

chain from prototype to man, and the ontogenetic sequence from germination to death.

PHILADELPHIA, September, 1903.

PERSIFOR FRAZER.

## AGNOSTICISM.

IN REPLY TO MR. PERSIFOR FRAZER.

Mr. Persifor Frazer is an agnostic, and he takes the consequences of his doctrine of nescience. He claims that Haeckel's solution of the world-riddle breaks down because he tries to prove too much. Mr. Frazer says that the unbiased man can agree with neither the theologian nor the atheist; "he can refute neither, he simply does not know." According to these principles any theory concerning the world-riddle (the constitution of the world, the nature of man's soul, and its fate after death, etc.) is on the same footing whether it be the superstition of the savage, or the mythology of Greece, or the dogma of some civilised religion, or the private conviction of a naturalist, or even the assured conclusions of science. If that be so, we had better give up all investigation and acquiesce in our ignorance from which there is no hope of escape.

There are two kinds of agnosticism: one is the agnosticism of modesty; the other, absolute agnosticism. The former is a temporary suspension of judgment, the latter a belief in perpetual nescience. The former is not agnosticism proper, but is the natural attitude of a man who does not dogmatise on a subject which he has not yet investigated. The latter is a declaration of bankruptcy, and it acts as a blight on thought.

In our opinion, the problem of God, of soul, of ethics, or the destiny of man and his duties in life,—in short, all the problems of philosophy, are not insolvable problems, but admit of scientific investigation and solution. As to God, we believe that we should first of all ask the question, not, whether or not does God exist, but (1) What do we mean by God; (2) How did the God-idea historically originate? and (3) What are the underlying facts which suggested the God-idea? Having answered these questions from the standpoint of an impartial investigator, we shall be better fitted to attack the original question, whether or not God exists.

There is no need to enter here into a discussion of the subject. We have only reluctantly yielded to Mr. Frazer's request of giving publicity to his note on Haeckel and will repeat here what we have said again and again that among all conceptions agnosticism is the most unsatisfactory, the most unscientific, and the most unphilosophic.

Agnosticism is an important epoch in the history of philosophic thought, but it is so inconsistent and untenable that even now it is fast dying out and will have to be regarded by the historian merely as a phase of transition. P. C.

## BOOK REVIEWS AND NOTES.

LESSONS IN THE STUDY OF HABITS. For Use in the Grammar School, the Home, or the Sunday School. By *Walter L. Sheldon*. Chicago: W. M. Welch Company. Pages, 270.

The author is a lecturer of the Ethical Society at St. Louis, Mo., who has had a great deal of experience in the instruction of ethics. It is a very difficult subject, since the abstract teaching of ethics easily becomes wearisome to both the teacher and the scholars. The present volume has to do with the habits of life, and

forms one part only of a series which will further deal with the duties in the home and the family, of citizenship, and of practical justice.

In the present book the subject is presented in a series of proverbs and verses, constituting as it were, the text for the ethical instruction, for instance in Chapter IV. on Conceit, we read, "Conceit may puff a man up, but it never props him up," followed by a series of other familiar quotations from the Bible, from Pope, from Dr. Johnson, etc. The quotations are followed by a dialogue which in the present case on Conceit begins as follows:

"You have heard about certain people 'being conceited'? What would it indicate to you if it were said of anybody?"

"What is the chief characteristic of such persons? 'They talk about themselves,' you say. Yes, but how much? 'Oh,' you assert, 'a good deal.' Then you think that being conceited would mean talking about one's self a good deal?"

The dialogue continues in the same spirit and concludes with the remark that "there is a great deal of wisdom in this old proverb."

The points of the Lesson are then summarised in six brief sentences among which we note:

"That a conceited person is not so liable to improve, because he feels that he knows already and will not try to learn from others."

"That the conceited person resembles the rooster crowing, or the strutting peacock."

The duties are summed up in six "oughts" which in the question of conceit read as follows:

"I. We ought not to talk too much about ourselves.

"II. We ought not to think too much about ourselves.

"III. We ought not to be offensive to others by showing a sense of our importance.

"IV. We ought not to be vain, lest we stop improving ourselves.

"V. We ought not to be conceited, lest we make people laugh at us or despise us.

