

BOOK REVIEWS AND NOTES.

ALCHEMY ANCIENT AND MODERN. By *H. Stanley Redgrove*. London: William Rider & Son, 1911. Pp. 141. Price 4s. 6d. net.

The author of this interesting and well illustrated book is a believer in alchemy, not in the common sense of accepting all the superstitions connected therewith during the Middle Ages but in a modernized interpretation of the word. We can not say that we accept the author's theories for to a great extent they have not proved true. When he believes in the possibility of a transmission of one element into another we can not gainsay his proposition, for it is now practically assumed that all elements are formed from the same primitive world-stuff, and astronomers can watch the formation of the elements in the great cosmic retorts of the nebulas which our telescopes can spy in all the several quarters of the heavens. But the hope that Sir William Ramsay had actually succeeded in changing one element into another has proved an error. Mr. Redgrove has been too rash in accepting this claim. Nevertheless the book is interesting, and its 16 full-page illustrations alone are worth the price of the book. Among them are Paracelsus, Thomas Aquinas, Nicolas Flamel, Albertus Magnus, Cagliostro, Jacob Boehme, Edward Kelley and John Dee.

To characterize the book we will quote its first paragraph: "Alchemy is generally understood to have been that art whose end was the transmutation of the so-called base metals into gold by means of an ill-defined something called the Philosopher's Stone; but even from a purely physical standpoint, this is a somewhat superficial view. Alchemy was both a philosophy and an experimental science, and the transmutation of the metals was its end only in that this would give the final proof of the alchemistic hypotheses; in other words, alchemy, considered from the physical standpoint, was the attempt to demonstrate experimentally on the material plane the validity of a certain philosophical view of the cosmos. We see the genuine scientific spirit in the saying of one of the alchemists, Eirenaeus Philalethes: 'Would to God... all men might become adepts in our art—for then gold, the great idol of mankind, would lose its value, and we should prize it only for its scientific teaching.' Unfortunately, however, not many alchemists came up to this ideal; and for the majority of them alchemy did mean merely the possibility of making gold cheaply and gaining untold wealth."

His own view of alchemy Mr. Redgrove expresses thus: "According to the transcendental theory, alchemy was concerned with man's soul, its object was the perfection, not of material substances, but of man in a spiritual sense. Those who hold this view identify alchemy with, or at least regard it as a branch of, mysticism, from which it is supposed to differ merely by the employment of a special language; and they hold that the writings of the alchemists must not be understood literally as dealing with chemical operations, with furnaces, retorts, alembics, pelicans and the like, with salt, sulphur, mercury, gold and other material substances, but must be understood as grand allegories dealing with spiritual truths. According to this view, the figure of the transmutation of the 'base' metals into gold symbolizes the salvation of man—the transmutation of his soul into spiritual gold—which was to be obtained by the elimination of evil and the development of good by the grace of God."

At the conclusion of the book the author still upholds his claim that the gem of modern alchemy has been realized by the "greatest modern alchemist," Sir William Ramsay, who is highly praised for having at last discovered the Philosopher's Stone.

The appearance of Redgrove's *Alchemy* reminds us of another book on a kindred theme by Henry Carrington Bolton, under the title *The Follies of Science*" (Milwaukee, Pharmaceutical Review Publishing Co., 1909) well illustrated by several portraits of men who played a part in the history of mysticism, by historical pictures, by pictures of buildings which in past ages were the homes of alchemists, and similar subjects. The treatment of this significant chapter in human thought centers around Rudolph II, who attracted a number of adventurers to his court. All the illustrations are of great interest, and we mention the following: Brozik's "Rudolf Visiting his Alchemist," Queen Elizabeth, Dr. John Dee, Rudolf II, Edward Kelley called "The Golden Knight," Augustus of Saxony, Leonhard Thurneisser, John Kepler, Michael Maier, Paracelsus, Michael Sendivogius, Henricus Cornelius Agrippa, etc. Further there are places interesting in the history of alchemy, the bridge of Charles IV and the Hradschin of Prague, the Cathedral of St. Vitus, Tenier's alchemist, the birth of the Philosopher's Stone, Dr. Dee's shew stone, Kelley's horoscope, the Uraniborg, the Belvidere, the monument erected to Tycho Brahe, the town hall of Prague, a pharmacy of the XVIth century, an alchemist's laboratory, an explanation of alchemists' symbols, theosophic emblems, etc.

