

this classical language, would require at least two thousand rupees annually. The work will be purely of an unsectarian character. The chief aim of the Maha-Bodhi Literary Section is to give the educated public an opportunity to come in contact with this splendid literature which is an inexhaustible mine of knowledge and an immortal legacy handed down to us by the sages of old. We ask for the help and co-operation of all who are interested in this work both in this country and in the foreign lands. Donations for the furtherance of the cause will be gratefully received and acknowledged in the Maha-Bodhi Journal."

All communications on the subject should be addressed to Ras Bihari Mukharji (Uttarpara), Bengal, Honorary Secretary, Maha-Bodhi Literary Section, 2, Creek Row, Calcutta.

BOOK REVIEWS AND NOTES.

DIE DEBORAH. Eine deutsch-amerikanische Monatsschrift zur Förderung jüdischer Interessen in Gemeinde, Schule und Haus. Als Wochenschrift begründet 1855, von *Isaac M. Wise*. Cincinnati: Druck von The Razall Co. September, 1901. Heft 9.

Deborah, a German Jewish monthly, contains in its September number some theses by Rabbi B. Felsenthal, in which he explains the significance of Judaism, first in its wider sense as denoting the national community of Jews as a nation, and secondly in the sense of Jewish religion. Judaism, says Rabbi Felsenthal, is a universal religion; it is properly speaking a national religion, for without Jews there would be no Judaism. Nevertheless, Judaism, that is to say, the Jewish faith, contains universal elements, and reveals to mankind certain absolute and eternal verities. The historical task of the Jewish nation consisted in revealing certain metaphysical and ethical principles, and making them the common possession of mankind. The typically Jewish features, consisting in definite national symbols and ceremonies, such as the choice of the seventh day as the day of rest and edification, the Jewish calendar, etc., are merely national institutions and have no universal character. But they served as a basis by which the universal ideas manifested themselves and assumed a definite shape. He concludes that the ultimate triumph of Judaism would not consist in the consummation that all men should become Jews, but that the eternal truths of theism and the moral demand of a sanctification of life should be universally recognised as ideal powers, determining and dominating our entire life.

P. C.

The April, May, and June issues of *The Bibelot* series were: (1) "Lyrics from 'Ionica,'" by William Cory; (2) "Clifton and a Lad's Love," by John Addington Symonds; and (3) "Dear Love, and Other Inedited Pieces," by Algernon Charles Swinburne. The titles for July, August, and September are: "A Minor Poet and Lyrics," by Anny Levy; "A Painter of the Last Century," by John Addington Symonds; and "Proverbs in Porcelain," by Austin Dobson. These dainty booklets cost but five cents apiece, and not infrequently are accompanied with some illustrated supplement. (Thomas B. Mosher, Publisher, 45 Exchange St., Portland, Me.)

The eighth volume of the International Library of Social Sciences issued by Schleicher Frères, of Paris, is devoted to the life of the working classes of France, and treats of such subjects as the length of the working day, wages, the work of women, professional morality, modes of life, alcoholism, etc. (*La vie ouvrière en*

France. By Fernand Pelloutier and Maurice Pelloutier. 1900. Pages, 344. Price, 5 francs.)

Mari Ruef Hofer, the able editor of *The Kindergarten Magazine* of Chicago and a kindergarten teacher of wide experience, publishes a number of *Children's Singing Games, Old and New* (price, 50 cents), for the use of kindergartens. There are running and other games, representations of trades and domestic life, and social themes,—an extension of our kindergarten work which is much needed and which will no doubt be appreciated by kindergarten teachers.

It will be interesting to our readers to learn that the story in the present *Open Court*, "An Evening with the Spiritualists," by Lt.-Col. W. H. Gardner, is based on facts. In a private letter, from which he has permitted us to make a few extracts, Col. Gardner writes as follows:

"There is little to tell of the story save that it is an actual fact except for obvious reasons I have changed names and places. But the *facts* are the same, and whether it was Judge *** of ***, who told me the story, or Judge *** of Boston, it can be no detriment to the *facts* in the case, upon which my theory is founded. I have been a careful student of history, chemistry, ethnology and biologic science. I believe I have read all of the works of Darwin, Herbert Spencer, Huxley, Tyndall and other advanced thinkers on the subject of evolution, and when a few years ago I was stationed at Fort Independence, Boston Harbor, I went to every spiritual *séance* that my title as an M. D. and graduate of a university and moreover as a medical officer of the army allowed me to attend. I had some very funny evenings: rope-tying feats, horn-blowing, etc., but I think it is not worth telling about them, as it was all too ridiculous to invite attention to. But at the *séance* I refer to, Judge *** went with me to the house I have spoken of and then he got the supposititious message from his deceased friend ***. Well, all I can say is what I have said in my manuscript. The dear old Judge was the colonel of a Massachusetts regiment of cavalry during the Civil War, and a few months after our meeting at the hotel, his sister sent me word of his death, with a pair of cuff-buttons that he had sent to me. I see them every day and think of my dear old friend and of our compact to come back and tell each other of the future life, if there is one. But the dear old judge has not yet given me any sign."

We have one comment to make in connexion with the terminology of Lt.-Col. Gardner's exposition. The word "thought-transference" is a dangerous term in psychology, and our author had best avoided it in his explanation of the phenomena described. Thought-transference of course is possible, but not in the sense in which the word is commonly understood. Thought-transference is carried on daily in our intercourse with each other by language, spoken as well as written and printed. Symbols of thought are created which are generally, or to certain persons, intelligible. They are given and received, and deciphered by the recipient. Every sentence spoken and listened to, written and read, telegraphed and delivered to the addressee of the message, is a thought-transference; and there is no thought-transference except by the transmission of some symbol. Mr. Courtland's mind-reading is based upon a close observation of involuntary muscle-motions; and suggestions or warnings given in visions which turn out to be justified may sometimes find a proper explanation in the correct interpretation of certain indications, which are easily overlooked in the bustle of life but assert themselves in the hush of night, taking shape in dreams.