"VI. We ought not to be vain, lest we deceive ourselves and lose our self-respect."

Each chapter is finally supplied with suggestions to the teacher. Now and then appropriate poems are inserted which help to relieve the monotony which in moral lessons seems to be unavoidable.

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AMERICAN ANTHROPOLOGIST (New Series). Organ of The American Anthropological Association, the Anthropological Society of Washington, and the American Ethnological Society of New York. July-September, 1903. Lancaster, Pa.: The New Era Printing Company.

A number of Anthropological Societies, the American Anthropological Association, the Anthropological Society of Washington, and the American Ethnological Society of New York, have combined to publish a quarterly under the name of *American Anthropologist*, which has appeared for several years and contains a series of valuable contributions to a steadily growing science. The present number contains the following contributions:

"The Region of the Ancient 'Chicimecs,' with notes on the Tepecanos and the Ruin of La Quemada, Mexico," by Ales Hrdlicka.

"Prehistoric Porto Rican Pictographs," by J. Walter Fewkes. Mr. Fewkes, one of the most prominent anthropologists of this country distinguishes three kinds

of pictographs, (1) River pictographs, (2) Cave pictographs, (3) Pictographs on the boundary-stones of enclosures identified as dance plazas. The first are found in isolated valleys of high mountains and are cut on rocks, the surface of which has been worn smooth by the action of the waters. He describes specimens of all three, reproducing photographs. Without venturing into detailed explanations, Mr. Fewkes declares that the symbols are religious rather than secular, representing powers or beings which were worshipped, especially the sun or sky god, or the whirlwind or the whirlpool. Other symbols represent figures of *zemis*, i. e., the images of spirits, of either deceased people or the totems of the tribe.

Matilda Coxe Stevenson in her article on "Zuni Games" says: "By enlightened people games are associated with sport and recreation. Among some primitive peoples games are played primarily for divination, but the ceremonial games of the Zuni are for rain, and they constitute an important element in their religion and sociology. They are not played in a haphazard way; each game has its regulations and limitations, and there is deep meaning underlying all Zuni games supposed to have come to them from their gods." The author describes and illustrates with pictures all the games that are important among the Zuni.

Clarence B. Moore in an article on "The So-called 'Hoe-shaped Implement'" speaks of the several "implements" found in Florida, Georgia, Alabama, etc., and concludes that they served ceremonial purposes.

Mr. W. H. Holmes publishes the results of his investigations of the "Traces of Aboriginal Operations in an Iron Mine near Leslie, Missouri."

Mr. William Edwin Safford continues part of an article on "The Chamorro Language of Guam."

Franz Boas writes on "Heredity in Head Form"; and Samuel P. Verner explains the appearance of "The Yellow Men of Central Africa" as being due to three successive currents of immigration into Africa from the region of the Nile and the Red Sea.

**BUDDHISTIC ESSAYS.** Referring to the *Abhidharma*. Colombo: Ceylon Examiner Press. London: Luzac & Co. 1903. Pages, 21.

**SATVÓTPATTI VINISCHAYA AND NĪRVĀNA VIBHĀGA.** Compiled by *M. Dharmaratna*. Translation. Colombo: Observer Office. London: Luzac & Co. 1902. Pages, 102.

This short essay is remarkable in being written by a serious man who though fairly well informed concerning Christianity remains a Buddhist. The author is none other but the brother of the King of Siam, Prince Chandrdhat Chudhathar, who in spite of his high position at court renounced wealth and honors to become a simple Buddhist priest. Heladiw Ruvana is a speech which he delivered at Colombo, and in reading it, the author wants his reader to take into consideration that English is not his mother tongue. He writes very plainly, however, and his meaning can never be misunderstood. He expresses himself very modestly in giving his view of Buddhism, and declares that he is "ever ready to discuss any criticism thereof."

The Prince-priest discusses the difficult subject of the soul and of *Nirvāna* and expresses a view, quite current among modern Buddhists, that the soul will be reincarnated at death. There is no soul-substance, no *atman* travelling from one place to another, but a re-birth takes place in the shape of a new formation. While the doctrine of re-birth (in contrast to transmigration) is truly the orthodox Buddhist doctrine, we venture to say that this peculiar interpretation, viz., that man's

re-birth should take place at the moment of his death, is a later conception which cannot be traced back to the oldest sources. The original doctrine is that the process of re-birth is continuous, which means that during his life man impresses his peculiar soul upon others and thus re-birth takes place by his deeds, not at the moment of death.

