

MISCELLANEOUS.

BENEDICTUS DE SPINOZA.

Our readers will be pleased to find reproduced in our frontispiece an unusually good and authoritative portrait of Spinoza, the original of which has been kindly loaned us by Mrs. Julius Rosenthal of Chicago. We will add that we knew of the existence of this portrait from her late husband, Julius Rosenthal, who unfortunately died about a year ago at the age of seventy-six, as a result of being knocked down on the street by a cab. We take this opportunity to express our great appreciation of the friendship of Mr. Rosenthal, who endeared himself to us through his congenial spirit and the intense interest he took in the work of the Open Court Publishing Company.

Mr. Julius Rosenthal discovered the original of this picture in Europe, and appreciating its unusual merit, had it framed under glass. It had been engraved soon after Spinoza's death by an artist who knew the philosopher personally. The Latin lines were accompanied by a Dutch version which reads as follows:

“Dit is de schaduw van Spinoza's zienlijk beelt,
Daar't gladde koper geen sieraat meer aan kon geven;
Maar zijn gezegent brein, zoo rijk hem meégedeelt,
Doet in zijn schriften hem aanschouwen naar het leven.
Wie oil begeerte tot de wysheit heest gehad,
Hier was die Zuiver en op't snedigste gevat.”

We here publish an English translation of the Latin in the original meter:

“He to whom Nature and God were known, and the cosmical order,
Here he, Spinoza, is seen; here are his features portrayed;
But the man's face has been pictured alone. As for painting his spirit,
Verily Zeuxides' hands would not suffice for the task.
Seek in his writings his mind, where he treateth of things that are lofty.
He who is anxious to know, therefore, his writings must read.”

BOOK REVIEWS AND NOTES.

SHINTO, THE WAY OF THE GODS. By *W. G. Aston*. London: Longmans, Green & Co., 1905. Pp. 390.

The present volume on Shinto, or as we commonly say, “Shintoism,” the native religion of Japan, bids fair to become the standard book for information not only to us Western people but also to the Japanese themselves.

Nothing so comprehensive, and at the same time in so condensed a form, has ever been attempted before, and it stands to reason that there are few scholars indeed, if there are any, who could have succeeded better than Mr. Aston has done, and it is almost certain that the book will maintain its place in the history of Shintoism.

The book contains fourteen chapters: The first chapter, entitled, "Materials for the Study of Shinto," contains an enumeration of the sources from olden times down to the present day, the number of which is comparatively limited. The three following chapters discuss "General Features" and among them first the personification of the powers of nature. This second chapter is mainly interesting for a study of comparative religion showing how in Japan natural agencies, such as the sun, the moon, the wind, etc., and especially definite objects and special spots, trees, wells, mountains, etc., were treated as living beings and finally deified. The third chapter is especially devoted to the deification of great men, such as the mikados. The fourth chapter, still continuing the topic "General Features," deals with the functions of the gods.

The mythology of Japan is treated in chapters V to VIII. We have here for the first time a clear presentation of the Japanese nature myths which in their totality are generally bewildering to the uninitiated. The several chapters are entitled: "Myth," "The Mythical Narrative," "Pantheon, Nature Deities and Man Deities."

The remaining chapters IX to XIV are devoted to the institutions, practices, established traditions, etc., of Shinto as follows: "The Priesthood," "Worship," "Morals, Law and Purity," "Ceremonials," "Magic, Divination, Inspiration." The concluding chapter treats of the "Decay of Shinto and Modern Sects."

Shinto has become the official religion of Japan, and we might say that Shinto is practically not a religion in the Western acceptance of the term, but a kind of patriotic ceremonialism in which any one might take part to whatever religion otherwise he might belong. The educated Japanese naturally do not believe in their mythology nor are they expected to when taking part in Shinto rituals; and if this is to be called a decay, we must grant Mr. Aston that Shinto has lost its vitality. He concludes his book with these words: "As a natural religion, Shinto is almost extinct. But it will long continue to survive in folklore and custom, and in that lively sensibility to the divine in its simpler and more material aspects which characterizes the people of Japan."

