

and the tract in which it is incorporated is called *Kung Kuo Ko*. An edition of it lies before us, and the whole principle of this little tract is incorporated in an illustration on its title page which is here reproduced. It is interesting to look at it and consider the spirit in which it has been conceived. The idea is to keep a record of one's own deeds whether good or evil, and to note them down according to a special valuation embodied in the book, and in this way exercise a kind of control over one's behavior. Care must be taken that good should outbalance evil, and this is illustrated in the balance of the heart. The character on top of the balance reads "heart." The inscription between the two balances reads "self-knowledge record." On the scale at the left hand is written the character "evil"; on the scale at the right hand, the character "good," and above we read over the former "demerit," over the latter, "merit." We may smile at the ingenuous device of the Chinese to scrutinize their own deeds, and yet we will not ridicule the method if we consider how much good it has done and how much good it is still doing to a large number of people.

P. C.

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### THE GERMAN MONISTIC ALLIANCE.

The second leaflet of the German Monistic Alliance contains an article by Dr. Heinrich Schmidt, which proposes the following three theses:

1. Christianity as a world-conception is in a complete decay and dissolution. As ethics it is practically insufficient to-day.

2. We are able to replace the old antiquated view by a new world-conception which is capable of development, which is the result of scientific and philosophical thought, and promises in its application to the individual as well as to society the most favorable results.

3. The new and the better view has not only the right but also the duty to win for itself, in the face of the old organized view, that position in the individual life of mankind which it owes to its cultural significance.

Dr. Schmidt is a young and aspiring naturalist, who is in close contact with Professor Haeckel, and with great ability enters into a propaganda of the monistic world-conception of his teacher, and we hope that their criticism of the old view, and their insistence on the respect for scientific truth, will be beneficial for the development of mankind; but we wish that both he and his great master would bear in mind the truth of evolution, when they would see that their own world-conception has developed out of the old one which they attack so vigorously. It would be wise if they would cut out from their progress all negations, if they would not denounce any religion, either Christianity, Judaism or whatever it be, and would simply limit themselves to a statement of the truth as they see it. Christianity is at present in a promising state of growth, and in our opinion the liberal party and the free-thinkers hurt the cause of progress more than they advance it by sweeping and indiscriminating attacks which condemn the old because it is not quite up to date in every respect.

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### BOOK REVIEWS AND NOTES.

PSYCHOLOGIE DU LIBRE ARBITRE. By *Sully Prudhomme*. Paris: Felix Alcan, 1907. Pp. 175. Price, 2 fr. 50.

Sully Prudhomme, known through his former works on *The True Religion According to Pascal* and *The Problem of Final Causes*, here presents

an empirical investigation of the psychology of free will. The book consists of two distinct parts. The first is a treatise on free will, which purposely ignores all *a priori* considerations and takes the facts of man's consciousness as a starting-point. The author finds that this consciousness establishes the feeling of a free will beyond any reasonable doubt, and this speaks in favor of the reality of free will. The second part supplements his theoretical explanations by a number of fundamental definitions, the vocabulary being given not alphabetically but in a logical order, and serves the purpose of rendering the author's ideas more definite and clear. It may help the reader to find out where he would differ from the ideas here presented.

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SMETANA. Par *William Ritter*. Paris: Alcan, 1907. Pp. 241. Price, 3 fr. 50.

Another volume of the series "Les maîtres de la musique" is William Ritter's *Smetana*, devoted to a man whose name even is probably unknown in the English speaking world, perhaps to a great extent even in Europe. Smetana was a Czech, born in 1824 in Bohemia, took an enthusiastic part in the national revival of his people and endeavored to make the Czech music renowned at home as well as in the neighboring countries. He is commonly characterized as the founder of a Czech school of music in which he endeavors to give to music an independent and typically national character, but his compatriots did not encourage his enterprise. Their contempt and ingratitude embittered his life and were the cause of much suffering, which finally caused a nervous disease accompanied with sickness. He died in 1884, a discontented man. Recognition has come to him since his death, and his tragic fate is admirably retold by his enthusiastic Homer, William Ritter. His book quotes many instances of his leading musical notations so as to give the reader a clear idea of the character of his work.

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LIBERTÉ ET BEAUTÉ. Par *Fr. Roussel-Despieres*. Paris: Alcan, 1907. Pp. 390. Price, 7 fr. 50.

