

we should characterise this spirit as a cosmopolitanism. The author has drunk at the fountains of some foreign philosophy; he has possibly used some lost book of foreign origin, with the thoughts of which he was anxious to enrich his nation.

The book Ecclesiastes (Kohleth) is supposed to have been written, according to Hitzig, in the year 204. The language, according to Delitzsch, unmistakably betrays the approach of the atmosphere of the Mishna. And Cornill says that although Hitzig's arguments may not be altogether sound, he appears to have placed the book at the right time. But we cannot go down to the times of the Maccabees when foreign philosophy and Jewish piety began to be regarded as contradictions. The spirit of the age of the later Maccabees down to the destruction of Jerusalem characterises the narrow Jahvism of which Dr. Conway speaks. And yet even during this time there were outside of Judea many Jews who very well understood how to reconcile foreign philosophies with their religious traditions, the most glorious example of which is the famous philosopher Philo. The whole Wisdom literature has grown up on this soil of a reconciliation between Jewish piety and foreign philosophies, some of which actually stand in glaring contradiction to the spirit of any religion, for they preach a dreary materialism and the vanity of all things, declaring that there is nothing good for man except that he eat and drink and be as happy as possible in his misery. The uncanonical Solomonic literature entitled the Wisdom of Solomon was not even written in Hebrew but is in the Greek of the Diaspora, probably written during the first century B. C. in Alexandria.

BOOK-REVIEWS AND NOTES.

The Macmillan Company have begun issuing a little series of *Economic Classics*, which is intended to comprise the chief fundamental works on Political Economy. We have before us Turgot's *Reflections on the Formation and the Distribution of Riches*, which was published in 1770, six years before the appearance of Adam Smith's great work, *The Wealth of Nations*. As in many other departments—it will be remembered that Turgot was the first to enunciate in its essential form Comte's law of the three stages,—so here the great French statesman gave in a brief compass the germs of a valuable economic theory and a wise economic policy. The volumes which have already been published in the *Economic Classics* are: Thomas Mun: *England's Treasure by Foreign Trade* (1664); Adam Smith: *Select Chapters and Passages from the Wealth of Nations* (1776); Malthus: *Parallel Chapters from the 1st and 2d Editions of the Essay on Population* (1798); Ricardo: *First Six Chapters of the Principles of Political Economy* (1817); Richard Jones: *Peasant Rents* (1831); Augustin Cournot: *Mathematical Principles of the Theory of Wealth* (1838); and Gustav Schmoller: *Mercantile System* (1884). (Price 75 cents.)

Few people are aware of the value of the *Annual Reports of the Smithsonian Institution*. These volumes being bound in the style of the Patent Reports and other national documents, have a very dismal and unprepossessing appearance, and so share in the general prejudice which exists against the literature published by the Government,—a literature which is usually rated at its coefficient of combustibility. But the *Smithsonian Reports*,—after deducting the necessary introductory matter, which treats of the condition of the Institution, its museums, accessions, and general business,—contain a vast amount of original scientific

research, either in the form of contributions by its members and by officers engaged to do special work, or in the form of translations of foreign scientific essays and memoirs. Of late years much of the best work done in Europe has been made accessible to American readers in this way. The preference has usually been given to archæology, ethnology, and anthropology, but the other sciences have also been very fairly represented. The scientific part of *The Report for 1895*, which is just published, is mainly devoted to papers describing and illustrating collections in the United States National Museum. There is a very exhaustive monograph by Franz Boas on *The Social Organisation and the Secret Societies of the Kwakiutl Indians, a Tribe of British Columbia*, richly illustrated with photographs of their weapons, their manufactures, their dwellings, vessels, costumes, etc., and also giving specimens of their music, literature, poetry. This monograph is a book in itself and takes up over 400 large pages. The next memoir is on *The Graphic Art of the Esquimeaux*, by Walter James Hoffman,—also an exhaustive report of more than 200 pages, based upon the collections in the National Museum, and richly illustrated with plates representing Esquimau art in its various pictorial, ornamental, plastic, and industrial forms. George P. Merrill contributes some very interesting notes *On the Geology and Natural History of the Peninsula of Lower California*, a veritable *terra incognita* to most people. The remaining articles are *The Tongues of Birds*, by Frederick A. Lucas; a description of *The Famous Ontonagon Copper Boulder in the United States National Museum*; *Taxidermical Methods in the Leyden Museum*, by R. W. Shufeldt; and *The Antiquity of the Red Race in America*, by Thomas Wilson. The Smithsonian Reports may be obtained *gratis* on application by the proper institutions and persons.

