

cution, embodied in the Law on Heresy, is, as will always be—as long as China is her own—like the sword of Damocles; the protection granted to the Christians by the Powers is not much more than a hair which prevents the sword from falling.” Accordingly, adds Professor De Groot, “Chinese Christianity cannot exist and thrive without the protection of the foreign powers, and if this protection were withdrawn, wreck and ruin would be its lot. . . . There is, indeed, another reason for Chinese persecution of the Christians than a concocted register of sins of missionaries.”

---

### BOOK REVIEWS.

IN OUR MIDST. *The Letters of Callicrates to Dione, Queen of the Xanthians, Concerning England and the English, Anno Domini 1902. Illustrated. London: Review of Reviews Annual, 1903. Pages, 122. Price, 1 shilling.*

This pamphlet is a satire on the present state of affairs in Great Britain. The plot of the story consists of the experiences of an English missionary, Tressidder by name, who found in the interior of Africa a Greek tribe called the Xanthians. Having left England many years ago, he preaches Christianity and the message of good will of the Prince of Peace, but finds some opposition, for according to the law of the country a man who introduces innovations shall be immolated to the gods. Having, however, cured the queen of the Xanthians of a dangerous disease, his request to be allowed to preach the Gospel is listened to, and the principal councillor of the queen, Callicrates, is sent to England in order to investigate the conditions of the new religion. Callicrates is in love with the queen and has fair prospects of winning her heart. He leaves the country, arrives in England, and the bulk of the pamphlet before us consists in the letters which he wrote to Dione, the queen of the Xanthians. Letter I. is “First Impressions of England”; letter II., “A Human Sacrifice.” This chapter alludes to Christianity of former days, and incorporates an old English print representing the burning of Latimer and Ridley. Letter III. is “The Common Sense of the English”; letter IV., “The Curse of Cybele”; letter V., “The Rule of the Prince of Peace,” with a statement of how the first letters were received in Xanthia; letter VI., “The Religion of the English”; letter VII., “The Twisters of the Tail of the Jumping Cat”; letter VIII., “The Art of the English People”; letter IX., “Music and the Drama in England”; letter X., “The Culture of Temperance”; letter XI., “Wherein the English Most Excel”; letter XII., “The Homeless English”; letter XIII., “The Abasement of Womanhood”; letter XIV., “Some Light in the Darkness.”

Callicrates returns to his own country, and the result of his inquiry is summed up as follows:

“He had come expecting to find a land in which the Golden Rule was the law of life, where every man did to his brother what he wished his brother to do to him. He had found a land of cut-throat competition, of social caste, and one where internecine feuds raged even within the pale of the Church. He expected to find a sober nation—he found a people sodden with strong drink. He had been told that in England he would find religion pure and undefiled, and divine worship in primitive simplicity—he had found Churches like idolatrous Temples, and a proud priesthood arrogating to themselves sacerdotal privileges. He had hoped to find an ideal Commonwealth, a social Utopia—he had discovered a minority wallowing in luxury, and a majority dehumanised by the conditions of their existence. He had looked to find Woman exalted by her abasement, glorified by humiliation

—he found her everywhere excluded from all that was best worth having, a pariah in Church and in State, an alien in the commonwealth, mocked with the homage of the lips, but sternly forbidden by the law to share in the Government of the Realm. Above all, he had hoped to discover a land where the benign rule of the Prince of Peace had given prosperity to the humblest home, and he had found the whole land given up to the worship of the God of War, sacrificing on his blood-stained altars the choicest of their youth, and spending in preparation for battle the resources which might have rebuilt their slums and remade man in the image of God."

The story ends in the condemnation of the English missionary, but Tressidder suddenly proposes a scheme which saves his life and renders him useful even from the standpoint of the pagan Xanthians. He exclaims :

"Let me go back to my own land to cry in the ears of my countrymen, 'Repent, repent, for the Day of Judgment is at hand.' As I came a missionary to your people, so now I will go back as a missionary to my own nation, to recall them to the faith as it was delivered to their fathers, and to summon them to submit to the Prince of Peace. I go as a sheep in the midst of wolves, going willingly to my death. But how, or where, or when it shall befall me who can say ?

"And the Council saw his face as if it had been the face of an angel. So they let him go, and he departed on his new mission.

"After they had bidden him a sad farewell, Dione said to Callicrates, 'What will happen to the Teacher when he reaches England ?'