M. Roussel-Despieres is an enthusiastic advocate of the ideals of liberty and beauty, and upon these conditions he proposes to build the future of mankind. He addresses his book not to those who believe in revealed religion nor to those others who accept the gospel of humanity and of science, but to skeptics who are in a state of unrest and seek for a stable philosophy upon which they can take a firm stand. Our author claims, and rightly so, that an affirmative practical philosophy is needed, and we only do not understand why he does not add to his ideals the most indispensable of the three which is truth to be ascertained by plain and scientific inquiry. But his skepticism is not the skepticism of indifference which abandons all hope and resigns itself to inactivity, but it is rather the condition of open-mindedness which would accept an ideal such as he covers in the present treatise.

A great part of his work is devoted to a definition of the rights of the individual and autonomous consciences, the relation of the individual to the different forms of associations, and reciprocity among social groups. He finds his ideal in a liberty reconstructed through the cooperation of the individual with other individuals; liberty is only the means, not the end of many efforts. The end to him is of an esthetic character. It is the realization of duty, and so he may be regarded as a prophet of a religion which finds its highest aim in an esthetic civilization.

Dr. Rodolphe Broda, of Paris, has undertaken a great work of international importance. It is the publication of an international journal to be published simultaneously in three languages, under the title "Documents of Progress" (*Les documents du progrès*). Its main center is apparently in Paris under the direction of its founder, M. Broda, while the French edition is published by Felix Alcan. The English edition is published by T. Fisher Unwin, and the German one by Georg Reimer. The editor-in-chief is Felix Regnault. First it is mainly devoted to the spread of international good will and a mutual understanding. The leading article of the first number is written by Francis de Pressensé on The Conference of the Hague; Professor Lamprecht writes on Nationalism in Germany, Abbé Naudey on the Pope's Encyclical; Camille Saint-Saëns of Museums, and other topics of international interest such as Woman's Suffrage in Finland and Norway, the Destiny of Morocco, Socialistic Experiments in Austria, Negro Poetry of Haiti, Ancient and Modern Art of Japan, etc.

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THE TRUTH ABOUT THE CONGO. The Chicago Tribune Articles by *Frederick Starr*. Chicago: Forbes, 1907. Pp. 129.

Frederick Starr, the well-known anthropologist of the University of Chicago, has written a book entitled *The Truth About the Congo*. The title is not his own choice, but he lets it stand because he claims that he can verify all the statements made in his book. It is a good word put in for the inhabitants of the Congo whose friend he is, and he says they are his friends as well. He wishes to have their cause better known to thoughtful and sympathetic men and women.

The book is illustrated, and some of the pictures are very interesting, showing the inhabitants of the Congo in their daily work and giving us an impression of their actual life. Among them is one picture of seven half naked savages chained between two soldiers of their own race on their way to execution, having been sentenced to death for murder and cannibalism. Professor Starr's defence of European government is made not without some flings at the American government for the same treatment which the Filipinos receive at their hands. He concludes his book with the following sarcastic comment: "We are still young in the business of grabbing other people's lands. England could teach us many lessons. The latest one may well be worthy our attention, since, in a certain sense, it deals with a district where we naturally possess an interest."

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THOUGHTS ON EDUCATION. By *Thomas T. Watts*. Highlands, N. J., 1907. Pp. 86.

This little booklet is an earnest protest against certain principles and practices that prevail in the schools of to-day, and an advocacy of a teaching mainly industrial in its methods and service. Although the author advances a number of theorems that cannot be admitted without important qualifications, there is much that is true and forcible; much that every sagacious educator will readily confess. But when, after all, we come to sum up the whole case, does it amount to more than what every educator is painfully aware of, which is, that the science and art of teaching is still very far from being any exact knowledge or craft? What cannot and what can be taught, what ought not and what ought to be taught, and how what ought not to be

taught may be avoided and how what ought to be taught may be best imparted, are all of them questions fruitful in questions as yet unsettled, in any final way, with no immediate prospect of final solution.

The author insists again and again that our youth should be taught those things they ought to do when they reach adult life. This is true enough, but how is it useful in any concrete way? Any attempt at its application leads only to the same complex of questions that is ever besetting the minds of educators. What ought a definite individual boy to do as means of livelihood when he becomes a man? Who can tell in most of the cases? Shall all else than ability for bread winning be subordinated to that ability? In view of past experience who can say that poring over the Latin Grammar and thumbing the Latin Lexicon is useless in fostering ability for bread-winning? Such is a brief sample of the questions that arise. The educational question is by no means a simple one.

F. C. R.

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PRAGMATISM. By *William James*. New York: Longmans, Green & Co., 1907. Pp. 309.