Considering that the knowledge of native traditions is being reduced in Japan from day to day, that Western thought rushes in and the duties of the hour claim more and more the concentration of the Japanese themselves in all branches of practical life as well as in science and other theoretical studies, it is not too soon that this work on Shinto has been written, for it is not likely that a successor in this line of research will ever have better facilities than were accessible to Mr. Aston.

And we will further say that Mr. Aston, who has won a well-deserved reputation through his former labors, exhibits a thorough acquaintance with his subject, ranking high even among the most scholarly Japanese in his own line of work.

ON HOLY GROUND. Bible Stories with Pictures of Bible Lands. By *William Worcester*. Philadelphia: Lippincott, 1904. Pp. 492. Price, \$3.00 net.

The frontispiece, which is a reproduction of Hofmann's "Suffer Little Children," is an appropriate indication of the spirit of this beautiful book. It consists of a series of nearly one hundred and fifty stories, giving the historical narrative of both Testaments from the creation to Christ's ascension. Each story is told in the simplest possible diction addressed apparently to children by one who knows how to interest them, and while each thus receives its proper setting and historical connection, it is followed by the Biblical narrative of the special incident printed in small but clear type. The great charm and value of the book consists in the beautiful illustrations which are to be found on almost every page. The fine smooth paper which is used brings out these half-tones to the very best advantage. Mr. Worcester seems to have spared no trouble in collecting from every available source photographs which are illustrative of the country of which he writes. Though many of the pictures are very small they are remarkably clear and most admirably selected with reference to artistic effect. Six maps add to the usefulness of the book. There is no need for an index of the text as the preliminary table of subjects gives the titles of the narratives in chronological order, but the main original value of the book which lies in its illustrations, is increased by an index of illustrations arranged alphabetically by subjects rather than titles.

LUMINOUS BODIES. Here and Hereafter. By *Charles Hallock, M.A.* New York: The Metaphysical Publishing Co. Pp. 110. Price, \$1.00 net.

Mr. Charles Hallock, one of the contributors of *The Open Court* has published under this title an interesting little book in which he reprints among other chapters an article which appeared some time ago in *The Open Court*, and solicited a good deal of controversy pro and con. He proposes the interesting theory that man is possessed of an electrical body, which will serve him as the body of resurrection, and which is to constitute his personality in the great hereafter. At the time we published his views in *The Open Court* as an interesting theory without accepting his position, and we are glad to see Mr. Hallock's proposition put up in a neat form which presents his theories in a most attractive style. The book shows at the same time the personality of the author, and the sentiment with which he clings to his conception of the soul.

The book opens with a poem entitled "Invocation." A short introduction entitled "L'envoy" explains the spirit in which the author has written his book, whereupon follows the substance of his theory in the chapters entitled: Biology of the Cosmos, Vito-Magnetism and the Soul-Aura, Color Effects of the Emotions, Electrical Body of the Future Life, The Supreme Source and its Potential Agent, The Philosophy of Eternal Felicity, The Philosophy of Religion, The United Philosophies, Evolution and the Future Life, and Credo.

A final chapter entitled "Antiphone" contains an inspirational prayer under the caption "Man to his Maker."

The appendix shows the interest which the author's theories have created, and contains letters received from different quarters, from a physician, a clergyman, a college professor, a poet, an astronomer, and also from the

Editor of *The Open Court*, whose criticism was perhaps the only dissenting one as to the tenability of the author's theory.

The book is adorned with a frontispiece representing the *maakheru* or transfigured body of the Egyptians.

DIE ENTWICKELUNG DES GOTTESGEDANKENS. Von *Grant Allen*. Jena: Coste-noble, 1906. Pp. 360. 8 marks.

The Evolution of the Idea of God belongs to Grant Allen's best writings, and we hail a German translation of this significant contribution to the history of religion, by H. Ihm. The translation is done faithfully and in good German. Paper and print are excellent as we may expect of so reliable a publishing house. The translator has modestly abstained from writing a preface or introduction, and has only added as his own contribution a few comments relegated to the appendix of the book. We regret to note that, according to the prevalent German custom the book lacks an index.

