While the reproduction faithfully represents the composition of the picture, it leaves out the main thing, which is the delicacy of the tints and the harmony of the color effect.

The entire collection consists of thirty-three pictures, all of which are made on silk and possess a charm which shows modern Japanese art at its best.

A handsome Album of colored reproductions of eight of these paintings mounted on hand-made paper, is published by The Open Court Publishing Company. (Price, $2.50.)

LIBERTY.

BY CHARLES A. LANE.

Because Toil holds thee overmuch in thrall,
Thine introspective senses fail thee, Soul;
And all the surging tides of spirit roll
Unheeded to their shores: albeit one call
Thou hearest, thundering antiphonal
To thy desire from all the tides that toll
The message of the Deeps—one word is whole
And constant—Liberty's—pealing o'er all,
False warder of a lordly charge, grim Toil,
To prison from his life the Soul of man
Thou wast not sent! and thro' the moan and moil,
Lo! prophet threat'nings and a muttered ban
Bid Justice from thy captive smile the chain,
Till man shall yearn for Manhood not in vain.

BOOK REVIEWS AND NOTES.


Readers and students familiar with Professor Lévy-Bruhl's very original study of the development of national consciousness in Germany, entitled L'Allemagne depuis Leibnitz, and with his profound study of the Philosophy of Jacobi will have welcomed with interest the announcement of another work by him. Readers of The Open Court have already had the privilege of sampling the new book, but even those who have thus read some chapters of it will be glad to find these in their connexion in the present handsome volume, together with other chapters not published and a series of carefully selected portraits of all the leading thinkers discussed by the author.

As a student of the history of civilisation, rather than a specialist in any of the technical fields of philosophy, we might anticipate from Professor Lévy-Bruhl just such a work as we in fact find, characterised particularly by breadth and catholicity. A glance at the Index gives a strong impression of the extent of the author's erudition. Yet it would be far from the truth to infer from this that the History of Modern Philosophy in France is an encyclopædic handbook. The many names that catch the eye in this Index are not those of the numberless and long forgotten
minnows of the philosophic sea, but of the great thinkers in other climes and times whose thought has influenced that of the leaders of French philosophy or been influenced by them. Only in the last chapter, "The Contemporary Movement," is more attention paid to writers whose names are less familiar to the general reader. And here, without doubt, the more minute treatment will be gratefully received by those who have not the time to keep closely informed upon current philosophic thought in France.¹

The author's own statement of his point of view will be his best recommendation to possible readers. "It is too narrow a conception of the history of philosophy to see in it exclusively the logical evolution of successive systems. Philosophic thought, even while having its especial and clearly limited object, is closely involved in the life of each civilisation, and even in the national life of every people. In its development it is solidary with the simultaneous development of the other series of social and intellectual phenomena, of positive science, of art, of religion, of literature, of political and economic life; in a word, the philosophy of a people is a function of its history. It is proper, therefore, to introduce into our history of modern philosophy in France, along with the authors of systems distinctly recognised as such, those who have tried under a somewhat different form to synthesise the ideas of their time, and who have modified their direction, sometimes profoundly."

Thus it is that of the sixteen chapters of the History, Pascal, Montesquieu, Voltaire and Rousseau receive one each, while another is divided between Renan and Taine. Very naturally the account begins with Descartes. Other chapters treat: Malebranche, Bayle and Fontenelle, The Encyclopedists, Condillac, Condorcet, The Traditionalists and the Ideologists, Cousin and Eclecticism, The Social Reformers, Comte, while the last is devoted to a review. The beginning is made with Descartes, not because there was a beginning in a literal sense, for "there is no such thing in the history of ideas," but because "he initiated a new philosophic method." He had "that higher sort of courage which is love of truth and devotion to science; and if the name of hero is due the men whose exertions have laid open new paths for human thought, Descartes is undoubtedly entitled to the name."

The author presents the leading doctrines of each philosopher or school, endeavoring to show how they were influenced by predecessors and contemporaries, by the experiences of the individual and the conditions of his time; but he does not attempt to give a complete account of all the teachings of each man, just as he finds it altogether unnecessary to introduce the secondary writers.

The great advantage of Professor Lévy-Bruhl's position and point of view is that he is not a partisan of any sect or school, wherefore contending views and tendencies receive fair treatment at his hands. If he is a disciple or adherent of any particular teacher or school this volume does not betray it. This does not mean by any means that he considers all doctrines and vagaries of equal value, but that all that seem worthy of any manner of treatment are handled without passion. We may illustrate by citing his remarks on Fourier. After praising the keenness of Fourier's criticism of modern society and of the unwarranted optimism of many of the eighteenth century philosophers, the author remarks: "But Fourier himself, when he abandons the rôle of critic and expounds his own doctrine, paralyses us by the candor of his optimism. He does not doubt that happiness may be secured for all in the society he dreams of, when men shall live 'harmoniously' together, instead of living in a 'civilised' state.—Such dreams appear to us almost childish;

¹The article in the October Monist by L. Arrêté will be found a helpful supplement to this chapter of the volume under consideration.
yet mighty minds in their youth have been carried away by them. Filled with enthusiasm for doctrines which promised less social inequality, more justice, more welfare and enlightenment for all, they were enraptured by a generous feeling of human solidarity. Such in their youth were many distinguished scientific men, engineers, manufacturers, and at least two philosophers, Auguste Comte and M. Renouvier.” The presentation of the work of Comte is especially clear and valuable, but a brief review can find no opportunity for detaching specimens.

