

Our Contributors.

A Chinese Classic.*

At a time when the interest in the study of comparative religion is so general Dr. Paul Carus's translation of Lao-Tze's *Tao Teh King* will prove very acceptable. It should be specially useful to missionaries; but the general student of philosophy and religion will also find it very suggestive and enlightening. Narrowness and bigotry are commonly the off-spring of lack of knowledge. Our ever-increasing knowledge of other nations and people is ridding us by degrees of this disabling ignorance and its consequent prejudices and helping us to a better realization of universal human kinship in thought and feeling. Railroads, steamships and commerce, have played an important part in breaking down hard old barriers of prejudice; the study of the literature and religion of alien races is probably a much greater liberalizing force than any or all of these.

The average reader of this Chinese classic will receive a wholesome shock of surprise. He will find that the "Old Philosopher," writing in the sixth century before Christ, unillumined by the torch of a special inspiration, presents ethical and philosophical solutions of the age-long problems of life strangely akin to the answers found in the Hebrew Scriptures and in the teaching of our Lord Himself. The *Tao Teh King* is only an additional and striking proof that God has never left Himself without a witness. Lao Tze is unmistakably one of the witnesses in China, perhaps the greatest in that ancient empire; for of all the Chinese sages and philosophers he stands nearest the Christian point of view. So striking, indeed, is the resemblance in thought, and sometimes even in expression between the *Tao Teh King* and the Christian scriptures, that if the authenticity and date of the founder were not established beyond the shadow of a doubt, one would be inclined to postulate some connection between the two. This resemblance implies no derogation from the authority of the Christian revelation; it only exalts the moral earnestness and spiritual insight of the heathen sage.

The very title of the work in which Lao-Tze towards the end of his life embodied some of his ethical and philosophical ideas, suggests an anticipation of Christian conceptions. *Tao* corresponds quite closely to the Greek term *Logos*. Moreover Lao-Tze preaches the ethics of the Golden Rule, not in the negative form of Confucius but in the positive form of the sermon on the mount. Such teaching seems to have staggered Confucius. "If," he asks, "we are to requite evil with good, how shall we requite good?" Again there are passages in the *Tao Teh King* which if found in the Old Testament would be regarded as Messianic prophecies, e. g.

"Him who the country's sin makes his,
We had as priests at the great sacrifice;
Him who the curse bears of the country's failing
As king of the empire we are hailing."

Lao-Tze seems also to have had a shadowy conception of what might be called Threeness in the heart of things; "The ten thousand things," he says, are sustained by yin, they are encompassed by yang, and the

immateria! Ch'i renders them harmonious." And so instances of other striking parallels might be quoted. Perhaps it would be superfluous to do more here than to say that Lao-Tze's conception of salvation, so far as it can be gathered from his book, involved the necessity of becoming like unto a little child, of returning to primitive simplicity and purity, of non-assertion and non-resistance. We see in all this groping after the truth which was made fully manifest in the person and message of Jesus the Messiah.

The present book, *The Canon of Reason and Virtue* is not to be confounded with the author's larger work *Lao Tze's Tao Teh King*. The latter contains, in addition to the translation presented in *The Canon of Reason and Virtue*, much other matter of a historical and critical character; so that the little book which forms the subject of this brief and imperfect review is really an extract from the larger work, and indeed is pagged to correspond to it.

One who is unfamiliar with the Chinese language is hardly in a position to speak as to the merits of this translation; but Dr. Carus's reputation as a student of Oriental philosophy and literature, added to the warm commendations accorded the present work by Chinese and Japanese scholars, is a sufficient guarantee of excellence.

St. Anselm.*

This important collection of St. Anselm's philosophical treatises will be well received by all students not merely of the scholastic theology but also of the Christian doctrines most surely held by the church to-day. To Anselm belongs the credit of having quietly relegated to the limbo of dead issues the view that the death of Christ meant the payment of a debt incurred by man through sin, and substituting therefor an expiation which if not final or complete maintained its place in Christian theology for centuries and perhaps even now dominates the thought of the church. It is therefore plain that a study of Anselm's treatises, particularly the *Cur Deus Homo* is indispensable to any adequate conception of the speculative source of the doctrine of the church concerning the causes of the Incarnation and the significance of the death of Christ.

