

little better than devil-worship) find these Colonies a promising field for their missions, and feel that in taking their converts away to Utah and Idaho they are but obeying the commandments of the Lord, in dividing the sheep from the goats.

W. H. TRIMBLE.

DUNEDIN, New Zealand, March 10, 1902.

FROM THE ADI GRANTH, THE HOLY SCRIPTURES OF THE
SIKHS.

BY E. MARTINENGO-CESARESCO.

Be kind! Make this thy mosque—a fabric vast and fair;
Be true! Make this thy carpet, spread five times for prayer;
Be just! When art thou this, thy lawful meat thou hast;
Be good! In this behold thy God-appointed fast.

Thy cleansing rite a heart that no lustration needs,
Thy rosary a crown of self-forgetful deeds.¹

BOOK REVIEWS AND NOTES.

THE BEGINNING OF POETRY. By *Francis B. Gummere*, Professor of English in Haverford College. New York: The Macmillan Co. 1901. Pages, x, 483.

Professor Gummere has given us in this book a very interesting study. One can scarcely refrain from smiling, however, on reading his opening sentence, that it is his object "neither to *defend* poetry nor to account for it;" as though to *defend* the effusions of the muse were something that was *per se* incriminating. Yet poetry has not been without its detractors. Peacock, Plato, and Mahomet, *tres nobiles fratres*, have vilified it; Selden, in his *Table Talk*, Pascal, Newton, Lefebvre, Bentham, and Renan have been among its scoffers; and even Shakespeare had his fling at the art. But most horrible of all is the arraignment of Goethe, who, in answer to the question, "Who is driving poetry from off the face of the earth?" pertinently replied: "The poets." A defence, therefore, even after Professor Gummere's admissions, would seem to be slightly necessary.

But Professor Gummere's purpose has been different: it is "to use the evidence of ethnology in connection with the progress of poetry itself, as one can trace it in the growth or decay of its elements. . . . The elements of poetry, in the sense here indicated, and combined with sociological considerations, have," he says, "never been studied for the purpose of determining poetic evolution; and in this study lie both the intention of the present book and whatever modest achievement its writer can hope to attain." He considers rhythm as the essential fact of poetry; he finds also that poetry is communal and social in its origin, and artistic and individual in its outcome. The author has well summarised his conclusions. After remarking that we may think of poetry in its beginnings as rude to a degree, yet nobly rude and full of promise, he says: "Circling in the common dance, moving and singing in the consent of common labor, the makers of earliest poetry put into

¹ "The sounds not beaten by human hands are always sounding" (in the ears of the true worshipper).

² These *unbeaten sounds* are said to sound in the *daswa duar* as a sign that the personality is merged in the Supreme, by continually hearing these supernatural sounds (*om, om*).¹

Note to text, by Dr. Ernest Trumpp (Translation of the *Adi Granth*. 1877).

it those elements without which it cannot thrive now. They put into it, for the formal side, the consent of rhythm, outward sign of the social sense; and, for the nobler mood, they gave it that power by which it will always make the last appeal to man, the power of human sympathy, whether in love or in hate, in joy or in sorrow, the power that links this group of sensations, passions, hopes, fears, which one calls self, to all the host of kindred selves dead, living, or to be born. No poetry worthy of the name has failed to owe its most diverse triumphs to that abiding power. It is in such a sense that prehistoric art must have been one and the same with modern art. Conditions of production as well as of record have changed; the solitary poet has taken the place of a choral throng, and solitary readers represent the listening group; but the fact of poetry itself reaches below all these mutations, and is founded on human sympathy as on a rock. More than this. It is clear from the study of poetic beginnings that poetry in its larger sense is not a natural impulse of man simply as man. His rhythmic and kindred instincts, latent in the solitary state, found free play only under communal conditions, and as powerful factors in the making of society." μ.

We are glad to announce the appearance of a new and cheap edition of Prof. Adolf Harnack's work, *Das Wesen des Christenthums*, consisting of sixteen lectures delivered in the University of Berlin during the winter term of 1899 to 1900. Dr. Harnack has earned a well-deserved reputation for theological erudition and his great work, *The History of Dogma*, has taken front rank among books on this subject. But he is more than a scholar; he is also a man of great religious enthusiasm who has declared that "the theologians of every country only half discharge their duties if they think it enough to treat of the Gospel in the recondite language of learning and bury it in scholarly folios." The present lectures were accordingly designed to present the essential features of the Christian religion and its historical development in a popular form for lay students of every calling. The lectures were a great success in Berlin and appear to have served their purpose admirably. The publishers of the work are the prominent house of J. C. Hinrichs, of Leipsic, which has made a speciality of theological and Oriental works of every character. It was they who issued Dr. Delitzsch's lecture on "Babel and Bible." Readers unacquainted with German may be grateful to know that Dr. Harnack's work was, on its first appearance last year, translated into English by T. Baily Saunders, under the title, "What is Christianity?", and published by G. P. Putnam's Sons, New York. The price of the German edition is one mark fifty pfennigs, bound.

