

convinced. It is enough to read the Church Fathers who have deplored the clergy's sins against nature throughout the centuries. It is enough to ask your own conscience as priest and confessor. Let not men be able to say that in the church of God all crimes against divine law may obtain pardon, and that one human law alone is not tolerated; that all the sins against nature are permitted by it and that only the naural and divine ordinance of marriage does not find remission nor absolution. Put an end, Most Holy Father, to this antagonism between God and his work, between His law and yours. Let not Rome persist in an absolutism which belies the very acts of those who would proclaim her holy austerity. The most dissolute popes and pontiffs have been the most severe in their decrees against the marriage of priests as if they would fain conceal the corruption of their morals under cover of the strictness of their encyclicals and their pastoral letters. So true is it that saints are indulgent while libertines are implacable and unjust.

"This is why we humbly prostrate ourselves before Your Holiness, and there beseech you to extend the law of pardons to include the marriage of the priest, to give to every confessor the right to absolve and restore him in his own eyes, in order that purified and strong in his rights he may continue to serve the church as a Christian and as a father.

"Why might not the vital and apostolic energy of priests who are in the bonds of matrimony, be utilized even with the church?"

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#### BOOK REVIEWS AND NOTES.

RELIGIOUS SYSTEMS OF THE WORLD. A Contribution to the Study of Comparative Religion. London: Sonnenschein, 1908. Pp. 824. Price \$1.75 net.

This volume is a collection of addresses delivered at the South Place Institute, London, England, the lecturers being among the foremost religious scholars such as the late Prof. C. P. Tiele, Professors James Legge, T. W. Rhys-Davids, L. H. Mills, F. C. Conybeare, also Mr. Frederic Harrison and many others of equal fame. Not only the ancient religions are here discussed such as the religions of Egypt, of the Hittites, of Babylon and Assyria, Judaism, Confucianism, Shintoism, Buddhism, Hinduism, Mohammedanism, Zoroastrianism, Parsecism, Mithraism, the comparison of Greece and Rome and Italy, but also the less important faiths of the Slavonians, the Teutons, etc., and in addition modern sects, such as the faith of the Nonconformists, the Baptists, the Methodists, the Irvingites, Unitarians, Theosophists (discussed by Mrs. Besant), Swedenborgians, Mormons, Modern Judaism, the Religion of Humanity (explained by Frederic Harrison), the Ethical movement and secularism. Each of the historic faiths is treated by a specialist in that line, and each of the modern sects by a representative member. The book will prove useful and it is only to be regretted that the print is so small as to be trying on the eye.

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DIE LOGISCHEN GRUNDLAGEN DER EXAKTEN WISSENSCHAFTEN. Von Dr. Paul Natorp. Leipsic: Teubner, 1910. Pp. 416.

Convinced of the necessity of readjusting the relation between the logical principle of the exact sciences and modern conditions, Prof. Paul Natorp of the University of Marburg discusses modern logic and mathematics in their significance to philosophy and the sciences. This problem is treated in seven

chapters: (1) The Problem of a Logic of the Exact Sciences; (2) The Question of the Fundamental Functions of Logic, Quantity, Quality, Relation and Modality; (3) Number and Arithmetic; (4) Infinity and Continuity; (5) Selection and Dimension as Detriments to Pure Number; (6) Time and Space as Mathematical Formations; (7) Arrangement of Phenomena in Time and Space, and the Mathematical Principle of Natural Science. This work forms the twelfth volume of Teubner's "Science and Hypothesis" series.

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THE THREE SIGNATA. By the Ven. Bhikku *Ananda Metteyya*. Rangoon, Rangoon College Buddhists Association, 1911.

Thinkers interested in the religious attitude of non-Christian religions will find a good example of Buddhist thought and sentiment in this lecture of the Ven. Bhikku Ananda Metteyya.

Some time ago the Open Court Publishing Company published *Sermons by a Buddhist Abbot*, consisting of lectures delivered by the Right Rev. Soyen Shaku, the head of the Zen sect, and abbot of Kamakura. Though the spirit is similar in both these Buddhist works there are decided differences which reflect the the spirit of Japanese Buddhism belonging to the Mahayana school in contrast to the spirit of Burmese Buddhism of the Hinayana school. The three *signata* or "characteristics" are expressed in the formula *Anicca, Dukkha, Anatta*, expressing in terse exclamations the three doctrines of impermanence, the prevalence of suffering, and the non-existence of a self or *atman*, and we learn here the argument which guides the pious Buddhists in the regulation of their morality.

In the introduction to his sermon Ananda Metteyya relates that a hale old monk who lived near a burying ground told him how in his youth he had been given to anger, but when he became impressed with the truth of a sentence in the Dhammapada he mastered his passion and decided to become a monk. This sentence reads: "The many do not understand that all who are here must die; but for those who know this all hatred ceases."

How different this line of thought from that of Christian sermons, and yet who will deny that in its way it is not less grand and noble and efficient in argument.

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The Humboldt Library published by Dr. W. Breitenbach, at Brackwrede in Westphalia, is intended as a propaganda for the world-conception based upon the natural sciences and to express the views of the *Humboldt-Bund*, an association which strongly supports the monistic evolution theory and repudiates anything in the shape of dualism or vitalism. One of the early numbers contains an interesting investigation of the tropical regions, especially Africa, by the publisher, Dr. W. Breitenbach (*Die Eroberung der Tropen*). It shows that the Dark Continent has remained an unknown region mainly on account of its unwholesome conditions, and the author suggests that it might properly have been called the "Malaria Continent." Since early times travelers and colonists have died there in great numbers, so that it remained the forbidden country until very recently, and even yet the diseases caused by malaria, the tsetse fly and other nefarious conditions require great sacrifices of human lives from which not even the natives are immune. However our medical science with its prophylactic measures has studied the causes of these several

diseases, and is fairly well prepared to overcome the terror which surrounds them. Dr. Breitenbach discusses the struggle against these diseases and gives credit mainly to the following authors to whom he owes his information: Sir Robert W. Boyce, Ronald Ross, Dr. Oswald Cruz, and to the Colonial Office of the German Empire at Berlin. In addition he mentions the periodical named *Malaria* (Leipsic, J. A. Barth) and the *Archiv für Schiffs- und Tropen-Hygiene*.

