

MISCELLANEOUS.

KNOWLEDGE.

BY EDWIN EMERSON.

The knowledge of ourselves is priceless lore ;
The "self" is a large volume, strongly bound ;
Its well-wrought clasp with our escutcheon crowned ;
If opened, and we read, we should read more.
The larger "book of nature,"—copious store
Of facts for man's instruction, and the ground
On which must rest philosophy profound ;—
That many do not read, we must deplore.

But these two books should each be rightly read ;
And what they teach should be compared and weighed ;
That we may know ourselves, and where we are.
These volumes thus perused,—we shall be led
To see the truth, in living forms displayed,
From central "self" to the remotest star.

LUDWIG BOLTZMANN.

Prof. Ludwig Boltzmann is still remembered by his American friends from his recent visits in the United States, not only as an ingenious physicist, but also on account of his genial and interesting personality, and it is with regret that we report his death which occurred on September 5 in Duino on the Istrian coast of the Adriatic in an attack of melancholia. He felt that his mind would give out, and under this oppressive idea he preferred a voluntary death to the sad fate of mental aberration. His demise is a loss to science, for he was one of the most brilliant investigators, whose clear and masterly expositions carried conviction and counteracted effectively the mystical tendencies which of late have become prominent in Germany. Our readers will remember his articles written in criticism of Ostwald in which he defends with great force the claim of the traditional methods of science against the proposition of his colleague, who would discard some of the most fruitful conceptions in both mathematics and physics without really replacing them by an idea that promised better results. (See *The Open Court*, Vol. XIII. p. 464.)

Professor Boltzmann was born February 20, 1844, in Vienna. He studied in Vienna, Heidelberg and Berlin, and he was greatly influenced by Ernst Mach,

but while Ostwald carried the principle of Mach's world-conception to the extreme, Boltzmann proved conservative and became the most prominent opponent to the philosophy of dynamics. In Berlin he studied with Helmholtz and distinguished himself among Helmholtz's other disciples by the ease with which he treated both mathematics and physics. In fact he may be said to have equalled his master Helmholtz in scientific keenness.

Boltzmann established himself as private docent at the University of Vienna and was soon called to the University of Gratz as professor. His career led him back to Vienna, then to Munich, then to Leipsic, and finally back to his own Vienna where he became the successor of Mach in the chair for the study of scientific method. He published text-books on analytical mechanics and on electricity, on the theory of gases, and a large number of scientific essays.

When Ernst Mach received an invitation to deliver in America a series of lectures on physics and refused to come on account of his health, he suggested in his place Ludwig Boltzmann. During the St. Louis Exposition Boltzmann received another invitation and traveled across the country to the distant University of California. He was not a good traveler and in many respects found it hard to adapt himself to foreign customs and institutions, but his genial personality made him welcome wherever he went. We will also mention that he was a master on the piano and surprised his friends frequently by his beautiful playing, which was almost that of a virtuoso. Only about a year ago a book of his collected essays was published, in which his expositions of America are not the least interesting part on account of their humor. Toward the end of his life Professor Boltzmann must have suffered greatly, and we can not think of his sad fate without sympathy and sorrow.