In his concluding chapter the author seeks to differentiate French thought and method from the philosophy of other nations, and discovers a clue to his result in the fact that so large a number of the leading French philosophers began as mathematicians. Such were Descartes, Pascal, Malebranche, Fontenelle, D’Alembert Condorcet, Comte, Renouvier and Cournot, to quote but a few names. “It seems allowable to infer, not that French philosophy was based on mathematics, but that there has been in France a close affinity between the mathematical and the philosophical spirit. Thus, as perfect clearness is an essential feature of mathematics French philosophy was also fond of clearness.” And thus it is quite characteristic that we find a French philosopher entitling his doctrine “the philosophy of clear ideas.” This concluding chapter is certainly a masterful production, and is itself a valuable contribution to the philosophy of clear ideas.

Among the author’s final reflexions this will be found of interest, and characteristic for his point of view: “Yet, whatever be the future of civilised nations, significant symptoms already show that “national philosophies” are on the decline. While the French genius, as well as the English and the German genius, has played its special part in the evolution of modern European philosophy, it seems that this part is soon to be reduced to that of merely an important factor in a common development. We are progressing towards a state of things in which there shall no longer be any French, English, German, or American philosophy, but only one philosophy common to civilised mankind.”

The History of Modern Philosophy in France is itself too philosophic to serve as a mere text-book, though it would be more lucid and more inspiring than many a one in use that is overloaded with details. But it will take its place as an indispensable handbook for college students of philosophy as well as for general readers, who will find its style quite free from the clog of a technical vocabulary. It is supplied with a brief but very practical bibliography and a full index. Every pains has been taken to make the translation faithful and clear. W. H. C.


Frederick Starr, professor of ethnology in the University of Chicago, has condensed our knowledge of American Indians into a little book called American Indians, which is intended as a reading book for boys and girls in school. He discusses the origin of the American Indians, their mode of living, hunting, fishing and warfare, their dress, the education of their children, their language, picture writing, etc., their money, their medicine men and secret societies, their dancing, their worship, etc., etc. The material has been collected from various sources, and Professor Starr has added to the reports and illustrations of others his own valuable investigations; for he has devoted his life to the subject, and has been travelling among the Indians in various parts of North America almost every year.

The book may be recommended for various reasons, not only to give instruction to our children concerning the race that inhabited the country before the white
settlers took possession, but also on account of its ethnological information, which throws much light upon the evolution of our present habits.

Let us select one instance: Mr. Herbert Spencer still thinks that ornamentation precedes utility: he read in some old reports that the Indian first paints himself before he dresses himself, and by a false method of generalisation arrives at the conclusion that it is a habit of man to prefer ornament to the necessities of life. A closer inspection of the habits of the Indian, however, teaches us that what has become ornament was formerly an indispensable religious talisman; nose rings, lip rings, ear-rings, gorgets, etc., served for the protection of man’s limbs, and the form of these amulets was rigidly prescribed by religious belief.

The same is true of sports. Professor Starr says:

"Among us hunting, fishing, and dancing are sport. They were not so with the "Indians. When a man had to provide food for a family by his hunting and fishing, it ceased to be amusement and was hard work. When Indian men danced, "it was usually as part of a religious ceremony which was to benefit the whole "tribe; it was often wearisome and difficult—not fun."

Of special interest is the sun dance, because it reflects the religious views of savagery at a period when people believed that God’s favor could be won best by self-inflicted pain. We quote the passage at length, because the ceremony characterises an important phase in the religious evolution of man. Professor Starr says:

"The sun dance was made to please Wakantanka, the sun. If there were a "famine or disease, or if one wished success in war, or to have a good crop, a young "man would say, ‘I will pray to Wakantanka early in the summer.’ The man at "once began to prepare for the event. He took sweat baths, drank herb teas, and "gave feasts to his friends, where herb teas were used. He had to be careful of "what things he touched; used a new knife, which no one else might use; must "not touch any unclean thing. He could not go in swimming. He and his friends "gathered together all the property they could, that he might give many gifts at "the time of the dance.

"At his house every one had to treat him kindly and not vex him. An umane "was made near the back of the tent. This was a space dug down to the lower "soil. Red paint was strewn over it, and no one might set foot upon it. Any of "those who were to take part in the dance, after he had smoked would carefully "empty the ashes from his pipe upon this spot. The spot represented life as be- "longing to the earth.

