

place where German culture can be taught in its most genuine, and also in its noblest form, and where the German spirit of German thinkers—German philosophy, German poetry, German music—will prevail and be thoroughly assimilated to the American spirit. President James proposes to have a suitable building erected, which shall be a specimen of German architecture at its best. It shall contain a library of German literature, German history, German philology, German law, German philosophy, a stage for the performance of the most important dramatic masterpieces, and also a museum of German civilization, with professorships of all these branches. From time to time scholars should be invited from Germany to lecture at the institute and thus afford the chance of a personal contact with representative Germans of the living generation.

It may be doubted whether the time is favorable for the foundation of institutes of learning, but at any rate the plan is excellent and we wish that President James may be successful. Undoubtedly he is the man to do it if only the necessary means are forthcoming.

BOOK REVIEWS AND NOTES.

THE ETHICS OF THE GREEK PHILOSOPHERS, SOCRATES, PLATO AND ARISTOTLE.

A Lecture given before the Brooklyn Ethical Association, season of 1896-1897. By *James H. Hyslop*, Professor of Logic and Ethics, Columbia University. Edited by *Chas. M. Higgins*. New York, Chicago and London: Charles M. Higgins & Co. 1903. Price, \$2.00.

Prof. James H. Hyslop, late Professor of Logic and Ethics at Columbia University, has delivered a lecture before the Brooklyn Ethical Association on Socrates, Plato and Aristotle, and we have here an extended publication of it with valuable appendices, sufficient to give one a very clear insight into the nobility of classical philosophy.

The lecturer summarizes the pre-Socratic philosophy of Greece, as exhibited by Pythagoras, Thales, Democritus, Anaxagoras, and describes Socrates, his environment, personality, method, doctrines and influence, especially his opposition to Sceptics and Sophists. He discusses his sagacious assertion of Ignorance; also his ingenious and misunderstood doctrine of Knowledge as the basis of Virtue, and characterizes him as a marvelous conversationalist and profound reasoner, opposed to all cosmic speculation or abstract science, who emphasizes practical ethics, or the laws of true human conduct, for happiness in this natural life and beatitude in the future supernatural life of the soul. Hyslop regards him as one of the greatest moral and religious teachers of the world, pre-eminent in teaching unworldliness and immortality in the Christian sense, and standing as a unique personality—mystic, theistic, rationalistic and utilitarian, the father of modern utilitarian theories and of many ancient philosophic sects. The most ingenious disciple of Socrates is Plato, an all-around genius in philosophy and abstract thought, idealistic, transcendental and universal in the scope of his philosophy. Plato is not merely a mouthpiece of Socrates, but has modified his master's ideas. He constructs an ideal state of a communistic and socialistic republic which embodies propositions of civil service reform. Plato's system of morality depends upon eternal and abstract law, inherent in the nature of things, and is

not made dependent upon caprice or authority, be it human or divine. His theory of the soul resembles that of Oriental sages, involving pre-existence, reincarnation and the final reabsorption in God. He shows an inclination toward asceticism, dislikes the sensual and loves the ideal, praises the good above the pleasurable, and has deeply influenced the Jewish and Christian sects at the very beginning of their history.

Aristotle, a pupil of Plato, was in many respects different from his master. He was pre-eminently modern in his methods and theories. He blended Socratic and Platonic thought with his own original scientific rationalism, and thus became the great scientist of the Greek schools and the father of modern scientific and evolutionary methods.

Professor Hyslop concludes with a sketch of Pythagoras and his school, the famous pre-Socratic philosopher, whose doctrines exercised a great influence upon both Socrates and Plato.

The value of the lecture is greatly increased by the appendix, which is more than twice the size of the lecture (pp. 75-333). Here the student of classical philosophy has a convenient anthology culled from the works of Plato and Aristotle. The extracts contain quotations concerning the supreme God; the antiquity of Egypt, the principle of love and Plato's *Symposium*; Plato on the Golden Rule; death a good, not an evil, an opinion of Socrates as set forth in the *Apology*; the Immortality of the Soul, future rewards and punishments, best texts from the Old Testament on immortality compared with Plato's *Phaedo*, the doctrine of Purgatory, Pagan as well as Christian; the Greek Conception of Soul and Diety; the Platonic Doctrine of Ideals; Aristotle on the Idea of God; Aristotle on the Theory of Evolution, etc., etc.