COMPENDIUM OF PHILOSOPHY. Being a translation now for the first time from the original Pāli of the Abhidhammat-Sangaha. By *Shwe Zan Aung*. Revised and edited by *Mrs. Rhys Davids*. London: Frowde (Pali Text Society), 1910. Pp. xxiv, 298. Price 5s. net.

Students of Buddhism have long been waiting for the two most popular books of this greatest of all Eastern religions. The one is the Visuddhi-Magga or "Path of Purity," and the other Abhidhammattha-Sangaha, "Compendium of Philosophy." The former was written by the great Buddhist sage Buddhaghosa and the other is attributed to a Buddhist teacher called Anuruddha of Ceylon. The Path of Purity is a practical book devoted to edificational and moral purposes but the Compendium of Philosophy is a condensed extract of Buddhist metaphysics, if we are allowed to apply this word to a philosophy which denies the metaphysical principle of a thing-in-itself, culminating in the doctrine of the *anatman*, the non-existence of an actor outside of action, of a conscious being outside the process of consciousness, of a wind outside the commotion of air. Henry Warren, of Cambridge, Mass., began to translate the Visuddhi-Magga. He incorporated many important passages of it into his excellent work *Buddhism in Translations*, but was not able to complete his labors. He left them to his teacher and friend Charles Lanman, Professor of Pali at Harvard University, and we learn that the work is progressing rapidly and will soon see the light of publication.

In the meantime, Mrs. Rhys Davids, the wife and helpmate of the great Pali scholar and herself a Pali scholar of distinction besides being Special Lecturer in philosophy at Manchester University, has in company with Mr. Shwe Zan Aung, a native Burmese scholar and patron of the Buddhist church, undertaken a translation of the Abhidhammattha-Sangaha which title they

have aptly translated *Compendium of Philosophy*. Mr. Aung, it will be remembered, is a patron of a revival of Buddhism in Burma. He contributes much to the support of the quarterly periodical *Buddhism*, edited by Ananda Maitreya.

Both made translations independently. Mrs. Rhys Davids sent hers to Mr. Aung who compared it with his own. Having incorporated what appealed to him as superior in the translation of Mrs. Rhys Davids, he rewrote his own and submitted it to his collaborator. The present book is this result of their common labors and for the first attempt at translating so difficult a work the result seems to be very satisfactory. It would lead too far in a review to enter into details, for the layman unacquainted with Buddhist terminology would be little benefited since the greater part of the book consists of enumerations which presuppose acquaintance with other Buddhist literature. We must remember that it is not a book on Buddhist philosophy but a mere compendium, an extract written for those who are familiar with the leading ideas.

We may add that the religious zeal of the main translator, Mr. Aung, has induced him not only to undertake this difficult work but also to pay the cost of the edition, thereby enabling the Pali Text Society to add another volume to its series of publications.

κ

FREIHEIT DES GEWISSENS UND WISSENS. Uebersetzt von *Dr. J. Bluwstein*.

Leipzig: Duncker & Humblot, 1911. Pp. 155.

Dr. J. Bluwstein has here translated into German Luzzatti's essays on "The Liberty of Conscience and Science," which advocate the separation of state and church as a matter of principle. Luzzatti, as our readers will remember, was premier of Italy some time ago, and distinguished himself by a rigorous impartiality, not only in theory but in all practical questions. His studies are worth reading, especially his views concerning the conditions in the United States which brought about the separation of church and state, and the high appreciation which he shows for the rigid impartiality of the statutes and court decisions of this country. The collection of these essays seems to cover almost every point of the subject and contains the best arguments on this theory. It is a lesson also to the advocates of the union of church and state in so far as Luzzatti points out that a free church in a free state is not only favorable for the state and its citizens, but also for the church. Of special interest, because little known, is his chapter on Themistius, the friend of Emperor Julian the Apostate and a pagan forerunner of the idea of freedom of conscience. But his characterization of Bernhard of Clairvaux as an advocate of the liberty of conscience and of science in defence of the Jews is also of great interest. He stood bravely against those fanatical Christians who persecuted the Jews in France. Luzzatti praises the little state of Rhode Island where every one has had a right to serve God according to his own conscience since the year 1641 as the first state which granted the liberty of worshiping God according to the individual conscience. Simultaneous with the liberty of conscience in Rhode Island, however, was the religious tolerance of the colony of Maryland, founded in 1636.