"Invitations to neighboring tribes were sent early, and long before the dance "parties began to arrive. Some of these would spend several weeks about the "village. At first they pitched their camps wherever it best suited them. A little "before the dance orders were given, and all the visitors camped in one large "camp circle, each tribe occupying a special place. The space within this circle "was carefully leveled and prepared. A special building was erected in the center "of this circle in which the young men made their preparations. In it were buffalo "skulls,—one for each dancer,—a new knife and ax, and couches of sage for the "dancers to lie upon.

"A sacred tree was next secured and set up. This was an important matter. "Men of consequence were first sent out to select it. When they had found one "they announced it in the village, and a great crowd rode out on horseback to the "spot. Many strange things were done in getting it, but at last it was cut down. "A bundle of wood, a blanket, a buffalo robe, and two pieces of buffalo skin—one
'cut to the shape of a man, the other to that of a buffalo—were fastened in the
'tree. It was then carried in triumph back to the camp and set up.

'A dance house was built around this tree. It was like a great ring in shape,
'and the space between it and the tree was not roofed. The dance house was
'built of poles and leaves. In it all the more important parts of the ceremony
'were performed. After the tree was set up and the dance house built, all the
'town was in excitement; men, dressed in all their finery, went dashing on horse-
'back around the camp circle, shooting their pistols and making a great noise.
'The old men shot at the objects hung in the sacred tree. At evening the young
'men and women rode around, singing.

'During all this time the young men had been preparing for the dance. They
'were especially dressed, they had sung, drummed, and smoked. When the evening
'came that has been described, the dance really began. The young men danced
'from the lodge, where they had been making preparation, to the dance lodge.

'The leader carried a buffalo skull painted red. All cried as they went. On
'entering the dancing house they saluted the four cardinal points and seated them-
'selves at the back of the lodge, singing. A spot, shaped like a crescent, was then
'cut in the ground, and the dancers placed in it the buffalo skulls they carried.
'Shortly afterward began the tortures, which have made this dance so famous.
'They were intended to test the bravery of the young men and to please the sun.
'Sometimes a man stood between four posts arranged in the form of a square. His
'flesh was cut in two places in the back, and thongs were passed through and tied
'to the post in front. Another had a buffalo skull hung to the thong passed through
'his back, and danced until the weight of the skull tore out the thong. From a
'pole hung eight thongs; one man took two of these and passed them through his
'cuts and fastened them; he then hung back and looked upward at the sun. Other
'men, who did not take part in the dance itself, sat near the sun pole, and with
'new knives cut bits of flesh from their shoulders and held them up to the sun pole.
'Sometimes a man took his horse with him into the dancing lodge. His chest was
'pierced in two places and thongs from the pole were inserted; he was then tied
'to his horse, and the animal was whipped up. The thongs were thus suddenly
'jerked and the flesh torn.'

Professor Starr mentions only the facts without further comments, but we
might add that the sun dance is of special interest to us, because it represents a
period of religious belief in which God was worshipped through the most cruel tor-
tures, executed on the victims at the sacred pole. The ceremonies possess great
similarity to the practice of crucifixion which was exercised among Eastern nations
especially the Phenicians and Carthagians, to please the sun god and to make a
special prayer effective. The same idea underlies the origin of the dogma of the
atonement by blood. How deepseated and prevalent among men is the desire of
gaining the favor of the divine powers and what outrageous tortures are they willing
to undergo to please God, the sun-god, or any other deity upon whom man feels
dependent!

The sun dance has been abolished by the United States government and all
other Indian institutions are to follow. Whether or not the Indians really die out,
their old life will surely disappear. "It is only a matter of time; but" adds Pro-
fessor Starr, "they ought always to be interesting to us as Americans."

1 For further details, compare The Open Court, Vol. XIII., No. 3, pp. 149 ff.

These Lenten Sermons on Sin and Its Remedy are a straw in the wind, showing the progressiveness of our ministers in the pulpit, who no longer preach the dead letter of antiquated dogmas but endeavor to live in the living present. The Rev. Judson Titsworth, like so many of his brethren, utilises the Biblical records as a basis from which to start, but he has broadened out into a more theological conception of Christianity than was customary in the days when a literal belief in the Scriptures was one of the essential conditions of orthodoxy. The preacher in the Plymouth Church pulpit sees the shortcomings of the Old Testament, but he understands at the same time that their ideas concerning human nature were essentially correct, and thus the moral spirit which pervades the whole remains true forever. This is true, we might add, not only of the Bible but of many sacred books of other religions which in their cosmology and science are antiquated.

It is a pity that our theological seminaries furnish their students with so little science, and make the results of modern theology frequently inaccessible. Thus, for instance, in the present case the Rev. Judson Titsworth would have profited greatly by a knowledge of the investigations of the Old Testament. Since Assyriology especially has grown into existence, we know much more about the Old Testament and the sense in which its passages are to be interpreted.

We would recommend to the author of these Sermons a study of the Polychrome Bible and in addition such books as Schöpfung und Chaos, by Gunkel, which however is only one among a great number of similar works.


This contribution to culture-history, by the author of Buckle and his Critics fully sustains his reputation for critical acumen.