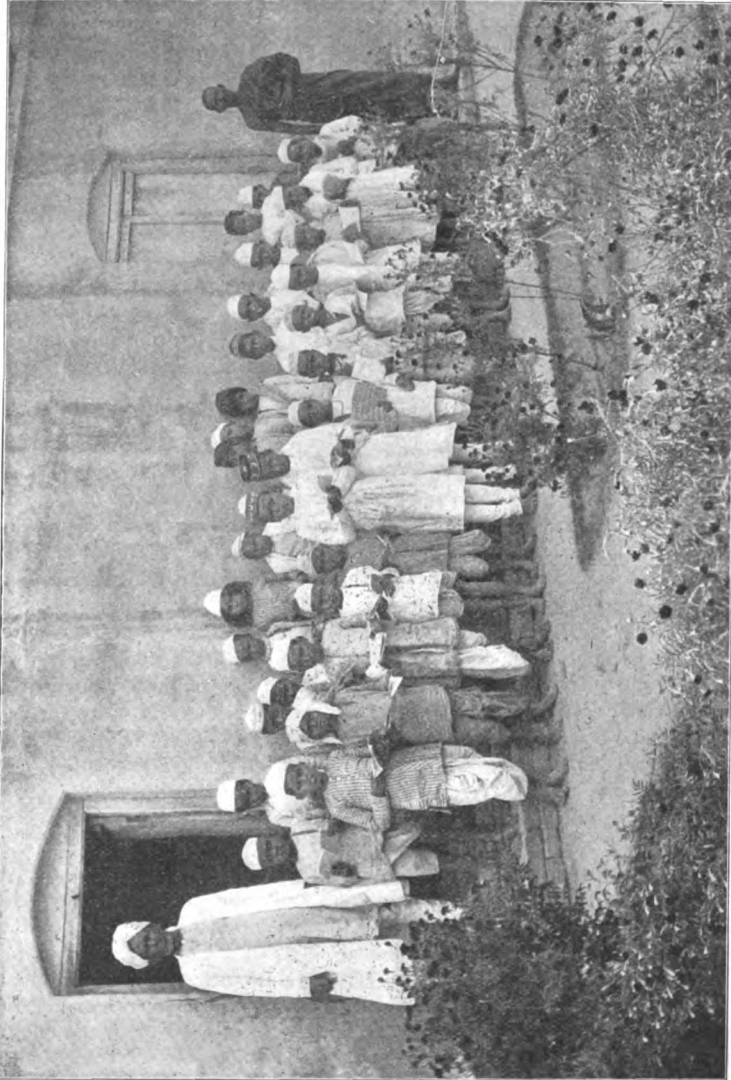
A VILLAGE SCHOOL IN CEYLON.

The Anagarika Dharmapala has sent the editor a photograph of his school at Isipatana, Ceylon, which is here reproduced for our readers. The school is located in an historical spot, for Isipatana is the place where Buddha is said to have founded the religion of the Dharma 2494 years ago.

Mr. Dharmapala's school was started in June, 1904, and is in a flourishing condition as the picture shows. An industrial branch was attempted in the city of Colombo because of lack of room in the village, but this city branch was not successful and had to be given up. The building which the school occupies at present will accomodate only about forty children, and the government is suggesting that a larger building be erected or the school given up. If a larger building could be provided, weaving, carving, brass work and other industries might be introduced, and that is the end which those interested in the school have in view, but it would take a thousand dollars at least to provide suitable quarters and the school is very poor. If the government should insist upon its recommendation this little center of pure Buddhism would have to be abolished unless sufficient funds might be forthcoming, and the historic traditions of the village make it an especially desirable place for the continuation of its religious work.

Owing to the generosity of a Mrs. Foster, of Honolulu, a new and adequate building is to be erected for the use of a similar school in Colombo, the Rajagiri school, which was founded in 1898 and has an attendance of about two hundred.

Mr. Dharmapala thinks that the greatest discouragement with which the cause of genuine Buddhism has to contend in Ceylon is the prestige which theosophy has gained there in recent years. The theosophic societies in all their various branches have much more wealth, and in the schools which they



have been able to establish and continue, the Buddhist young men are learning, unconsciously perhaps, doctrines which are inimical to the teachings of traditional Buddhism.

BOOK REVIEWS AND NOTES.

ZARATHUSHTRA, PHILO, THE ACHAEMENIDS, AND ISRAEL. By *Lawrence Heyworth Mills*, Professor of Zend Philology in the University of Oxford. xiii+460 pp. Chicago: The Open Court Publishing Co., 1906.