Mr. John Maddock has published a booklet entitled: *A Catechism of Positive, Scientific Monism. In Refutation of the Negative Monism of Prof. Ernst Haeckel*. He defines monism as "the science which teaches that all forms come forth from the great, universal, material womb—intelligent, potential matter." The dynamic force of nature Mr. Maddock calls "the Great Dynamis," which is intelligent "because its works show intelligence." But Dynamis is no God, and "the universe is governed by its own inherent laws." Eternal life is "that which is in the atoms out of which all forms are made." Man "cannot save himself," but it is the work of the Great Dynamis to fashion him and to "reach his specific goal." The "result of the scientific teaching of positive monism will be peace on earth."

Mr. Maddock endorses the Higher Criticism, and claims that his positive monism is practically based on the same principles as Christianity.

Crane & Co., of Topeka, Kas., have just published a *Life of Charles Robinson, the First State Governor of Kansas*. The author is Frank W. Blackmar, Ph. D., Professor of Sociology and Economics in the University of Kansas. He has had access to the collection of sources of the Kansas Historical Society, and his work will be one of value to those interested in the foundation and growth of this typical Western state. "From the life of Charles Robinson," says his biographer, "much of the early history of Kansas radiates in every direction as from a common center." His service to the State of Kansas is, in fact, unparalleled in the history of that commonwealth and has become an integral part of its political and social patrimony. Mr. Robinson was the founder of the now flourishing city of Lawrence and the staunchest supporter of the vigorous university of that place. He participated also in the foundation of the Territorial Government of Kansas, but most signally distinguished himself in the great struggle to make Kansas a Free State,—a struggle that was the most characteristic of all the stirring events preceding the Civil War and that ultimately led to the overthrow of slavery. The present volume is adorned with many handsome illustrations, including portraits of the ex-Governor and also of Mrs. Robinson, who still resides in the city of Lawrence.

The pretensions of biology to be the fundamental and controlling science in the construction of our views of the world have waxed so enormously of late that Dr. J. Grasset, Professor in the medical faculty of Montpellier, France, has felt called upon to refute these claims in a little volume entitled *Les limites de la biologie*. The book is the outgrowth of a lecture delivered before a convention of Catholic physicians in Marseilles. Dr. Grasset has sought to demonstrate that biology is not the universal science, that biological concepts and points of view are not the only modes of thought and knowledge, that biology has well-defined limits separating it from the other sciences and other forms of knowledge. In pursuing his plan he has endeavored also to refute biological monism, which he calls "the seductive incarnation of positivistic monism." In the claims of biology for universal control he finds old claims only, such as have been frequently put forward in the history of philosophy. The author has supported his contentions with many quotations (Paris: Félix Alcan, Éditeur. 1902. Pages, iii, 188. Price, 2 fr. 50.)

Dr. Lyman Abbott has published in book form his lectures on *The Rights of Man*, delivered before the Lowell Institute of Boston, in January and February of last year. The lectures were not rewritten for publication in book form, but were taken down in shorthand. It has been Dr. Abbott's purpose to define with approximate accuracy what the rights of man are in State, Church, and Society; to indicate the fundamental principles according to which our nation must frame all its policies,—principles which he believes are "absolute, eternal, and unalterable, because they are divine," because they inhere in the nature of man and of human society, because they inhere in the nature of God. (Boston and New York: Houghton, Mifflin & Co. 1901. Pages, xi, 375. Price, \$1.50 net.)

Mr. Charles Watts has replied in a brochure of 102 pages, entitled *The Miracles of Christian Belief*, to the Rev. Ballard's *Miracles of Unbelief*, which he defines to be "the best exposition and defence of Christian claims made in recent times." Rationalists will follow Mr. Watt's arguments with interest, as they are from the pen of one of their most vigorous champions. (London: Watts & Co. Price, 1 shilling.)

A book on practical psychology written in simple and colloquial language has been attempted by Dr. Edward Thorndike, of Teachers College, Columbia University, New York City. The title is: *The Human Nature Club*. The book, as its author states, merely aims to "introduce the reader to the scientific study of human nature and intelligence," and is intended "to be useful to intelligent people in general and especially to young students in normal and high schools beginning the study of psychology." Dr. Thorndike has, according to his own confession, merely paraphrased in simple language the doctrines of the leading text-book psychologists, and has adopted the unconventional form of fictitious dialogue as his means of presentation. In our opinion much of this dialogue is unnecessary and at times undignified, but it is possible that it may be of assistance to some people in acquiring a knowledge of the simpler teachings of routine psychology. The book was originally written for Chautauquan readers. (New York: Longmans, Green & Co. 1901. Pages, vii, 235. Price, \$1.25.)

