

Arise and listen! Down the ages
 The shackles on the thinker ring;
 And what ye read on placid pages
 Was once condemned by priest and king.

O ye who guard the sacred portals
 With vigilance of heart and brain,
 Through which the troop of the immortals
 Comes ever with their glistening train—
 O thinker, teacher, seer, bestowing
 Such guardian service, shall ye be
 The slaves of tyrants, all unknowing
 The highest gifts are from the free?

Shall ye not see a Hamlet's passion
 Portrayed upon the tragic stage?
 Must truth be right to you in fashion
 When it is duly stamped with age?
 Shall ye not dare condemn the writer
 Who writes from vanity and greed?
 And dare to be the public smiter
 Of men who mount by evil deed?

Of old did Galileo mutter
 As he recanted, "Yet it moves"?—
 Ye, too, below your breath must utter
 What blinded custom disapproves.
 O ye, for truth who groan in travail,
 Shall ye be driven to obey
 The barren slaves who basely cavil
 At life and life's imperious way?

For you no sword that cleaves asunder,
 And not for you the piercing ball;
 But Eloquence has still her thunder,—
 The people are the open hall.
 The law that underlies our nation
 Is still to tyranny a foe;
 And to your help comes all creation
 When once ye are in freedom's throe.

BOOK REVIEWS AND NOTES.

SPINOZA'S SHORT TREATISE ON GOD, MAN AND HUMAN WELFARE. Translated from the Dutch by *Lydia Gillingham Robinson*. Chicago: The Open Court Publishing Company, 1909. Pp. 178. Price, Cloth \$1.25 net.

The "*Short Treatise*" as it is commonly called, is the key to Spinoza's masterpiece, *The Ethics*, and provides an admirable introduction to the study of his philosophy. Like all sketches, it gives the point of view from which the greater work developed and prepares in a simple and informal manner

for an understanding of the method and terms employed in the more important themes, worked out by Spinoza in a somewhat ponderous mathematical style in his greatest work, *The Ethics*, published after his early death, as a legacy to the world.

The *Short Treatise* bears much the same relation to *The Ethics*, that Kant's *Prolegomena* does to his *Critique of Pure Reason*, and in like manner its importance has long been overlooked. The present translation is the first English version of the *Short Treatise*, although one French and two German translations have been made from the published Dutch version. The Latin original has entirely disappeared from view, but authentic Dutch manuscripts were discovered in the latter half of the 19th century and published. It is from the Van Vloten and Land edition of the Dutch manuscripts that the present translation has been made, with frequent reference to the German of Professor C. Schaarschmidt.

The translator says in her preface to the work, that no attempt has been made to produce a clearer or more readable English by any improvement in the loose and often indefinite style of the original, it being preferred to let Spinoza's words speak for themselves. This allows the reader to make his own interpretation, which is always a satisfaction, even though it may not always be "an adequate idea."

It is almost three hundred years since Spinoza was driven from the Synagogue with a frightful curse, because his commanding intellect compelled him to renounce a creed which had become impossible to him. His imperious desire was for a religion free from dogmatism and superstition yet satisfying the heart with an ever-present God.

Disowned by his family, repudiated by Jews and Christians alike, "the heretic Jew of the Hague" lived a solitary life, described by his first biographer, as a lonely figure absorbed in scientific pursuits, yet not indisposed to kindly talk with his humbler neighbors. He had among his correspondents, some of the greatest scholars of his day, who admired and even revered him, and as stated in the preface to the Dutch manuscripts, it was for these friends that *The Short Treatise* was originally written, "for the benefit of those of his disciples who wished to apply themselves to the practice of ethics and true philosophy."

Apart from his importance as a philosopher, Spinoza holds a distinctly human interest for the general reader who always demands a satisfying answer to the practical question, "What did Spinoza's philosophy do for himself?" "Did it help him to live, to be happy, to be useful?" then, "What has it done for the world?" and finally, "What will it do for me?" It is in the answers to these questions that any philosophy, religion or ethics must stand or fall.