It would be gratuitous to review in this connection the argument of Anselm in any one of the treatises included in the title. It is sufficient to say that the *Monologium* and the *Prologium* deal with the great problems surrounding the being of God. Anselm begins, as Augustine began, by holding that faith precedes all reflection and all discussion concerning religious things. The principal implied in the celebrated phrase *Credo ut Inteligam* may not stand approved to-day, but Anselm lived in an age when it would have been rebellion against the dogmatic authority of the church to say *Inteligo ut Credam*. Yet the history of Anselm's thought indicates clearly enough that either consciously or unconsciously he felt the need of rationalizing dogma, that dogma is debatable, that it lacks self-evidence, the criterion of truth. Mere affirmation did not

*St. Anselm: *Prologium*; *Monologium*; and *Appendix in behalf of the Fool by Gaunilon*; and *Cur Deus Homo* Translated from the Latin by Sidney Norton Deans, B.A., Open Court Publishing Co., Chicago. Price 50 cents.

satisfy him; he demanded proofs. But only gradually and painfully did he yield to what he at first regarded as an assault of Satan and commit himself to the rationalizing process. The results of his speculations were momentous. In the *Monologium* he advanced the celebrated ontological argument for the being of God; in the *Cur Deus Homo* he gave the death blow to the fantastic view that Christ's death was the payment of a debt to the devil, and reached a conclusion which in its main features is still held to be valid by strictly orthodox Christians; in the *Prologium* he dealt more or less successfully with many of the antinomies arising out of our conception of the Divine nature and character on the one hand, and man's relation to God on the other.

The present volume contains also, as indicated in the title, Gaunilon's *In Behalf of the Fool*, a brief reply by a contemporary to Anselm's ontological argument as put forward in the *Monologium*. There are also many extracts from leading philosophical authorities, illustrating the various opinions that have been held as to the validity of Anselm's arguments for the being of God. These comprise excerpts from the writings of Descartes, Spinoza, Locke, Leibnitz, Kant, Hegel, J. A. Dörner, Lotze and Professor Flint. In the *St. Anselm* the publishers have given to the public a very timely and valuable contribution to religious and philosophical study.

The Gambling Craze.

The extent to which gambling is being carried is causing a loud note of alarm to be sounded. It is becoming a national trait. The sporting extras of the daily newspapers seem to be the most popular. Every event that has the slightest element of chance in it is used as an occasion of betting. Odds were recently laid upon the time when Leo XIII. would die. Newsboys, ragged, dirty and hungry, pitch pennies upon the sidewalks. The stock gamblers recently brought the country to the verge of a financial crisis. The Pittsburg Advocate says of this gambling craze:

"Two incidents have lately come to our notice. One of them, reported in an exchange, stated that a fond mother was showing a visitor a fine punch-bowl which she had won a short time before at a progressive euchre party, and was very proud of the achievement; when her son, just reaching manhood, pulled out a roll of greenbacks, and, thumping it on the table, said: 'See what I won playing cards the other night.' The mother startled and horrified, said: 'Why you have been gambling!' Sure enough, he had been gambling, and his mother knew enough to recognize the fact and call the thing by its right name when done by her son, but she failed to see that she had just as certainly been 'gambling' as he had, and that she was just as guilty.

"The other was the case of a gambler in a town not a hundred miles from this city, who was brought under conviction, and was soundly converted. In giving his experience he referred to the business in which he had formerly been engaged, and said, in substance, that the time was when gamblers had to be taught—that is, the professional gamblers found it necessary to get young men under their influence and teach them to play cards and gamble. But now, he said, this is no longer necessary. Young men are taught in their homes, often by their mothers and sisters, and they become adepts at the games, and become fascinated with it. Gambling

*THE CANON OF REASON AND VIRTUE (TAO TEH KING), Translated from the Chinese by Dr. Paul Carus, (The Open Court Publishing Co., Chicago; Prices, 25 cents.)