One of the chief problems which confront the critical student of the Old Testament and of the development of the religion of Israel is the relation of Zoroastrianism to Judaism, while to the philosopher the possible connection between the faith of ancient Iran and Hellenic thought is no less keen in interest. Such scholars as Stave, Söderblom, Böklen, and others have discussed the influence of Zoroastrianism on Judaism, and Darmesteter, on the other hand, advanced the view, later proved erroneous, that the Avesta was written during the early centuries after Christ, and that it was largely moulded by Alexandrine philosophy. Professor Mills, in the first half of the book under consideration, seeks, in detailed form, to disprove the French scholar's theory, and to re-establish the older view that Zoroastrianism preceded the very beginnings of Neo-Platonic and Alexandrine thought so that the doctrine of the Avesta must have been entirely uninfluenced by them. Darmesteter's researches are based in part on the so-called "letter of Tansar" which is supposed to have been written about 226 A. D., although in its earliest form it dates back to 1210. Tradition is plentiful concerning this Tansar, but the only known fact is that he was deputed by the Sassanian monarch Ardashir to make a new redaction of the scattered fragments of the Avesta. Professor Mills has taken up the letter piece by piece, clearly distinguishing between the historic and unauthentic elements contained in it and very clearly proves that the "letter of Tansar" can never again be taken seriously as a working hypothesis. Darmesteter is confuted in his second theory—that Alexandrine philosophy influenced the Avesta—by Professor Mills's study of the development of the doctrine of the Logos in Greek philosophy in which he naturally gives the Philonian concept special prominence in view of its alleged connection with the Avesta. He compares the "six cities for refuge" ("the Divine Logos," "Formative Power," "Kingly Power," "Power of Mercy," "Legislative (City)," and "Intelligible World" of Philo's exposition of Num. xxxv. 6) with the six Avesta Amshaspands, showing that, although there are a few points in which they agree, the spirit and detail are too widely divergent for one system to have influenced the other.

The second part of Professor Mills's book, "Zarathushtra, the Achæmenids and Israel," is of special interest and value to theologians. He first takes up the theory of the relation of the two religions, of Persia and Israel, and shows the harmony of the Biblical edicts of 2 Chronicles and Ezra with the Babylonian texts concerning Cyrus. Continuing his study with an exhaustive investigation of the inscriptions of the Achæmenian kings, Professor Mills shows that they completely substantiate the statements of the Old Testament.

He next takes up the dualism of the Iranian religion which was, in all probability, very early in development and from Isa. xlv. 6-7: "I am the Lord, and there is none else. I form the light and create darkness: I make peace and create evil: I the Lord do all these things," he shows that the dualism which forms so marked a characteristic even of Gathic Zoroastrianism was

sufficiently developed in the days of Isaiah to require a direct, though cautious, denial of it on the part of the great Israelite.

The much debated question of the relation of the Old Persian religion, as represented by the inscriptions of the Achæmenians, to Zoroastrianism is one of the best sections of this work. While most scholars agree in believing that the Achæmenians were Zoroastrians, we find Professor Mills saying that "upon absolute identity we must not waste a thought," for the Zoroastrian and Daric creeds were distinct and separate.

The latter part of the book is devoted to an investigation of the date of the Gathas on the basis of internal evidence, thus furnishing a final and conclusive proof of all that goes before. This date he assumes to be between 620 and 920 B. C., but if Iranian tradition be correct, that Zoroaster was born in 660 B. C. and died in 583, one is, it may be suggested, justified in preferring the later date. He agrees, however, with the best views on the revival of the primitive Iranian faith after the abatement of the reform inaugurated by Zoroaster.

The final pages of Professor Mills's book deal with the relations of Judaism and Zoroastrianism, though here, as he himself says, he is offering an "apocoped report" rather than a detailed presentation. The whole work shows intense thought and study throughout, and it is to be hoped that it is but the precursor of more good things to come from the same able pen.

FLORENCE RIDLEY GRAY.

SERMONS OF A BUDDHIST ABBOT. Some Addresses on Religious Subjects by the *Right Rev. Soyen Shaku*, Lord Abbot of Engakuji and Kenchoji, Kamakura, Japan. Translated by *Daisetz Teitaro Suzuki*. Chicago: The Open Court Publishing Co., 1906. Pp. 220. Price, \$1.00.

Owing to the difference between Occidental and Oriental modes of thinking, Buddhism and Christianity have misunderstood one another and have indulged much in unnecessary controversy and even in mutual denunciation. Especially do those Christian missionaries who are working most actively in the far East often fail to appreciate the significance of the Oriental faiths with which they come in daily contact; and the result is well known to thoughtful observers of the East. These *Sermons of a Buddhist Abbot* do not propose to clear all the obstacles that might prevent a mutual sincere appreciation of the West and the East, but they will help the reader not a little to understand what standpoint is taken by a modern Japanese Buddhist in the relation of his faith to Oriental culture generally and to Christianity. The book is a collection of the most important of the sermons delivered by the Right Reverend Soyen Shaku, Lord Abbot of Kamakura, Japan, during his stay in this country, 1905-1906. He was the most prominent delegate of Buddhism coming from Japan at the time of the World's Congress of Religions, in 1893. When the Russo-Japanese war broke out, he was one of the first Buddhist priests most eminent in their hierarchy who felt the necessity of personally accompanying the Japanese armies in Manchuria. He witnessed some of the bloodiest battles that took place in the Liao-Tung peninsula, and his impressions are graphically described in some of the sermons collected in this book.

