

life. Working amid many difficulties, it has organized nearly one hundred and fifty public meetings and issued eleven numbers of the *Buddhist Review*, totalling nearly to nine hundred pages. The time has arrived for an increase of the society's usefulness, and its most pressing need is a hall, a library, and a retreat in central London, whither persons of all races and creeds may resort for a knowledge of the Buddha's teaching. The society seeks in no way to combat other religions, but to strengthen all who appeal for personal and national well-doing. Membership is open to all. The officers are unpaid and are inspired by the example of him of whom Prof. E. W. Hopkins has said: 'It was the individual Buddha that captivated men; it was the teaching that emanated from him that fired enthusiasm; his magnetism that made him the idol of the people. From every page stands out the strong, attractive personality of this teacher and winner of hearts. Arrogating to himself no divinity, leader of thought but despising lovingly the folly of the world, exalted but adored, the universal brother, he wandered among men, simply, serenely; the master to each, the friend of all.'

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### BOOK REVIEWS AND NOTES.

LIFE AND LETTERS OF EDMUND CLARENCE STEDMAN. By *Laura Stedman* and *George M. Gould, M. D.*, New York: Moffat, Yard, 1910. 2 volumes.

No monument to the life of a man of letters could be more comprehensive or a more worthy tribute to a long and well spent life than this biographical work. Miss Stedman, the editor upon whom has devolved most of the responsibility and detail work, has performed her task most faithfully, following out her grandfather's expressed tastes and wishes to a remarkable degree. Mr. Stedman considered an autobiography as the only really satisfactory biography, saying, "There can be no real biography when the real actor is banished from the scene." Though he left no such definite autobiographical record for this purpose, thousands of letters, papers, and personal data were at the editors' command so that the result is to all intents and purposes autobiographical, and in this case the "real actor" cannot be said to be "banished" even by death. Relatives and friends have contributed generously from their store of letters and personal notes.

A very complete bibliography of Stedman's works in their various editions from 1850 to 1910 has been prepared most painstakingly by Miss Alice Marsland. The index is very thorough and satisfactory. It was prepared by Dr. A. C. Durand, and even here care was taken that it be "made after the pattern set by Mr. Stedman." That the work should have the benefit of the advice and help of Dr. Gould was one of his latest expressed desires. The last chapter, "The Man," is entirely Dr. Gould's.

Mr. Stedman had a wide friendship with the leading literary characters of England and the United States. His letters have been justly valued and preserved, and now throw interesting sidelights on the personality of many other people of note. His personal comments on life and literature are often illuminating.

The world at large rarely realizes that Stedman was a banker, a member of the New York Stock Exchange for thirty years. But his heart was in his literary work and he refused advantageous partnerships and remunerative offices when hard pressed financially because he could not induce himself to give up his "freedom." When he finally sold out his interest he wrote in his

diary: "It is the first chance, in seventeen years, for retiring with honor, though half the money goes to liquidate my debts to my dear comrade who has carried me through evil times," and nearly a month later an item in the Diary shows not only his constant struggles with the details of life but also his modest spirit: "Am quite a sufferer in the cardiac region from the necessary work. Am almost humiliated in my own feelings by the eulogies lavished upon me by the press. I suppose I am honest in many matters—but such adjectives as "stainless" make me feel almost a hypocrite. Then, too, they all speak of my "fortune." I would it existed. They think I am to have perfect leisure to write fine books—whereas, I am frightened at the prospect.—What do we know of one another, anyhow? But I am out of debt for the moment: and I am glad to be liked—whether I deserve it or not. Still, on reflection, it seems to me a big 'Stedman myth.'" ρ

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WILLIAM JAMES. Par *Emile Boutroux*. Paris: Colin, 1911. Pp. 142. Price 3 francs.

Perhaps no man is better fitted for the task of paying an appreciative tribute to the memory of William James in the name of France than M. Emile Boutroux. He realizes that in James more than in almost any one else the work and personality of the man are almost inseparably connected, and he expresses the wish that that remarkable psychological analyst of character, Professor James's brother Henry, would give the world, as no one else is able to do, an adequate portrait of this rich and charming personality. Of Professor James's view of philosophy and life, M. Boutroux says: "He believed that philosophy had its roots in life, not in the collective or impersonal life of humanity—to his mind an abstraction of the schools—but in the concrete life of the individual, the only life that truly exists. And as the flower torn from its stalk begins at once to wither, James thought that philosophy even in its toughest speculations, must maintain its connection with the thinker's soul if it would not degenerate into a vain assemblage of words and concepts lacking actual significance." M. Boutroux's treatment divides naturally into chapters according to the different phases of James's mature activity. The first deals with the external details of his life and personality. His philosophy is then discussed under the captions Psychology, Religious Psychology, Pragmatism, Metaphysical Views and Pedagogy, easily suggestive respectively of his books in chronological order. ρ

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SOME NEGLECTED FACTORS IN EVOLUTION. An Essay in Constructive Biology. By *Henry M. Bernard*. Edited by *Matilda Bernard*. New York: Putnam, 1911. Pp. xx, 489. Price \$3.00 net.

