

We have, finally, in the didactic and expository line a critical study by ANDRÉ CRESSON, Professor at the Lyceum of Alençon, on *La morale de Kant* (price, fr. 2.50), which was crowned by the Academy of Moral and Political Sciences and which simply seeks to facilitate the difficult reading of Kant's ethical work; and further, a more necessary treatise on a subject which is certainly not less difficult, *La logique de Hegel*, by GEORGES NOËL, Professor of Philosophy in the Lyceum Lakanal. μρκ.

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### BOOK REVIEWS AND NOTES.

DIE GOTTESOFFENBARUNG IN JESU CHRISTO NACH WESEN, INHALT UND GRENZEN, unter dem geschichtlichen, psychologischen und dogmatischen Gesichtspunkte prinzipiell untersucht von Dr. Paul Schwartzkopff, Professor in Wernigerode. Giessen: S. Ricker'sche Buchhandlung. 1896.

This booklet, *God's Revelation in Jesus Christ*, is the fourth and last part of a series of pamphlets which will ultimately lead to nothing less than a reformation of Christian dogmatology upon the basis of exact philosophy. Professor Schwartzkopff is a Christian who clings with all his heart to the religion that finds its realisation in the personality of Jesus Christ, but he is at the same time a methodical thinker who can probe the problems presented to him by his sentiments, and solves them as a chemist determines the nature of an element, by discriminating the essential from the accidental and fixing the limits that separate them. This he did in a booklet of his, "Could Jesus Err?" The problem is, of course, no problem to unbelievers; but Paul Schwartzkopff is not an unbeliever. To him it is a problem, and by answering the question in the affirmative he is led to distinguish between sinlessness and errorlessness. Christ was without sin; that is essential if ever the Christian belief can be upheld that Christ is truly God revealed in the flesh. But being at the same time truly a man, he was subject to disease, to pain, to death, as well as to error, and Christians must learn to know in what respects Jesus could err, and in what other respects it was impossible for him to err. This methodical treatment of the Christian problem lays the foundation of a new Christology that will quickly recommend itself to Christian scholars.

We are glad to learn that the importance of Paul Schwartzkopff's investigations is appreciated in England. The treatise on the *Weissagungen Jesu* has been published in an English edition by T. and T. Clark of Edinburgh, but we have not as yet seen the translation. P. C.

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Many students will find in the *Concise History of Religion* of Mr. F. J. GOULD a manual which they have long been wanting. The third volume has just appeared and deals with the history of Christian origins and of Jewish and Christian literature to the end of the second century. Although issued for the Rationalist Press Committee, the author claims to have preserved due impartiality, to have suppressed his personal beliefs, and "accorded equal respect to Pagans and Christians and Jews and Gnostics." "I leave Irenaeus to rail against heresies," he says; "my only aim has been to marshal facts." (London: Watts & Co. Pages, 280. Price, 5 shillings.)

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PROFESSOR CHRISTIANSEN'S *Elements of Theoretical Physics* has earned a deserved reputation in Europe. It has been translated from the original Danish into German and is extensively used as a text-book in Germany. Now an English ver-

sion, made by Prof. W. F. Magie and Mrs. W. F. Magie of Princeton University, has appeared. The book is predominantly mathematical and can be used by no one who is not familiar with the Calculus; the treatment is concise, formal, and rigorous, and for a person sensible to such things, not without its æsthetic qualities. The rendering has been excellently done, while the typography and letter press of the book also merit great commendation. (Macmillan: New York. Pages, 333. Price, \$3.25.)

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The Lowell Lectures *On Habit and Instinct*, which the distinguished English biologist PROF. C. LLOYD MORGAN delivered in Boston and in other places in the United States last year, have been handsomely published by Edward Arnold, London and New York (pp., 350). All Professor Morgan's works are characterised by sound thought and perfection of expression, while at the same time they possess the merit, which most works on science lack, of being interesting. The present researches *On Habit and Instinct* are among the most important that have been made in recent years, and touch upon a subject that appeals to the experience of every one.

