

under the name *The Age of Christ* has been printed, and will be ready for the market within a few days. It discusses in brief outline the problem of the origin of Christianity, touching upon several of the problems discussed in the articles mentioned above.

P. C.

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### BOOK REVIEWS AND NOTES.

BEITRÄGE ZUR KRITIK DES PSYCHOPHYSISCHEN PARALLELISMUS VOM STANDPUNKTE DER ENERGETIK. Von *Edward Gleason Spaulding*. Halle: Max Niemeyer. 1900. Pages, vii, 109.

This essay was worked out in the psychological seminary of Prof. B. Erdmann of Bonn, and the Professor warns us in a prefatory remark attached generally to the labors of his scholars, that since they enjoy full liberty of investigation, he must not be considered responsible for their results. Spaulding criticises the theory of parallelism, although he grants that everything depends upon definition, for the word is utilised in various ways, sometimes as a correlation of two factors and sometimes as an extension of the law of energy. He accepts the main characteristics of parallelism according to the interpretation of Mach, Hering, and Müller. He opposes both Wundt and Sigwart,—the former an opponent of the theory of parallelism, the latter its main advocate and supporter; and finally comes to the conclusion that “not the psychical, the ego, the free will, or any Copernican standpoint, but the physical, energy, plays the main part in cosmic processes. Consciousness originates and passes away; matter persists. ‘Within the individual,’ we can say with Fechner, ‘physical conditions are active underneath the threshold and condition the causal connection.’ Ganglia, the ends of nerve fibres, are physiological elements; they are subject to the law of energy, of conservation, of unequivocality, and the law of entropy. Moreover, the fate of consciousness, the soul of man, is irredeemably tied to the moral course of the universe, which takes no account of man.”

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ELEMENTI DI ETICA. Di *Giovanni Vidari*, Professor all' Università di Palermo, Milan: Ulrico Hoepli. 1902. Pages, 334.

The mention of this work, *The Elements of Ethics*, by Giovanni Vidari, of the University of Palermo, affords opportunity of commenting upon the great publishing activity of Italy, which, according to the statistics of the year just passed, produced more books than the United States. The series “Manuali Hoepli,” of which Professor Vidari’s book forms a volume, was begun in November, 1901, and now counts some 700 volumes,—manuals of small format, running from 100 to 400 pages, and treating of every branch of science from mathematics and astronomy to agriculture, and of every branch of literature, law, history, language, education, art, industry, commerce, and sports. The series is intended for independent students and the general public, and is international in its character to the extent of containing many translations from the other languages of Europe. Professor Vidari’s work, here mentioned, is a simple and popular exposition of the conception of ethics laid down in a larger work by him, and forms a compendium of the subject intended for young men in academies, high schools, and colleges, as well as for all educated persons desirous of obtaining an idea of the direction which the modern study of ethics is assuming.

A new revised and popular edition of *Supernatural Religion; An Inquiry Into the Reality of Divine Revelation*, originally issued for the Rationalist Press Association, has just been published by Watts & Co., of London. It is a thorough-going examination of the evidence on which the miraculous and supernatural elements of Christianity repose, conducted from the rationalist point of view, and is by its large bulk of some 900 odd pages a full synopsis of the arguments of liberal thought on the tenability of historical Christianity. (Price, 6 shillings net.) The same house has also just issued a critical examination of *Mr. Balfour's Apologetics*. It will be remembered that Mr. Balfour in his books of some years ago, especially in his *Foundations of Belief*, undertook to show that it was not only reasonable and consistent with a scientific attitude of mind to believe in the Christian religion in a modified form, but that in addition "the great body of our beliefs, scientific, ethical, theological, form a more coherent and satisfactory whole if we consider them in a Christian setting than if we consider them in a naturalistic one." The author of the work under consideration takes up "the gauntlet thus thrown down," confident that the truth will prevail and that all Mr. Balfour's main positions "will yield to a determined assault,"—an assault which has been vigorously and skilfully conducted. (Price, 3s. 6d. net.) Both these books are typographically well got up.

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*The Temples of the Orient and Their Message in the Light of Holy Scripture, Dante's Vision, and Bunyan's Allegory* is the title of a collection of notes by the author of *Clear Round!* "offered as a solution of the perplexing thoughts and questions summed up in the five words, *What does it all mean?*" As "the New Testament lies concealed in the Old," so the Old cannot "be fully enjoyed without using the key to its meaning which Orientalists and archæologists offer." The purpose of the disconnected comments of this volume, culled from the religious lore of the ages, is to show that the god of the Christian scriptures is the god to whom all religious souls in all ages have prayed. A map of the ancient temples, as here interpreted in the light they cast upon the Holy Scriptures, is prefixed to the volume. (London: Kegan Paul, Trench, Trübner & Co. 1902. Pages, viii, 442.)