As has been justly said by one of our greatest living philosophers, "true philosophy is not for the learned exclusively; philosophy is for the people and from the people." Spinoza's philosophy was no barren system, no wordy architecture beginning with nothing and ending nowhere. His own heroic life attested to the value of his religion. He taught his students to take the universe as it was and not to spend mental energy in prying into supposed secrets of origin. He rejected the theory that there was a creator apart from creation. There was no creation out of nothing nor any omen of decay in the eternal order. It was his infinite longing to see all men blessed with the in-

ward peace which comes with understanding the simplicity of our relation to God.

Already there are signs that the world is coming into an adequate understanding of his luminous idea of God as the All-Being. In fact, monism is the logical outcome of his theory and it holds the field to-day. Though the evolution of human understanding is slow, it appears safe to predict the triumph of that world-theory.—C. E. C.

STUDIES IN MYSTICAL RELIGION. By *Rufus M. Jones*. New York: Macmillan, 1909. Pp. xxxviii, 518. Price, \$3.50 net.

It is quite fitting that we should look for a history of mysticism from one of the educational centers of that group of people who are to-day its legitimate heirs by lineal descent and kinship of thought. The author of this book is a member of the faculty of Haverford College, an institution founded and still operating under the direction of the Society of Friends, better known to the world at large as Quakers.

This sect even when ridiculed for its adherence to unpopular customs, has always held the respect of the community at large because of the high standard of ethics inculcated by its teachings and exemplified in the lives of its members. Its educational institutions have kept abreast of the times and depart from the customs of conventional schools of similar scope only in those particulars which are thought to be a menace to the upbuilding of character. It is probably true that as a sect the Quakers are dying out, but in this instance, extinction of their individuality as a sect will by no means indicate that their influence has not been vastly felt. On the contrary, it is because the most important of the ideals, social, ethical and religious, for which Quakerism stood unflinchingly when the world scoffed, are now realized and one by one have come to be adopted by society as a whole, that it may consider that it has practically served its mission to the world. Almost the only dividing line that remains is that of temperament, and this will probably cease to be sufficient cause for a dividing line in the not distant future through the natural course of evolution. It is now possible for the membership of the Friends to endeavor to live by the "Light within," and act according to the dictates of the "Spirit" in affiliation with other religious bodies; this fact makes it no longer necessary to establish any considerable propaganda since their aspirations do not, as formerly, differ from those common to many fellowships.

While maintaining a rigid attitude on matters of principle the customs which set them conspicuously apart from their fellows are disappearing. Even the older generation cling to the distinctive garb only as a traditional matter of habit and preference and the younger ones have long since ceased to be bound by it, having come to realize (slowly it is true) that the world's march of progress has made it unnecessary to proclaim disapproval of foolishly extravagant dress by such methods. That there is still a younger generation is due rather to an affection for the traditions of their sect than any feeling of criticism of or aloofness from the opinions and customs of other people.

It is most natural that students among the Friends should be vitally interested in the course of the history of mystical thought as no one should

be better fitted to give such an account appreciatively. Professor Jones considers this only an introductory work of a series and promises to treat in future volumes the later development of mysticism, also reserving Jacob Boehme for a special volume. We hope opportunity will also be found for inserting Angelus Silesius who is by no means the least interesting of the German mystics. The author defines mysticism as "the type of religion which puts the emphasis on immediate awareness of relation with God, on direct and intimate consciousness of the Divine Presence. It is religion in its most acute, intense, and living stage."

Though recognizing that religion of this mystical type is not confined to Christianity, he does not discuss it in any other manifestation except so far as its roots lie in classical literature. He treats of the mystical element in primitive Christianity and the Church Fathers and gives a special chapter each, among others, to Dionysius the Areopagite, Duns Scotus, the Waldenses, St. Francis, Eckhart, the Friends of God, the Family of Love, the Seekers and the Ranters.

THE COMMON-SENSE BIBLE TEACHER. A Medium for Conducting a Bible Class on Evolutionary Principles. St. Paul: C. L. Abbott. \$2.50 per year. Single copy, 25 cents.

