MISCELLANEOUS.

BOOK REVIEWS AND NOTES.


Mr. Andrew Lang's Myth, Ritual, and Religion is so widely known and has been received with such favor abroad, that one wonders the book should have been "long out of print." There are few works on comparative mythology that exhibit the same sound common sense and insight into human motives, or present in so attractive a form the vast accretions of scientific research that have gathered about the history of religions. The work remains after its revision substantially as it stood in its original form, the gist of the book being stated in the following lines from the preface of its first edition: "While the attempt is made to show that "the wilder features of myth survive from, or were borrowed from, or were imitated from the ideas of people in the savage condition of thought, the existence—"even among savages—of comparatively pure, if inarticulate, religious beliefs is "insisted on throughout."

The problem of comparative mythology, Mr. Lang finds to be the reconciliation of the irrational with the rational elements in myths, the elimination of the chronique scandaleuse of the gods, etc., the explanation of what Max Müller calls the "silly, senseless, and savage element,"—the element that has made mythology the puzzle which men have so long found it. He reviews the past systems of mythological interpretation, and finds the germs of the modern anthropological theory in the hypotheses of Eusebius, De Brosses, and especially of Fontenelle, the significance of whose essays on the Origin of Fables has recently been insisted upon by Prof. L. Lévy-Bruhl in The Open Court of December, 1898. Mr. Lang himself belongs to the anthropological school, but his theory diverges slightly from the theories of its best known exponents. He asks: "Is there a stage of human society and of the human intellect in which facts that appear to us to be monstrous and irrational—facts corresponding to the wilder incidents of myth—are accepted as ordinary occurrences of everyday life?" He finds such a stage in the region of romantic invention, as for example in the stories of the Arabs, and claims by analogy "that everything in the civilised mythologies which we regard as irrational seems only part of the accepted and natural order of things to contemporary savages, and in the past seemed equally rational and natural to savages concerning whom we have historical information." His theory is, therefore, "that the savage and senseless element in mythology is, for the most part, a legacy from the fancy of ances-
tors of the civilised races who were once in an intellectual state not higher, but probably lower, than that of Australians, Bushmen, Red Indians, the lower races of South America, and other worse than barbaric peoples." And this line of thought Mr. Lang follows in nineteen chapters, throughout all the mazes of ancient, modern, and savage mythology.

The same incongruities and absurdities which challenged in the pagan mythology the scorn and opposition of the early Christian zealots, and which in savage myths aroused the curiosity or aversion of the anthropologist or missionary, exist in a greater or less degree in the popular conceptions of current religious beliefs. "It is no wonder that pious and reflective men have, in so many ages and in so many ways, tried to account to themselves for their possession of beliefs closely connected with religion which yet seemed ruinous to religion and morality." The study of such works as Mr. Lang's will do much to clear up the problems that engage the minds of all thinking religious men.

The Ballad of Reading Gaol by C. J. S.¹ (the prison number of Oscar Wilde during his term of imprisonment) is a poem dedicated to the memory of a fellow prisoner, "sometime trooper of the Royal Horse Guards" who was hanged for murder.

"He did not wear his scarlet coat
   For blood and wine are red,
   And blood and wine were on his hands
   When they found him with the dead,
   The poor dead woman whom he loved,
   And murdered in her bed.

"He walked amongst the Trial Men
   In a suit of shabby gray;
   A cricket cap was on his head,
   And his step seemed light and gay;
   But I never saw a man who looked
   So wistfully at the day.

"I never saw a man who looked
   With such a wistful eye
   Upon that little tent of blue
   Which prisoners call the sky,
   And at every drifting cloud that went
   With sails of silver by.

"I walked, with other souls in pain,
   Within another ring,
   And was wondering if the man had done
   A great or little thing,
   When a voice behind me whispered low,
   'That fellow's got to swing.'"

"And I and all the souls in pain,
   Who tramped the other ring,
   Forgot if we ourselves had done

¹ Published by Benj. R. Tucker, New York.
A great or little thing,
And watched with gaze of dull amaze
The man who had to swing."

The poem is impressive because real. It pictures the horror which a prisoner feels at capital punishment and suggests at the same time the idea that our penitentiary system is not a cure for crime.

"I know not whether Laws be right,
Or whether Laws be wrong;
All that we know who lie in gaol
Is that the wall is strong;
And that each day is like a year,
A year whose days are long.