The Prince characterised the process by an illustration which is very appropriate. He says:

"When an artist paints his own likeness, the materials which he uses for colors are not made from material parts of his body, but from ordinary materials outside; so the process of re-birth is effected by a (dying) man through the assertion of his thinking habits, from the elements outside, just as the action of the phonograph is effected by the motions of the voice."

The word "dying" which we have put in parentheses is an idea which is foreign to the original conception. It is just while the painter is using the brush, that the likeness of his portrait is re-born,—his painting reproduces it. There is no at-man travelling into the portrait, but stroke by stroke it is reproduced. The same is true of the phonograph. While the voice speaks it is reproduced, not when the voice ceases. The Prince-priest justifies his position by saying:

"The process of re-birth, however, takes place at death only, because then the exertion of physical thought being exhaustive is quite fixed for ever."

We know that the Prince-priest's explanation is quite common among Buddhists, but we venture to say that it would resolve Buddhist psychology into mysticism.

The little essay contains much that is good concerning Nirvāna and the law of Karma, and it is accompanied with some German comments signed "A. B.," which is obviously the signature of Adolf Bastian, the venerable father of comparative anthropology and the founder of the German Anthropological Museum at Berlin.

The second pamphlet is written by the editor of a native periodical of Ceylon and the author of many Buddhistic books. It contains elucidations of many intricacies which are difficult to understand for the uninitiated. The article on Nirvāna forms an interesting contribution to this much-mooted subject, being a collection of quotations, all of them verifying the general idea that Nirvāna is an eternal state where there is no birth, decay, or death. This second pamphlet also is accompanied with a German essay written by A. Bastian.

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THE RECOVERY AND RESTATEMENT OF THE GOSPEL. By *Loran David Osborn*, Ph. D. Chicago: The University of Chicago Press. 1903. Pages, xxvi, 279. Price, \$1.50.

The general character of this book may be expressed in the following quotations:

"The purpose of the following pages is to show how the gospel of Jesus has become obscured during the course of its historical development, and that it is therefore necessary to go back of this in order to recover the gospel which he taught; and further, that, inasmuch as the world's culture has radically changed during the centuries since Christianity received its first dogmatic expression, this recovered gospel needs restatement in terms of modern thought and life.

"The early ecclesiastical transformation of Christianity involved the substitution of the church for the Christ as the object of faith, and hence as the means of salvation; or, to say the least, Christ could be found only through the church, which therefore conditioned salvation.

"The fundamental idea of the gospel of Jesus is that of salvation. It cannot be better expressed than in the classical passage: 'God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life.'

"Let each age do for itself what the first centuries did: so express this universal gospel in terms of contemporary thought and institutional life that it shall exercise its maximum influence upon the men of that age, and bring to them in greatest fulness the blessings of God's salvation in Jesus Christ."

**THE STUDY OF MENTAL SCIENCE.** Popular Lectures on the Uses and Characteristics of Logic and Psychology. By *J. Brough, LL. D.*, Professor of Logic and Philosophy at the University College of Wales, Aberystwyth. London, New York, and Bombay: Longmans, Green & Co. Pages, vii, 129. Price, 2s.

Dr. J. Brough, Professor of Logic and Philosophy of the University College of Wales, Aberystwyth, publishes a thoughtful and conservative series of popular lectures on the study of mental science, and on the uses and characteristics of logic and psychology.

The author discusses in five lectures the following subjects: (1) mental science as ancillary to other studies, (2) the independent value of logic, (3) the independent value of psychology, (4) the sources and plan of logic, and (5) method in psychology.

Speaking of introspection, he says:

"Whether or not there can be a Science of the inner life, there can be by virtue of psycho-physical definitions a scheme of discipline common to mankind under which each man can watch the phases of his own inner life. Psychology can at least be a guide to the sole spectator in his use of 'art and pains.' And if the kingdom we look for is a personal discipline rather than a body of doctrine, we can know the genuine and true, and reject the fraudulent and false."