"And Callicrates replied : 'If he preaches Christ's Gospel they may kill him as they killed Kensit, or if he pleads for the Prince of Peace they will call him a pro-Boer and kick him to death in the market-place.' "

An appendix to the book consists of a statement of the Robert Browning Settlement, of which Mr. Charles Booth, in opening the Browning Club in June, 1902, said : "For loftiness of ideal, for the successful promotion of the union of Churches in the service of the poor, and for width of practical sympathy with the lives of the people, the Browning Settlement holds the palm among all such institutions." The Browning Settlement is to the author of this pamphlet the light in the darkness that promises a reformation of the evil conditions described in these letters.

The illustrations are partly representations of Xanthian art and manners, being mainly reproductions of well-known classical sculptures, for the Xanthians are supposed to be the lineal descendants of a tribe of ancient Greece. There are also pictures representing English life in the present day,—London street scenes, the great council by which London is governed, scenes on the Thames, railroad scenes, Westminster Abbey, the return of the troops from Africa, St. Paul's Cathedral, newspaper venders in the streets, typical English posters, flower sellers, groups of the homeless seeking shelter, old women sorting the refuse of the dust heaps, a drunken brawl before a public house, etc., etc.

The work is cleverly done, and is obviously either written or inspired by W. T. Stead. Most likely he will receive very little thanks in England for the labor he expends on the realisation of his ideals. The price of the book, considering the excellency of the paper and the clearness of the numerous illustrations, is very reasonable.

---

LE SENTIMENT RELIGIEUX EN FRANCE. Par *Lucien Arréat*. Paris : Félix Alcan, éditeur. 1903. Pages, vi, 156. Price, 2 fr. 50.

The substance of the present work was presented by M. Arréat in a long ar-

ticle published in the January *Monist*, entitled "Religion in France." While not originally written as a contribution to the religious controversy and struggle now going forward in France, this book has nevertheless a timeliness which few will regret; and no one desirous of studying the true state of religious affairs in France can afford to pass it by. It has been M. Arréat's object "to exhibit the religious state of France, to seek for the causes of the revival of interest in religious things now manifested there, to point out their importance and meaning, to sketch from data acquired from *questionnaires* the psychology of the French Catholic of today, to examine the relative value of the doctrines which seek to govern souls, and to discover the direction in which the religious movement is now tending."

M. Arréat has taken an entirely critical and objective attitude in his investigations. He explains the causes which have rendered the French nation distinctly Catholic, and which make it impossible for a Protestant reformation ever to hope of succeeding there, even if such success were desirable. The French faith is largely a matter of national heredity and temperament; the masses of the French peasantry are only mechanically pious and devout; and it is his belief that the present measures of the French government in secularising the schools will only result in a revivification of a sentiment which had lost much of its vitality. Whatever reaction there has hitherto been in France toward orthodox religion has been among the middle and higher classes, which are also the strongholds of free thought. France, M. Arréat says, has ceased to be passionately Catholic. Many persons have remained loyal to the old faith, and the brutal methods of the government have driven many wavering and indifferent souls back into the fold. But when a Frenchman abandons Catholicism he adopts skepticism outright, and rarely tarries in the transitional stage of Protestantism, which to him is as intellectually objectionable as his old faith.

This work is written in M. Arréat's usual pleasing and dispassionate style, and will hold high rank as a contribution to the psychology and history of religion.  $\mu$ .

---

PRZEGLAD ARCHEOLOGJI DO HISTORJI PIERWOTNEJ RELIGJI. Skreslil *Michał Zmigrodzki*, Dr. Phil. Kraków: Księgarnia Spółki Wydawniczej Polskiej. 1902. Pages, 188.

Dr. Zmigrodzki exhibited at the Chicago World's Fair a chart of the swastikas discovered in various parts of the inhabited globe and belonging to different ages, and donated his copy to the International Folklore Association, who still keep it at the Walker Museum, in one of the buildings of the Chicago University. He further produced a new and more complete copy, which he exhibited at the Paris Exposition in 1900; and the present volume is practically a repetition of the same, containing a series of plates with altogether 607 smaller illustrations of swastikas and crosses.

Dr. Zmigrodzki is an indefatigable investigator of the significance and distribution of the swastika, and the present work gives a summary of the results he has obtained. Happily, the Polish text is accompanied with a French translation, a facsimile copy of his original manuscript, through which his labors become accessible to those not initiated into the intricacies of his native tongue.