The Annual Literary Index for 1897 has appeared. It contains an index to all the best English and American periodicals for 1897, an index to general literature an author-index, a list of American-English bibliographies for 1897, a necrology, and last but not least in importance, an index to dates, which will be found to be practically an index to the files of newspapers. The volume is indispensable to libraries, literary offices, to students, and men of affairs. (New York: Office of the Publishers' Weekly. 1898.)

We had occasion some time ago to refer to Part I. of the *Tutorial Chemistry (Non-Metals)*, by G. H. Bailey and William Briggs. The second part of this chemistry has now appeared, and is devoted to *Metals* proper. (London: W. B. Clive; New York: Hinds & Noble. Pages, 300. Price, \$1.00.) The treatment of Mr. Bailey and Mr. Briggs differs from that of most elementary treatises in the attention which they devote to chemical physics and crystallography. The elements are considered in the order suggested by the periodic system, the relationships between the different members of the same family emphasised, and the elements consequently represented as a continuous series. A list of experiments has been given at the end. The Tutorial Series is to be recommended not only for the character of the instruction which it imparts, but also for its unusual cheapness.

Christ in the Daily Meal is a little book of 138 pages by Norman Fox, DD., and is devoted to the task of infusing new vitality and spiritual force into Christ's injunction at the Last Supper, "This do in remembrance of me." The position taken in the book is that Jesus bade his disciples eat and drink "in remembrance" of him, not merely once a month, once a week, occasionally, now and then, but whenever they ate bread and drank wine, even in their own homes; that his words

do not command a separate meal, but a remembrance of him in the ordinary meal; that the New Testament knows no "supper" consisting of but a morsel of bread and a sip of wine, the only meal of the Apostolic churches being the *agape*, or love-feast, an actual repast. The writer offers no suggestion of change in the present church supper, although it has no scriptural precedent; he merely contends that it should not be called *the*, but only, to use Paul's expression, "a supper of the Lord." (New York: Fords, Howard & Hulbert. 1898. Pp. 138. Price, 50 cents.)

The Rev. Minot J. Savage has published under the title *Religion for To-day* a collection of sermons delivered by him during the year 1897. "What shall be the sacraments, what shall be the rituals, what shall be the method of government, of the Church of to-morrow?" says Mr. Savage in his closing sermons. "I know not, I care not. We are free to express our beliefs in any terms we choose, only we must not bind ourselves by any. We are free to arrange our music as we will to organise our rituals and services, and make them grand and imposing as we will. We are free to organise our ecclesiastical governments according to any idea which suits us. These do not touch the essential things for which the Church stands." (Boston: George H. Ellis. Pp., 250. Price, \$1.00.)

Two books of essays in criticism have come to us within the last year: (1) *Modern Poet Prophets*, by William Norman Guthrie (Cincinnati: Robert Clark Co. 1897); and (2) *Matthew Arnold and the Spirit of the Age*, being papers of the English Club of Sewanee, Tenn. (New York: Putnams). The work of Mr. Guthrie treats of subjects such as Ideal Womanhood in the Masterpieces of Dante, Goethe, and Robert Browning, the influence of the Senancour on Matthew Arnold, the Agnostic Poets of Our Day, the Prometheus Unbound of Shelley, Walt Whitman, etc. It is a book of considerable literary merit and of considerable profundity of thought. The second work is an expression of the literary aspirations of the South. The English Club of Sewanee, Tenn., has been in existence for thirteen years, and with slight interruptions and with changing membership, has systematically pursued the study of the English language and of literature. So high finally did their opinion of their work become that they ventured to give to the latest efflorescence of their thoughts and labors a permanent form. The essays, which were written by members of the club, are fourteen in number, and cover nearly all the phases of Arnold's career, the influences which affected his life, and the main results of his activity. They reveal a standard of excellence and a directness of insight which is uncommon in such productions, and are welcome evidence of the silent work of culture which is going on in our smaller cities.

It is surprising that so clear and outspoken a profession as *The Protestant Faith or Salvation by Belief* of Mr. Dwight Hinckley Olmstead could have been uttered in the theological milieu of 1856 (it was first printed in 1874) and delivered at that date as an address before the Young Men's Christian Union of New York. Its having passed through three editions can be well understood. The author has published his essay in the hope that it will be of service to those disquieted by modern doubts,—to Catholic and Protestant alike. Starting with some brief remarks on the limitations of thought, he reviews the history of the Protestant Reformation and finds its doctrinal culmination in the dogma of justification by faith, and in a theology which looks to the mere salvation of the soul. He argues that all belief is

involuntary, that erroneous opinions are not necessarily sinful, that salvation is not a proper incentive to the performance of duty, etc. He says:

"The churches practically cannot live on their faith alone. The faith is not enough. The conduct according to the professed faith is and must be a necessary test in addition to the formal creeds."