"The vilest deeds like poison weeds
Bloom well in prison-air;
It is only what is good in Man
That wastes and withers there:
Pale Anguish keeps the heavy gate,
And the Warder is Despair.

"For they starve the little frightened child
Till it weeps both night and day:
And they scourge the weak, and flog the fool,
And gib the old and gray,
And some grow mad, and all grow bad,
And none a word may say."

A new edition of Prof. Hermann Schubert's *Mathematische Mussestunden*—a collection of mathematical recreations and games of patience—has been announced by Göschens, of Leipsic. The first edition of the book was published in 1898 only. The book in its general character resembles the well-known works of Lucas and W. W. Rouse Ball; but the author has subjected all the problems to fresh analysis and has interwoven with his expositions much critical comment. Magic squares are exhaustively treated, and the discussion of the "Fifteen Puzzle" is very full. The first edition of the book contained but 286 pages; in the edition which is to appear the author intends to incorporate the originals of some of the English essays which appeared in his *Mathematical Recreations* published by The Open Court Publishing Company.

Professor Schubert also published in 1895 a brochure entitled *Zwölf Geduldspiele*, which covers much the same ground, but in a different form. (Same publishers.)

Students of the national problems now engaging public attention will find a varied discussion of the "Foreign Policy of the United States" in the May supplement of the *Annals of the American Academy of Political and Social Science*. The discussion was conducted by some of the leading political scientists of the country and included many addresses, among which was one by Carl Schurz.

We have received three additional volumes in the series of the *Biography of the Saints*, published by Victor Lecoffre, of Paris, rue Bonaparte 90. They are:
Sainte Mathilde, by L. Eugène Hallberg, of the University of Toulouse, Saint Ambroise, by the Duc de Broglie, of the French Academy, perhaps the most distinguished contributor to the series; and Saint Basile, by Paul Allard, whose History of Persecutions is well known. The price of these volumes is two francs each.

The same publisher has also issued a work which is likely to be found an attractive volume by Catholics who can read French. It is the second edition of M. l'Abbé Pierre Batifol's Six Leçons sur les Evangiles,—a course of lectures on the early history of the Church, delivered at the Catholic Institute of Paris, in February and March, 1897. The lectures were addressed to young people. The author has given evidence of some breadth of view in his treatment, and in the bibliography which he appends to his work he gives reference to some of the most prominent of modern inquirers into the early history of the Church, not excluding Protestants and heretics.

Dr. Jean du Buy who is instructor in the Amity Bible Workers' School, in New York City, has compiled and arranged systematically a collection of the ethical teachings of Jesus, without reference to theological doctrines. The book is a handy one, and gives the gist of Jesus's doctrine. The structure and mode of exposition are the author's, but the language either literally or imitatively is that of the New Testament. (Boston: James West)

A Primer of the Bible by W. H. Bennett, M. A., (Henry Holt & Co., New York) aims "to sketch, in the light of recent criticism, the history of the Bible; the composition of the books—as far as possible in chronological order; their relations to one another, and to the history of Israel, of Judaism, and of the Church; and the process by which they were chosen, collected, and set apart as Sacred Scriptures." The book contains 228 pages and consists of two parts, one devoted to the Old and one to the New Testament.

Readers of the early numbers of The Open Court will remember the graceful sonnets which appeared there from time to time from the pen of Miss Mary Morgan (Gowan Lea), a Canadian poetess who is now sojourning abroad. Miss Morgan has recently published a very pretty little edition of her rondeaux, sonnets, and translations. The publishers are Hass & Co., 2 Langham Place, London.

The two latest issues of T. B. Mosher's elegant Biblœt series are: (1) Songs in Absence and Other Poems, by Arthur Hugh Clough, and (2) Demeter and Persephone: Three Translations, by Walter Pater. (Price, 5 cents each.)

Dr. Pierre Janet, professor of philosophy in the Lycée Condorcet and director of the Laboratory of Psychology of the Clinique of Salpêtrière, is very well known for his researches in morbid psychology, and his recent great work Névroses et idées fixes, which consists of experimental studies in the disorders of the will, attention, and memory, and of researches on the emotions, obsessions and their treatment, will be received with favor by physicians and psychologists. The studies are voluminous, covering nearly 500 large pages, and have been conducted with all the necessary technical accompaniment of the modern psychological and clinical laboratory. (Paris: Alcan. 1898. 12 francs.)