This periodical follows a very laudable purpose, and in its first issues bids fair to perform a valuable service in the line of reforming the methods of Bible study. Each number presents a book of the New Testament translated colloquially in total disregard of the traditional renderings and formal phrases, as any other book of informal narrative might be translated, bringing out the wit and humor of the original as never before attempted. The aim of the translation is to make the same impression on the reader of to-day as was made by the original on its first readers. While bearing out these characteristics it endeavors to incorporate many of the points which higher criticism has elucidated and begins by arranging the books in their chronological order, starting with Galatians. In his effort to make the natural and informal impression on modern readers which he feels the original made when first written, the translator has recourse to colloquialisms and even slang to a perhaps questionable degree. If the work were intended to have a lasting educational effect and not an ephemeral one, it might have been advisable to have retained a more classical English in places. It would also seem as if nothing were gained by such radical changes as to give Jesus the name Joshua because the Aramaic term is identical with the name of Moses's successor. Still this is consistent with the translator's policy throughout which is not only to hesitate to vary from the familiar expressions where occasion requires, but even to give the unusual effect wherever possible in preference. Each book in the new rendering is preceded by historical notes showing its proper relation to other books and to events. These notes are carefully gleaned from the most reliable of critical sources. In the lesson about the epistles to the Thessalonians which forms the second number of the periodical, an incident of Acts is thus related in the evolutionary version:

"As we were going to the praying place there chanced to meet us a slave girl who made much money for her owners by telling fortunes, for she had a Pythian spirit within her. She kept following behind Paul and the rest of

us and yelling: 'These men are slaves of the Supreme God and are telling you how to be saved.' She continued to do this for a number of days until Paul, becoming tired of it, turned around and said to the spirit: 'I command you in the name of Joshua the Anointed One to come out of her!' And it came out immediately."

Then follows the rationalistic explanation of this familiar miracle:

"The explanation of the miracle is simple. The girl was a ventriloquist. She had learned what Paul claimed to be, 'a servant of the Supreme God, telling men how to be saved,' and she accordingly follows him, repeating these words in her ventriloquist tones, supposed to be the voice of a spirit, expecting by this apparently supernatural indorsement of his mission to obtain money for her masters. Rebuked, she subsided, and all but the girl herself supposed that the spirit had left her. She may have resumed the practice of her art after the departure of the missionaries; but if not, it was because she chose not to do so."

We cannot but regret the sensational manner in which this valuable undertaking is put before the public, notably in its advertisements on the inside front cover. It is in spite of this feature and not because of it that it appeals to thoughtful readers.

THE GOSPEL IN THE GOSPELS. By *William Porcher Du Bose*. New York: Longmans, Green & Co., 1908. Pp. 289. Price, \$1.50 net.

The title of the present volume, as declared in the preface, is intended to indicate that, while it aims to be an exposition of the whole Gospel of Jesus Christ, it does not purpose to be a whole or final exposition of that Gospel. It looks forward definitely to a further and fuller expression of it. We have here to do with the Gospel, not in its developed utterance as that of the New Testament or of the Church, but only so far as it is contained in our canonical Gospels or can by ourselves be deduced from them. The author's own position is that, while the Gospel as an act or fact is complete in Jesus Christ Himself, the rationale of its operation in human salvation is best interpreted and stated by St. Paul. His true objective point has therefore been the completer construction of the Gospel according to St. Paul, to be treated in a volume to follow the present one. The Gospel of the Earthly Life or The Common Humanity; the Gospel of the Work or The Resurrection, and The Gospel of the Person or the Incarnation, are each treated in turn.

BUSHIDO THE SOUL OF JAPAN. By *Inazo Nitobé*. Tokyo: Teibi Publishing Company, 1908. Pp. 177.