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*Animism and Law* is the title of a pamphlet of eighteen pages by Ananda Maitriya, published by a Buddhist missionary society of Rangoon, Burma, and is an exposition of the significance of Buddhism. Thus the title is misleading, and we might substitute for law, religion. Law in the present case is a translation of *Dhamma*, that is doctrine, especially the doctrine of the Buddhist religion. The author, perhaps at present, next to Dharmapála, the most active propagandist of the Buddhist religion, claims that all prior religions are animistic, that Buddhism is the higher view which abolishes the superstitions of savage animism, and teaches a religion in harmony with pure views, thus constituting a religion that would not come into conflict even with the science to-day. (Price, four annas.)

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The success of the recent revivals of classical and romantic themes has induced Mr. Charles S. Elgutter, of Omaha, to dramatise the story of *Iphigenia at Aulis*. It is a theme of universal and intensely pathetic interest, and in the hands of Euripides became one of the most widely known stories of antiquity. Mr. Elgutter has drawn up his play on entirely modern lines. (Omaha: Press of Clement Chase. Printed for private circulation. Pages, 100.)

In *The Life of Jesus of Nazareth*, Professor Rush Rhees of the Newton Theological Institution has attempted rather "to bring the Man Jesus before the mind in the reading of the gospels" than to discuss questions of geography, archæology, and doctrine. In our study of Christ, he would have us begin as the apostles and evangelists began, whose "recognition of the divine nature of Jesus was a conclusion from their acquaintance with him. . . . Their knowledge of him progressed in the natural way from the human to the divine." And it is because God chose "to reveal the divine through a human life rather than through a series of propositions which formulate truth," that our author has initially approached his subject from its purely human side. The work is written from a purely orthodox point of view, but is the result of the study of the most recent and best theological literature. So far as historical matters are concerned, it is only on minor points of detail in the portrayal of the secular environment in which Jesus was placed that we should be constrained to differ from the author. But in some more essential matters the case is different. For example, the author, in acknowledging the great difficulties offered by miracles to modern thought, remarks by way of justification that it is nevertheless "fair to insist that the question is one of evidence, not of metaphysical possibility." Again, in stating that the idea of a miraculous birth is very foreign to modern thought, the author adds that "it becomes credible only as the transcendent nature of Jesus is recognised on other grounds;" and while intimating that the Incarnation did not require miraculous conception, he says: "It may be acknowledged that a miraculous conception is a most suitable method for a divine Incarnation." Here again it is a question, not of "metaphysical possibility," but of "evidence!" We hardly think that these solutions answer the question from a purely scientific point of view, but in any event they exhibit very distinctly both the strength and the weakness of the situation. (New York: Charles Scribner's Sons. 1900. Pages, xvii, 320. Price, \$1.25.)

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A book that we can recommend to all aspiring students is Mr. Frank Cramer's *Talks to Students on the Art of Study*. Mr. Cramer has many sound and practical ideas on methods of study, and has made it his purpose not to supply a manual of psychology, logic, or pedagogy, but "to furnish effective suggestion to the student who is passing through the critical period of his intellectual life, while the mental powers are plastic but on the point of setting. The writer believes that with helpful suggestion, youth can in a measure be its own instructor in the matter of the right training of its powers. The first essential to this end is that it shall see clearly what is wanted." (San Francisco: The Hoffman-Edwards Company. 1902. Pages, vi, 309.)

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Mr. Ernest Crosby's *Swords and Plowshares*, issued last year by the Funk & Wagnalls Company, is a collection of poetic utterances against warfare, oppression, and cruelty in every form. Sometimes rhapsodic and Waltwhitmannian in form, they are also again very impressive, and give a vivid picture of the Tolstoyan philosophy of which Mr. Crosby is an enthusiastic disciple. (Pp., 126. Price, cloth, \$1.00 net.)

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We acknowledge the receipt from the Dürr'schen Buchhandlung, of Leipsic, of a pamphlet by Stephan Waetzoldt containing three lectures of philological and literary interest on (1) "The Early Language of Goethe;" (2) "Goethe and Romanticism"; (3) "Goethe's Ballads." (Pp. 76. Price, M. 1.60.)