Another work has just been published, on psycho-pathology, entitled L'Insta-
bilité mentale, by Prof. G. L. Duprat, who is of the opinion that it is the business of philosophy to determine whether psychology has not equal rights with biology in the treatment of psycho-pathological phenomena; and he has accordingly presented the study of a type of this affection known as mental instability which is widespread but has been but little investigated. For the physician mental instability is but a wavering state on the borderland of disease and health, while for M. Duprat it is a primitive psychological fact which can engender disorders of sensibility and mentality, instead of being engendered by them. (Paris: Alcan. 1899. 5 francs.)

Dr. Eugène Bernard-Leroy, of the University of Paris, has given us a unique study in his work L’illusion de fausse reconnaissance, designed as a contribution to the investigation of the psychological conditions of the recognition of memories. The subject of this book is a familiar one to every person in whose mind the recollection has been aroused of events with which he seems to be entirely familiar but which are absolutely new to him. The subject, owing to its difficulties, has been very insufficiently treated, and Dr. Bernard-Leroy’s book is the first which has been exclusively devoted to it. (Paris: Alcan. 1898.)

From the well-known Library of Contemporary Philosophy we have three new volumes. The first is L’education des sentiments, by Prof. P. Félix Thomas, and will be of value to educationists. The subjects treated are such as the rôle of pleasure and pain in education, personal inclinations, needs, appetites, fear, anger, curiosity, self-love, sympathy, pity, emulation, friendship, love of country, love of play, love of the good and the beautiful, lies, religious sentiments, etc. (Paris: Alcan. 1899. 5 francs.) The second is an essay on objective psychology, entitled L’ignorance et l’irréflexion, by L. Gérard-Varet. The book was presented by the author as a thesis for obtaining the doctorate in the University of Paris, and is said to have given rise to a spirited discussion. The main object of the author’s inquiry is to discover the structure and character of that common spontaneous form of mentality in which reflexion plays no part, and in which thought properly so called is neither the need nor the rule. (Paris: Alcan. 5 francs.) The third book is a metaphysical treatise on esthetics, by Dr. Jean Pérès. Its title is L’art et le réel. (Paris: Alcan. 1898. 3.75 francs.)

It remains for us to notice Les trois dialectiques, by Prof. J. J. Gourd, of the University of Geneva, which is a reprint of an article which appeared in the Revue de Métaphysique et de Morale, one of the ablest philosophical periodicals of the day. By the three dialectics l’professor Gourd understands (1) the theoretical dialectic, (2) the practical dialectic, and (3) the religious dialectic; which three phrases are a metaphysical translation of the familiar terms “science,” “morals,” and “religion.”
Words by
PAUL CARUS

Music by
ROBERT GOLDBECK

THE HOME OF LIBERTY.

1. O holy shore, which liberty protects, Be
blessed a thousand times! Thy starry banner
free was I as skald; And glad to serve a
love it much, in sooth! Would there had been more
lovest liberty, And biddest welcome
breathe afar, shore, and free

2. I served my country, true to liege and laws, But
joyfully affects The poet's heart and rhymes, In
free-dom to pursu Inquir'ry in to truth, The
every willing hand. Thou still hast room for me. Here
tolerance has me compelled to roam Far, far o'er the azure
lascantly, with pain of heart I tore The bond which thrall'd dom
pilgrims when pursued by tyranny, At length compelled to
will I stay, and here my home shall be, O match less holy
cres.

3. My father-land shines bright in glorious hue; I
great and glorious cause, I would not be en-thralled. Re-
every willing hand. Thou still hast room for me. Here
tolerance has me compelled to roam Far, far o'er the azure
lascantly, with pain of heart I tore The bond which thrall'd dom
pilgrims when pursued by tyranny, At length compelled to
will I stay, and here my home shall be, O matchless holy
cres.

4. Therefore be blessed, O happy, glorious land, Thou
joyfully affects The poet's heart and rhymes, In
free-dom to pursu Inquir'ry in to truth, The
every willing hand. Thou still hast room for me. Here
tolerance has me compelled to roam Far, far o'er the azure
lascantly, with pain of heart I tore The bond which thrall'd dom
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