs. He regards it, in fact, "as a notable and important contribution to a branch of the science of ethics of which the literature in the English language is admittedly meager." (New York: The Macmillan Co. London: Macmillan & Co., Ltd. 1901. Pages, 125. Price, 75 cents.)

The American Literary Index for the Year 1900 has just appeared. The titles and names of authors of all articles in the leading American and English periodicals, with references to essays, book chapters, etc., are catalogued in this valuable volume, which in addition contains a list of the bibliographies of the year, of authors who died in 1900, and an index to the dates of the principal events of the same year. The book is absolutely indispensable to libraries, editorial offices, and even to individual students who are under the necessity of consulting the current literature of the department of inquiry. (New York: Office of the *Publishers' Weekly*. 1901. Pages, 258.)

M. Lucien Arréat, the well-known French critic and correspondent of *The Monist*, in a recent small volume, *Dix années de philosophie*, summarises in an admirable manner the results of French philosophical thought in the last decade. Students of sociology, psychology, æsthetics, ethics, and religion will, with the help of this book, be able in a few brief hours to gain a clear conception of the work now being done in all these departments in France. (Paris: Félix Alcan, 108 Boulevard Saint-Germain. 1901. Pages, 184. Price, 2 fr. 50.)

The second edition of M. Paul Janet's philosophical works of Leibnitz, with introduction and notes, has recently appeared. Besides the *New Essays on the Human Understanding* and the *Theodicy*, many minor treatises of Leibnitz and much of his philosophical correspondence have been incorporated in the present edition. (Paris: Félix Alcan, 108 Boulevard Saint-Germain. 1900. Pages, Vol. I., xxviii, 820; Vol. II., 603. Price, 2 vols., 20 francs.)

NOTES.

Mrs. Frances Trumbull, widow of the late Gen. M. M. Trumbull, one of the most eminent of the contributors to *The Open Court*, and author of *Wheelbarrow*, died at her residence in Chicago, June 17, 1901.

The Medical School of the University of Pennsylvania, which is the oldest in this country, is proposing to erect the most complete and extensive laboratories of either Europe or the United States. An appropriation of \$500,000 has been set aside for this purpose.

The Harvard Summer School of Theology will go in session July 2, and continue till July 19, 1901. The central theme of discussion will be the Minister's Relation to Social Questions, which will be treated by eminent speakers from the most varied points of view. Intellectually and æsthetically no more agreeable summer sojourn is conceivable than a fortnight amid the classic shades of Cambridge, our oldest and largest American university.

There is a new computing machine in the market which recommends itself in comparison with other machines in the same line, by its small size. It is Goldman's Arithmachine, built on the system of an infinite chain. The figures are worked with a curved stylus, and the result is transferred to a slit at the top of the machine. It is only about one pound in weight, and $4\frac{1}{2} \times 1\frac{1}{2} \times 3\frac{1}{2}$ inches in size. One can carry it like a notebook in the pocket. It is first of all an addition machine, but multiplication, division, raising to powers and extracting of roots can be done with it; and the inventor has devised some ingenious tricks by which these more complicated functions can be performed with comparative ease. These devices are explained in an instructive little book which is sold with the arithmachine. (The International Arithmachine Co., Chicago.)