State Minister of Education, Mr. Makino. It is a denunciation of present tendencies as well as a serious attempt at meeting the danger before it is too late.

"It is scarcely necessary to say that the duty of scholars and students is to have a steadfast mind, to propose to themselves a fixed purpose, and to look forward to achieving great results by zeal and diligence....Nevertheless among the youth of both sexes I detect, to my great regret, a tendency to occasional despondency and to moral negligence. Certain of those now in the schools show an inclination to luxury, or trouble themselves about vain theories, or, in extreme cases, allow their minds to become absorbed in dissipation and, violating the precepts of virtue, lose their sense of shame....Unless steps be presently taken to severely reprimand these errors, their harmful results will be incalculable. There are signs that the trend of a part of society is towards insincerity and that the youth of both sexes are being led astray in increasing degree. Especially is this the case with recent publications and pictures, for these either ventilate extreme doctrines, or inculate pessimistic views, or depict immoral conditions....Steps must be taken to suppress publications that suggest such danger whether within or without the schools. Again there are men who, advocating an extreme form of socialism, have recourse to various devices for leading astray students and teachers. If such views, destructive as they are towards the very foundations of nationalism and dangerous to the good order of society, obtain currency in educational circles, so as to disturb the bases of our educational system, nothing could be more regrettable in the interests of the country's future. It behooves educators to be specially on their guard and to prepare for checking these evils before they bear fruit. Persons who occupy pedagogic positions should bear these things constantly in mind, and in co-operation with parents and guardians should endeavor to purify the habits of students and to invigorate their spirit, thus aiming at the achievement of good results for education."

BOOK REVIEWS AND NOTES.


Of the six essays contained in this volume, the first three which comprise fully three-fourths of the whole book are historical in character. The first one on Apollonius of Tyana, appeared in The Monist some three years ago. It gives a thorough account of the life and teachings of this Greek reformer. Mr. Whittaker's authority is the life of Apollonius written by Philostratus early in the third century and the extant letters ascribed to him, some of which his biographer evidently knew. Whether the letters are genuine is not certain, but the biography is clearly a romance, using the familiar literary device of introducing the memoirs of a disciple as material, though admitting that they had to be worked over into literary form. However, the fact remains that Apollonius was a real person born at Tyana, and there is no uncertainty about the character of his life and teaching. He was a Neo-Pythagorean of the ascetic type, but the interest in his life lies in the parallels of which he was made the subject and which probably never occurred to Philostratus. These tend to prove that the marvels attributed to Apollonius were
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similar to those of Christ and are better authenticated historically. This phase makes the study of the life of Apollonius of valuable interest in comparative religion as illustrating how it is possible for new religions to originate.

The next essay treats of an equally interesting subject, being devoted to a discussion of Origen’s refutation of Celsus. The only access that we can have to contemporary criticism of the first centuries of Christianity is through quotations in the works of the church fathers who refuted them, since the originals of all such heretical documents were zealously burned when the newer religion came into power. In this way we learn of the arguments of Celsus, a well-informed opponent of Christianity in the second century, who represents the attitude of the governing classes in the Roman Empire at that time. A century later the devout Origen gives the ablest apology for Christianity that could be made in those days in refutation of Celsus, enumerating and answering his objections consecutively. The object of the present article is not to bring into view all the complex issues, but to give a straight-forward account, mainly from the intellectual side, of this particular controversy which throws light on the perennial strife of ideas. The practical object which Celsus had in view in his arraignment was to dissuade the separatist Christians from their new and unreasonable faith; but in case they could not be persuaded, at least let them not set themselves in open opposition to public institutions and withdraw wholly from civic life; the Empire needed their strength and help, civil and military. Origen’s replies throughout were in keeping with the ecclesiastical spirit of the time, but when all other arguments fail, he falls back on the unanswerable ethical test that the Christian followers have been led to better lives by their faith than the devotees of other religions.

The third essay deals with the works of John Scotus Erigena, the Irish scholastic of the ninth century. It aims at giving some account of his philosophy. Our interest in him is purely historical as his works recall the light of the past and prefigure the return to it. Erigena could carry forward some of the ideas of Neo-Platonism to what we now recognize as a more modern stage, although he probably did not know it in its genuine Hellenic form. While repeating the mystical position he seems very little of a mystic, and is more explicitly a pentheist, and of a more naturalistic type than the ancient Neo-Platonists.

The three short essays which follow are positive in character rather than historical. Of them “A Compendious Classification of the Sciences” was published in Mind for January 1903. In this the author proposes to carry out systematically the completion of Comte’s classification by including subjective principles which Comte would have repudiated, but which are recognized by the successors of both Kant and Mill as indispensable for a full account of knowledge.

“Animism, Religion and Philosophy” is an attempt at a kind of philosophical schematism for anthropology which the author thinks will be useful in so new a science, as it may at least suggest points for research.

The last few pages are devoted to a discussion of final causes,—“Teleology and the Individual.”

This new monograph by a professor of philosophy in Miami University purports to be “a study of Spinoza’s metaphysics and of his particular utterances in regard to religion, with a view to determining the significance of his thought for religion, and incidentally his personal attitude toward it.” It is an impartial and candid treatment of Spinoza’s attitude toward religion, aiming solely to present what he taught and how his doctrine is related to religious consciousness, though the author does not deny that his work is at the same time a polemic in so far as it contends against a mistaken, though traditional, interpretation of Spinoza’s philosophy and personality.


Sociologists have made the term “solidarity” fashionable, and political economists, moralists and teachers have received it with enthusiasm. Founded on the theory of the social organism, solidarity is regarded as the positive form of ethics. The present essay on the elements and evolution of morality is a protest against the scientific pretensions of this doctrine, and a warning against the dangers it presents from a practical point of view. The author seeks the solution of the moral problem from the impartial study of facts without any mixture of metaphysical conception. Submitting the ethical ideal to an analysis he finds therein three primary elements, the esthetic, the logical and the sympathetic, the origin of each of which M. Mauxion proceeds to consider in turn.


Although this English version of Professor Haeckel’s lectures was translated from the second German edition, it has followed closely upon the delivery of the original at the Academy of Music in Berlin in April, 1905. We made note of the German publication of the lectures in the February number of The Open Court. We will only add here that the reason Professor Haeckel, at the solicitation of his friends, departed from his published statement of four years previous not to appear again on the public lecture platform, was because of his interest in the change of front lately taken by the Church militant in which it has been making conspicuous efforts to “enter into a peaceful compromise with its deadly enemy, Monistic Science.”

There is no new message in these “Last Words,” as they purport to be simply a summing up of the author’s conclusions of half a century’s investigation.

Maung Nee has edited a little book on Buddhism called Lotus Blossoms which was privately printed in Rangoon. It consists mostly of short quotations from the various Buddhist Scriptures with a few small explanatory essays interspersed, and is designed for those who are making their first inquiries into Buddhism.