After noting that no comprehensive history of Freethought has been produced by any professed Freethinker, and that previous "Histories" by ecclesiastical writers are rather indictments than histories properly so called, Mr. Robertson says, "In the present sketch, framed though it be from the rationalistic standpoint it is proposed to draw up not a counter indictment, but a more or less dispassionate account of the main historical phases of Freethought, viewed on the one hand as expressions of the rational or critical spirit, playing on the subject matter of religion, and on the other hand as sociological phenomena conditioned by social forces, in particular the economic and political." And it is contended "that there is an inherent tendency in all systematised and instituted religion to degenerate intellectually and morally, save for the constant corrective activity of freethought."

The scope of the work may be judged from his assumption that "Freethought may be defined as a conscious reaction against some phase or phases of conventional or traditional doctrine in religion—on the one hand, a claim to think freely, in the sense not of disregard for logic but of special loyalty to it, on problems to which the past course of things has given a great intellectual and practical importance; on the other hand, the actual practice of such thinking. This sense, which is substantially agreed on, will on one or the other side sufficiently cover those phenomena of early or rudimentary Freethinking which wear the guise of simple concrete opposition to given doctrines or systems, whether by way of special demur or of
the obtrusion of a new cult or doctrine. In either case, the claim to think in a measure freely is implicit in the criticism or the new affirmation: and such primary movements of the mind cannot well be separated, in psychology or in history, from the fully conscious practice of criticism in the spirit of pure truth-seeking, or from the claim that such free examination is profoundly important to moral and intellectual health. Modern Freethought, specially so called, is only one of the developments of the slight primary capacity of man to doubt, to reason, to improve on past thinking, to assert his personality as against even sacrosanct and menacing authority."

Mr. Robertson then traces the evolution of this capacity from its crude beginnings in the savage culture-stage, through the ancient historical religions, Greek Roman, Medieval and Modern thought, to its manifold developments in the Nineteenth Century—closing with a survey of "The State of Thought in the Nations.

F. C. F. Langdon.

Social Phases of Education in the School and the Home\(^1\) is the title of a number of thoughtful contributions to practical pedagogy, by S. T. Dutton, Superintendent of Schools in Brookline, Mass. The keynote of Mr. Dutton's message is "cooperation" involving the correlation of all the educational and cultural forces of the community. He says: "There was a time when education was regarded as a matter belonging exclusively to the school. Its problems were not seriously studied except by teachers. To-day there is no subject that excites greater public interest. Fathers and mothers are anxious to understand the aims and methods of the school; they are also interested to know how other educational forces in the community may be utilised in such manner as to insure the best growth and development of their children." This cooperation has been realised in some measure in the city of Brookline, and Mr. Dutton has devoted one of the sections of his work to a brief statement of the method of operation of the Brookline plan, which will be helpful to teachers and directors of schools everywhere. He discusses in his opening chapter the social aspects of the home and the school, and takes "social serviceableness" to be the highest aim of education. The socialising of the individual, the formation of character, the making of school work and life-work a vocation rather than a task, and Herbart's ideal of the instillation of permanent "interest" rather than the inculcation of fixed quantities of knowledge are the fundamental notes of his thought.

The unusual success of Dr. Van Dyke's book, *The Gospel for an Age of Doubt* has moved him to a more distinctively theological attempt to resolve the religious problem, and this his latest impulse has taken incarnation in a *Gospel for a World of Sin.\(^2\) That gospel is the "expanding message of the cross," which Dr. Van Dyke expounds with all the religious fervor and literary power at his command. He then asks: 'Is such a gospel as this unsuited to the present age? Is such a gospel as this a low gospel, a narrow gospel, an immoral gospel, an obsolete gospel, a gospel to be ashamed of in the presence of learning and refinement and moral earnestness? Let the men whose hearts have been cleansed and ennobled

---


by it—the men like Paul, and Augustine, and Francis of Assisi, and Martin Luther and John Wesley—make answer. . . . Let the unchanged, struggling, sinful heart of man make answer." The following quotation will characterise Dr. Van Dyke's philosophical position on the question of the Atonement; it really appears to us as still affected with the old theological agnosticism; he says: "A sinful world cannot possibly know all that is needed to reconcile it with a holy God. Sin itself, in its root and in its relations, contains a mystery. So does love. But the Atonement is the work of God's love in its bearing upon man's sin. Therefore it must include more than we can explain."

The Rev. R. H. Quick was not only the best known of English educational experts at a time when the study of pedagogy was greatly neglected in England but he was also a man of powerful personality who left a deep impress upon the character of all with whom he came in contact. He was the author of a work on Educational Reformers which greatly helped to introduce to Anglo American thought the knowledge of the character and significance of the work of Comenius Rousseau, Pestalozzi and Froebel. He was also the author of some educational articles in the Encyclopaedia Britannica. Mr. Quick was born in 1831 and died in 1891. His Life and Remains have now just been edited by F. Storr, and published by The Macmillan Company. They consist of extracts from his diary which are of high pedagogical value. (New York and London. 1899. Pages, vii+544 Price, $1.50.)