The main point of universal interest is the author's belief that underlying all religions, past as well as present, there is a deeper stratum which in its original shape is the same among all nations, and upon the whole even now remains the same still. And it has been the ideal of all reformers to purify this core of the true faith from all kinds of additions which hide its pristine glory. This primitive

religion he believes to be a pure monotheism, and he claims that anthropologists should make it a *point de départ* in their investigations of the history of religion (he purposely does not say religions).

Dr. Zmigrodzki adds in a private letter accompanying the book and facsimile manuscript translation that, according to his conviction, the aim of the Religious Parliament Extension is, or should be, to set forth this primitive faith of transcendent purity. To work it out scientifically, however, would take many years, not of a single life only, but of whole generations.

P. C.

---

A FRENCH AND ENGLISH DICTIONARY. With Indication of Pronunciation, Etymologies, and Dates of Earliest Appearance of French Words in the Language. By *Hjalmar Edgren, Ph. D.*, Professor of Romance Languages in the University of Nebraska, and *Percy B. Burnet, A. M.*, of the High Schools of Chicago, formerly Adjunct Professor in the University of Nebraska. New York: Henry Holt and Company. 1902. Pages, xv, 1252.

The compilers of the present work have aimed to present "(1) a scholarly and yet thoroughly practical French-English dictionary, founded upon the highest modern authorities, and embodying a measurably complete list of modern and obsolescent French words with their pronunciation, derivation, and earliest occurrence in the language, as well as their meanings and less obvious uses; and (2) an English-French dictionary serving the purposes of French composition and speaking, and containing a sufficient amount of modern and archaic words with their pronunciation, and etymologically arranged, to serve the French student of English."

The feature of the Dictionary on which its compilers lay the greatest stress is the attention paid to etymology, and it may be said that they have been quite successful in condensing within brief compass the results of the most recent philological research. The study of derivations is illuminative, and advanced students will be grateful for the material here presented. The authors have also employed a system of notation by which the century of the earliest appearance of a word is indicated. Thus, *abat*<sup>15</sup> means that this word first appeared in literature between the years 1500 and 1600; *abime*<sup>0</sup>, that the word comes from the earliest days of the French language, viz, is of direct popular Latin origin..

The main authorities on which the authors have relied are the new Hatzfeld-Darmesteter-Thomas Dictionary now in course of publication in France and the older Dictionary of Littré; they have, however, consulted other lexical works, including the great French-German Dictionary of Sachs-Villatte. Although making no claim to completeness, they believe that they have given a larger vocabulary than ordinary school dictionaries of the same size. They have noted irregular forms of inflection, paid considerable attention to French idioms, and also given a system indicating the pronunciation.

As to the arrangement, they have adopted a mechanical system for saving space, grouping kindred words together alphabetically and not giving them special headings according to their importance. For example, to find *commencer* we have to look under the heading of *commençant*, for the reason that the last-named word is the alphabetical antecedent of the first. Similarly, for *commercer* we have to look under *commerçable*. This at the outset will prove perplexing to users of the dictionary, especially beginners, accustomed to seek the infinitive first; but the inconvenience of the arrangement will, for more advanced students, doubtless disappear with time.

The system of indicating the pronunciation is far from perfect; in fact, no system approaching in any way the completeness of that given in Sachs Villatte for German and French has ever yet been attempted in English. The mention of this last-named work needs emphasis. The Sachs-Villatte *Dictionary* is a German-French dictionary in two large volumes. It is the greatest international work of French lexicography yet completed. Its analysis of idioms and the attention it pays to synonyms is very exhaustive, and it is rarely that one cannot find in its columns what one is looking for. There is still wanting in English a dictionary of this sort, which will give all the most important shades of meaning of French words, and exhaustively render all the most important French idioms. The publication of a work in English similar to the *Dictionary* of Sachs-Villatte would be an infinitely greater service to scholars than that which we derive from the multiplication of school-dictionaries of substantially the same scope and type.

The greatest drawback of our French-English dictionaries lies in their treatment of homonyms; and we cannot say that the present work is exceptional in this regard. One looks in vain in most English dictionaries for an adequate rendering of *documents*, for example, which may mean "data," "facts," "materials," etc., but which is usually rendered only by the English word "document." In how many dictionaries is the peculiar shade of meaning of the French word *classique* given, according to which a "classical" work may sometimes mean merely a "standard" text-book? Again, the word *académique* in French may mean "wooden" or "stilted" as well as "academic" in our English sense. To *domicile* a draft in French is "to determine its place of payment," yet the renderings "domiciliate," "make reside," etc., give no clue to this. These examples might be multiplied indefinitely; yet it is precisely these words that give the translator, the journalist, and the practical user of French the greatest trouble. Nevertheless they could be incorporated in the dictionaries without greatly extending their limits, and they certainly would increase greatly their usefulness.