And again:

"In no sense did this so-called scheme of redemption—salvation through faith or belief ('the just shall live by faith'), as understood by Luther and his followers, contain the solution of any religious question. It did not differ in kind from the theology of the Roman Church. To Luther's assertion of the necessity of free thought, and the right of free speech, together with the revival of letters, must be attributed the great uprising of his age; and it is not too much to say that Protestants, in embracing and giving such prominence to religious tenets—especially the error of adopting creeds as a test of membership in their churches—have failed to comprehend their own history, and totally lost sight of the principle of personal authority and individual judgment, which is the foundation and root of every protestation they have uttered.

"I am aware where I stand. I stand on a platform which holds sectarianism in its exclusive form, to be both irreligious and unphilosophical, and all wars of sects unholy; which throws down the barriers between 'evangelical' and 'un-evangelical' denominations, and renders meaningless those terms as now applied; and which summons all men—Christians and Pagans—from unseemly contentions to obedience to the high rule of tolerance and charity."

The book is wholesome throughout. It is true, much of its material is drawn from the utterances of several decades ago, and from works which though then in vogue do not now express existing opinion. We should also not accept such sentences as "Religion in its noblest, broadest acceptation, recognises no ultimate authority foreign to the person himself," but doubtless the author understands "authority" in a different sense, while for "the person himself" we should substitute "criticism and science in its best sense." (New York and London: G. P. Putnam's Sons. Pages, 74.)

Renan's Life of Jesus can now be obtained in an unabridged edition from Peter Eckler, 25 Fulton St., New York. The book is bound in cloth, contains 328 pages, and is sold for the very reasonable price of 75 cents. There are several illustrations. The same house also publishes a cheap paper reprint (25 cents) of Mr. T. Bailey Saunders's translation of Schopenhauer's *Wisdom of Life*,—a famous book which holds the interest of every one by its epigrammatic sagacity. We suppose the reprint has been made with the consent of the translator, Mr. Saunders, and of the original publisher. The book is adorned with a frontispiece portrait of Schopenhauer, which is the same as that which appeared not long ago in *The Open Court. Faith or Fact*, by Henry M. Taber, is a production of the same house. It is adorned by a preface from the pen of Col. Ingersoll, and is devoted to a criticism of "false claims and pretenses of Christianity." (Pp., 331. Price, \$1.00.)

The most recent issues of the Bibelot Series are: (1) *Browning's Men and Women*, by William Morris, for March; (2) *The Poetry of Michael Angelo*, by Walter Pater, for April; (3) *Tares: A Book of Verses*, by Rosamund Marriott Watson, for May; (4) *The Flight of the Princess*, by Robert Louis Stevenson, for

June. (Thomas B. Mosher, Portland, Me.) Everything Mr. Mosher publishes is "exquisite,"—exquisite to the point of ebullition. His Series are all veritable strings of pearls,—pearls melted and dropped from the golden crucibles of fancy in the form of printer's ink on very unromantic Dutch hand-made paper. But they are pleasing to the eye, nevertheless; and food to the mind, withal: and we commend them to all lovers of beauty,—beauty internal and beauty external,—promising them delight and satisfaction. Each of the little books costs five cents.

The Wealth of Households, by J. T. Danson, issued by the Clarendon Press of Oxford, England, is an excellent treatise on political economy,—simple, direct, and sound in doctrine. Were it not for its size (360 pages) we should call it a primer. We learn from a brief prefatory note that the book was put together more than twenty years ago by a man of business who sought to make use of his experience in the education of his children; that it was afterwards recast and delivered as a series of lectures at Queen's College, Liverpool, and that in 1886 it was written as a text-book, with special reference to some of the economic questions of the day. Though not bearing a recent date, we may yet refer to it, and recommend it to all who would gain in a simple way a knowledge of the first principles of economic science.

We announce with profoundest regret the death of Dr. G. H. Th. Eimer, Professor of Zoölogy and Comparative Anatomy in the University of Tübingen. Dr. Eimer was a distinguished biologist whose work and name were widely known in science. He was an antagonist of Weismann and represented a line of biological thought something similar to that of the Neo-Lamarckian school of America. One of his largest works, namely, that on *Organic Evolution*, was translated into English many years ago, while only recently his memoir on *Orthogenesis*, which originally appeared in *The Monist* and which contains a summary of his views on evolution, was published in the Religion of Science Library. Dr. Eimer was only fifty-five years of age when he died.