The second number of the series, "The Mechanism of Human Thought" (*Der Mechanismus des menschlichen Denkens*) by Erich Ruckhaber, is the extract of a larger work entitled *Des Daseins und Denkens Mechanik und Metamechanik* by the same author. Dr. Ruckhaber derives the explanation of a mental activity from the feeling of resistance. He sketches the development from the lower to the higher world, its differentiation and comparison and explains the origin of judgment. He rejects the association theory from the logical, psychological and physiological standpoint and insists that every act of memory is a function of the entire cerebral hemisphere. The concluding section is devoted to the localization of perceptions and reminiscences. κ

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The title *Be of Good Cheer* by Joseph S. Van Dyke, D. D., seems to indicate a New Thought publication, and to some extent, in the best sense of that term, it is. It tries to take out the practical good of Christian Science, faith cure, and kindred aspirations, by bringing out the cheerfulness of the traditional religious belief. Its author is a Presbyterian clergyman, and a venerable octogenarian, who must have met with many sad experiences in life, for through this book sounds the cheerful note of meeting grief and sorrow and overcoming it both with philosophical contemplation and in verse. The little book is published by Sherman French and Company, Boston, 1911. κ

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The Progress Company of Chicago seems to be kept busy producing the books of Mr. Christian D. Larson who is a most voluminous writer. From his 1910 output we have *Your Forces and How to Use Them*, and *The Pathway of Roses*, and 1911 started out with *Thoughts for Results*. His work is in the line of New Thought and however little faith we may have in its principles as a sufficient basis for the results claimed, it is nevertheless a wholesome ethics to inculcate in the popular mind and tends toward a cheerful and sane outlook on life. In the first two books above mentioned each chapter is preceded by a group of verses, maxims or rules of conduct, and it will do no harm to quote here one of the strongest and perhaps most typical groups. It reads: "Promise yourself to be so strong that nothing can disturb your peace of mind; to talk health, happiness, and prosperity to every person you meet; to make all your friends feel that there is something in them; to look at the sunny side of everything and make your optimism come true; to think only of the best, to work only for the best, and to expect only the best; to be just as enthusiastic about the success of others as you are about your own; to forget the mistakes of the past and press on to the greater achievements of the future; to wear a cheerful countenance at all times and give every living creature you meet a smile; to give so much time to the improvement of yourself that you have no time to criticize others; to be too large for worry, too

noble for anger, too strong for fear and too happy to permit the presence of trouble; to think well of yourself and to proclaim this fact to the world, not in loud words but in great deeds; to live in the faith that the whole world is on your side so long as you are true to the best that is in you." The fourth of these is very similar to the attitude of mind in the child's prayer of Dudley Buck's song, "Dear Lord, please send us blessed dreams, and make them all come true."

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The 1911 volume of *Proceedings of the National Association for the Study and Education of Exceptional Children* contains valuable information for those interested in child welfare (published by the Association at Plainfield, New Jersey; price \$1.50 to non-members). The purpose of the Association, as stated in the Foreword, is to evolve and correlate methods by which the redeemable child may be saved to society and not allowed to become human waste. The topics of conference, (a) Causes of Exceptional Development in Children, (b) Educational Needs of the Various Kinds of Exceptional Children, (c) The Exceptional Child as a Social Problem, fairly cover the field of modern effort in terms of surgery, psychology and pedagogy. The twenty papers contributed and discussed by specialists contain much to interest the physician, the teacher and the social worker.

Dr. Marius Neustaedter, of Bellevue Hospital, New York, affirms that the etiological factors responsible for the exceptional child are (a) hereditary, (b) acquired. He discusses the mental and physical disabilities of the offspring of degenerate parents, and in this connection advocates radical methods for the prevention of the birth of criminals and insane, a thorough physical examination of every applicant for a marriage license, sterilization, and divorce. He claims that such remedies would solve a perplexing social problem.

Dr. Eberhard W. Dittrich, of the New York Post-Graduate Hospital, in his paper on the effects of transmitted skin diseases, urges a worldwide crusade for the instruction of young people in sex-hygiene to overcome the ignorance and superstition of people regarding vital social conditions.

Another notable contribution, "The Identification, Location and Enumeration of the Misfit Child," contributed by the educational department of the Russell Sage Foundation, furnishes many illuminating data gathered from the school records of children in twenty-nine cities. These data give the essential facts for comparing the age-method and the progress-method of computing retardation. It is the one purely scientific paper in the book. Two papers on defects in speech and hearing and two on the care and education of children in the home are worthy of special mention.

Dr. Maximilian P. E. Groszmann, in his paper on "The Backward Child," urges the further development of the social conscience in sane treatment of the exceptional child, and aims to show that there is a difference between arrested development, which can go no further, and retarded development which may produce power and genius. In his discussion of some of the papers, Dr. Groszmann deplors the lack of judgment of the student whose enthusiasm is in inverse ratio to the permanent results obtained. He urges the cooperation of educational, medical, and social workers for child-uptift. The keynote of the discussion is science, not for its own sake, but for the sake of humanity.

G. C.