

MISCELLANEOUS.

BOOK REVIEWS AND NOTES.

PASSAGES FROM THE PHILOSOPHY OF HERBERT SPENCER. Chosen by *Clara Sherwood Stevens*. Portland, Me.: Mosher, 1910. Pp. 114. Price \$1.50.

Selections are always more or less unsatisfactory to the systematic thinker. No matter how judiciously they are chosen there is always the feeling that the continuity of thought is broken. Then too a reader accustomed to think for himself feels an involuntary resentment at having to accept the kernel which another has taken from its shell; he feels that the passage may be but incidental and not convey the writer's thought in its proper perspective. But granting the limitations of the selective method much can be said in its favor, and many indeed are the readers who will be grateful to this collector of nuggets from Herbert Spencer's eighteen volumes. After giving an outline of the chain of thought of his synthetic philosophy by placing in orderly succession the most forcible statements in the volume devoted to *First Principles* and then the fundamental principles of the several sciences, the author selects passages also from Spencer's miscellaneous writings on many general topics. Spencer admits that equal rights for men and women are in the natural course of social evolution and will be practicable whenever "society shall have become civilized enough to recognize the equality of rights between the sexes—when women shall have attained to a clear perception of what is due to them, and men to a nobility of feeling which shall make them concede to women the freedom which they themselves claim." Spencer urges the emphasis of physical science in education. He wonders at men being interested in "some contemptible controversy about the intrigues of Mary Queen of Scots," when "that which it really concerns us to know is the natural history of society." As to method, "Children should be led to make their own investigations, and to draw their own inferences. They should be *told* as little as possible, and induced to discover as much as possible." p

THE QUALITIES OF MEN. By *Joseph Jastrow*. New York: Houghton Mifflin, 1910. Pp. 1910. Price \$1.00.

This charming essay on manners is dedicated "To The Johns Hopkins University in recognition of its services in fostering the higher appreciation of the qualities of men in American universities." It served among other purposes as one of a course of lectures on character and temperament delivered at Columbia University. It defines the purpose of a college education as "by the inspiration of its environment to cultivate in the fittest, the most uplifting appraisal of the qualities of men," going on to say, "In that formative

period the susceptibility of just those influences that grow out of sensibility is at its ripest." Professor Jastrow thinks that much of our progress is due to the fact that men are not created equal. "The inequalities of men furnish the material for nature and civilization alike and jointly to work upon. Clay makes the earthen pot and the finer vessel; but the texture of the raw material and the potter's art transform the finished product." His theme throughout is that "sensibility makes the man," and the first chapter deals especially with sensibilities as the distinguishing feature between man and man, showing also to what extent they can be cultivated. "We cannot by taking thought, and only moderately by taking lessons in art, add many a cubit to the height of our esthetic structure. But we may observe how native endowments grow under favor of nurture, what influences of our making quicken the process, and how in the end achievement waits upon, as it reflects and embodies, innate quality."

Professor Jastrow treats also of the ethical value of sensibility and refinement: "Fastidiousness protects from vice as effectively as a colder ascetic conscience." He does not ignore the fact that this line of doctrine can be overdone. This Matthew Arnold of to-day would emphasize "all things in moderation," but he takes it for granted that this view in the practical everyday life of America will be understood without exposition. "That sensibilities may be overrefined, that the effeminate preclude the sterner qualities, needs no emphasis in a climate in which no one yet has died of a rose in aromatic pain. What more needs to be regarded is the overstrain of sensibilities that leads to sensationalism indicative of a spoiled appetite with insufficient ingredients of solid food. But the corrective is once more a truer quality of sensibility which is ever ready to affiliate with the higher phases of virtue." True refinement and culture are not to be confused with the superficial imitation: "Those who would assume the outer show of quality without honestly acquiring its warrant express a distorted appreciation thereof; and the plating and the glitter somehow manage to disclose to the discerning the fabric of their skeletons." p

HISTORY OF THE SYRIAN NATION AND THE OLD EVANGELICAL-APOSTOLIC CHURCH OF THE EAST. By *Prof. George David Malech*. Minneapolis, 1910.