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MR. T. BAILEY SAUNDERS has rendered a genuine service to English readers by his translation of Schopenhauer's essays. The last of the series are the papers on *Human Nature*, which are taken from the "Ethics and Politics" of Schopenhauer's *Parerga* and have been faithfully and pleasantly rendered. (New York: Macmillan. Price, 90 cents.) If a new translation of Schopenhauer's main work should ever be undertaken, and in the opinion of some critics this is highly desirable, Mr. Saunders should be entrusted with the task.

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*The University Tutorial Series*, issued by the University Correspondence College Press of London (American agents, Hines & Noble, 4 Cooper Institute, New York), is a useful series of books for self-instruction. They are designed to aid students in preparing for the London University examinations and present the elements of the subjects of which they treat in a clear and simple manner. We have recently received two of the books of this series: (1) *The Tutorial Statics*, by William Briggs and G. H. Bryan (price, \$1.00); and (2) *The Tutorial Chemistry*, Part I., Non-Metals, by G. H. Bailey and William Briggs (price \$1.00). Little demand is made upon the preparatory knowledge of the student in these volumes, elementary geometry and trigonometry being all that is required in the case of the former and elementary physics in the case of the latter. We can recommend both books to the autodidactic seeker of knowledge, who will find in them as much as he will in the average manual.

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MR. GOLDWIN SMITH'S *Guesses at the Riddle of Existence* has provoked considerable discussion in orthodox religious circles, where his attempt is regarded with some suspicion. Mr. Smith is a publicist and scholar of renown, he wields a facile pen, and has clothed the arguments against mysticism, miracles, etc., in a form which will appeal to people. His philosophy is mild and never wades into deep water. But there is common-sense in the book, and the author has a clear and direct way of putting things which while never harsh leaves no doubt as to his meaning. (Macmillan: New York. Price, \$1.50.)

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In *Rays of Light*, a little Buddhist periodical published in Ceylon, one of the contributors compares Buddhism to Christianity in the following quotations, the

former culled from the Buddhist canon, the latter from the New Testament. Buddha said :

"In a corrupt world be a lotus without spot."

"Sin comes back upon the sinner like dust thrown against the wind."

"The taint worse than all others is ignorance."

"The way of salvation is through the practice of the virtues."

"When the just man goes from this world to another, his good deeds receive him as friend greets friend."

"Proclaim it freely to everybody,—my law is a law of mercy for all."

"Forsake all evil, bring forth good, practice self-control, such is Buddha's path to end all suffering."

"Not even a god could change into defeat the conquest of oneself."

"Of all the lamps lighted in Buddha's honor, only one, brought by a poor woman, lasted through the night."

"The four castes are equal, and the path is open for women as well as for men."

In the New Testament we read :

"But I say unto you resist not evil ; but return good for evil."

"Love your enemies, bless them that curse you, do good to them that hate you. Be ye therefore perfect, even as your Father in Heaven is perfect."

"Whatsoever ye would that men should do to you do ye even so to them."

"Now abideth faith, hope, charity—these three, but the greatest of all is charity."

"God is love, and His tender mercies are over all His works."

"Have we not all one Father ? Are we not all brethren ? We are all the offspring of God."

"In my father's house are many mansions."

The number of such quotations can be greatly increased on both sides.

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Dr. Arthur Pfungst of Frankfort on-the-Main is a German poet who takes a great interest in Oriental subjects and especially Buddhism. He has translated various Buddhist scriptures, such as the *Sutta Nipata*, into German, thus making accessible to those Germans who are unable to read the English translations of the Buddhist sacred books. He is also the author of a long poem entitled *Laskaris* of which the third volume has just now been published. The theme of this epic is the problem whether life is worth living. The answer which he gives will, in spite of its beautiful poetic solution, not be acceptable to the majority of mankind, as it is not in the affirmative. Pfungst believes that life is not worth living. The poem touches also incidentally on other philosophical problems, such as determinism, ethics, etc. The whole is pervaded by a burning desire for understanding the truth which is expressed in the name of the hero of the third part, Philathes. The pessimism which pervades Dr. Pfungst's solution of the world-problem should not discourage those who do not agree with him from studying his works.

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