Dr. H. W. Hillyer, Asst. Professor of Organic Chemistry in the University of Wisconsin, has just published a Laboratory Manual of experiments illustrating the elementary principles of chemistry (New York: The Macmillan Company. 1899. Pages, vi. +200). The book is for the use of college students of general chemistry, and has been designed for three classes of learners: (1) for beginners (2) for students who have attended the usual high school course, and (3) for those who have pursued a more extended high school course. The work is clearly and simply written, and the explanations seem quite full enough for the independent student. The text is printed in large type with blank pages opposite each printed page; the figures are also good.

The Funk and Wagnalls Company are about to publish a large and comprehensive work under the title The Jewish Encyclopaedia, embracing everything that pertains to Judaism,—its history, religion, literature and customs. Dr. Isidore Singer is the managing editor. Among the contributors are several most prominent Jewish scholars of this country as well as of Europe. The editorial supervision is in the hands of Cyrus Adler, Ph. D., Gotthard Deutsch, Ph. D., Richard Gottheil Ph. D., Marcus Jastrow, Ph. D., Morris Jastrow, Jr., Ph. D., Kaufmann Kohler Ph. D., and George F. Moore, M. A., D. D.

The Annual Literary Index for 1898, edited by W. I. Fletcher and R. R. Bowler (New York: Office of the Publishers' Weekly) has appeared. It is the successor to Poole's Indexes and contains an index to periodicals, an index to general literature, an author-index, bibliographies, a necrology, and an index to dates. The Index to dates practically serves as an index to the files of any newspaper. It is unnecessary to say the Annual Literary Index is indispensable to all bureaus newspaper-offices and reference libraries.
AN ORIENTAL ART WORK

Scenes from the Life of Buddha

Reproduced in Colors
from the paintings of Keichyu Yamada, Professor in the Imperial Art Institute, Tokyo.

With a Handsome Cover-Stamp
especially designed for the volume by Frederick W. Gookin, in imitation of a Buddha painting of the fifteenth century.

Price, $2.50
These pictures, which are a marvel of daintiness, have been reproduced by the new and expensive three-color process. The inimitable delicacy of tint of the originals has been brought out in this way with scarcely any loss of quality.

Unique and Original
The illustrations are eight in number and occupy each a separate leaf, with the descriptions and references intervening.

RECENTLY PUBLISHED

Psychology for Beginners

An Outline Sketch. By HIRAM M. STANLEY, Member of the American Psychological Association, author of "Evolutionary Psychology of Feeling" and "Essays on Literary Art." Pages, 44. Boards. Price, 40 cents (2s.).

A Terse Statement of Psychological Facts
Designed to give to beginners a direct insight into the subject and familiarity with its methods. The student is told as little as possible, but is allowed to learn for himself by simple observation and experiment. Original exercises are indicated, and are to be written out on the blank pages provided at the end of the book. The little volume is not only adapted to school-work but also to independent students who are working without a teacher.
Pounded by E. LITTELL in 1844.

"Made up of every creature's best."

A Weekly Magazine of Contemporary Literature and Thought.

Published Every Saturday and giving about 3500 pages a year of the
World's Best Literature
including
Science and Art
Biography
Politics
Discovery
Public Affairs
Literary Criticism
Fiction and Poetry
Popular, yet of Permanent Value
Indispensable to the Intelligent Reader

As Heretofore
THE LIVING AGE will continue to supply its readers with the Choicest of the Best, the Most Valuable Thought of the time.

Each Weekly Number
Contains sixty-four pages, in which are given, without abridgment, the most interesting and important contributions to the periodicals of Great Britain and the Continent, from the weighty articles in the quarterlies to the light literary and social essays of the weeklies.

All Departments
of knowledge and discussion which interest intelligent readers, with fiction and poetry, are represented in its pages.

Original Translations
of striking articles from Continental sources are made expressly for the magazine by its own staff of translators.

A Short Story
and an instalment of a serial story appear in each issue.

A Monthly Supplement
presents readings from the most important new books, editorial notes on books and authors, and a list of the books of the month.

Published Weekly at $6.00 a year. Single numbers 15 cts.

In order to introduce THE LIVING AGE to the readers of THE OPEN COURT not now on its subscription lists, the publishers will send the two magazines, each one year, postpaid, for $6.10. This offer is good only to absolutely NEW SUBSCRIBERS to The Living Age.

FREE To all NEW SUBSCRIBERS for the year 1900, remitting before Jan. 1, the weekly numbers of 1899, issued after receipt of their subscriptions, will be sent FREE.

Address THE LIVING AGE CO., P. O. Box 5206, Boston, Mass.
The Religion of Science Library.

Issued bi-monthly. Yearly, $1.50; single numbers, 15, 25, 35, 50 and 60 cents (gd., 1s. 6d. 2s., 2s. 6d., 3s.), according to size. The books are printed on good paper, from large type.