F. York Powell, Regius Professor of Mediæval and Modern History in the University of Oxford, has written an inspiring preface to a little work by Charles Beard, entitled: *The Industrial Revolution*, which briefly and pointedly records the history of the economic progress of England from 1760 to the beginning of the present century. Mr. Beard believes that a reorganisation of industry is "both necessary and desirable, not that one class may benefit at the expense of another, but that the energy and wealth wasted in an irrational system may be saved to humanity, and that the bare struggle for a living may not occupy the best hours of the workers' lives." "There is yet remaining," he says, "the problem of individual development, which must find its solution in the reorganisation of our educational system on the basis of social need and morality." (New York: The Macmillan Co. London: Swan Sonnenschein & Co., Ltd. 1901. Pages, xiii, 105. Price, forty cents.)

The American Unitarian Association of Boston, Mass., has published for free distribution a pamphlet by the Rev. Joseph Henry Crooker, D. D., entitled: *The Unitarian Church; A Statement*. The purpose of the pamphlet is "to give briefly and clearly certain information about the Unitarian Church: its history, its characteristic convictions, its achievements, its hopes." Dr. Crooker recognises that Unitarianism is not now and probably never will be the one universal religion; but is rather a particular form of the religious life. It has been its aim to affirm the great spiritual ideals of the human soul, to "cultivate the religious spirit that includes all truth, and the religious sentiment that embraces all men." The Unitarian teaching, Dr. Crooker says, does not antagonise other forms of faith, but merely endeavors to preserve the historical continuity of the progressive spiritual life of the Christian centuries.

The Psychological Index, No. 8, for the year 1901, has just recently been issued as an appendix to *The Psychological Review*. It is a bibliography of the entire periodical and book literature of psychology and the kindred subjects of biology, pathology, general philosophy, etc., for the year 1901. It contains the titles of 2985 books, pamphlets, and articles.

The Proceedings of the Seventh Annual Meeting of the Congress of Religion held at Buffalo, N. Y., in June and July, 1901, are published by the Unity Publishing Co., of Chicago.

M. Fr. Paulhan's *Psychological Study of Character* met with almost unexpected success on its original appearance, the first edition having been exhausted almost immediately after its publication. It has now been reprinted, and the author has enlarged it by a preface of some thirty-six pages in reply to the numerous criticisms which were advanced against its tenets when the book was first published. M. Paulhan's conception of the subject of psychology of character is, as he claims, new and original with him. He seeks to show how the various manifestations of *abstract laws* produce different classes of psychic types; in his view, concrete psychology, or the study of the forms of character, is intimately connected with abstract psychology, of which he studies, analyses, and arranges the "different incarnations." (*Les caractères*. Par F. Paulhan. Paris: Félix Alcan, Éditeur. 1902. Pages, xxxiii, 244. Price, 5 francs.)

Dr. Lester F. Ward has contributed a report on sociology at the Paris Exhibition of 1900 to the *Report of the Commissioner of Education*, announced for speedy publication. Readers will find here admirably summarised the investigations which are being conducted in all civilised countries into the deeper problems of social life.

We desire to acknowledge the receipt of an Italian pamphlet by Icilio Vanni, Professor of the Philosophy of Law in the University of Rome. The pamphlet treats of the theory of knowledge as a sociological induction from positivism. It is published in Rome, Via Nazionale, 200.

DOCTOR MARIE ZAKRZEWSKA.

Died May 13th, 1902.

While going to press, we are informed through the daily papers of the demise on May 13th of Dr. Marie Zakrzewska, of Boston, at the age of seventy-three years. She was a remarkable personality, and we wish every one of our readers had known her as well as the writer of these lines did while living in Boston many years ago. She was one of the foremost women physicians in New England, if not in the whole world. She studied medicine at a time when no one as yet knew the need of women physicians who, if not for other reasons, are sorely needed for the many ailments women are subject to, which are often neglected for lack of care because many women are reluctant to discuss their symptoms with male physicians. She was practically the founder of the Woman's Hospital in Roxbury, Mass., creditably known all over the country. But her interests were not limited to the medical profession and to the care of the physical health of her sex; she extended her help to everyone that was in need of assistance, and paved the way for young men and women to establish themselves in life, by practical advice as well as by pecuniary assistance. The present generation of women physicians in Boston look rightly to her as their foster mother, and the Woman's Hospital is a living memorial of her life and her spirit that will be more enduring, certainly more useful, than ever a monument of marble or bronze could be. Her life is finished, but the work she has done will not die; even if her name should be forgotten, the spirit of her noble aspirations, her practical methods, her charitable disposition, will not die, for it has become a living building-stone in the life of the nation, and as a woman physician she has become an ideal worthy of imitation and emulation. P. C.