Some of the most important topics which are discussed here are the God-conception of Buddhism, the immortality of the soul, the signification

of Buddhist ethics, and the value of thought and work. While these subjects are deeply interesting to all serious-minded people, the manner in which they are here presented is thoroughly in accord with Western modes of thinking; that is, the Buddhist views are so represented as to be easily comprehensible to Christian readers. Allusions are frequently made to the Christian Gospels, and their terminology is adopted with its Buddhist significance. While seeing many points of similarity between the two religious systems, the author does not neglect to assert his own beliefs. He considers that in more than one respect the Gospel of John most closely approaches his interpretation of the spirit of Buddhism.

Abbot Shaku, in one of his addresses, deeply acknowledging the benefits, material and moral, accruing from the American friendship toward Japan, says that it is his sincere wish to repay these obligations by making possible for the Americans a ready comprehension of his faith, which has helped considerably in maturing the present Oriental culture.

The translator, who is familiar with Oriental religions and philosophies, and who has given us some translations of the ancient lore of the East, is well qualified for the work he has undertaken here, and it must be said to his credit that the book before us owes not a little of its merit to his faithful and appreciative rendering of the author's spirit.

CHRISTIAN ORIGINS. By *Otto Pfeiderer*. Translated from the German by *Daniel A. Huebsch*. New York: B. W. Huebsch, 1906. Pp. 295.

Prof. Otto Pfeiderer, whose congenial personality is still remembered by all those who met him personally at the World's Congresses at Chicago, has condensed his views on the origin of Christianity in a book which has recently been translated into English by one of his American students, Dr. Daniel A. Huebsch, and the book now lies before us in an attractive and handy edition published by the translator's brother, an enterprising young publisher. In former publications Professor Pfeiderer has given his arguments with detailed reference to the several sources of his labors, but in the present volume he offers a résumé containing the quintessence of his life's work, set forth in a popular and most direct style. The book is not a book of references but a narration of the origin of Christianity. It is divided into two parts, the first discussing the preparation and foundation of Christianity in Greek philosophy and in Judaism as well as the Jewish-Greek philosophy of Philo. He gives us a pen picture of Jesus and of the Messianic congregation among the Jews. The second part treats of the evolution of early Christianity into the Gentile Church. Professor Pfeiderer characterizes the Apostle Paul, the three older Gospels, the Gnostic movement, the Gospel of John, and the establishment of Church authority.

The whole book may be regarded as the presentation of theological science by one of its best representatives, and it is a remarkable sign of the times that Professor Pfeiderer, who holds the chair of Protestant theology at the Berlin University which is most conspicuously before the public, ventures into some transient historical investigations; and we must remember that he did not start from the liberal camp, but since the beginning of his career has stood for the so-called orthodox party among his colleagues.

And what is the tendency of the present state of knowledge in matters historical as to the origin of Christianity?

Professor Pfeiderer says: "Judging by all past experience and by many a sign of the present, it may well be supposed that the progress of knowledge will not be toward the old tradition, but rather to a greater departure from it. Hence, we will do well to dwell more and more in the thought, that the real subject of our pious belief is not what has been, but what is eternal! 'That alone which never transpired in any place, never becomes timeworn!' That is no reason at all why the history of the past should be held valueless; it contains the signs and guides of the eternal, but not the final and the highest at which we ought to stop."

HUNDRETH CENTURY PHILOSOPHY. By *Charles Kirkland Wheeler*. Boston: James H. West Company, 1906. Pp. 171. Price, \$1.00.