Considering the restrictions that a single volume for both a French-English and an English-French vocabulary imposes, the compilers of the work under review have produced a very creditable dictionary, distinctively superior in many respects to its rivals. But we believe that with a different *format* and thinner paper space could have been gained for the many important things that have been omitted.

T. J. McC.

---

PEUT-ON REFAIRE L'UNITÉ MORALE DE LA FRANCE? Par *Henri Berr*. Paris: Librairie Armand Colin. 1901. Pages, 146. Price, 2 francs.

Though published two years ago, M. Henri Berr's earnest and patriotic little book *Can the Moral Unity of France be Restored?* is, in view of the present religious crisis in France, a very timely one. While thoroughly appreciating the intellectual and material greatness of the other nations of Europe, the author still believes in the spiritual mission of his country. It was the religious spirit of Fichte's appeal, he claims, that made Germany a unified nation; yet how far is Germany, in its now rampant materialism and egotism, fallen from Fichte's ideal! M. Berr's ideal of patriotism is not the possession of great armies or the making of great industrial and imperial conquests, but the proclamation of the truth and service to humanity,—the establishment of a new faith, grounded on science, and the union of the peoples under its banner. This, he contends, is France's intrinsic destiny, and it is justified by her history; materially she will be outstripped by the other nations; her salvation lies in setting the world a spiritual example. The

book is eloquently but soberly written, and is the expression of a sound historical and scientific culture.

μ.

THE LIGHT OF CHINA. An Accurate Metrical Rendering, Translated Directly from the Chinese Text, and Critically Compared with the Standard Translations, the Ancient and Modern Chinese Commentaries, and all Accessible Authorities. With Preface, Analytical Index, and Full List of Important Words, and Their Radical Significations. By *I. W. Heysinger, M. A., M. D.* Philadelphia: Research Publishing Co. Pages, 165. Price, 1.50.

The author has reduced the entire *Lao Tze* to verse, and a fair sample of the contents of the book may be had in the introductory words of the *Tao Teh King*, which are translated as follows:

“The way that can be overtrod is not the Eternal Way,  
The name that can be named is not the Everlasting Name  
Which Nameless brought forth Heaven and Earth, which Named,  
if name we may,  
The Mother of all the myriad things of time and space became.”

The author adorns his metrical translation by a prologue and an epilogue, both in verses of the same character. The epilogue concludes with the following words:

“Now read your Bible, sluggard,—read again,  
Gather new meanings from its warp and woof;  
Learn the God-gospel of unselfish man,  
—And if you cannot, close its poisoned page,  
It is not food for you, nor you for gods.”

DAS CHRISTENTUM ALS MYSTISCHE THATSACHE. Von *Dr. Rudolf Steiner*. Berlin: Verlag von C. H. Schwetschke und Sohn. 1902. Pages, vi, 141.

The author regards Christianity as a continuation of the pagan Mysteries, and believes that Christianity is the continuation of the religious conception of Greek mysticism. But the Mysteries changed their form; then a few only were admitted to esoteric knowledge, but now all could come and partake of truth. “Christianity brought the mystery of existence out of the temples’ darkness into the broad light of day. But,” adds our author, “it locked up at the same time the pagan revelation of the temple into the interior recesses of the substance of its faith.”

HEREDITY AND SOCIAL PROGRESS. By *Simon N. Patten*. New York: The Macmillan Co. 1903. Pp., vii, 214. Price, \$1.25.

The questions proposed for discussion in this volume are the following: How is the social surplus of an epoch transformed into permanent conditions and mental traits? Does progress start from a deficit, or from a surplus? Does genius come by additions, or by differentiation? Does education improve natural or acquired character? Does reform come by strengthening the strong, or by helping the weak? The answers, in brief, are as follows: A social surplus increases energy, and acquired characters are developed; these are not inherited but become fixed and primary by the movement of the organism into a new environment,—“Whatever natural character men have, the race acquired in some previous environment.” Progress, therefore, starts from a surplus, and not from a deficit as many suppose. As to genius, it comes not by addition but by differentiation. Education should be

directed toward the improvement of acquired characters,—“ Education cannot improve on natural characters;” and, finally, reform comes not by strengthening the strong, but by helping the weak, by giving that protection to the weak in men “ by which differentiation becomes possible.” The book is chiefly devoted to biological problems, and the absence of concrete illustrations and application of principles makes it somewhat dry, if not obscure, to the lay reader. I. W. H.