The following have already appeared in the series:

7. The Nature of the State. By Paul Carus. 15 cents.
13. Wheelbarrow on the Labor Question. 35 cents.
18. An Examination of Weismannism. By G. J. Romanes. 35 cents.
20. Lovers Three Thousand Years Ago. By T. A. Goodwin. (Out of Print.)
25. Thoughts on Religion. By G. J. Romanes. 50 cents.
27. Martin Luther. By Gustav Freytag. 25 cents.
31. The Lost Manuscript. By Gustav Freytag. 60 cents.
35. The Ethical Problem. By Paul Carus. 50 cents.
37. Psychology for Beginners. H. Stanley. 20 cents.
39. The Dawn of a New Era. By Paul Carus. 15 cents (gd.).

THE OPEN COURT PUBLISHING COMPANY.
324 DEARBORN ST., CHICAGO, ILL.
LONDON: KEGAN PAUL, TRENEH, TRUBNER & CO.
SIX CARDINAL POINTS
Peculiar to the

POST FOUNTAIN PEN

SELF-FILLING
SELF-CLEANING

SIMPLICITY
DURABILITY

RELIABILITY
NO LEAKING

There are many pens on the market. Some have been sold for years and are very popular, but we venture to say that no pen manufactured has received such testimonials in all the years they have been before the public as the Post can show for a few months. The reason for this is not far to seek. The Post is ahead of any other pen manufactured because of its self-filling and self-cleansing features. But in praise of the pen we want to "let others speak." We submit here testimonials from some of the most prominent men in the country.

READ CAREFULLY THESE TESTIMONIALS

GENERAL LEW WALLACE, the author of the greatest book of the age, Ben Hur, also The Prince of India, says: "I have tried every pen of its kind on the market and now unhesitatingly give the preference to the Post. It not only feeds itself with less care, but has the immeasurable advantage of re-supply without inking the fingers. I do all my work with it."

IRA D. SANKEY sends the following characteristic letter: "I have used the Post pen for some time and have had great satisfaction with its use. It never fails or gets cranky. One can at least have clean hands by using the Post, whatever the heart may be."

A testimonial from the late HON. ROSWELL P. FLOWER was worth a great deal and we value very highly the accompanying testimonial, which he sent as in his own handwriting a short time before his death: "This is written with the Post, a new fountain pen, the simplest and best I have ever seen."

COLONEL HERRICK, of Cleveland, O., says: "Recently I became possessed of a Post fountain pen, which I am pleased to commend as in every way a perfect pen, simple in its mechanism, durable, perfectly tight and responding readily. It has fully answered my expectations and is a source of much comfort to me."

HON. LUTHER LAFLIN MILLS, the celebrated criminal lawyer and eminent orator of Chicago, writes as follows: "Your Post Fountain Pen is the best I have ever used, simple, reliable, durable, and I thank you for having brought it to my notice."

THE POST FOUNTAIN PEN
R. CAYGILL, Mgr.

120-124 W. 14th STREET
NEW YORK CITY

Marvellous Birth
Of the Buddhas

Translated from the Pâli
by

ALBERT J. EDMUNDS

Pages, vii + 12. Price,
25 cents.

M'VEY,
39 N. Thirteenth St.,
PHILADELPHIA

The International
An Illustrated Monthly Magazine

Self-Instruction Courses in Foreign Languages: Wonderfully successful new method of teaching correct pronunciation. You cannot afford to neglect informing yourself about this.

Current Words: Gives pronunciation of new words and phrases that stump you. An exceedingly helpful department.

The descriptive articles, the fiction, the regular letters from London and Paris, the monthly review of other magazines—in short, everything in The International gives it a freshness and distinctiveness that are delightful after the sameness of the average periodical and makes it

A BRIGHT MAGAZINE FOR BRAINY PEOPLE

A. T. H. BROWER,
Ed. and Prop'r,
358 Dearborn St., Chicago, Ill.
The Psychology of Reasoning

Based on Experimental Researches in Hypnotism. By ALFRED BINET, Doctor of Science, Laureate of the Institute (Académie des Sciences and Académie des Sciences Morales), Director of the Laboratory of Physiological Psychology in the Sorbonne (Hautes Études).

Francis Galton's Commendation:

"Clear and solid, and deserves careful reading two or three times over."
—Francis Galton.

Translated from the recent second edition by Adam Gowans Whyte, B. Sc. Pages, 193. Index. Cloth, with gilt top, 75 cents (3s. 6d.).

THE OPEN COURT PUBLISHING CO., CHICAGO, 324 Dearborn St.

LONDON: Kegan Paul, Trench, Trübner & Co.

ALL WHO ARE INTERESTED IN JAPAN AND THE ORIENT SHOULD READ

The Orient

The Hansei Zasshi Transformed.

The only monthly English magazine published in Japan under Japanese management and edited entirely by Japanese.

Terms:

Single copies 20 sen each (7½d. = 15 cents = 60 pf. = 75 centimes = 7 anna). Annual subscription 3 yen (6 shillings = 1.50 dollars = 6.30 marks = 7.90 francs = 4½ rupees).

