

Walter Woodburn Hyde. "Winckelmann's greatness as a scholar is indubitably attested by the scientific work which he left behind him, as well as by the influence which he exerted not only over his immediate contemporaries, but over the whole world of learning and culture since; his greatness as a man is no less clearly discernible in the infinite capacity which he possessed for overcoming the almost insuperable difficulties of his early career until he reached his life's ambition. He was of very lowly origin, the only son of a poor cobbler of Stendal in the mark of Brandenburg, in an environment whose ideals were out of harmony with his very nature, where he never saw a genuine monument of ancient art until he had passed his thirtieth year." By one of those incomprehensible acts of fate he was cut off in his fiftieth year by the murderous hand of an Italian thief.

BOOK REVIEWS AND NOTES.

MOHAMMED AND ISLAM. By *Ignaz Goldziher, Ph. D.*, Translated from the German by *Kate Chambers Seelye, Ph. D.* New Haven: Yale University Press. Pp. 360. Price, \$3.00 net.

Professor Nöldeke, now over eighty years of age, still active in his work as professor of Semitics, has praised Prof. Ignaz Goldziher as a scholar "without rival in the domain of Mohammedan poetry and philosophy," and the venerable professor voices thereby the opinion of all prominent Semitists and Arabic scholars. Professor Goldziher, of the University of Budapest, is not only distinguished by an unusual knowledge of Arabic literature and of Orientalistic matters generally but also by good judgment and an extraordinary ability to present subjects of his specialty with great clearness and force. The English-speaking world should therefore be grateful for the translation of his latest book on *Mohammed and Islam* by Kate Chambers Seelye. It is a summary of previous works of his on Mohammed's religion and other studies of the history of Islam. Prof. Morris Jastrow, of Pennsylvania, in his introduction to Miss Seelye's translation, characterizes the book as follows:

"The general aim of the work may be set down as an endeavor to set forth in detail the factors involved in the development of the rather simple and relatively few ideas launched by Mohammed, into an *elaborate and complicated system of theology*, at once legal and speculative and at the same time practical. The part played in this development through military conquests of the followers of Mohammed during the first two or three generations after his death is shown by Professor Goldziher in the manner in which regulations for government and for religious practices are evolved, theoretically on the basis of the utterances in the Koran, but practically in response to the necessity of maintaining a strong hold on the followers of Islam, more particularly in the conquered lands outside of Arabia. A conflict ensued between the worldly minded elements concerned with problems of taxation and strengthening governmental control, and the pious adherents whose absorption in the tenets and ideals of Mohammed's teachings was as complete as it was sincere. Professor Goldziher shows how this conflict led to the rise of innumerable 'traditions' regarding Mohammed's sayings and doings, as the pattern to hold good for all times, and although these 'traditions,' growing into an extensive *Hadith* (i. e., 'tradition') literature, have turned out on a critical examination to be for the larger part entirely spurious, they have a value as showing the increasing em-

phasis laid on the Prophet's personality as the ultimate authority. It is to Professor Goldziher's researches that we owe largely the present view taken of the *Hadith* literature by Arabic scholars, and the place to be assigned to it in the development of both Mohammedan law and dogma. In this volume the learned author sums up his studies within this field, and adds much to reinforce his former conclusions of the manner in which this curious system of carrying back to a fictitious source the religious practices, political methods and theological doctrines arose with the growth of the little religious community, founded by Mohammed, into a world religion in close affiliation with widely extended political ambitions. Mohammedan law and Mohammedan dogmatism became a pivot around which the entire history of Islam has revolved down to our own days. The two chapters, in which this legal and dogmatic development of the religion are set forth, will give the reader entirely new points of view regarding the history of Islam, and prepare for the exposition that follows of ascetic and mystic movements within Mohammedanism and which still hold a strong sway in Mohammedan lands.

"In the fifth chapter Professor Goldziher touches upon the most intricate of all problems connected with Mohammedanism, the formation of the numerous sects in Islam. The difficult theme is set forth in a remarkably illuminating manner. The author picks out the salient features of the two chief divisions of Mohammedanism—Sunna (or Orthodoxy) and Shi'ism—and then sets forth in logical sequence the almost endless ramifications of Sunnite and Shi'ite doctrines. For all who would seek to penetrate to the core of the great religion which still sways the lives of a very large proportion of mankind, some two hundred millions, Professor Goldziher's volume will be an indispensable guide."