The choice of these passages has been made not without a certain tendency to prove the superiority of Greek philosophy over dogmatic Christianity, but even to those who would not agree with the author on matters of belief, the collection will be welcome and prove useful.

In addition to pictures of purely private interest, such as the house of The Brooklyn Ethical Association and portraits of Mr. Z. Sidney Sampson, a late president of the Brooklyn Ethical Association, to whose memory the book is dedicated, we have the classical portraits of the ancient philosophers. Plato, Epicurus, etc., including best felicitous reproductions made during the eighteenth century.

THE PRINCIPLES OF HINDU LAW. By *Jogendra Chunder Ghose, M. A., B. L.*, Pleader of the Calcutta High Court, etc., etc. Calcutta: S. C. Auddy & Co. 1903. Pages, xix, 794.

The author of this book, a native lawyer of the Calcutta High Court and a Professor of Law at the Calcutta University, a man eminent not only because of his vast learning, but also because of the prominence which he enjoys both in the circles of his native compatriots and in the opinion of the representatives of the British government, here represents in a stately volume of almost 800 pages, the summary of Hindu law, with all the texts of the Rishis now extant. He quotes freely on each of the following particular subjects: Inheritance, the Rights of Women, the Joint Hindu Family, Adoption, Marriage, Gifts, Wills, Endowments, Estates and Customs, the texts of Manu, Gautama, Vasista, etc., etc., collecting

also digests, and commentaries of later lawyers and incorporating the modern decisions of the Privy Council. Sanskrit quotations are made in the original and translations are added as found in the *Sacred Books of the East* series. The book, accordingly, is of great value to the Hindu lawyer and to all residents of India who have to deal with the law, but it will prove useful also to the student of Indian lore, to Sanskritists and historians. An examination of the work in its detail proves that it is a work of love and that the author takes pride in exposing the institutions of this most ancient civilisation.

AUFSÄTZE ZUM VERSTÄNDNISS DES BUDDHISMUS. Von *Paul Dahlke*. Berlin : C. A. Schwetschke und Sohn. 190. Pages, iv, 157. Price, 2.50 M.

Under the unpretentious title *Essays*, Paul Dahlke has written a series of articles in explanation of Buddhism, and we must confess that it is one of the best expositions of this rather difficult subject. Throughout, the author falls back upon the best sources, mainly ancient Pāli texts, and in a second line Sanscrit sources. He discusses : (1) The Life of Buddha ; (2) The Main Doctrines of Buddhism ; (3) Characteristic Features of Buddhism ; (4) Pessimism and Suffering ; (5) Nirvāna ; (6) God ; (7) Karma as the World's Judge ; (8) Buddhist Morals ; (9) Almsgiving ; and (10) Knowledge. The present pamphlet, of only 157 pages, will be followed by a second one.

We wish Dahlke had considered a broadened view of God, and also of the soul question which might have put the differences of Western and Eastern modes of thought in a better light ; but upon the whole we feel always that he understands the subject correctly, and explains it faithfully as well as sympathetically. This is especially true concerning the difficult topics of Nirvāna and of pessimism,—difficult not because they are intricate, but because our Western modes of thought are so different from the Eastern !

P. C.

LA CHIMIE PHYSIQUE ET SES APPLICATIONS. Huit Leçons faites sur l'invitation de l'Université de Chicago. Par *J. H. Van't Hoff*. Ouvrage traduit de l'allemand par *A. Corvisy*, Professeur agrégé au Lycée de Limoges. Paris : Librairie Scientifique. 1903. Pages, 79. Price, fr. 3 50.