THE ORIENT

claims to set forth the political situation as well as the trend of thought in all branches of human skill in the Far East, striving at the same time to give a dispassionate résumé of Western views of this part of the world.

Office of The Orient,

NUMBER 10, NISHIKATA-MACHI, HONGO, TOKYO, JAPAN.
Mathematical Essays and Recreations

By HERMANN SCHUBERT
Professor of Mathematics in the Johanneum, Hamburg, Germany.

Translated from the German by THOMAS J. McCORMACK.

Pages, 149. Cuts, 37. Price, Cloth, 75c. (3s. 6d.).

Contents:

Notion and Definition of Number. The Magic Square.
Monism in Arithmetic. The Fourth Dimension.
On the Nature of Mathematical Knowledge The Squaring of the Circle.

The mathematical essays and recreations in this volume are by one of the most successful teachers and text-book writers of Germany. The monistic construction of arithmetic, the systematic and organic development of all its consequences from a few thoroughly established principles, is quite foreign to the general run of American and English elementary text-books, and the first three essays of Professor Schubert will, therefore, from a logical and esthetic side, be full of suggestions for elementary mathematical teachers and students, as well as for non-mathematical readers.

THE OPEN COURT PUBLISHING CO., CHICAGO, 324 Dearborn St.
LONDON: Kegan Paul, Trench, Trübner & Co.

Popular Scientific Lectures

A Portrayal of the Methods and Spirit of Science

By ERNST MACH, Professor in the University of Vienna. Translated from the German by Thomas J. McCormack. Third Edition. Pages, 415. An Elegant Volume. In Cloth, Gilt Top, $1.50 net. (7s. 6d.)

Lectures on Mechanics, Sound, Light, Electricity, the Conservation of Energy, Philosophy, and Education. The thoughts of the Master Minds of Science are here presented in popular form by one of its foremost living representatives.

Verdicts of the Press:

"A most fascinating volume, ... has scarcely a rival in the whole realm of popular scientific writing."—Boston Traveller.

"Truly remarkable, ... may be fairly called rare."—Professor Crew, N. W. University.

"A masterly exposition."—Scotsman, Edinburgh.


"Will please those who find the fairy tales of science more absorbing than fiction."—Pilot, Boston.

"Have all the interest of lively fiction."—Commercial Advertiser.

"Its literary and philosophical suggestiveness is very rich."—Harford Seminary Record.

Send money by post office order, express order, or in stamps.

THE OPEN COURT PUBLISHING CO., CHICAGO, 324 Dearborn St.
LONDON: Kegan Paul, Trench, Trübner & Co.
On the Study and Difficulties of Mathematics

By AUGUSTUS DE MORGAN.

New corrected and annotated edition, with references to date, of the work published in 1831 by the Society for the Diffusion of Useful Knowledge. The original is now scarce.

With a fine Portrait of the great Mathematical Teacher, Complete Index, and Bibliographies of Modern Works on Algebra, the Philosophy of Mathematics, Pangeometry, etc.

Pp. viii + 288. Cloth, $1.25 (5s.).


"The mathematical writings of De Morgan can be commended unreservedly."—Prof. W. W. Beman, University of Michigan.

"It is a pleasure to see such a noble work appear as such a gem of the book-maker's art."—Principal David Eugene Smith, Brockport Normal School, N. Y.

"The republication of De Morgan's work is a service for which you should receive high commendation."—John E. Clark, New Haven, Conn.

THE OPEN COURT PUBLISHING CO., 324 Dearborn St.

LONDON: Kegan Paul, Trench, Trübner & Co.

Lectures On Elementary Mathematics

By JOSEPH LOUIS LAGRANGE

Being the Course of Lectures Delivered at the École Normale, Paris, 1795

Translated from the French by THOMAS J. MCCORMACK

With a Fine Photogravure Portrait of the Great Mathematician, Notes, Bibliographical Sketch of Lagrange, Marginal Analyses, Index, etc. Handsomely Bound in Red Cloth.

Pages, 172. Price, $1.00 net. (5s).

A Masterpiece of Mathematical Exposition

First Separate Edition in English or French

"I intend to recommend Lagrange's Lectures on Elementary Mathematics to the students of my course in the Theory of Equations, for collateral reading, and also to the teachers of elementary mathematics who attend my summer conferences on the Pedagogy of Mathematics. I trust that this valuable translation is but the forerunner of others in the same field by your house."—J. W. A. Young, Professor of Mathematics in the University of Chicago.

"The book ought to be in the hands of every high-school teacher of mathematics in America, for the sake of getting Lagrange's point of view."—Prof. Henry Cox, Northwestern University, Evanston, Ill.

"Can we not get Lagrange before the mass of the teachers? No teacher should teach elementary mathematics who has not mastered the matter represented by this work."—E. Graham Crosier, Knoxville Tenn.

"Teachers of elementary mathematics, who desire to improve their methods of instruction, adding richness and vitality to the subject, should read this book."—American Mathematical Monthly.

THE OPEN COURT PUBLISHING CO., 324 Dearborn St.