Germany is the home of comparative religion, but popular works on the subject, like the present book, are rare in the land of scholars and thinkers. For this reason the German translation of Mr. Allen's work will prove very desirable, and we may expect that it will do a good missionary service in the interest of a scientific interpretation of religion.

IN DER HEIMAT DES KONFUZIUS.. By *P. Georg Maria Stenz, S.V.D.* Steyl.

Price, \$1.25. For sale by the Society of the Divine Word, Shermerville, Illinois.

This book which is of considerable interest to all those interested in things Chinese has been issued by a publishing house of the Roman Catholic missions at Steyl, near Kaldenkirchen, Rheinland, Germany. It is a description of China and the Chinese and is illustrated with two colored plates, a number of half tones, and also some Chinese drawings. We will not dwell here on the onesidedness of the description in which the author is induced to be unfair to the Chinese, and which indicates also why European missions are not more successful. We will confine ourselves only to those features of the book that are of interest even to the scholar. The author, Father Stenz, has visited the tomb of Confucius and also his residence. We read his description with pleasure because there is in it a touch of the personal element, but it is especially noteworthy that the two Jesuit missionaries, Fathers Nies and Henly, were the guests of Father Stenz on the night when they were assassinated. The reverend Father tells us how the difficulty arose, how the mandarin was unable to protect them, and how on one night Father Henly and Father Nies visited the author in Chan-Cha-Chuang. The night was rainy and they could not continue their journey. They stayed up rather late and sang the Requiem and Miseremini. Father Stenz surrendered his bed to Father Nies and retired to the janitor's room. He had scarcely fallen asleep when he heard shouting and much noise, noticing that his room was lit up by torches. The door of his house was guarded by two men, and he heard a band of rioters start from the neighboring room shouting for the "Pater with the long beard." The sacristy was opened by violence and they passed into the church; whereupon quiet was restored and the rioters disappeared. At this time he heard groaning from the next room. At the same time the rioters returned shouting

to flay Father Stenz, but some Christians had made their appearance and drove them away. He now rushed into his bedroom and found his two co-workers, Henly and Nies, both on the bed, the one dying, the other presumably dead. All attempts to revive them were in vain and he administered to them the sacraments. Other Christians came in and surrounded the dreadful scene. On the morning after the catastrophe the mandarin appeared and wept at the sight. He had been a friend of the murdered missionaries and greatly regretted the deed.

It is well known how Germany retaliated with China for the assassination of the two Jesuits, but it is sad to relate that, as Father Stenz tells us, the actual perpetrators were not punished but left at liberty, since they were leaders of the boxer movement, whom the authorities did not dare to touch. In their place, some innocent, harmless individuals were captured, tortured, forced into a confession and executed, in spite of the remonstrances of Father Stenz and Eugen Wolf, who visited the place in company with the father proctor. The difficulty of rescuing the innocent wretches was increased by the change of mandarins, the new mandarin being a very learned scholar, but a weak and incapable man who allowed the guilty ones to escape, and did nothing to save the lives of the innocent victims.

The book contains other chapters of interest, for instance the chapter on the characterization of the Ta-tau-hui, the Society of the Big Knife, or Boxers, page 226.

THE BLOOD OF THE PROPHETS. By *Dexter Wallace*. Chicago: Hammersmark Press. 1905. Pp. 112.

The Blood of the Prophets is a collection of poems written by Dexter Wallace, and we do not hesitate to say that the first one "The Ballad of Jesus of Nazareth" is the best and will appeal most of all to the reader. We quote from it the following stanzas:

"It matters not what place he drew
 At first life's mortal breath,
 Some say it was in Bethlehem,
 And some in Nazareth.
 But shame and sorrow were his lot
 And shameful was his death."

* * *

"For he who flays the hypocrite,
 And scourges with a thong
 The money changer, soon will find
 The money changer strong;
 And even the people will incline
 To think his mission wrong."

** * *

"When Cæsar back to Rome returned
 With all the world subdued,
 The soldiers and the priests did shout,
 And cried the multitude;
 For he had slain his country's foes,
 And drenched their land with blood.

