

In announcing the book many circulars were sent out, and these have been acknowledged by a good many orders and sometimes by the expression of unflattering opinions with regard to the author. The following humorous message, evidently intended for his benefit, was returned to us on such a circular sent to each of the priests in a medium sized town of Massachusetts:

"Protestants had cleared the Church good enough in 16th century. Join them. Direct your letters to Luther; his adress is so: Lucifer, Manager of the Hell, for his friend Luther. If Vatherland of cleared Church or Hell is too far, go to Utah; there is Church and Religion convenient for you and your adherents. D— f—." (The spelling of these words in the original manuscript varies from the customary usage.)

We assume that the writer is a foreigner, and judge that he must be an interesting character. We would be glad to have an opportunity to make his personal acquaintance.

BOOK REVIEWS AND NOTES.

THE PHILOSOPHY OF HAPPINESS. By *R. Waite Joslyn*. Elgin, Ill.: Normalist Pub. Co. Pp. 200.

This essay is described in a secondary title as "a consideration of normalism," and normalism as a principle is defined as "a philosophy of life that depends for its justification upon no particular creed or doctrine, upon no particular interpretation of the activities of nature, but upon knowledge of nature's unchanging laws, and has for its foundation the fact that in the life of each individual there is a normal way of conduct and being, and its realization in practice brings man his best and highest good. . . . Not closing its eyes to the mysteries of life and being, it yet holds that the conduct of life and the relations of man to man are of first importance. To live within the conditions of life as determined by those laws of life that rest eternal in the universe to the end that happiness and high developments may be attained, is the first aim of its faith."

It is clearly the intention of the author to provide a manual of ethics for the conduct of life according to the ideals of "normalism." The value of its lesson, however, is partly vitiated by too frequent use of poetical forms of common words, inverted position of phrases, and in parts by too generous sprinkling of commas, dashes, and italics, all of which tend to call attention to the writer's mode of expression to the serious disadvantage of the thought expressed.

DAS CHRISTENTUM UND DIE MONISTISCHE RELIGION. Von *Max Werner*. Berlin: Curtius, 1908. Pp. 202.

The first half of this book is devoted to a critical discussion of Christianity beginning with the pre-Copernican world-conception, the Pentateuch, revelation and the influence of Zarathushtra. It then considers in detail various dogmatic questions: the Christ, the human Jesus, the Gospels, the birth, miracles and resurrection of Jesus, the Apostles' Creed and finally the Pope's encyclical against modernism. The spirit is earnest but rather destructive; since the Church has erred, for instance, in assuming that the sun moves around the earth, it of course ceases to be infallible and therefore can never guarantee that it will not err again. The argument no doubt is logical, but there is no recognition of the part Christianity still should play in modern

times under the sway of evolution. The book, however, is not wholly destructive in so far as it has a monistic religion to offer with which to supplant the old regime. This new religion, intended to fit a humanity whose world-conception is that of evolution, just as the Christianity of medievalism was adapted to the Middle Ages, is formulated in the second part with regard to the subjects God, the soul, death, humanity and the meaning of life. The author concludes with a summons to all emancipated souls to openly join the movement which tends towards the establishment of a monistic church.

PAG SAM JON ZANG. By *Sumpa Khan-Po Yeçe Pal Jor*. Edited by *Sarat Chandra Das*. Calcutta: Presidency Jail Press, 1908. Pp. 429, cxlviii. Price 3 rupees.

The editor has rendered Buddhism a great service in bringing to light this classical history of Buddhism. The service would have been greatly augmented if he had made the book accessible to the Western world by publishing an English translation instead of simply editing the Tibetan text of the original. The work is divided into two parts treating of the "History of the Rise, Progress and Downfall of Buddhism in India," and the "History of Tibet from Early Times to 1745 A. D." The author is the great national historiographer and chronologist of Tibet and lived from 1702-1775. A brief biography in English prefaces Part I in which we are told of the traditional saintliness of his character, his zeal for Buddhist propaganda and the favor he found in the sight of the great Mongol emperor of his day. Besides this sketch and the corresponding English introduction to Part II which gives briefly "The Origin of the Tibetans," and "The Early History of Tibet," the value of the book to English readers lies exclusively in the analytical table of contents provided for each Part, and a careful and complete explanatory index of the whole.

DAS WELTBILD VON DARWIN UND LAMARCK. Von *Ernst Haeckel*. Leipsic: Kröner, 1909. Pp. 39.

DARWIN ALS LEBENSELEMENT UNSERER MODERNEN KULTUR. Von *Rudolf Goldscheid*. Vienna: Heller, 1909. Pp. III.

Each of these brochures consists of a lecture given at the commemoration of the centennial of Darwin's birthday, Feb. 12, 1909: Professor Haeckel's at the Volkshaus in Jena, and Mr. Goldscheid's before the Sociological Society in Berlin. Both treat of the value of the change in the prevalent world-conception wrought by the promulgation of the doctrines of evolution, the former from a scientist's point of view, while the latter in perhaps more general terms closes with the wish that the Darwin centennial may celebrate the introduction into the schools of all civilized nations of the established theory of descent in its most modern form.

The series of "Letters to His Holiness," by A Modernist, begun in our last issue, is not to be continued in *The Open Court*, as was announced. The Letters have been published in the meantime in book form by the Open Court Publishing Co. (Pp. 300; cloth \$1. 25). They form a book of momentous import at this time and have a twofold purpose. On the one hand the author wants to make the Curia feel its enormous responsibility, and on the other hand to educate both priest and layman for the work of reconstruction within the Roman Catholic Church.