Pragmatism is now the most fashionable philosophy and enjoys great popularity among laymen and even professional philosophers. Prof. William James, of Harvard, is the recognized leader of this movement, and he has formulated its main axioms in a series of eight lectures, which now lie before us in book form. At present we propose only to announce their publication, and will add that we hope to find the necessary leisure to devote to them a special and careful investigation.

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PSYCHOLOGY. General Introduction by *Charles Hubbard Judd, Ph.D.* New York: Scribners, 1907. Pp. 289.

The author is professor of psychology and director of the psychological laboratory at Yale University. This volume is intended to be the first of a series of textbooks designed to introduce the student to the methods and principles of scientific psychology. Professor Judd adopts the genetic method in the treatment of his subject. After a brief introduction he explains the nervous system, sense organisms and their relations, visual and tactual space, experience, instinct, memory and ideas, language, the concept of self, and finally a chapter on general applications.

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THE MASTER OF THE MAN. By *Ursula N. Gestefeld*. Chicago: The Exodus Publishing Co., 1907. Pp. 406. Price, \$1.50.

This book differs somewhat in scope from Mrs. Gestefeld's previous works. Instead of aiming at the presentation of any part of a philosophical system it is a study of the Bible in the spirit of the mystical spiritualism for which Mrs. Gestefeld's particular trend of New Thought stands. "Transference of immaculate conception from the physical and physiological to the metaphysical and mental plane, then its application to the recorded life of Jesus, gives a key that opens the lock of contradictions and mysteries." It is true the author considers the injustice of the scheme of vicarious atonement as revolting, and says that "the humanizing of God has darkened the whole way from beginnings to ultimates"; but in spite of her lofty ethical ideas and some clear expressions with regard to the true value of traditional Christianity, she forces by a far-fetched symbolism the simplest incidents of

Biblical narrative as well as the familiar terms of theology into an entirely unrelated mystical significance.

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Mario Calderoni, the author of a series of philosophical books such as "Metaphysics and Positivism," "The Postulates of Positive Science and Penal Law," and also of some books on pragmatism, and translator of Professor James's *Varieties of Religious Experience*, has published a treatise entitled *Disarmonie Economiche E Disarmonie Morali* in which he points out the difficulties of the realization of our ideals in both political economy and morality.

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LEIB UND SEELE. Darstellung und Kritik der neueren Theorien des Verhältnisses zwischen physischem und psychischem Dasein. Von Dr. Rudolf Eisler. Leipzig: J. A. Barth, 1906. Pp. 217.

Dr. Rudolf Eisler discusses in this little volume the relation between body and soul. His own standpoint is monistic and he accepts the theory of parallelism, rejecting on the one hand crude materialism and on the other the dualism of a spiritualistic solution. He follows Leibnitz in attempting to sum up the psychological problem in presenting the uninterrupted processes of natural phenomena in which human action is included. He discusses (1) the theory of dualism, (2) materialism, (3) the theory of identity, (4) the theory of parallelism and finally the problem of immortality. According to his own view the problem is metaphysical and therefore lies beyond the pale of solution.

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LIBRARY OF THE WORLD'S BEST MYSTERY AND DETECTIVE STORIES. Edited by Julian Hawthorne. New York: Review of Reviews Co., 1907. 6 vols.

From the literature of all nations Mr. Hawthorne has gathered together the best stories which treat of mysterious problems including detective stories, all of which make extremely fascinating reading. Mr. W. T. Stead, of London, Editor of the *Review of Reviews* there, has always taken a deep interest in psychology and all the mysteries connected therewith so that this enterprise of the American branch is quite in line with his sympathies.

The stories contained in this library are grouped in American, English, Scotch, Irish, French, Italian, Spanish, Latin, German, Russian, Scandinavian and finally Oriental tales. Among the many authors we find such well-known names as Balzac, Voltaire, Apuleius, the younger Pliny, Kipling, Conan Doyle, R. L. Stevenson, Bulwer Lytton, Thackeray, Hawthorne, Poe, Irving, etc. Even the critical aspect of mediumistic phenomena is not missing. It is represented by extracts from David P. Abbott and Hereward Carrington.

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*Behind the Scenes with the Mediums*, by Mr. David P. Abbott is already in its second edition. This is an exact duplicate of the first edition with the exception of a few pages in the form of an Addenda, in which Mr. Abbott has incorporated an additional billet test which he considers very excellent, and also an improvement on the swinging pendulums. In order that purchasers of the first edition may miss none of the benefit of this new material, Dr. A. M. Wilson, editor of *The Sphinx*, of Kansas City, Mo., has printed Mr. Abbott's Addenda in full in the February issue of that paper, taking care that the article is so arranged that those who wish can cut it out and paste into their copy of the first edition.