The author of this book proposes to discard "the ideas of the childhood of the race," and replaces them by "those of its maturity," and since he feels that he is ahead of the present age, he entitles his book, *The Hundredth Century Philosophy*. It is accompanied with a diagram which elucidates the mechanical process of the "perception of light and the conception of self." The ether waves fall into the eye and continue as it seems in the same direction into the field of consciousness where the author locates the point of impact of ether vibrations on cerebral agitations, which latter is said to be the point of origin of consciousness. Further down in the brain we come to the place which is denoted "concept self." The book is written in the form of a dialogue between Inquirer and Oracle, and we learn that matter, not matter as such but as something, is the foundation of everything. The final reality is veiled in its activity and is not to be reasoned out. Mind is only act or activity. Matter is the spring of consciousness, and life and mind are only physical forces. The volitional is utterly excluded, and the positive moral as well. Blessings are no evidence of beneficence and are such only in effect. Suffering has no mission and evil no mystery, and to characterize the significance of the individual, the Oracle ends with the exclamation, "I am God in Nature, I am a weed by the wall."

THE SYLLOGISTIC PHILOSOPHY. Or Prolegomena to Science. By *Francis Ellingwood Abbot*. Two volumes. Boston: Little, Brown, & Company, 1906. Pp. 317 and 375.

Francis Ellingwood Abbot is still remembered by students and scholars of this country. He represented in the philosophical world a peculiar theism which he based upon a logical consideration of the intrinsic necessity of science, and defended it under the name of scientific theism. He was not a Hegelian, yet he had many points in common with the great German philosopher. He was not a theologian whose God bore anthropomorphic traits. He was a philosopher of no mean accomplishments and at his death he left his main work in manuscript under the above title. This work, edited by his son, now lies before us and constitutes the most worthy monument in honor of the deceased thinker. The author has dedicated his book to the memory of his wife, who died before him, and whose death so strongly affected him that he followed her very soon after he had compiled the manuscript that now lies before us in its completed form. The wording of the dedication is characteristic, "To the memory of my wife, in whose divine beauty of character, life and soul I found the God I sought." We do not venture to touch

upon the contents of this book as it would lead us too far, and so we are satisfied here to announce it to our readers. It consists of two volumes, each of over 300 pages, starting in the first volume with the discussion of "The Axiom of Philosophy," and in the second volume with "The Syllogistic Must," upon which his philosophy and God-conception has been built.

WHAT'S NEXT OR SHALL MAN LIVE AGAIN? By *Clara Spalding Ellis*. Boston: The Gorham Press, 1906. Pp. 288.

Under this title Clara Spalding Ellis has compiled a book of testimonies as to immortality, from prominent Americans. The book is a labor of love and has been born out of the author's own needs. Her purpose is to build up, not to tear down; and yet she avoids gathering expressions merely of noted ministers or bishops, or to collect classical extracts of references to heaven and eternity. She goes outside of the pulpit and collects her material from the laity, persons of widely differing pursuits, and absorbed in other than ecclesiastical interests. Among the two hundred authors quoted we find such people as W. J. Bryan, Miss M. B. Cleveland, U. S. Grant Jr., President William R. Harper, John Mitchell, President of the United Mine Workers, United States Senator J. H. Mitchell, Rear Admiral W. S. Schley, James H. Hyslop, William James, Gen. Lew Wallace, Miss Lilian Whiting, and many others equally well known.

THE ENGLISH PATENTS OF MONOPOLY. By *William Hyde Price*. Boston: Houghton, Mifflin & Co., 1906. Pp. 261. Price, \$1.50.

The Harvard Economic Studies published under the direction of the department of economics of Harvard University, opens its series with this work on the English patents of monopoly, by William Hyde Price, Ph. D., instructor in political economy at the University of Wisconsin. The book contains a history of monopoly in England ever since the times of the several companies which were endowed by the English government with special rights and powers as a kind of protection such as was deemed most effective in those days. The book discusses the mineral companies, the mechanical inventions, the glass patents, the royal alum works, the cloth-finishing project, the iron industry, the salt monopolies, the soap corporations, and is fully supplemented with appendices, biographical notes and an index.

THE OLDEST LAWS IN THE WORLD. Being an Account of the Hammurabi Code and the Sinaitic Legislation with a Complete Translation of the Great Babylonian Inscription Discovered at Susa. By *Chilperic Edwards*. London: Watts, 1906. Pp. 61.