Prof. J. H. Van't Hoff of Berlin, the leading authority on physical chemistry had been invited to deliver a series of lectures before the University of Chicago. He treated his specialty in four aspects with references to chemistry, to industry, to physiology, and to geology, and we do not hesitate to say that they are highly important for all students of physical chemistry in its application. We hoped in vain for their publication either in the original German or in the English, and so we are surprised to see them in a French dress. We congratulate A. Hermann's *Librarie Scientifique* on having outstripped both the Americans and the Germans in bringing them out first in the excellent translation of M. A. Corvisy, Professor of the Lyceum at Limoges.

L'ART ET LA BEAUTÉ. KALLIKLÈS. Par *Louis Pratt*. Paris : Felix Alcan. 1903. Pages, 286.

This book on Art and Beauty, called *Kalliklès*, is an ingenious imitation of the Platonic style of dialogues for the purpose of philosophical explanation. The character of Kalliklès, whose name serves as title of the dialogue, is a dilettante inquiring into the nature of beauty and the significance of art. Mr. Prat introduces

Platon, the master and teacher, Antisthénès, a cynical philosopher, and a young lady, Aréta, daughter of Aristippos, the well-known philosopher of Cyrene. The conversation flows on in the placid style of Greek beaux-esprits, and we hear them discuss the nature of the beautiful and the philosophy of art. Many incidents, fables and allegories are woven into these dialogues and help to relieve the monotony of their æsthetical atmosphere. Σ.

ORIENT UND OCCIDENT. Hundert Kapitel über die Nachtseite der Natur. Zauberwerk und Hexenwesen in alter und neuerer Zeit von *Prof. Dr. J. N. Sepp*. Berlin: C. A. Schwetschke und Sohn. 1903.

Professor Sepp has collected a great number of interesting data of superstitious beliefs, practices, legends, from all sources and all times, which he here publishes under the name *Orient und Occident*. The book draws on the store of folklore from all parts of the globe and explains some of the Biblical expressions in the light of comparative folklore, but it is only to be regretted that the author is not always reliable. Some data of his are based on sound authority, and on other points he is either uncritical or does not appear to be sufficiently informed. The book would gain in value if in a second edition Professor Sepp would throughout the book add his references and authorities, and also if he would make the index more complete.

SAKUNTALA. By *R. Vasudeva Row, B. A.* Madras: G. A. Natesan & Co., Esplanade. Price, one rupee.

The purpose of Mr. R. Vasudeva Row in publishing "Idylls of Ancient Ind" is to bring to light some of the many hidden treasures of the literature of his country, and he has wisely chosen "Sakuntala," that gem of ancient Hindu poetry, so highly appreciated in Germany by Goethe and Rückart, as the first contribution to this series. The new enterprise promises to be a great service to both the preservation of Sanscrit culture and the enrichment of modern English literature. While it may be true that it is all but impossible to do justice to the beauty of the original, we must confess that Mr. Row's treatment is worthy of the great subject. His English is pure and dignified, and the English reader has at least an excellent surrogate for the ancient Sanscrit poem.

THE CRUSADE AGAINST TUBERCULOSIS. Consumption a Curable and Preventable Disease. What a Layman should know about it. By *Lawrence F. Flick, M. D.*, Founder of the Pennsylvania Society for the Prevention of Tuberculosis, etc. Philadelphia: David McKay. 1903. Price, \$1.00.

This is a popular treatment of consumption caused by tuberculosis; how it originates; how it spreads in schools, boarding houses, churches, railways, etc.; how it can be prevented by fresh air, by disinfectants, by sterilizing the places and things contaminated by consumptives.

The book is well written, and its aim, to spread, in the interest of general welfare, a thorough knowledge of the disease, deserves recognition.

ANIMAL EDUCATION. By *John B. Watson, Ph. D.*, Chicago: The University of Chicago Press. 1903. Price, \$1.25.

The author is Assistant Professor in Experimental Psychology at the University of Chicago, and he has chosen for his investigations an animal easily procured and easily observed, the white rat. The aim of the experiments is to study the growth of the animal's mental life and compare it with the correlated growth of its nervous system with its increasing complexity. Professor Watson's investigations are interesting and instructive.