This is the fifteenth edition of *Bushido*. The term *bushido* consists of three words which literally translated are as follows: *bu* = military, *shi* = knight, and *do* (corresponding to the Chinese *tao*) = way. The best translation, accordingly, would be "chivalry." It is the term of the code of honor of feudal Japan, and denotes the moral ideals of the Japanese warrior and gentleman. It is the spirit that animated the Japanese army and contributed so much to Japanese victories. The author, Dr. Nitobé, has written the book to explain this kind of religion, its foundations as well as its tenets, to those foreigners who are not familiar with Japanese traditions. The book has been

a great success, and it stands to reason that even the fifteenth edition which we have now before us, will not be the last one.

REFLETS D'HISTOIRE. Par *Paul Gaultier*. Paris: Hachette, 1909. 16 plates. Pp. 283. Price, 3 fr. 50.

In his preface M. Gaultier maintains that aside from the pleasure it affords us, art is an enchanted mirror which throws back like so many reflections the various aspects of departed ages, preserving not only the image but also some part of that which was their life. Thus the object of the book is to study in many phases the relations between art and history. After an introductory chapter on "Art and History," he proceeds to follow the development and changes in the Louvre and palace of Versailles, illustrating from historical sources the different stages they have passed through; and then he treats particularly of the nature-feeling in the fine arts, the art of stage scenery, and the goldsmith's art in its relation to wealth.

BUDDHIST AND CHRISTIAN GOSPELS. Now First Compared from the Originals. By *Albert J. Edmunds, M. A.* Edited by *Prof. M. Anesaki, Ph. D.* 4th Edition. Volume I. Philadelphia: Innes & Sons, 1908. Pp. 323. Complete in two volumes. Price, \$4.00 net.

Albert J. Edmunds is a scholar of very retired habits. He is little known among Orientalists because in his sequestered home he may be said to lead a hermit's life. By birth an Englishman, and in his religious affiliations a Friend, he came to the United States in his youth and devoted almost all his energies to the study of religion. He had been a Pali scholar in Europe and a disciple of James Rendel Harris, one of the greatest scholars who has come from the same denomination. Mr. Edmunds, however, is not only a thorough Pali scholar. He is also well versed in the Greek New Testament. He is one of the few men who know all the important passages of the sacred texts of both Buddhists and Christians by heart in the original, and so it is natural that he has devoted much thought to their similarities. A slight tendency to mysticism brings him in touch with the notions of the Psychical Research Society, and this disposition of his mind has been strengthened by supernormal experiences of his own. All in all he is not a man of the common type but original in every respect, and original certainly not in a bad sense. His learnedness is extraordinary, and though his book has been severely criticized for being too prone to find far-fetched similarities, we see in the present volume a work of unusual merit. He is predestined for this work by his traditions and the peculiar cast of his mind, and if it may be granted that former critics of his work are to some extent justified, we can not help thinking that they have frequently misunderstood his meaning, and have only become acquainted with what appears on the surface. Mr. Edmunds has done his work not only with his intellect but also with his heart and this gives him a deep insight into the connections and parallels of the two religions, the results of his labors being justified by a knowledge of the root from which both Christianity and Buddhism have sprung. At any rate, we do not hesitate to say that the book is indispensable for any one who makes a study of comparative religion. It lies before us in its fourth edition, but the fourth edition is practically a new work. This present edition, as well as the third, has been

edited by Masaharu Anesaki, a Japanese scholar, who is professor of the science of religion at the Imperial University of Tokyo. The third edition contains the Chinese Text of the parallels referred to by Mr. Edmunds, which was supplied by Mr. Anesaki, but since the English text was also set and printed in Japan, it was so full of misprints that a new edition had become necessary for Western readers, and the first volume of this is the book now before us. The third edition has by no means become redundant for any one who wants to be in possession of the complete material. The price of this parchment bound edition is \$1.50, which makes it easily accessible; and it will be found desirable for students to keep it side by side with the new and enlarged fourth edition, which, though sufficient for popular reading, does not contain the notes on Chinese texts for which the third edition is particularly valuable. There are several interesting new points to which Mr. Edmunds calls attention, but it would lead us too far to enumerate them all. We wish only to call attention to one highly interesting fact, which is that Mr. Edmunds proves beyond a shadow of a doubt that Buddhist scriptures have been referred to in the New Testament, simply under the name of "scripture." John vii, 38 and xii. 34 quote some passages as scriptures neither of which are found in the Old Testament, while Buddhist scriptures contain literally the same sentences. Mr. Edmunds does not claim that they were quoted direct from Buddhist literature. They may have found their way into the New Testament indirectly by having been incorporated into some apocryphal writings, but it is very unlikely that they did not ultimately come from India.