**THE DAVIS PARALLEL GOSPELS.** Being the Three Synoptic Gospels and some portions of John. Together with a short commentary. By *E. D. Davis*. New York: Peter Eckler. Pages, iv, 160. Price, \$1.00.

This is a collection of the three Synoptic Gospels in parallel columns with references to the Fourth Gospel, attempting to prove that the New Testament cannot be an inspired book.

*The Chicago Israelite* publishes a special number in celebration of Chanukah Festival. The contents of the number is devoted to Jewish interests: The Need of Missions to Offset the Missionaries, by Tobias Schanfarber; The Hebrew Union College, by Dr. Kaufman Kohler; The Jewish Encyclopædia; The Jewish Agricultural Aid Society of America, by A. R. Levy, Secretary; The National Jewish Hospital for Consumptives, by Alfred Mueller, Secretary; The Council of Jewish Women, by Mrs. Hannah G. Solomon, President; The Baron De Hirsch Fund, by A. S. Solomons, General Agent (since resigned); The Jewish Theological Seminary of America, by Solomon Schechter; and Zionism and Its Organisation, by Isidore D. Morrison. The number will be of interest also to Gentiles who wish to be posted on the strength, the methods, and the character of Judaism in this country. Not the least attraction of this number consists in the many illustrations, among them portraits of Rabbis and other prominent Jews.

A Japanese version of Dr. P. Carus's *The Religion of Science* has been recently published by the Kô Mē Sha Co., Tokyo. The translator is Mr. Sēya Hasegawa. He says in his Preface: "The publication is urgently demanded by the present condition of Japanese morality and religion, and it will also help scientists to attain an insight into the religious significance of their profession." Unfortunately, Japan is now suffering from the evil tendencies of materialism, utilitarianism, and agnosticism, introduced by those popular scholars who have neither power of insight nor depth of imagination, and it is my sincere hope that the Japanese public would not be slow in appreciating the importance of the thoughts set forth in this booklet. The translation, as the translator himself confesses, is not equal to the original in its force and readableness, but it is plain enough to make the reader understand what the author means to say. As to the title of the book, I should like to suggest that *Kiwagaku-kyō* is preferable to *Kiwagakuteki-shūkyō*, for the latter is not only "misleading," but actually incorrect. DAISETSU.

*The centenary of Kant's day of death* will take place on February 12, 1904. Hans Vaihinger, Professor of Philosophy at the University of Halle, sends out a circular in which he asks for contributions to a Kant fund for the purpose of establishing on a firm foundation the publication of the *Kantstudien*, a philosophical magazine of which he is the editor.

The *Kantstudien* is a credible undertaking supported by prominent professors, among whom we may mention E. Adickes, É. Boutroux, Edm. Caird, C. Cantoni, J. E. Creighton, W. Dilthey, B. Erdmann, R. Eucken, M. Heinze, R. Reicke, A. Rhiel, and W. Windelband. But the subscriptions to this periodical did not pay the expense of publication which required an annual sacrifice of 500 to 600 Marks, which had to be procured by collection. In order to perpetuate the enterprise in honor of the great German philosopher, Professor Vaihinger, who not only gives his services to the cause free of charge but has also made many pecuniary sacrifices, proposes to found a "Kant Society," analogous to the English "Mind Association" that is supporting the English quarterly *Mind*. Patrons make a donation of 400 marks, and members pay an annual assessment of twenty marks. Both will receive the periodical *Kantstudien* free of charge. The donations of life-members are to be deposited and the interest used for the continuation of the *Kantstudien*. The first general meeting of all patrons and members of the Kant Society is to take place on February 12th, 1904, at the house of Professor Vaihinger, 15 Reichardtstrasse, Halle, a. S., when a committee of three will be appointed to superintend the publication of the *Kantstudien*.

Should the "Kant Society" or the Kant studies be discontinued, the entire property should be turned over to the University of Königsberg on the condition that it be devoted to research work in the field of Kant literature.

Contributions will be received either by Prof. Hans Vaihinger, 15 Reichardtstrasse, or H. F. Lehman, Bankers, both in Halle, a. S., Germany. Prof. J. E. Creighton, Ithaca, N. Y., is authorised to collect contributions to the Kant Society in the United States of North America.