Sectarian zeal has played as important a part in the history of Islam as in Christianity, and the hatred of the sects has been perhaps more bitter than in any other religion. Concerning the efforts of having all Islam unified into pan-Islamism, Professor Goldziher concludes his valuable book as follows:

"The movement so much spoken of in the last decade, and which under the name of pan-Islamism is sometimes regarded as a danger, and at times a specter, has given rise in Mohammedan circles to the idea of a possible union for the sects. Apart from pan-Islamic tendencies, and as a consequence, rather, of modern cultural efforts, such suggestions of unity have also arisen in Russian Islamic provinces, concomitant with many indications of a healthy progress within the Islamic population. Sunnites take part in the service in Shi'itic mosques, and in Astrakan listen to the preacher who declares: 'There is in reality only one Islam: it was only the unfortunate influence of the philosophers and of Greek customs which brought about the schism through the controversies of the commentators of the time of the "Abbasides."' In the same service the Imam unites the praise of Hasan and Husein, the martyrs of the Shi'ites, with that of the caliphs whose names the genuine Shi'ite was wont to accompany with curses and with thoughts of fanatical hatred.

"On August 23, 1906, a Moslem congress in Kasan took up the question of the religious instruction for the young. The conclusion was reached that only one and the same text-book should be used for Sunnis and Shi'ites, and that the teachers might be chosen equally from either of the two sects. The common religious instruction of Shi'ite and Sunni youth has since then been practically carried out. Similar signs of an approach between the two opposing sects have manifested themselves still more recently within the domain of

social life in Mesopotamia with the approval of the Shi'itic authorities of Nejed.

"Such signs, however, are for the present isolated phenomena, and in view of other phenomena, it is still doubtful whether this marked tendency will extend to larger circles."

Concerning the start of Islam Professor Goldziher's views may be presented in the following paragraphs extracted from his first chapter on "Mohammed and Islam":

"The revelations which Mohammed announced on Meccan soil had, as yet, indicated no new religion. Religious feelings were aroused in a small group only. A conception of the world marked by the idea of resignation to God was fostered, but was, as yet, far removed from strict definition.

"The year 622 marks the first epoch in the history of Islam. Ridiculed by his countrymen and tribesmen, Mohammed flees to the northern city of Yathrib, whose people coming from a southern stock, showed themselves more receptive to religious influences. Here also, owing to the large colony of Jews, the ideas which Mohammed advanced were more familiar, or at least appeared less strange. Because of the help which people of this town gave to the prophet and his followers, whom they sheltered, Yathrib became Medina, "the City" (of the prophet), by which name it has ever since been known. Here Mohammed is still further inspired by the Holy Spirit, and the majority of the Suras of the Koran bear the mark of this new home. But even though, in his new relations, he does not cease to fulfil and practice his calling as a 'warner,' his message takes a new direction. It is no longer merely an eschatological visionary who speaks. The new relations make him a warrior, a conqueror, a statesman, an organizer of the new and constantly growing community. Islam, as an institution, here received its shape; here were sown the first seeds of its social, legal, and political regulation.

"It was really in Medina that Islam was born. The true features of its historical life were formed here. Whenever, therefore, the need of religious reconstruction appeared in Islam, its followers appealed to the Sunna (traditional custom) of that Medina in which Mohammed and his companions first began to bring into concrete form the laws regulating the relations of life, according to his conceptions of Islam.

"The Hijra (flight to Medina) accordingly is not only an important date in the history of Islam, because of the change it wrought in the outward fortunes of the community; marks, not only the time in which the little group of the prophet's followers, having found a secure haven, began to take aggressive measures and wage a war against the enemy, which in 630 resulted in the conquest of Mecca and subsequently in the subjection of Arabia; but it also marks an epoch in the religious formation of Islam.

"The Medina period brings about, moreover, a radical change in Mohammed's apperception of his own character. In Mecca Mohammed felt himself a prophet, and classed himself and his mission in the rank of the Biblical 'Messengers,' in order like them to warn and to save his fellow-men from destruction. In Medina, under changed external relations, his aims also take a different trend. In this environment, differing so greatly from that of Mecca, other views in regard to his calling as a prophet became prominent. He wishes now to be considered as having come to restore and reestablish the vitiated and misrepresented religion of Abraham. His announcements are

interwoven with Abrahamic traditions. He asserts that the worship he is instituting, although formerly organized by Abraham, had in the course of time been vitiated and heathenized. He wishes to reinstate in the Abrahamic sense the *din*, or religion of the one God, as he had come, above all, to legitimize (*musaddik*) what God had made known in former revelations." κ

THE NEW PURCHASE, OF SEVEN AND A HALF YEARS IN THE FAR WEST. By *Robert Carlton (Baynard Rush Hall)*. Edited by *James Albert Woodburn*. Princeton: University Press, 1916. Pp. 522. Price \$2.00 net.

