

the Latin tongue. There are some minor differences but these I have mentioned I think are the essentials.

"In the creeds of Anglican or Roman Catholics there is no practical difference. Many Anglicans use for daily office the *Horæ Diurnæ* of Rome translated into English. The Anglicans recite publicly parts of matins, prime, vespers, and compline daily,—these offices being translations into English as the vernacular of the Roman offices.

"The Anglican Communion is Catholic in heritage and is universal also because it is found all over the entire world wherever the English tongue is spoken."

ELISABET NEY.

Elisabet Ney, born 1834, died on June 25, 1907, of heart disease after a serious illness of about one month, at her home at Hyde Park, Austin, Texas. She was one of the greatest sculptors of modern times, indeed the greatest woman sculptor, whose significance may be judged from the fact that she made busts of the most prominent men of her old home, Liebig, Schopenhauer, Bismarck, King Ludwig of Bavaria, King George of Hanover, etc.; and Statuary Hall in the Capitol at Washington is graced with the two representative figures of her new home, Texas,—life-size statues of Austin and Houston made by her hand. In fact, these two figures may easily be judged as the finest pieces of art in Statuary Hall.

We have procured an article by Mrs. Bride Neill Taylor on Elisabet Ney as an artist, which appears on another page of this issue, together with some illustrations of her work, and we will add what is not generally known and not mentioned by Mrs. Taylor, that Miss Ney was married to Dr. Edmund Montgomery, a native Scotchman, educated mainly in Germany, and known in this country as a man of great philosophical acumen, but she continued to use even in her private life her maiden name by which she had become famous. The only child of this union is a son, Mr. Lorne Ney-Montgomery, who now resides with his father on Liendo Plantation near Hempstead, Texas. She has numerous friends both in Europe and America, and especially in her new home, Texas, in whose capital her lovely studio stands.

Her last work is a statue of Lady Macbeth, which is said to be a wonderful psychological interpretation of Shakespeare's most difficult character.

BOOK REVIEWS AND NOTES.

THE CHINESE LANGUAGE AND HOW TO LEARN IT. A Manual for Beginners by *Sir Walter Hillier, K.C.M.G., C.B.* London: Kegan Paul, 1907. Chicago: The Open Court Pub. Co. Pp. 263. Price, \$3.75 net.

A new Chinese grammar has appeared which, as we learn from private sources, is being used officially by the English authorities for the preparation of their candidates for office in the English colonies of China. The author says in the preface: "The present work is intended to meet the wants of those who think they would like to learn Chinese but are discouraged by the sight of the formidable text-books with which the aspiring student is confronted. It is especially intended for the use of army officers, of missionaries, and of young business men connected with the trade interests of China who wish to commence the study of the language in England with a view to continuing it in the country itself."

STUDIES IN PHILOSOPHY AND PSYCHOLOGY. By Former Students of *Charles Edward Garman*. Boston: Houghton, Mifflin & Co, 1906. Pp. 401.

This volume is a monument raised in honor of Prof. Charles Edward Garman, in commemoration of twenty-five years of service as professor of philosophy in Amherst College. It contains essays by a number of his disciples and admirers on philosophical and psychological subjects. The volume opens with an article on "Moral Evolution" by James Hayden Tufts, and contains not less than thirteen essays on various subjects in the line of ethics, philosophy, and psychology. It has been edited by Professors Tufts, Delabarre, Sharp, Pierce, and Woodbridge.

THE RELIGIOUS CONCEPTION OF THE WORLD. An Essay in Constructive Philosophy. By *Arthur Kenyon Rogers, Ph. D.* New York: Macmillan: 1907. Pp. 284. Price, \$1.50 net.

Professor Rogers of the the department of Philosophy in Butler College proposes in this book to defend a world-conception which is frankly religious and theistic in opposition to certain prevalent types of philosophy. He means to justify from a philosophical standpoint the presuppositions which underlie the ordinary Christian consciousness as the general sound intelligence of the religious community would recognize to be the natural understanding of the historical Christian revelation. He thinks this coincidence with the common judgment a recommendation for a philosophical judgment rather than otherwise, because philosophy is the interpretation of the value of our common experience. Dr. Rogers holds that Plato's notion that philosophy is for the favored few, though widely accepted because of an inveterate intellectual pride, is none the less a heresy.

He practically extenuates prejudice in the human mind and considers its indulgence so essentially natural that he would found his world-conception on its individualistic limitations, for he believes that philosophical attitude, though plausible, a mistaken one which stands aloof from any creed and with a high disinterestedness would make truth alone its end and disclaim any preference for one conclusion rather than another. He says that "No man can philosophize rightly who has no personal concern in the common hopes and fears and ideals and beliefs of men, and the profession of this is either an affectation or a limitation."

His reason for this position is that the life of thought is an artificial one and the very infallibility of logic must perforce lead to paradoxes as its sure conclusions on the principle of a *reductio ad absurdum* and only serve to prove the essential oneness and limitation of the premise. To explain the statement of his position as made in the Introduction he considers first the foundations and validity of knowledge before dealing directly with his main issue, that of the validity of religion and religious knowledge.

THE PHILOSOPHY OF RELIGION. By *Harald Höffding*. Translated from the German edition by *B. E. Meyer*. London: Macmillan, 1906. Price, \$3.