The Rationalist Press Association, Limited, has performed a valuable service in making accessible at a very low price a complete translation of the Code of Hammurabi. This little volume, besides a careful English rendering of the great Babylonian inscription which contains this wonderful code also includes an account of the discovery of the inscription, and a history of King Hammurabi's reign as well as the legal system of the Babylonians, and a discussion of the corresponding Semitic laws of Moses.

LUCEM SEQUOR AND OTHER POEMS. By *Maria Eleanor Vere Cust*. London: Kegan Paul, Trench, Trübner & Co., 1906. Pp. 55.

This little volume of poems indicates not only poetic talent, but also a depth of religious sentiment. In addition to lyric effusions the book contains a few versified legends and translations from the German, including a few from the French. The author's faith is perhaps too narrow. Here are a few instances of her verses:

"Wisdom and Love divine
Grant me, I pray.
That through the darkest day
Thy lamp may shine.

"Lead me till life's last breath
By faith alone
Into the great unknown
Mystery of death."

"Great Abbey in our center,
Dear mother of my youth,
Whene'er thy courts I enter
I learn in thee God's truth,
Through holy Gospel's teaching,
From lips of sage or friend,
Of mercy ever-reaching,
Of love that knows no end."

A translation of one of Heine's best known poems reads as follows:

"A pine-tree is standing lonely
On a barren northern height,
Adrowse, while the snow is wrapping
Him up in a covering white.

"He is dreaming of a palm-tree
Afar in the Orientland,
Alone she is mutely mourning
'Midst the burning desert sand."

The book concludes with a couple of verses translated from the French of Margaret of Navarre.

"My Lord, when comes the day
I long to see,
When drawn by love away
I pass to Thee.

"Calm Thou the troubled breast,
Bid tears to cease,
And give me what is best—
To sleep in peace."

THE TRUTH ABOUT SECULAR EDUCATION. Its History and Results. By *Joseph McCabe*. London: Watts. 1906. Pp. 96.

This little book was written to elucidate several points in connection with the system of English education about which the author thinks very improper

and injurious fallacies are current among the people. Its interest, therefore, is chiefly local, but as its purpose is to give a full and clear statement of facts, it contains much that is of general value on the history of education from several different view-points.

UEBER DIE ZELLE. Von *Alfred Schaper*. Edited by *William Roux*. Leipsic: Engelmann. 1906. Pp. 45.

The present monograph is a posthumous essay by Alfred Schaper, late professor of anatomy and history of evolution at the University of Breslau.

It has been edited after the lamented author's death by his friend William Roux. It is a terse exposition of the history of our present knowledge of the cell beginning with the seventeenth century and bringing it down to the present day, mentioning the investigations of Malpighi, C. F. Wolf, Oken, Treviranus, Turpin, Raspail, Schleiden, Purkinje, Joh. Müller, Henle, Schwann, etc.; the result being that the cell is the ultimate organic unit both in the domain of animal and vegetable life. All higher organisms are mere complicated systems of cells, which may be either cell forms, or cell fusions, or higher combinations of cell combinations of a third order. Perhaps the most important part of Schaper's essay is the chapter on "The Morphological Construction of the Cell," its chemical physical qualities, its form and magnitude, the nucleus, the protoplasm and the structure in the protoplasm, with their several functions. Many physiologists have been laboring on the explanation of the cell, and their labors can by no means be regarded as finished.

The latest publication of the Philosophical Library published by Dürr of Leipsic (*Philosophische Bibliothek*, Bd. 37) is a new edition of *Immanuel Kants Kritik der reinen Vernunft*, which is sold at the price of four marks unbound. The edition has been revised by Dr. Theodor Valentiner, and contains several improvements, the result of the redactor's concentrated study of this classical book on philosophy.

Professor Haeckel's *Last Words on Evolution* was reviewed in these columns when it first appeared in the German edition, and later we mentioned the publication by Owen & Co. of Mr. Joseph McCabe's excellent English translation. We take pleasure in noticing that this is now published in America by Peter Eckler of New York.

Messrs. Dutton & Co., of New York, have obtained from A. Owen & Co., of London, the sole agency in the United States for the English translation of Dr. Conrad Guenther's *Darwinism and the Problems of Life*, which was reviewed in the columns of the July number of *The Open Court*.

ADVERTISEMENT.

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