The German translation is very appropriate at the present time because an agitation is beginning in Germany to have the German government insist on the separation of church and state so as to actualize to its full extent the

liberty of conscience and of science. In the United States where the principle was first carried out in the history of the world there is no need for such an agitation, nevertheless an English translation of this important and interesting book written in a most popular style by a man who is competent to discuss the problem would be highly desirable. κ

DAS CHRISTENTUM UND DIE MONISTISCHE RELIGION. Von *Max Werner*. Berlin: Karl Curtius, 1908. Pp. 202. Price 2 m.

Max Werner, an officer of the Prussian army, has retired from active service on account of his religious convictions. He can no longer accept Christian dogmatism, and feeling that it would be hypocritical to conceal his convictions he has decided to publish a protest against the faith of his childhood.

Major Werner comes out boldly and squarely in his views, and he discusses all the several points which have shaken his faith. His book contains two parts of which the former is negative, the latter positive. He enumerates all the weak points of the old traditional dogmatism, and criticises them from the standpoint of science. The first part contains 17 chapters entitled, The Doctrine of Copernicus, The Creation, The Deluge, Paradise, the Pentateuch, The Law Revealed on Mt. Sinai, Babylon and Israel, Revelation, Zarathustra, The Christ, Jesus as a Man, The Gospels, The Birth of Jesus, The Miracles of Jesus, The Resurrection of Jesus, The Apostolic Confession of Faith, and The Encyclical of Pope Pius X Against Modernism. All these chapters contain a discussion explaining the untenableness of the traditional doctrines.

The second part of the book establishes a new religion which the author finds in monism. Even this portion is negative enough and discusses the points in question in the following chapters: Religion, God, The Soul, Death, Mankind, The Meaning of Life, The Monistic Church, and Conclusion. In his Conclusion he makes some positive propositions for the future in which he plans the establishment of a monistic church. He deems it absolutely necessary that a community should be established which would render it necessary to preserve a place of worship and religious congregations. He subscribes to only one doctrine which reads, "I believe in God," and one moral principle, "I will sympathize with my fellow men, and actualize this sympathy according to the best of my ability." He concludes with an appeal to all who have the courage and power of their conviction. "Ye," he says, "who have this courage and power will be the founders of the new empire of spirit." κ

THE CHANGING CHINESE. By *Edward Alsworth Ross*. New York: The Century Company, 1911. Pp. 356.

This book is announced by its publishers as the first up-to-date, authoritative interpretation of the Chinese people based on first-hand observation; a book of unusual interest for the general reader as well as the student, offering a vivid and fascinating picture of Chinese life. The author, who is professor of sociology at the University of Wisconsin, has studied the Chinese from a sociological and ethnological point of view. He first discusses the external appearance of China as the traveler sees it; then follows a study of the racial development of the Chinese with a special chapter devoted to their mental characteristics as a race. He gives us an account of the industrial

condition of China, including the present struggle for existence and what he regards as its industrial future.

He refers to the military yellow peril as a bogey but admits that the actual and imminent peril in this quarter comes from the danger of crowding out the slowly multiplying high-wage white societies with the overflow that is bound to come when China has applied western knowledge to the saving of human life, and in his opinion nothing but a concerted policy of exclusion can avert this disaster. He has carefully studied the opium evil, its seductive attractiveness to the Oriental, the strength of its hold upon them, the operations and effect of the anti-opium edict and considers that the struggle with the evil will be victorious in time. He treats in detail of the movements with regard to the advancement of women in China, the influence of Christianity there and recent development in the line of education.

Professor Ross does well to call his book "The Changing Chinese." Though it was published very recently (October, 1911) it contains no premonition of the imminent revolution. The suddenness of this eruption has taken the world by storm and it is not surprising that a student of conditions in China was not aware that the slumbering volcano beneath his feet was about to break forth into action. Doubtless if Professor Ross's visit had extended a few months later he would have added another stirring chapter on the changing Chinese.

p

THE ESSENCE OF BUDDHISM. By *P. Lakshmi Narasu*. Madras: Srinivasa Varadachari. Pp. 212.

This book shows familiarity with European science and philosophy, and the Anagarika Dharmapala recommends it especially to non-Buddhists and the scientific agnostic on the ground that it is written from a purely human standpoint and discusses the characteristic aspects of Buddhist doctrine after a psychological method. Descartes, Kant, Schopenhauer, Avenarius, Mill, Wesley, Clifford, Richet, Riehl, Pearson, Maudsley, Mach, Wundt, James, Royce, and Stanley Hall are some of the western thinkers quoted with familiarity by this scholar of India.