Dr. Arthur Pfungst has collected a number of essays which he published in several German periodicals, especially in *Das Freie Wort*, a liberal periodical published at Frankfort-on-the-Main. The subjects which our author treats are the Philosophy of the Veda; the Upanishads, the Oldest Philosophical System of India; the Castes of India; Progress of Buddhism; a Buddhist Catechism, What Does the Buddhist Nirvana Mean? the Sutta Nipāta; the Question of King Milinda; the Jātakas, the Oldest Book of Fables; Mental Reservation in Indian Literature; Legends of the Moon; Of the Good We May Learn from the Pagans; A German Buddhist; The Shin-Shu Sect; the Thirty-two Tales of the Throne of King Vikra-māditya; A Modern Indian Saint; Women in Burma; How Buddha Became a Saint of the Catholic Church; and Personal Recollections of F. Max Müller.

The reader of these essays becomes acquainted with the author, his interest in Indian, especially in Buddhist lore, and his sympathy with the philosophy of the East in general. He is the translator of the Dhammapada in German verse and he has done much to make Indian thought accessible to the German public.

The collection of these essays will be welcome to many, for the book contains many helpful thoughts and good suggestions.*

We are in receipt of a collection of Tamil religious poetry which appeared under the title of *Godward Ho! A Symposium*, and was published by the Ananda Mission at Triplicane, Madras. It is published by C. V. Swaminatha Aiyar, and we find in it traces of Christianity and Brahmanism as well as Buddhism, presented in the light of the Advaita philosophy which is the monistic conception among the Indian schools, with a decided preference of the Vedānta view of the soul. Whatever position readers take, we must admire the energy and the enthusiasm of those who support this movement, "Devoted to the Diffusion of Truth and Knowledge," among the Tamil people.

The pamphlet is divided into nine sections among which "The Gospel of the Holy Mother" takes a prominent place. The Christian idea of "the Holy Ghost" as "the comforter" has apparently taken strong hold of the Tamil mind, and here we find the idea dwelled upon with great enthusiasm.

The same mail brings us a reprint from the *Madras Review* of an essay on the necessity of religious education in schools and colleges and expresses the wish suggested to the authorities "to deal fairly with the religious question in India." We hope that the Tamil people will have a hearing and that the government will be reasonable in allowing them to develop their religious conditions in a way that is best suited to their own minds.

**Aus der Indischen Kulturwelt. Gesammelte Aufsätze von Dr. Arthur Pfungst. Stuttgart: Fr. Frommanns Verlag (E. Hauff). 1904.*

The second number of *Buddhism* contains a long article on the "Thathana-being, the highest authority of the Buddhist church in Burma." Other contributions are on "The Noble Eightfold Path," by James Allen; "The Legend of Upagutta," by Maung Kin; the description of the Pagoda Bo-ta-Taung Paya, by E. H. Seppings; an essay by Prof. T. W. Rhys Davids on Pāli and Sanscrit texts; "Processes of Thought," by Shwe Zan Aung, in which the author, taking as a text a passage in the *Visuddhi-Magga*, explains the transitoriness of the Ego on account of its being a combination of *Sankharas*; the continuation of the article, "In the Shadow of Shwe Dagon," descriptive of Burmese temple life; "Transmigration," an editorial explanation of the Buddhist view of rebirth, transmigration being a misnomer for the reincarnation of the soul in new existences.

From the notes we learn that the magazine *Buddhism* has been established on a solid basis and its continuation is assured solely by the local interest of Burmese Buddhists.

Paul Elder & Co., the enterprising publishers of San Francisco, are publishing a number of booklets and pamphlets which are new in taste and contents. One of their latest publications is a pamphlet called *Consolatio, Ode in Memory of those Members of the Class of Nineteen Hundred and Three of Stanford University who Died During the Month of their Graduation*, by Raymond MacDonald Alden. The ode was read at the commencement of the University.