"But all the triumph of the Christ
 That ever came to pass
 Was when he rode amidst a mob
 Upon a borrowed ass;
 And this is all the worldly pomp
 A genius ever has."

* * *

"I wonder not they slew the Christ,
 And put upon his brow
 A mocking crown of thorns, I know
 The world would do it now;
 And none shall live who on himself
 Shall take the self-same vow.

"And none shall live who tries to balk
 The heavy hand of greed,
 And who betakes him to the task,
 That heart will surely bleed.
 But a little truth, somehow is saved
 Out of each dead man's creed."

* * *

"And it matters not what place he drew,
 At first life's mortal breath,
 Nor how it was his spirit rose
 And triumphed over death,
 But good it is to hear and do
 The word that Jesus saith.

"Until the perfect truth shall lie
 Treasured and set apart;
 One whole, harmonious truth to set
 A seal upon each heart;
 And none may ever from that truth
 In any wise depart."

Other poems, such as "Samson and Delilah," "Samuel" and others do not reach the same pitch of fervor, and the same is true of secular poems, such as "America," "The Pioneer," "Filipinos, Remember Us," "Ballad of Dead Republics," etc. Sometimes the verses and thoughts will need a critical overhauling, such verses for instance as

"For this I hold to be the truth,
 And Jesus said the same."

DARWINISM AND THE PROBLEMS OF LIFE. By *Conrad Guenther, Ph.D.* Translated from the third edition by *Joseph McCabe*. London: Owen, 1906. Pp. 428. Price, 12s. 6d.

This work has been translated from the German, because the translator considers the author's peculiar method as unquestionably wise and helpful in explaining the theory of evolution. He does not write for scientists, and does

not presuppose any great knowledge of zoology or other science. He starts with the familiar facts of daily life, and thus an untrained reader will not be stultified with scientific terms and limited thereto. The author depicts a world that is familiar to every one, and leads gradually from well-known facts and forms of life to the theories which they suggest. It is a new but decidedly attractive way of formulating and solving the problems which have become uppermost in the minds of the people.

The author is not so much an adherent of Darwinism as of Weismannism, but all details of the evolution theory are left out, and the general outlines alone are sketched. The book is intended to be a simple and untechnical interpretation of the facts that suggest the doctrine of evolution.

The German original has gone through three editions, and Mr. McCabe has undertaken to translate it for the benefit of the English reading public.

After an introduction describing animal life in forest, field and pond, pointing out the over-production in nature, the struggle for life, artificial and natural selection, transformation of species, variation and heredity, etc., the author treats the different branches of zoology in successive chapters,—mammals, birds, amphibia, fish, tracheates, molluscs, worms, and protozoa. These descriptions are followed by an exposition of the theory of natural selection, the principle of selection, mechanical conception of life and its limits, and nature, history and morality.

The book is well printed in large and clear type, but we regret to say that illustrations which are almost indispensable in a popular book have been omitted, and we would suggest that in the German edition as well as other translations the author would richly supply the book with appropriate pictures and diagrams. Upon the whole the book reads very well, but now and then we find un-English expressions which can be understood only if translated back into the original German. So for instance when the author wants to say that he who wishes to comprehend the whole of the world must rise above it, we read in the English translation: "He who would see over the whole world must pass beyond it." We also doubt whether the English term "sense of life" conveys the same idea as the original *Lebenssinn*. These little drawbacks, however, do not detract much from the value of the whole and the translation of Mr. McCabe remains in any case a praiseworthy undertaking.

L'IDÉALISME CONTEMPORAIN. Par *Leon Brunschvigg*. Paris: Alcan, 1905.
Pp. 185.

The spiritual movements of the present day show varieties which may be characterized as spiritualism, intellectualism, and idealism, and our author insists that the opposition to a right kind of idealism originated from a wrong conception of man's intelligence. Man's intelligence in intellectuality is not a positive factor, but it is the profoundest function of his activity directed by a law, and capable of assuring a continued progress in scientific and moral culture. Professor Brunschvigg after an *Avant-propos* in which he treats of the general problems of idealistic movements, discusses in several chapters: Spiritualism and Common Sense, The Prejudice Against Philosophy, Method in Mental Philosophy, The New Philosophy and Intellectualism, and finally the subject which bears the title of the entire monograph "The Contemporary

Idealism," pointing out how our social institutions are gradually transformed by ideals.