---

GESCHICHTE DER NEUEREN DEUTSCHEN PSYCHOLOGIE. Von *Max Dessoir*. Zweite, völlig umgearbeitete Auflage. Zweiter Halbband. Berlin: Verlag von Carl Duncker. 1902. Pages, xv, 270. Price, 6 Marks.

Prof. Max Dessoir published last year the second edition of the second part of the first volume of his well known *History of Modern German Psychology*. The first edition appeared in 1894. The work has been much enlarged, special stress being laid on the psychology of the first and latter parts of the eighteenth century. It has not only been Professor Dessoir's aim to narrate the purely technical story of German psychology, but he has also tried to portray the cultural background to that story, and so throw into relief the social, secular, and ethical factors that went to determine the development of this important phase of German thought.

---

THE PROOFS OF LIFE AFTER DEATH. A Twentieth Century Symposium. By *Robert J. Thompson*. Chicago: Robert J. Thompson, 1604 Wellington Ave. 1902. Pages, 365.

Robert J. Thompson sent out a circular to various men well known either for their scientific reputation or prominent for some other reason, in order to obtain their views concerning life after death; he now publishes their replies, all of them tending to prove a continuous personal identity after death; the “psychical researchers” prevail and take a considerable part of the entire space. Among them the views of Professor Hyslop may be taken as typical. One of the most interesting parts of the book is the Supplement, in which Elmer Gates, professor of psychology and psychurgy, Washington, D. C., presents his own peculiar views. Since Professor Gates has been before the public with his claims to presenting a new evidence of life after death, it will be interesting to our readers to hear what he has to say. He believes that spiritualist testimony is not reliable; there is a higher authority for truth than testimony, viz., experimental quantitative demonstration. He grants that the basis of his own belief in immortality is emotional, but he is anxious to have his faith founded on fact and evidence. The most important phase of his evidence consists in a process which he calls “consciousing,” viz., the active process of consciousness by which it becomes conscious of its own nature and states. Consciousness cannot doubt that it is conscious, and so the fact is absolutely reliable that consciousness exists. “When we introspectively study the intellectual content of that wondrous subjective domain, we find not only those particular kinds of inductive data to which I have just referred, consisting of experiences of consciousness with itself, but we find also another kind of data relating to the constitutive conditions of objective existence.” The former he calls *a posteriori*, the latter *a priori*. But more interesting than the process of “consciousing,” which in the opinion of many will be practically a restatement of the old method of introspection, is Professor Gates's idea of proving the objectivity of spirit, which he hopes to detect with the assistance of electrical experiments. We had best let him explain his views on the subject in his own words:

"To give a concrete instance of what I would consider to be adequate proof of another kind of existence I will give an hypothetical case. Suppose there were a form of wave-energy somewhat similar to Roentgen Rays, but differing from them as they differ from sound. Let us suppose this new kind of radiant force to be invisible, but that it can be made visible by projecting it upon a wall coated with a substance whose color is altered by the action of the rays. Suppose, further, that all known inorganic and inanimate substances are transparent to that force, so that they can be held in the path of the rays, between their source and the wall, without cutting off part of the rays, and thus causing the color of the wall to be changed over a corresponding area—producing an effect like a shadow. Suppose, also, that it were discovered that a living thing is opaque to these rays and that it casts a shadow as long as it is alive, but becomes transparent at the moment of actual death. If on killing the animal, hermetically sealed in a glass tube, it were found, after a certain lapse of time, to become suddenly transparent, and if at the same instant a shadow precisely the same shape as the animal were seen to pass out through the wall of glass and move upward in front of the wall, then the presumption would be that some organism, not atomic, perhaps etheric, and capable of passing through glass, had left the atomic body of the animal. If that escaping organism could be caught and made to give evidence that it still possesses mind, then we would have an inductive laboratory proof of the existence of a "spiritual" organism and of the continuity of life beyond death,—but this would not demonstrate endless existence. If such an experiment can ever be made, then biology and psychology will have been extended across the border without an intervening chasm, and the continuity of personal identity beyond death will be scientifically demonstrated. It might be argued that the visible animal organism is composed of atomic solids and liquids and gases; and may there not be etheric solids and liquids and gases, the particles of which are infinitesimally smaller than atoms, and might there not be an etheric body composed thereof? Such proof could be made a co-ordinate part of the growing body of scientific knowledge." P. C.