The Board of Public Education of Philadelphia is most fortunate in possessing a valuable pedagogical library. It was founded in 1883 when it seemed expedient that the board should possess and maintain a collection of books representative of the standard literature in pedagogy and closely allied subjects as well as the newest and best editions of the more important reference books. This library was to be for the use of the members of the Board of Public Education and the teachers of the high and elementary public schools of the city. Although limited in size, the library soon became known as a model pedagogical library, and its literature has been selected with the greatest care from the beginning. The dominant idea in its growth has been the value of the book to the educator and not the increase in the size of the library. In every city school system it is of the utmost importance that the public school teachers should have free access to a pedagogical library. They should understand that good teaching is conditioned by the professional spirit of the teacher and that this professional spirit is stimulated by the establishment and maintenance of a working library of professional literature, in which the progressive teacher should find the best literature upon current educational topics. The Philadelphia Board of Public Education is to be congratulated on the high grade of public spirit it has shown in the maintenance of such a library. Its attitude is well summed up by Mr. Brumbaugh, the superintendent of public schools, when he says, "An agency which tends to improve and aid the teacher body of the city as does the Pedagogical Library is worthy of the continued sympathy and financial support of the Board of Public Education." This remark is the conclusion of Mr. Brumbaugh's preface to a printed catalogue of the Pedagogical Library, which has just been compiled

by its librarian in order to increase the efficiency of the library. Every care has been taken to have the catalogue as helpful as possible, and it includes analytical entries for the more important collections. The size of this carefully selected model library may be imperfectly judged by the fact that the catalogue consists of 525 double-columned octavo pages.

A new Buddhist periodical appears under the name *The Buddhist Review*, and the copy before us is No. 3 of the first volume. It is very interesting and will be appreciated even outside of circles especially interested in Buddhism. Mrs. C. A. F. Rhys Davids opens the book with an article on "Psalms of the First Buddhists," the first instalment of which is "Psalms of the Sisters," quoting largely from translations of ancient Buddhist hymns. Mr. D. C. Parker calls attention to the Buddhist tendency in Wagner. Mr. Albert J. Edmunds replies to critics of his book *Buddhist and Christian Gospels*; Prof. Rhys Davids makes a pithy statement concerning the Buddhist Nirvana conception as not being annihilation. There are several other interesting articles of which we will only mention the editor's strictures on the *Children's Encyclopedia*, a British publication, which in speaking of Buddhism, contains a mere caricature of it, against which he deems it necessary to protest.

Prof. Charles R. Lanman has published in the *Proceedings of the American Academy of Arts and Sciences*, Volume XLIV, No. 24, June 1909, an article on the "Pali Book Titles and Their Brief Designations," which comprises not only those Pali books which have been published, but also all the manuscripts so far as they are known. It is a useful compendium for Pali scholars, and all those who make a special study of Buddhism.

A. Christina Albers has published a small collection of some of her poems in a simple and attractive form, under the title "Stray Thoughts in Rhyme." These verses betray the mystical tendencies of the writer and her attachment to and affection for India and its people. Some of the titles are Life, Impermanency, Reincarnation, The Daughter of India, India's Children, A Hindu Home, Siddartha's Farewell, Sacrifice.

The translation of Goethe's poem "Effects at a Distance" which appeared in the March number of *The Open Court*, page 175, was made by, and should have been credited to, Commander U. S. N. William Gibson. With some editorial changes it has been republished from his *Poems of Goethe*, published by Henry Holt & Company, 1886.