LONDON: Kegan Paul, Trench, Trübner & Co.
Philosophical and Psychological Portrait Series.

(Now Complete.)

Suitable for framing and hanging in public and private libraries, laboratories, seminaries, recitation and lecture rooms.

The portraits, which are 11 x 14 in., have been taken from the best sources, and are high-grade photogravures. The series is now complete.

HUME. (Original 11 x 14 in.)

To Subscribers:

TERMS: For the whole series (68 portraits) on regular paper, $7.50 (35s.); on heavy Imperial Japanese paper, $11.00 (50s.).

The Philosophical Series, 43 portraits, Imperial Japanese paper, $8.75 (40s.); the same on the best plate paper, $6.25 (30s). The Psychological Series, 25 portraits, on Imperial Japanese paper, $5.00 (24s.), the same on the best plate paper, $3.75 (18s.). (The higher prices in parentheses refer to foreign countries. Carriage prepaid.) Single portraits on regular paper, 25 cents.

For subscribers who may prefer not to frame the portraits, a neat portfolio will be provided at a cost of $1.00 additional.

On Inspection: A specimen portrait will be sent to any reader of The Open Court giving his or her full business and home address on condition that it be returned within two days after its receipt, if not satisfactory.

"I have received the first instalment of the series of portraits of philosophers, and am very much pleased with them."—Professor David G. Ritchie, St. Andrews, Scotland.

"I congratulate you on the magnificent character of the portraits, and I feel proud to have such adornments for my lecture room."—J. J. McNulty, Professor of Philosophy in the College of the City of New York.

THE OPEN COURT PUBLISHING CO.,

CHICAGO,

324 Dearborn St.

LONDON: Kegan Paul, Trench, Trübner & Co.
FORTHCOMING AND RECENT FEATURES:

The Polychrome Bible. Rev. W. H. Green, Princeton, N. J.
The Last Decade of French Philosophy. Lucien Arrêté, Paris.
A Study of Job and The Jewish Theory of Suffering. Prof. J. A. Craig, Univ. of Mich.
On the Education of Children. Dr. Paul Carus.

General Review of Current German, French, and Italian Philosophical Literature. By Prof. F. Jodl, Vienna

SOME RECENT CONTRIBUTORS:

In General Philosophy:
PROF. KURD LASSWITZ
PROF. RUDOLF EUCKEN
PROF. F. JODEL
THE LATE PROF. J. DELBEUF
PROF. C. LLOYD MORGAN

In Logic, Mathematics, Theory of Science:
CHARLES S. PEIRCE
PROF. FELIX KLEIN
SIR ROBERT STAWELL BALL
PROF. ERNST MACH
PROF. HERMANN SCHUBERT

In Biology and Anthropology:
PROF. AUGUST WEISMANN
PROF. C. LLOYD MORGAN
PROF. JOSEPH LECONTE
PROF. MAX VERWORN
DR. EDM. MONTGOMERY
THE LATE G. J. ROMANES
PROF. C. O. WHITMAN
DR. PAUL TOPINARD
DR. ALFRED BINET
PROF. JACQUES LOEB

In Psychology:
PROF. TH. RIBOT
PROF. JAMES SULLY
DR. G. FERREBO
DR. J. VENN
DR. ERNST MACH
PROF. C. LLOYD MORGAN

In Religion and Sociology:
DR. PAUL TOPINARD
DR. FRANCIS E. ABBOTT
PROF. HARALD HOEFFDING
DR. PAUL CARUS
PROF. G. FIAMINGO
PROF. E. D. COPE

THE OPEN COURT PUBLISHING CO., CHICAGO, 324 Dearborn St.
Newest Publications.

A First Book in Organic Evolution. By Dr. D. Kerfoot Shute, Professor in the Columbian Univ. With Nine Colored Plates and Numerous Illustrations. Pp., 285. Price, $2.00 (9s.).

Science and Faith; or, Man as an Animal, and Man as a member of Society. With a Discussion of Animal Societies. By Dr. Paul Topinard, Editor of the "Revue d'Anthropologie," and sometime General Secretary of the Société d'Anthropologie. Translated from the Author's Manuscript by Thomas J. McCormack. Pages, 361. Cloth, $1.50 (7s. 6d.). (Just published.)


Descartes' Discourse on Method. With Portrait after the painting of Franz Hals. Pp., 86. Paper, 25c (1s. 6d.). The Discourse is the simplest and pleasantest introduction to philosophy that one can procure.


The Evolution of General Ideas. By Th. Ribot, Professor in the Collège de France. Authorised Translation by Frances A. Welby. Pp., 231. Cloth, $1.25 (5s.). (Just published.)

Elementary Illustrations of the Differential and Integral Calculus. By Augustus De Morgan. Handsome new reprint edition. Red cloth. Price, $1.00 (5s.). An easy and pleasant introduction to the most embarrassing difficulties of the calculus. (Just published.)

THE OPEN COURT PUBLISHING CO., 324 Dearborn St. LONDON: Kegan Paul, Trench, Trübner & Co., Ltd.