Dr. C. E. Linebarger is doing valuable service in his publication of reprints of Science Classics, "Selections from the writings of the pioneers of science," so edited as to be within the comprehension of the beginner in science. This is a work that has long been needed and is a departure from the well-known Ostwald series in German by its being adapted to the purpose of elementary instruction in science. The first of the series is Lavoisier's famous *Analysis of Air and Water*, and a transcript of the original papers of Joule on the *Mechanical Equivalent of Heat* is promised. We also desire to call attention in this connection to Dr. Linebarger's little magazine, *School Science*, a journal of science-teaching in secondary schools, which no teacher of science should be without. It is certainly fulfilling a significant purpose, and appears to be very effectively conducted. A mathematical supplement to the journal is promised, which shall be devoted to the problems of secondary mathematical teaching and will aim to render instruction in this science more practical and more organic.

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The number of the really good manuals for teachers is increasing so rapidly that no ambitious instructor can very well excuse himself for being ignorant of the most advanced methods of instruction in his department, and we have now to note with pleasure the appearance of an admirable work on *The Teaching of Chemistry and Physics in the Secondary School* by Dr. Alexander Smith of the University of Chicago and Dr. Edwin H. Hall, of Harvard. In point of completeness and practicability the volume leaves little to be desired; the bibliography is very comprehensive; the modes and needs of instruction are considered in all their aspects; and the laboratory equipment amply discussed. The authors have taken a plain, common-sense view of the problems presented in their respective fields, and instructors in chemistry and physics will do well to seek counsel with them. (New York, London, and Bombay: Longmans, Green & Co. Pages, 377. Price, cloth, \$1.50.)

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Dr. S. S. Laurie, Professor of the Institutes and History of Education in the University of Edinburgh, has made a selection of the more permanent of his essays and addresses on educational topics and offered them to the educational public in an attractive volume entitled *The Training of Teachers and Methods of Instruction*. The lectures are stimulating and important for the insight they give into British theories of education. (Cambridge: at the University Press. 1901. Pp., 295. Price, \$1.50.)

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Instructors in physics will derive considerable historical and methodological information from Dr. Nikolaus Bödige's little German pamphlet *The Principle of Archimedes as a Basis of Experiments in Practical Physics*, published by Meinders & Elstermann, Osnabrück. The book is illustrated with some old prints of aerometers of the time of Robert Boyle, Roberval, and Fahrenheit. The illustrations are twenty-nine in all.

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The Fonic Publishing House of Ringos, N. J., sends us a copy of a book apparently written in Icelandic and entitled *Hwot iz the Sol? Haz the Dog a Sol?* by Dr. C. W. Larisun. We await with interest the translation of this interesting "sicolojic" study of canine life into English.

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Watts & Co., 17 Johnson's Court, Fleet Street, London, have published a cheap edition (6d.) of Spencer's *Essays on Education*.

It is difficult to conjecture the purpose which inspired Mr. James V. Fernald, we shall not say in compiling, but in publishing, his work *Scientific Sidelights*, which illustrates "thousands of topics by selections from standard works of the masters of science throughout the world." The redeeming feature of the work is its splendid indexes, but there seems to have been no leading idea as to the selection of the topics nor any just measure of proportion exhibited in the assignment of space. With a predilection the lack of which would render any of Funk & Wagnall's publications intensely uninteresting, alcohol has been accorded more extended mention than agriculture or art. And when one comes across such entries as "Beauty of Nature Secondary in Greek Poetry," or "Science adds Glory to the Vision of Redemption," or "Thirst of Alpine Climbers—Milk a Perfect Refreshment,"—one wonders what one will not find in the work. It is a collection of scraps the majority of which are valuable enough in themselves, as being original quotations from great inquirers and writers of prominence; and in running through the pages of the work one will find much that is instructive. (Pages, viii, 917. Price, \$5.00 net.)

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M. Fr. Paulhan, the French psychologist, continues his studies of intellectual types in a new work *Analystes et esprits synthétiques*. All the processes of the mind are but the variations or the results of the two opposed factors of analysis and synthesis, and consequently the division of mental types into those that analyse and those that synthetise too much. M. Paulhan's former work on *Logical Minds and Illogical Minds* attracted much attention. (Paris: F. Alcan. Pages, 196. Price, 2 fr. 50.)

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The false report that the Japanese Buddhists would convene a Religious Parliament caused a poor Hindu priest and one of his disciples to travel to Japan, only to be disappointed at learning that the leading Buddhist priests had nothing to do with the project. Being without means, he became at once an object of charity. Accounts of his sorrowful story and incidents connected with the rumor of the Congress fill the columns of both the foreign and native papers of Japan.

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A correspondent writes us *a propos* of the article "Lay Church" in the January *Open Court* as follows: "I see in this Lay Church plan one of the greatest movements of modern times. We are evidently on the verge, if I may so express it, of a restatement of the religious problem, and a vent should be afforded the ferment of thought. This may be the real problem of the twentieth century."