A series of other pamphlets are made up artistically, printed in fancy style, and bound in colored stiff paper, enclosed in envelopes of the same tint and ready to be sent to friends as souvenirs or Easter greetings. The titles of these several pamphlets are *Happiness, Friendship, Nature, Success*.

Havelock Ellis, who for many years has made a specialty of the investigation of almost all the subjects connected with sexuality in its normal as well as abnormal phases, has written a monograph of fifty-five pages, entitled *Studies in the Psychology of Sex*, published by F. A. Davis Company, Philadelphia. It contains an analysis of the sexual impulse and is the first instalment of a series of three, which shall treat on love and pain, and the sexual impulse in women. The pamphlet before us is a scholarly collection of facts methodically arranged and not too much overburdened with detail.

Prof. Jacques Loeb, formerly of the University of Chicago, now of the University of California, Berkeley, has published again a series of biological studies: *The Limitations of Biological Research*; *On the Relative Toxicity of Distilled Water, Sugar Solutions and Solutions of the Various Constituents of the Sea-Water for Marine Animals*; *On the Segmental Character of the Respiratory Center in the Medulla Oblongata of Mammals*; and, *The Fertilization of the Egg of the Sea-Urchin by the Sperm of the Star-Fish*. All are published by the University of California.

An interesting monograph on the philosophy of Ernest Renan, written by Herman G. A. Brauer, M. A. instructor in French, has been published as a *Bulletin of the University of Wisconsin*.

Prof. Julius A. Bewer's opening address, delivered before the students of Oberlin Theological Seminary, is "The Psychological Study of the Words of Jesus, Especially of His Parables," and is meant as a contribution to the study of the inner life of Christ. The author is to all appearance an orthodox believer in Christianity, and it is characteristic of the spread of the psychological methods that even the sanctissimum of religious faith, the personality of Christ, is invaded by it. Published in the *Bibliotheca Sacra*, January, 1904.

Another interesting essay that comes from the same source and is closely connected with Prof. Loeb's work is a lecture delivered at the dedication of the Spreckels Physiological Laboratory by William Ostwald, professor of Physical Chemistry at the University of Leipzig, translated from the German by John Bruce MacCallum. The subject which the famous Leipzig professor chose for his oration is a discussion of the relations of biology to the neighboring sciences.

The University of Chicago has brought out the following decennial publications: *The Elements of Chrysostom's Power as a Preacher*, by Galusha Anderson; *Practical Theology*, by Gerald Birney Smith; *The Definition of the Psychical*, by George H. Mead; and *The Unity of Plato's Thought*, by Paul Shorey.

The Lakeside Press of Chicago, R. R. Donnelley & Sons Company, have published the "Autobiography of Benjamin Franklin" as the first volume of *The Lakeside Classics*. This book is a little gem of elegant binding and book-work.

Dr. Wilhelm Spiegelberg, professor of Egyptology at the University of Strassburg, has published a brief sketch on the history of Egyptian art*, which has appeared at Leipzig, by J. C. Hinrichs.

European Freethinkers will convene in Rome on September 20, 21, 22, 1904. They will discuss questions of the religious dogma before the tribunal of science, the relation of the state to the churches, and the means of organizing a propaganda for Freethought. People of the English-speaking world interested in the congress will please address William Heaford, a journalist of London, 29 A, Mersham Road, Thornton Heath, Surrey, England.

Dr. Paed. Maximilian P. E. Groszmann, formerly of the Ethical Culture School of New York, and now the owner of the Groszmann School of Nervous and Atypical Children in Pinehurst, New York, in seeking new quarters for his institute, has purchased a new place on Watchung Mountain in Plainfield, N. J., which will be specially adapted to the purpose. Dr. Groszmann devotes special attention to exceptional children who for some reason or other demand special treatment. It is a branch of pedagogy of its own, and a specialist in that line will be greatly appreciated by many parents whose children are in danger of being stunted in their mental and moral growth through the accident of some unfortunate condition.

*Geschichte der Aegyptischen Kunst im Abriss dargestellt, mit 79 Abbildungen.