The present book is a sequel to a prior work which appeared under the title *Introduction to the Life of the Spirit*, and which the publishers announce is now ready for a second edition.

JUDAH MESSER LEON'S COMMENTARY ON THE "VETUS LOGICA." By *Isaac Husik, A.M., Ph.D.* Leyden: Brill, 1906. Pp. 118.

This book represents a doctor's dissertation presented to the faculty of the University of Pennsylvania in June, 1903, partly rewritten and slightly enlarged during part of the author's tenure of a university fellowship in the same institution. Dr. Husik's object is to bring into prominence one of the many works of mediæval Hebrew scholarship along philosophical lines. His study of Messer Leon's Commentary of Aristotle is based upon the comparative consideration of three manuscripts, and contains a very complete glossary of Hebrew logical and philosophical terms. Dr. Husik quotes many Hebrew passages from Messer Leon in parallel columns with the Latin text of other mediæval commentators of Aristotle.

TEXT-BOOK OF SOCIOLOGY. By *James Quayle Dealey, Ph. D.,* and *Lester Frank Ward, LL.D.* New York: Macmillan. 1905. Pp. xxv, 326. Price, \$1.30.

Dr. James Quayle Dealey, Professor of Social and Political Science in Brown University, and Lester Frank Ward, formerly of the Smithsonian Institution, at Washington, D. C., the well-known author of *Social Dynamics* and *Pure Sociology*, have published in company a *Text-Book of Sociology*, which the authors expect will fulfil the general demand for such a book. It treats of sociology as a science within the hierarchy of Comte's classification. Chapter III discusses the data, Chapter IV the methodology, and Chapter V the subject matter of sociology. The substance of the book is discussed in four parts, The Origin and Classification of the Social Forces; Nature of the Social Forces; Action of the Social Forces in the Spontaneous Development of Society; and Origin and Nature of the Telic Agent. By telic agent we understand that element which gives direction to the world's activity.

A HISTORY OF POLITICAL THEORIES, FROM LUTHER TO MONTESQUIEU. By *William Archibald Dunning.* New York: Macmillan. 1905. Pages, 459. Price, \$2.50.

The author continues in the present volume his former work *Political Theories, Ancient and Mediæval*, and we may look forward to a completion of the whole in a third volume on *Modern Political Theories* and a prospect of their future development. The present volume testifies not only to the author's learning but also to his good judgment. He discusses the significance of the Reformation, Luther, Calvin and others, and of their successors in both England and France, among whom Francis Hotman and the pseudonymous author Stephanus Junius Brutus play an important part by reason of keenness of judgment and tolerance of liberal opinion, while Jean Bodin lays the foundation of the English conception of political rights. Hugo Grotius, the founder of international law, is splendidly characterized, and the development of political philosophy in England before and after the Puritan revo-

lution is sketched in detail and well explained. The author presents us with a fine characterization of Milton's popular idea of Thomas Hobbes and John Locke, interrupting his exposition by a chapter on the continental theories marked by the names of Spinoza, Puffendorf and Bossuet and winding up this remarkable period of the history of politics with Montesquieu.

Charles H. Kerr & Co. have published a translation of Wilhelm Bölsche's *Evolution of Man*, by Ernest Untermann. The book has been a success in Germany because it met a long felt want, being a brief and popular exposition of the theories as to the descent of man. The translation is well made and the publishers have done their best to give it in its English dress a neat appearance.

JESUS OF NAZARETH. By *Edward Clodd*. London: Watts & Co. 1905. Pp. 119.