In discussing the subject of "Death and After" he says: "Although the sole interest of these psychologists and philosophers of the highest academic rank has been, as Dr. Stanley Hall points out, to establish the existence of a land of disembodied spirits and to demonstrate the possibility of a communication between them and this world, yet every fact and group of facts on which they rely point for their explanation to the past of the individual and the race and not to the future, to the subnormal rather than to the supernormal, more to the body than to any disembodied spirit. Just as the alchemists in their search after the elixir of life neglected chemistry, just as astronomers in quest of the influence of the stars on human life overlooked astronomy, so have the leaders of the Psychical Research movement in their zeal to find an answer to what is called the most insistent question of the human heart,—If a man die, shall he live again?—completely lost sight of the true import of the facts they have collected. They think and speak of the soul only in the future tense, and little does that word suggest to them any connection with the past. On the contrary, as the philosophic Roman poet has it,—"

Here he quotes a dozen lines from Dr. Paul Carus's *De Rerum Natura* and later a longer passage on the ego, confusing the writer of to-day with the

Epicurean author of the similarly entitled work belonging to the first century B. C. Several of his poetic versions of the Dhammapada are taken from the *Gems of Buddhist Poetry*, published a few years ago in *The Open Court*, though credit is sometimes forgotten. ρ

WAVES OF THE OCEAN AND OTHER WAVES. By *Dr. Vaughan Cornish, F.R.G.S.* Chicago: Open Court Publishing Co., 1911. Price \$2.50 net.

This is a book for the interested traveler and the physiographer. Few who have had the opportunity for observation, from the small boy launching chips upon the little inland pond to the adult passenger upon the ocean liner, have failed to be fascinated by wave phenomena, and this new book will prove entertaining and instructive to all who are interested in this subject.

One hears wierd tales of great waves "mountain high" which threatened to sweep all before them to destruction, when in fact the frightened eyes of the observer aided by the natural optical illusion magnify the approaching monster several times. The scientific reason for this is made clear by the author.

It will be readily seen that a careful scientific measurement of great sea waves is almost impossible, and that even a close calculation is beset with many difficulties. These facts are well set forth in Dr. Cornish's book and also the methods by which he and other careful observers have painstakingly arrived at what is probably nearest the truth yet published upon this fascinating subject.

The author quotes such authorities as Col. D. D. Gaillard, Lieutenant of the French navy, Dr. Scoresby and a number of reliable sea captains in support of his own observations and conclusions. Such a concurrence of opinions from eminent authorities must give the work a high scientific standing.

The relation between height and length of waves with reference to velocity and duration of wind and the "fetch" or open sea space over which the wind has acted to produce them, is fully discussed.

Interesting mathematical formulae are deduced which show a very definite relation between velocity of wind, fetch and height and length of waves. The sorting and shifting of pebbles is also discussed as well as the roll waves or "bores" of rivers and the standing or stationary waves of rapids.

The book is profusely and beautifully illustrated by a large number of photographs taken by the author. H. N. HOWLAND.

THE MASTER AS I SAW HIM: Being Pages from the Life of Swami Vivekananda. By his disciple *Nivedita*. London: Longman Green and Company, 1910. Pp. 514. Price, \$1.50 net.

The Swami Vivekananda came to America at the time of the Religious Parliament in 1893, and the author of this book says that until that time Hinduism had not considered itself a missionary faith since the days of the Buddhist missions. We are not given to know much about the author himself. It seems he first met the Swami in a London drawing-room when the guests were chosen "on the very score of our unwillingness to believe, for the difficulty of convincing us of the credibility of religions." It seemed to him on that day that never before had he met a thinker "who in one short hour had been able to express all that I had hitherto regarded as highest and best."

Before the Hindu left London this inquirer was ready to call him "Master," thus paying homage to what he believed he saw in his character. "As a religious teacher I saw that although he had a system of thought to offer, nothing in that system would claim him for a moment if he found that truth led elsewhere. And to the extent that this recognition implies, I became his disciple." This new disciple later made his pilgrimage to India to sit at the feet of his master until the end, and it is from this acquaintance that he writes his tribute.

A hasty glance is not sufficient to show just what sort of Hinduism this is which Vivekananda taught. He had the greatest reverence for Buddha, Mohammed and Christ. And almost his latest journey was a pilgrimage to Buddhagaya.

p

MATING, MARRIAGE, AND THE STATUS OF WOMAN. By *James Corin*. London: Walter Scott, 1910. Pp. 182. Price 2s. 6d. net.