Prof. George David Malech, of Urmia, Persia, was an archdeacon of the Nestorian Christians, and started westward to have his work translated into English. This has been done by Miss Ingeborg Rasmussen of Chicago, and her translation was revised by the Rev. A. H. Gjevve, of Grand Meadow, Minn. The returns of the book are reserved for the purpose of translating and publishing a still larger work by the same author, which is to make the history of the kingdom of Persia accessible to the English speaking world. The author did not live to see his purpose accomplished for he died on his way through Europe, and lies now buried in the Lutheran cemetery of Tiflis, Russia.

The book is fully illustrated, first with some ancient Babylonian and Assyrian monuments, and then with views of a few Oriental cities, portraits of Persian kings and pictures of the Nestorian monument. The first page of the Chinese text is reproduced from the pamphlet on *The Nestorian Monument*, published by the Open Court Publishing Company. Unfortunately the text is inserted upside down.

Further pictures are reproductions of the Archdeacon's certificate and other testimonials in their original language, photographed groups of Nestorian Christians, and portraits of modern leaders. The appendix contains some history of the Persians and the Parsees in India, a picture of Zoroaster and modern Persians.

It goes without saying that the author stands on a theological and pre-critical standpoint which appears in the statement with which he begins his book that the Old Testament is the most authentic source of historical information. κ

THE TEACHINGS OF ISLAM. By *Mirza Ghulam Ahmad*. London: Luzac, 1910. Pp. 195. Price 1s. 6d. net.

One of the modern Mahdis, a Mohammedan Messiah, is the late Mirza Ghulam Ahmad of Qadian, India, whose doctrines were prominently preached for the first time at the religious conference held at Lahore in the Punjab in 1896. One of his ardent admirers, Muhammad Ali, has now published in book form the address he delivered at the Lahore conference which contains a solution of the five fundamental religious problems from the Moslem point of view. There are five subjects selected for discussion by the conveners of the conference, related to (1) the physical, moral and spiritual conditions of man, (2) the state of man in the after-life, (3) the real object of the existence of man and the means of its attainment, (4) the effect of actions in the present life and the life to come, and (5) the sources of Divine knowledge.

The explanation of the Mohammedan view here set forth by Muhammad Ali have been endorsed by prominent Mohammedans such as Mohammed Alex. Russel Webb (New Jersey, U. S. A.), Maulvi Sher Ali, B. A. (Qadian) and Mr. Ghulam Muhammad B. A. (Sialkot).

LA MAGIE ET LA SORCELLERIE EN FRANCE. Par *Th. de Cauzons*. Vols. II and III. Paris: Dorbon-Ainé. Pp. 518, 547. Price 5 fr. per vol.

The second volume of this four-volumed work contains first a rapid survey over Jewish magic which is indispensable for a general discussion of the subject since it was because they relied upon the text of scripture that the sorcerers were later persecuted; and then too in the Middle Ages the most famous physicians and even the leading alchemists and astrologers were almost all Jews, whose science consisted in the perfect knowledge of the ancient conjuring books, especially those attributed to Solomon. The author also gives a summary of Greek and Roman legislation in its relation to magic art, then studies sorcery in France from the time of the Gauls to 1431, thus following the development of the belief in the Devil, the persecution of sorcerers, the institution of the Inquisition, the opinions of the popes on sorcery, the demoniacal epidemics of the fifteenth century chiefly in Dauphiny and its neighboring provinces, as well as in Normandy and the northeast of France, the trial of the celebrated Gilles de Rais, the prototype of Bluebeard, and the volume closes with the trial of Joan of Arc.

Volume III reads like a romance, being dramatic and comic in turn. One of its most interesting chapters is that relating to freemasonry, its various ceremonies and its influence on the destinies of the world. The last 100 pages

deal with somnambulism and animal magnetism. First there was the Irishman Valentine Greatrakes who healed by laying on of hands, and the Swiss Gassner whose method was by exorcism; the "doctor of the moon" Weisleder who reduced fractures by means of prayer and by subjecting the patients to the rays of the moon; F. Hell the Venetian professor of astronomy who healed by the aid of the bars of the magnet and finally Mesmer who with his famous tub was the first real magnetist. Later we read of the extraordinary adventurer Joseph Balsamo, known under the name of Cagliostro, in turn alchemist, magnetist, founder of a great masonic lodge of which he made himself head under the name of Grand Copt, receptacle of ancient secrets of Egyptian wisdom, who came to a wretched end in the prisons of the Roman Inquisition. Then follow the real scientific creators of magnetism, and the volume closes with a short study of somnambulism and artificial sleep which will serve to lead up to the fourth volume to be devoted to hypnotism and the wonders of to-day.