The present booklet contains a collection of articles written some time ago by Edward Clodd, an author of no mean repute, but we regret to say that these essays should not have been published without a thorough revision, for our knowledge as to Old Testament history and also the origin of Christianity has made rapid progress within the last ten years. Though the author is one of the rationalists he still attributes the psalms to David, and quotes them as historical material in characterizing David's personality. He mentions Nazareth as the birthplace of Jesus and yet it is well known that the village of Nazareth is nowhere mentioned as having existed at the beginning of the Christian era. The author firmly believes in its existence in spite of lack of evidence, but his articles have obviously been written before critical investigation lead one to form a definite opinion.

The articles are well written, but it seems to me unfair to republish them without having given the author a chance of further revising them.

SEVENTY CENTURIES OF THE LIFE OF MANKIND. By *J. N. Larned*. 2 volumes. Springfield, Mass.: C. A. Nichols Co., 1905. Pp. 442-503

Under this title the editor of the *History for Ready Reference* has published a history of the world from the earliest times to the present day. Mr. Larned has utilized the latest material concerning the excavations in Babylonia, Assyria, Egypt, etc., and condenses the general descriptions into a most popular form. It will be most welcome to people who do not care to have all the little details but who want to gain an insight into the general development of mankind. The work is profusely illustrated, not only with illustrations in the text, but also with plates, among which there are a great number of colored plates, most of them being reproductions of famous paintings.

SOCIALISTES ET SOCIOLGUES. Par *J. Bourdeau*. Paris: Alcan, 1905. Pp. 196.

This little treatise is most interesting and instructive and belongs to the best that has been written on sociological problems. The author shows good judgment and an extraordinary knowledge of facts, while his presentation is entertaining from the elegant style in which he writes. The subject matter is divided into three parts. In the first M. Bourdeau treats single systems which serve to explain the development of several ideas and institutions

among mankind. Here he treats the evolution of war, of slavery, of the State in its relation to the individual, the changes of power, the ideal of patriotism, and finally the evolution of morality.

The second part is devoted to socialistic theories. He discusses the propositions of Proudhon, and socialistic sects in general, the heresy of Edouard Bernstein, the idealist of socialism, socialism and freedom, the socialism of the bourgeois and of the laborer, and finally socialism and its place in history.

The third part is devoted to actual problems of the day such as every thoughtful person may observe for himself,—the phenomena of anarchy and philanthropy, revolutionary silhouettes, etc.

The last chapter is devoted to Heinrich Heine, the German poet who is still the favorite of the French public, partly on account of his antagonism toward the German government of his time, partly through his appreciation of French literature, and the French materialistic spirit. Heinrich Heine has said some remarkable things about the development of the future, a part of which have been fulfilled. In the conclusion Bourdeau sums up his views in a chapter in which he specializes "theories of progress" and expresses his view that social happiness is nothing but the mere chimera. But while he considers that the extreme optimism of the socialist is utopian, he at the same time discards extreme pessimism, insisting that the details of history dominate in the development of mankind. The little book is brimfull of thoughtful remarks, and fine psychological sketches. We do not hesitate to say that it belongs to the best that has been written on the subject.

LA SOCIOLOGIE GÉNÉTIQUE. Par *François Cosentini*. Paris: Alcan, 1905. Pp. 205.

The author, who is professor of sociology at the University of Brussels, presents us with a treatise on the origin of primitive society which is prefaced with an appreciative introduction by Maxime Kovalewsky, professor of law at the University of Moscow. Professor Cosentini has collected the facts of the genesis of primitive society from all the sources at our disposal,—the social condition of the animal world, of savages, of barbaric remnants in our present age—and presents us with a pretty clear picture of a reconstruction of the conditions of primitive mankind. He adds the conclusion that the successive stages of mankind show a great resemblance in different places which would indicate a common law, and though he does not claim that single instances should be generalized and made to hold good for similar cases, he finds the agreement too strong to be overlooked.

In his introduction, Professor Kovalewsky especially commends Cosentini's idea that all conditions of society with its ideas and sympathy have developed from sexual and parental love, which produce that reciprocity that finally broadens out in a social regulation of the communal and social life.

Our attention has been called to an obvious typographical error in Mr. Eshleman's poem, "To the Forces of Evil" in the *May Open Court*. The second line of the third stanza on page 314 should read "Oh, fair allurements oft pursued," instead of "Of fair allurements oft pursued."