Nothing can better prove the significance of religion in our days than the fact that exponents of the most radical interpretation of history, such men as Harald Höffding, devote voluminous books to a philosophical inquiry into its nature. To be sure Höffding does not accept any creed, he simply analyses and investigates, but he repudiates plainly the attitude of freethinkers. He

says: "Many freethinkers take for granted that human life would assume richer and stronger forms did religion cease to exist; but this view is very far from being self-evident, and rests on the presupposition that psychical equivalents are always at hand—equivalents in value as well as energy. In that case these equivalents would have to be demonstrated, and were this possible, the conservation of value would be proved. But it is a great question and an essential feature of the problem of religion whether such equivalents can be shown to exist."

Professor Höffding's work is the labor of a scientist. He has no ax to grind. He starts from the fact that religion exists: "Religion itself becomes a problem. Religion is taken as the starting-point as a matter of course." He adds further down:

"The inquiry on which I here propose to embark addresses itself neither to those already satisfied nor to the anxious. The former are to be found in all camps,—not least among the so-called 'freethinkers'—a class of men which, like that of worms in the Linnæan system, can only be characterized by negative predicates, since it has to embrace so many different forms. Those already satisfied hold in reserve a definite solution, negative or positive, of the religious problem, and hence have lost all taste for further thinking on the subject. The anxious are afraid to think about it. My inquiry, therefore, addresses itself to the seekers. 'Ein Werdender wird immer dankbar sein,' in whatever direction his quest may lead him."

We must remember that a salient point in Professor Höffding's ethics is his theory of values, and so valuation, conservation of value, and the idea of equivalence play an important part also in his judgment of religion. He says:

"The conservation of value is the characteristic axiom of religion, and that we shall find it expressed from different religious standpoints in different ways. The question how far we are to attribute real validity to this axiom forms part of the religious problem. At the same time this axiom—in so far as it expresses the fundamental thought of all religion—can be used as a criterion of the consistency and significance of particular religions, or of particular religious standpoints. Finally, as I have already observed, this axiom enables us to express very simply the relation between ethics and religion, viz., what is the relation between the conviction of the conservation of value and the work of discovering, producing, and preserving values?"

And again:

"Religion presupposes that men have discovered by experience that there is something valuable. Whatever a man may mean by religion, he must admit that it did not itself from the very beginning create all values. If, for example, he believes in a future life of good or evil, he must know from his own experience that good and evil exist; otherwise his faith would have no meaning for him."

The subject matter is divided into four parts: (1) Problem and Procedure, (2) Epistemological Philosophy of Religion, (3) Psychological Philosophy of Religion, and (4) Ethical Philosophy of Religion.

The tone of the discussion is mostly abstract and it is probable that many readers might wish to have the theoretical views of the author more freely applied to a discussion of facts and actual instances, but even an appreciation of Buddha and Jesus (pp. 301-311) in their significance in the history of

religion is too general to be satisfactory,—not to mention that some of his comments are open to criticism.

Upon the whole this new book of Professor Höffding is a worthy companion work of his former labors, and we may sum up the result of his inquiry in his own words as follows:

"The point of view which I have been trying to establish lies in the fact that it endeavors to assert the continuity of spiritual development. This fact discloses an analogy between the religious problem and all other philosophical problems, and in the last resort the decisive point for philosophers is not whether or not a problem admits of solution, but whether it has been rightly stated, i. e., stated in the manner demanded by the nature of the human spirit and its place in existence."

SOCIOLOGICAL PAPERS. Volume II. By *Francis Galton, P. Geddes, M. E. Sadler, E. Westermarck, H. Höffding, J. H. Bridges, and J. S. Stuart-Glennie*. London: Macmillan, 1906. Pp. 304. Price, \$3.00.

The second volume of the Sociological Papers contains the following articles: "Eugenics" by Mr. Francis Galton; "Civics as Applied Sociology," by Prof. Patrick Geddes; "The School in Some of Its Relations to Social Organisation and to National Life," by Prof. M. E. Sadler; "The Influence of Magic on Social Relationships," by Dr. E. Westermarck; "On the Relation Between Sociology and Ethics," by Professor Höffding; "Some Guiding Principles in the Philosophy of History," by Dr. J. H. Bridges; "Sociological Studies," by Mr. J. S. Stuart-Glennie. In addition to the papers of these authors communications sent in by outsiders are included as well as the discussions which followed the several lectures. We hope to be able to discuss some of the contents in a forthcoming number.

We publish in the present number a translation of the syllabus of Pope Pius X which is of great interest, because it affords us an insight into the state of affairs in the Lateran. We learn from it which doctrines have reached Rome and have begun to disturb the peace of the Church. They are all gathered up and enumerated with particular attention to detail, suggesting the assumption that many of them are literal quotations from Roman Catholic authors and go far to prove that a broad interpretation of Roman Catholic doctrines has made considerable progress in the Church, so as to stand in need of reproof. On the other hand, the syllabus does not seem to try to influence the opinion of Protestants, for it is obviously meant for Roman Catholics only, and among them it is apt to discourage the most progressive faction. When Galileo was compelled to abjure the heresy that the world moves he is reported to have said to himself *e pur si muove*. Now the Pope says of the Church: "Yet it stands still." Perhaps both are right, each in his own way.