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THE EQUINOX. The Official Organ of the A.·A.·. The Review of Scientific Illuminism. London: Simpkin, Marshall. Price 5s.

A very mysterious volume with some mystical illustrations and elegantly made up, made its appearance at our office some time ago. It announces itself as a review published by the brothers of the A.·A.·. and they declare their principle in a motto on the title page as well as in the editorial introduction to be "The Method of Science—the Aim of Religion." The book contains an account of the A.·A.·. by the Councillor of Eckartshausen, and we learn that the A.·A.·. is "the society whose members form the republic of genius, the regent mother of the whole world." Among other contributions to this review we notice a poem entitled "The Magician" which has been translated from Eliphas Levi's "well-known hymn." The largest contribution is entitled "The Temple of Solomon the King" and is headed by a quotation from Prof. William James. It is surpassed in length only by "John St. John the Record of the Magical Retirement of G. H. Frater O.·M.·." Other smaller contributions of poetry, short essays and tales form the remaining third of the volume. Most assuredly the whole bears a very curious aspect.

The Occult Review, which is more familiar with the subject and literature of "scientific illuminism" than we, writes as follows of this remarkable periodical: "The genius of this book, Mr. Aleister Crowley, seems at the first blush to be the Panurge of mysticism, and to those who have regarded with delight the amazing adventures of the brilliant Rabelaisian figure, such a modern prototype would appear in anything but an unamiable light. At all events, Mr. Crowley is at once a mystic, a sardonic mocker, an utterer of many languages, a writer of magnificent prose interspersed with passages of coarse persiflage, and also a philosopher of not a little penetration and power of analysis. The expert alone will be able to judge of the scope and meaning of the mystical doctrines and practices contained in this volume, but to the uninformed lay reader the main thesis would appear to be the necessary passage of the soul through all experience, including the depths of iniquity, in order to rise to the serene heights of balanced wisdom and superior life."

This reviewer speaks with enthusiasm of the literary style of the volume: "Though the imaginative portion is not all on the same level, it may be said

that there is no one now writing in the English language who can command a greater splendor of style."

We agree with the reviewer in *The Occult Review* that this unusual publication "may be recommended to any one who has a spark of intellectual curiosity." κ

With reference to the review of his book *Alchemy Ancient and Modern*, published in the May issue, Mr. H. Stanley Redgrove sends a protest in which he says that the reviewer attributes to him views which he "deliberately repudiated in the book in question." It is true that the views attributed in that review to Mr. Redgrove represent instead a transcendental theory of alchemy according to which the author says "that alchemy was not a physical art or science at all, that in no sense was its object the manufacture of material gold and that its processes were not carried out on the physical plane"; whereas according to Mr. Redgrove's own view as expressed on page 8, and to which he refers us, "alchemy had its origin in the attempt to apply, in a certain manner, the principles of mysticism to the things of the physical plane, and was, therefore, of a dual nature, on the one hand spiritual and religious, on the other, physical and material." Since this point is naturally of great importance in the eyes of Mr. Redgrove we take pleasure in publishing this correction.

Mr. Redgrove says: "With regard to your critic's assertion that 'the hope that Sir William Ramsay had actually succeeded in changing one element into another has proved an error,' may I point out that no experiments have ever been carried out disproving his claim to have converted silicon, thorium, titanium and zirconium into carbon; and that the supposed refutation of the conversion of niton into neon in the presence of water is not altogether convincing." There is a difference of opinion on this point.

Mr. Redgrove, who is assistant lecturer in mathematics at the Polytechnic in London, has published a more recent book, *A Mathematical Theory of Spirit* (London, William Rider & Company, 1912), in which he explains his conception of the nature of matter and spirit by the analogy with negative and imaginary quantities.

As there is at the same time a correspondence and a "discreteness" between the two series of real and imaginary quantities so, says Mr. Redgrove, "the two worlds of matter and spirit are perfectly distinct or 'discrete' from one another. Nowhere do they touch, nowhere do they merge one into the other. It follows also, therefore, that spirit must not be regarded (as seems commonly to be the case) as a sort of attenuated form of matter—matter deprived of its substance—nor must matter be thought of as a gross form of spirit."

Correction: In Dr. W. B. Smith's article, "The Humanity of Jesus?" in the July *Open Court*, page 421, line 28, the name "Max Friedländer" should read "Moritz Friedländer."