The occasion of this reprint is the near approach of Indiana's centennial. The author spent more than seven years in the northern part of Indiana, known locally as the "New Purchase" with reference to the treaty made by the United States government with the Indians in 1818. He was the first professor of Indiana Seminary at Bloomington which was later to become the state university. A number of years after his return to the East in 1843 Mr. Hall wrote this large volume under a pseudonym, and it has been conceded to be the best history of early pioneer life in Indiana that is known. It is written almost in the form of fiction, but there is a key which identifies all the characters with their actual prototypes. Whether each incident as related actually occurred cannot be said with certainty, but the consensus of contemporary opinion seems to be that it is exceedingly true to life in every detail. At any rate its rich humor makes it captivating reading for a new generation to whom pioneer life means romance instead of stern reality, and if Dickens could have read it the experiences of Martin Chuzzlewit and Mark Tapley in the central west (which appeared at about the same time) would probably have been related with a more sympathetic touch. In the present volume Professor Hall's *New Purchase* appears redressed in a handsome and dignified form with a portrait of the author as a frontispiece. ρ

SOME ASPECTS OF BRITISH RULE IN INDIA. By *Sudhindra Bose, Ph.D.*, Lecturer on Oriental Politics in the State University of Iowa. Issued by the University of Iowa in its bulletin *Studies in the Social Sciences*, Vol. V, No. 1, 1916. Pp. 149. Price 80 cents.

The book is divided into eight chapters to each of which are added many notes and references and at the end a bibliography. The chapters are on the following subjects: I. India before the advent of the English; II. India under the Moghals and the East India Company; III. The political constitution of India; IV. Judicial administration in India; V. Indian commerce and industry; VI. Agriculture and famine in India; VII. The place of India in the Empire; VIII. The Indian renaissance.

The strength of the work is its calm and scientific statement of facts supported by extensive reference to sources and verbatim citations from them in accord with the nature of a scientific university publication. In the preface the author says: "The usual point of view of the English rulers of India is that all is well in India. It may be frankly stated that this idea is generally accepted outside of India. In these pages the writer makes an attempt to present some aspects of British rule in India from the angle of the ruled. I may add that I am fully aware and duly appreciative of the many solid advan-

tages of English rule, and if I have not dwelt on those aspects of Indian administration it is because I have considered it more important just now to point out certain evils and suggest constructive reforms. The policy of repression which characterizes the modern régime is, I believe, doing much harm. For the sake of the Empire responsible English statesmanship should give earnest consideration to the betterment of conditions in India."

From this standpoint every chapter is written, showing in each case the many grievances of the ruled and their just demands.

As the book is not a political pamphlet in the common sense of the word, but belongs to a series of studies in the social sciences published by a university, and hence is of a calm scientific character, the work in my opinion is especially adapted to give interested readers a thorough and unbiased insight into the subject. I can assure any reader that in spite of its calm and scientific character the book is not in the least dry but makes very interesting reading. Especially interesting is the seventh chapter, showing the anomalous position of the East Indian, a British subject and himself of the Aryan race, in other parts of the British empire. Outside of India he is oppressed and treated with ignominy in spite of the fact that India is constantly referred to by many English writers as "our magnificent dependency," "the brightest jewel in the British crown," "the keystone of the arch" of British empire, as "necessary to our existence," and that without India Great Britain would be reduced to a "hopeless insularity."

A. KAMPMEIER.

PROJECTIVE ORNAMENT. By *Claude Bragdon*. Rochester: Manas Press, 1915.

It is not only professional decorators and artists who have realized the "esthetic poverty into which the modern world has fallen." The mere lay observer who uses his eyes cannot help remarking the sameness in the aspect of the architecture and ornament which confront society to-day. Mr. Bragdon has branched out in new directions to seek for new decorative motives and schemes in the world of mechanics and mathematics, for as he says, designers have hitherto been "reduced either to dig in the boneyard of dead civilizations, or to develop a purely personal style and method," which is often greatly to be deplored. Any one who turns through this little book with its geometrical designs will surely admit that Mr. Bragdon's search has been amply rewarded. One source whence he has drawn suggestions for new designs is the realm of numerical magic squares, for by following the numbers in consecutive order some very interesting designs are evolved. The carefully prepared design decorations and illustrations on almost every page are evidence of the practical character of the book, for they show many dignified possibilities for as yet unused varieties in design. The frontispiece is a design in color by Mr. Frederic L. Trautmann, and the Oriental tones in it help wonderfully to bring out Mr. Bragdon's idea of projective ornament.

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We have just learned with deep regret of the death of Prof. L. H. Mills of the University of Oxford, England, the great authority on the religion of ancient Persia, at the advanced age of eighty-one. In our next number we shall bring a tribute to his labors which include several volumes published by the Open Court Publishing Company.