

ADOLPH BASTIAN: AN OBITUARY.

Adolph Bastian, the indefatigable explorer, the coryphaeus of ethnology, and the father of the great national *Museum für Völkerkunde* at Berlin, died on March 3d of this year at the advanced age of seventy-eight. He was visiting the island of Trinidad, while on a journey which he had undertaken in behalf of his scientific investigations, and was taken sick while on a trip to Grenada and Venezuela. On the second of February the German Consul was informed of his serious condition, and Mr. Bastian was placed in the care of the Colonial Hospital of Trinidad. The Consul visited him repeatedly, and it so happened that the famous traveller died in the arms of the representative of his country.

We published in June, 1904, an appreciative article on Adolph Bastian's work, and we feel ourselves indebted to the deceased for the various courtesies which he extended to *The Open Court* during his lifetime, and also personally to the Editor.

BOOK REVIEWS.

IDEALS OF SCIENCE AND FAITH. Essays by Various Authors. Edited by *The Rev. J. E. Hand*. New York: Longmans, Green & Co. London: George Allen. 1904. Pp. xix, 333. Price, \$1.60.

The editor of this book is anxious to find a conciliation between science and religion, and so he collects a number of essays by various authors who show the tendency of a mutual approach. The contributors of this symposium are: Sir Oliver Lodge, Principal of the University of Birmingham; Prof. J. Arthur Thomson, Natural History Department, University of Aberdeen; Prof. Patrick Geddes, University Hall, Edinburgh; John H. Muirhead, Professor of Philosophy, University of Birmingham; Victor V. Branford, Honorary Secretary of the Sociological Society; Hon. Bertrand Russell, author of *The Principles of Mathematics*; The Rev. John Kelman, author of *The Faith of Robert Louis Stevenson*; The Rev. Donald Bayne, editor *Hooker's Laws of Ecclesiastical Polity*; The Rev. Philip Napier Waggett, author of *Science and Religion*; Wilfrid Ward, author of *Witnesses to the Unseen*.

The spirit of the editor is expressed in his comment made in the Preface: "That the feud between Religion and Science will wholly disappear is perhaps more than can be hoped for under present circumstances; but on all sides is a growing recognition that the ideals common to both Religion and Science are not only numerous, but are indeed the very ideals for which the nobler spirits on both sides care most. Hence it is that men of science and theologians alike evince an increasing desire for mutual toleration, sometimes even for some measure of co-operation, if not positive alliance. That is a position from which the deepest and most practical minds on both sides have never been far removed."

As to the contributors we can only say that, contradictory though they may be among themselves, we see much in all of them to admire and to sympathise with, but no one of them presents a solution that would prove satisfactory to both the man of religious sentiment and the truly rigorous scientist. Prof. Bertrand Russell is perhaps the most radical, yet his "Ethical

Approach of a Conciliation between Religion and Science" will be most disappointing to religious devotees. Yet, after all, Prof. Oliver Lodge's word with which he concludes his essay, remains true: "The region of religion and the region of a completer science are one."

RESIST NOT EVIL. By *Clarence S. Darrow*. Chicago: The Hammersmark Publishing Co. 1904. Pp. 179. Price, 75 cents.

Mr. Clarence S. Darrow, an author of no mean power, has been so influenced by Tolstoy that he adopts his theory of non-resistance and applies it to all the several provinces of life. He depicts his views in an interesting booklet entitled *Resist not Evil*, in which he claims that the nature of the State is usurpation. He says:

"Every government since then has used its power to divide the earth amongst the favored few and by force and violence to keep the toiling, patient, suffering millions from any portion of the common bounties of the world."

Our armies have no other purpose than to sustain the government in its unjust policy. Our government therefore is sometimes to be despised and condemned, and especially its theory of crime and punishment is to be abolished. Mr. Darrow says:

"The student who is interested in the subject of criminology, and wishes to carefully investigate crime and punishment, will find that most of the great historians, philosophers, and thinkers will amply corroborate the views herein set forth, as to the cause of crime, and the evil and unsatisfactory results of punishment."

His main principle is expressed in the concluding words:

"Hatred, bitterness, violence, and force can bring only bad results—they leave an evil stain on every one they touch. No human soul can be rightly reached except through charity, humanity, and love."

Richard Strauss is a new star rising on the musical horizon, and the German musical magazine *Die Musik* has devoted a special number to his compositions as well as his personality. This will be of great interest to all lovers of music, and especially to those who were fortunate enough to hear him in his recent tour through the United States. The contents of this special Strauss number are varied, consisting of articles by the New York musical critic James Huneker, as well as Dr. Alfred Guttmann, Prof. Karl Schmalz, and Wilhelm Klatte, who treat Strauss in his different aspects as a composer. In addition to these treatises, there is a series of very interesting portraits, caricatures and other pictures of Strauss himself, his father, and other persons of interest connected with his life.

The present war has suggested to Count Hans von Königsmarck, a former military attaché of Germany to Japan, the idea to publish his reminiscences under the title *Japan und die Japanesen* (Allgemeiner Verein für deutsche Literatur, Berlin, 1904), and the little volume makes an attractive book with twenty-seven illustrations and two maps. The Count tells of his arrival in Japan and his journey from Tokyo to Niko; he describes the city of Niko and its surroundings, Yezzo, Tokyo, etc., and finally the imperial manœuvre of the Japanese army. He gives an account of ancient Japan, its mediævalism and its knighthood, of Japanese women, of the Mikado and

and his wife, of the Japanese love of the cherry blossom, and the chrysanthemum, Japanese art and religion, especially their ancestor worship, their peculiar conception of honor, Japanese patriotism and policy, its military accomplishments, and kindred topics. Among the pictures we find the author with other military attachés, a portrait of the Emperor, Japanese types, Japanese landscapes, towns and temples, and the great Buddha of Kamakura.

The book contains many undiplomatic statements and though its tone is kind, almost condescending, it is sometimes unjustly sarcastic. For instance, General Fukushima's long distance ride through Russia is spoken of with ridicule and its genuineness doubted. We trust that the author would be glad to revise and correct in a second edition many passages in which he failed to take the Japanese seriously or to appreciate their accomplishments; yet, in spite of several such shortcomings, the book is pleasant reading and will be welcome to those interested in the country of the Rising Sun.

NOTES.

Professor Leuba of Bryn Mawr, Pa., takes especial interest in the psychology of religion. His name is probably known to our readers through contributions to both *The Monist* and *The Open Court*, and also through his psychological investigations. His method consists in collecting materials from a great number of people, and he is grateful for any information that a serious person is willing to give him. He promises strict discretion and will make no use of data thus received except anonymously and for strictly scientific purposes. He wishes the Editor of *The Open Court* to publish the following *questionnaire*, to which, accordingly, we take pleasure in giving publicity:

"A great many persons who no longer accept Christianity as their faith, nevertheless continue to regard themselves as, in some sense, religious. What becomes of religious life when the traditional forms of Christianity are gone, is a question which is giving thought to many. To deal profitably with this problem, one should have definite information as to the actual religious needs, feelings, beliefs, and hopes of those who have left behind the Christian doctrines.

"Will you not jot down whatever answer you can make to the following questions, *even though it should be nothing more than a negative?* Any seriously considered answer expressing the condition of the writer himself—not his theoretical opinions—would be a valuable answer.

"1. What needs, desires, hopes, or beliefs do you have which you would call religious?

"2. Do you attempt to satisfy these needs and feed these hopes? If so, in what way; if not, why not?

"The answers need not be signed. When given, the names will be kept strictly confidential.

"Address the answers to PROF. J. H. LEUBA, Bryn Mawr, Pa."