---

*Le Personnalisme* is the title of the latest work of the indefatigable M. Renouvier, the dean of French philosophy. Personalism is a new and more expressive name that M. Renouvier has given to his system of philosophy, hitherto known as Neo-Criticism by reason of its resemblance to the system of Kant, although it is at diametrical variance with Kantianism in placing personality (will and consciousness) at the center of human cognition, in rejecting things-in-themselves and the Kantian contradiction of liberty in the moral world and determinism in the physical. M. Renouvier's system is a monadology, which recognises in consciousness the foundation of existence and in personality the first causal principle of the world. He postulates the metaphysical thesis of a first beginning of phenomena and of an initial personal creative act, thus making his formal philosophy the complement of positive theism, and by his acceptance of the idea of preëstablished harmony and of a modified optimism, also the lineal heir of the philosophies of Leibnitz and Descartes. (*Le Personnalisme. Suivi d'une étude sur la perception externe et sur la force.* Par Charles Renouvier. Paris: Félix Alcan, éditeur. 1903. Pages, viii, 534. Price, 10 francs.)

---

The March and April issues of *The Bibelot* are respectively: "Stéphane Mallarmé," by Arthur Symonds, and "Lyrics," by the same author. (Portland, Me.: Thomas B. Mosher. Price, each number, 5 cents.)



We are in receipt of an offprint from Studies in Honor of Basil Lanneau Gildersleeve, entitled *The Symbolic Gods*, by Maurice Bloomfield. In this pamphlet Professor Bloomfield proves that the philosophy of Euhemerus is by no means so shallow as it is commonly represented, a fact which is proved by the worship of both heroes and the chthonic gods. Yama is first a king, then king of the dead, and finally a god. Mr. Bloomfield finds that there is a tendency in man to personify abstractions, thus producing what he calls the "symbolic gods." A flagrant instance of this kind of personification of abstract conceptions is found in the Zoroastrian Ameshaspents, but it is done also in more remote antiquity, for even such cases as Agni or Zeus owe their origin to abstraction and personification. An abstract quality is considered as something solipsistic, as a thing *per se*; and by and by it acquires the qualities of a living personality. The names (*nama*) and the essence of things (*rupa*) are somehow never held apart by the Hindus, and therefore names are at once taken to be objective realities. The essay is interesting, and shows a deep insight into the psychology of religion.

---

A new work on Egypt by E. A. Wallis Budge, Keeper of the Egyptian and Assyrian antiquities in the British Museum, has been published under the title *A History of Egypt from the End of the Neolithic Period to the Death of Cleopatra VII. B. C. 30*. The work gives an elaborate survey of the history of Egypt during this period, in eight richly illustrated volumes, with good map and index. The reputation of the author is a sufficient guarantee that we have here a reliable source of information, Egyptology being a branch of learning in which he has distinguished himself as one of the foremost of investigators. The work is published by Messrs. Kegan Paul, Trench, Trübner & Co., of London, who are represented in America by Henry Frowde, Oxford University Press, American branch. The Open Court Publishing Company have made arrangements to supply their patrons. (Price, 8 vols., \$10.00.)

---

*Impressions Quarterly* is the name of a new periodical published by Paul Elder and Morgan Shepard, of San Francisco. It is a large quarto printed on deep cream paper. The body of the text consists of eighteen pages, and contains in addition two artistic leaflets printed in red, green, and gold. The leading article is on "The Rise of Ukiyo-ye," the name of a modern Japanese art school following the impressionist style. All the other articles, and the poems, are short; among them we notice one entitled "A Little Trip to Utopia," and another "The Things That Abide," the latter by A. T. Murray. (Price, 50 cents per year; single copies, 15 cents.)

---

Peter Eckler, of New York, publishes *A Rebuttal of Spiritism et al.* by J. K. Hayward. The author imparts many rude shocks, not only to spiritism, but also to such dearly cherished illusions as that Shakespeare, whom he calls the "Stratford malster," wrote his own plays, or that David Hume could write intelligible English. The book is in the main a demolition of the "philosophy" of John Bascom. It is a large book to devote to such a purpose, but the author has said in his discursions many forcible things. (Pp., 457. Price, \$1.50.)

---

#### NOTES.

May 25th being the centenary of Emerson's birth, Mr. Conway's reminiscential article in the present number will be found particularly appropriate.