This volume consists of two long essays, one pointing out that a net-work is the typical feature of all organisms, and the other insists on the significance of rhythm in the development of life. Mr. Bernard worked under Professor Haeckel in 1889, and published his investigations on the retina in the *Quarterly Journal of Microscopic Science* (Vols. 43-47). His studies led him to the conclusion that the retina consists of a net-work, that what appeared to be cells are nodes of the net, and generalizing his experience he discovered that all organized structures follow the same plan. This is set forth in a very elaborate essay on pages 3 to 265 of the present book. "The Cosmic Rhythm" (pages 269 to 481) explains higher organisms as colony formations. After a

short introduction on rhythmic evolution the author points out the inadequacy of the cell doctrine, and proceeds to point out the successive origin of units in evolutionary periods corresponding to what biologists call the cell unit, the gastræal unit, the annelidan unit, man as a unit, etc. He includes a consideration of the *psyche* as a faculty of perception. The editor has been helped in her work by Mr. Randolph Kirkpatrick of the Natural History Department of the British Museum, Professor Blackman of the University of Leeds, and Dr. John Cameron of the Middlesex Hospital Medical School, who is an expert on nerves and the retina. κ

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BUDDHIST AND CHRISTIAN GOSPELS. Now First Compared from the Originals.

By *Albert J. Edmunds*. Edited by *Prof. M. Anesaki*. Fourth edition. Philadelphia: Innes & Sons, 1909. Pp. 315. Price, \$5.00.

We have not heretofore called attention to the publication of the second volume of this important work, although it appeared almost two years ago. The Tokyo edition, of which this two-volume work is an enlarged revision, was fully reviewed in *The Monist* of October, 1906, and the first volume of the present fourth edition which appeared in 1908 was reviewed in detail in *The Open Court* of August, 1909. The former volume contains a thorough analytical table of contents of the whole work, and so the present volume begins at Parallel 33, with no preliminary matter whatever except an additional preface account of the author's debt to Dr. Anesaki, the Japanese editor of the third edition. ρ

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LE PHILOSOPHE MEH-TI ET L'IDÉE DE SOLIDARITÉ. Par *Alexandra David*. London: Luzac & Company, 1907.

Madame Alexandra David has contributed two interesting works on the philosophy of the Orient. One of these under the general title *Chinese Socialism (Socialisme Chinois)* treats of the Chinese philosopher Meh-Ti and the idea of solidarity. The author's object at first was to publish a translation of Meh-Ti's treatise on universal love, but she finally abandoned that project, thinking that she could bring her Chinese author more clearly before Western readers by selecting the suitable fragments of his writings, and connecting them with her own comments. In characterizing his work, she says in her preface: "The Christian precept 'Love your neighbor as yourself' represents part of Meh-Ti's message, but he has given it an absolutely utilitarian motive, a motive directed towards the nature and legitimate egoism of the individual. 'Love your neighbor as yourself,' says Meh-Ti, 'for the advantage of both.'" Her notes on Japanese philosophy deal first with the Confucianist and then with the Buddhist schools. ρ

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THE RELIGION OF THE CHINESE. By *J. J. M. DeGroot*. New York: Macmillan, 1910. Pp. 223. Price \$1.25 net.

Dr. DeGroot is professor of ethnography in the University of Leyden, Holland, and is recognized as one of the most reliable authorities on matters pertaining to the Chinese. Besides some very comprehensive works on different details of Chinese religions, his *Religious Systems of China* is a remarkably thorough and painstaking discussion of the evolution, history and present aspect of the religious system of China, together with the manners, customs and social institutions connected with it. The general reader is therefore very fortunate to have a treatment of the same subject by the same

author compressed into a small volume and written in popular style. He owes this opportunity to the foundation of Hartford-Lamson lectures delivered at Hartford Theological Seminary. The treatment deals first with polydemonism, struggle against specters, and ancestral worship, before taking up in turn Confucianism, Taoism, and Buddhism as they are found in China. ρ

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The Agassiz Association has recently suffered a blow so severe as to endanger the continuance of this laudable enterprise. In answer to his appeal the president of the Association, Mr. Edward F. Bigelow, has received contributions to the extent of \$1200 in three weeks from those friends who are familiar with his work. But in order to establish the society on a permanent footing the sum of \$10,000 is needed, and Mr. Bigelow will be glad to inform lovers of nature-study with regard to the details of his method and the history of the Agassiz Association, whose headquarters are at Sound Beach, Conn.

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Through a widely known and exceedingly influential National Committee, the American Institute of Social Service is reaching a large public with its *Studies in Social Christianity*, edited by Dr. Josiah Strong. They make a careful study of the themes presented carrying each to its proper application in the line of practical remedies for evils or the better development of the useful. One class in Brattleboro, Vermont, was instrumental in the passing of child-labor legislation and improvement of industrial conditions. The subject recommended for the first quarter of the ensuing year is that of a working religion for man, and a citizen's responsibility to his country and his fellows. The subject for the second quarter is woman's relation to the community in the home, in industry, and in public activities. The third quarter is to be devoted to the home and the family, marriage and divorce and training of the children. The lessons of the fourth quarter deal with the causes, growth and prevention of crime and the treatment of criminals both juvenile and adult.

These lessons are published by the American Institute of Social Service, Bible House, Astor Place, New York. ρ

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Science no doubt discovers "new vistas of immortality," and the Rev. Richard B. De Bary proceeds in the right direction when he attempts to harmonize the results of science with traditional religion. He escapes the error of twisting the facts presented by naturalists and puts a new interpretation upon the old texts, discovering a deeper sense in the traditional formulations of religious doctrines. We would avoid some of his favorite expressions, such as "memory waves," reminding one too much of the thought vibrations which in occultist circles are supposed to be communicated through ether in some mysterious manner, and are introduced as an explanation of telepathic phenomena—reason enough to be careful in the use of the term. Further when Mr. De Bary speaks of the universality of "directive force known under the name of gravitation" we would hesitate to accept the identification. Nor does the use of the term "reversion" which underlies his Christology appeal to us; it is not a happy name for the highest ideal of mankind. But the article as a whole is full of suggestions, and coming from the hand of a minister of the Anglican church will be of sufficient interest to our readers because it characterizes the fermentation which the leaven of science works in religious minds. P. C.