The object of this book is to study the development of the relations of male and female of the human species from a zoological standpoint and to consider the future of the race in its probable evolution. One implication of the author's investigation seems to be (whether intentional or not) that the movement towards freeing woman from the obligations of marriage might result in increased physical and mental development of the individual woman but would point to the probably certain degeneration of the race in the evolutionary scale. The author makes no attempt to state what can be done in the future or what ought to be done if it could be, but only what has been in the past, is in the present, and might be in the future under certain conditions. He refers to Mrs. Gilman's *Woman and Economics* as stating woman's position from a woman's point of view better and more forcibly than he has done in his scientific attempt at an impartial treatment.

p

PRIVILEGE AND DEMOCRACY. By *Frederic C. Howe*. New York: Scribner's, 1910. Pp. 315. Price \$1.50 net.

The author is a well-known lawyer of Cleveland who has lectured at universities and written books on municipal and civic subjects. In the present volume he strongly opposes the monopoly of land and urges that freedom of trade, public ownership of highways, and the socialization of the land will destroy the tribute now exacted by monopoly. He says that it was freedom of access to the earth and the fulness thereof which has made America what it is. "And it is the passing of this freedom, it is the enclosure of the land and the coming of the tenant, it is the monopoly of that which is the source of all life, that has brought down the curse of poverty upon us, just as it did in Rome, just as it did in France, just as it did in Ireland, and just as it did in England at a later day."

p

Through articles in the Japanese papers brought to our attention by Prof. E. W. Clement, of Tokyo, we learn that Mr. Tokonami, Vice-Minister of the Home Department, by untiring efforts and confidence in the righteousness of the cause he had at heart, succeeded in convening under the auspices of the Japanese government a conference of representatives of the different sects of the three leading religions, Shinto, Buddhism and Christianity. About seventy religious leaders were present. The conference opened Sunday, Feb-

ruary 25, with an address by Mr. Hara, Minister of the Home Department, who set forth the object of the gathering, which was to enlist the services of the religious leaders in bettering social conditions and promoting the healthy progress of the spiritual world. After his address refreshments were served packed in boxes as souvenirs to be taken home. There were three boxes for each guest, containing delicacies adapted to the different groups of tastes.

In a business meeting on the following day the representatives unanimously agree on certain resolutions closing with the following decisions:

"a. To foster and develop our respective creeds, to promote the welfare of the state, and to contribute to the development of national morality.

"b. To hope that the authorities concerned will respect religion, to fraternize the relations between statesmen, religionists, and educationists, and to contribute to the progress of the nation."

The conference seems to have been considered a success from the point of view both of the government and of the various sects represented. Some rationalistic critics are reported as saying that the move is a dangerous one in the direction of mingling matters of church and state.

From a current editorial in the *Japan Times* it would appear that this step on the part of the Japanese government is an exceedingly desirable one. The ill feeling among adherents of the different religions, and possibly also within the separate religions between the several sects, is so strong that any enterprise undertaken for the public welfare or moral uplift of the community by one group will be overthrown by the influence of the hostile factions. It is to be hoped that from the recent conference will extend an influence through the leaders of the sects that will cause all to join in educational and humanitarian projects.

We are surprised to note that one critic of the scheme, an "anti-religious scholar," fears the possible evil influence of Buddhist priests on the politics of the empire since "eight or nine out of every ten Buddhist priests of to-day are men of low character." The danger from the influence of Christianity he considers a different one, for "although it may be admitted that its propagators are men of comparatively good character, yet the doctrines preached are utterly inconsistent with the very polity of Japan." ρ

Dillingham and Company have published a story of ancient India entitled *Rudra* by Arthur J. Westermayr. It contains as *Leitmotif* an Oriental version of the Genevieve legend of the faithful wife wrongly accused and condemned, whose husband finds out his mistake and regrets his rash accusation; only that this story has woven into its fabric the Indian religious views of life and death, and of the Hindu gods and Nirvana. κ

A brief study in educational psychology entitled *Attention and Interest* has been published lately by Felix Arnold (New York: Macmillan. Price \$1.00 net). The book is divided into three parts devoted respectively to the subjects of attention, interest and education. Its object is to systematize the facts brought to light by the experiments in psychological laboratories and the author expresses his obligation to Baldwin, Titchener and other similar "exponents of the scientific attitude towards facts and the scientific presentation of facts." ρ