

tribution to the subject, it is well that university students heard such lectures, and their contentions have a practical value. Shamanism might equally well have been found in China and Japan, and Lao Tze's teaching is by no means to be identified with the superstitions of current Taoism. The work is a valuable handbook for students, but not an authoritative work in religions.

W. O. CARVER.

**The Religion of the Chinese.** By J. J. M. DeGroot, Ph.D., Professor of Ethnography in the University of Leiden, Holland. New York. 1910. The Macmillan Co. Pages 230. Price \$1.25 net.

This is just the sort of title one has been looking for. We need to study the religions of China from the standpoint of "the religion of the Chinese". It is usually so done, and just when one is longing for such a treatment Professor DeGroot, who has done much for the study of Chinese religion, gives us this volume of lectures, the second of "The Hartford Lawson" lectures. The lectures begin with the popular animistic religion of the people, the most extensive and complex system of magic, fetichism and "struggle against specters" the race has developed. Next we have a lecture on "Ancestral Worship"—*ancestor* would have been the more accurate word. Then follow discussions of the three religions of China, as they are usually reckoned. It cannot be said that the author has avoided all confusion, for there is some repetition and the same religious ideas and practices are referred now to one and now to another of the systems, and frequently without sufficient explanation.

When the author undertakes to discuss origins and make observations in the sphere of the philosophy of religion it is frequently not possible to agree with him. One must think also that certain favorite ideas and prejudgments have too much influenced the reading of facts, particularly when gaps in the history are supplied by conjecture. Nor, to say one further word in complaint, does the author take into account the spirit of openness and progress that is growing so rapidly in China and that must be taken account of in reaching con-

clusions as to the prospects and methods for Christian missions in China.

One cannot say too much for the general method of the work and for the extensive learning and generally lucid presentation of the author. It is such—one wishes he might write just such—a work as every student contemplating mission work in China needs to study carefully. Many questions that arise are not answered in so small a work, but it is more useful than any other single volume on China's religion known to this writer.

W. O. CARVER.

**Judaism.** By Israel Abrahams, M.A. The Open Court Publishing Co., Chicago. 1909. Pages 105. Cloth. Price 50 cents.

The writer is a Jew who is deeply concerned personally in the matters he discusses, and a scholar, being Lecturer in Talmudic Literature in Cambridge University and author of *Jewish Life in the Middle Ages*. The book belongs to The Open Court Publishing Co. Series on Religions, Ancient and Modern, and is a companion volume with Professor Gastrow's *The Religion of the Hebrews*. It takes up only the most characteristic points in Jewish doctrine and practice with a view to explaining the chief phases through which they have passed since the first centuries of the Christian era. The author has not written in a critical, detached or indifferent spirit, but he "trusts he has escaped the pitfall of undue partiality". The chapters are all informing, and are accompanied with a helpful bibliography; but those on "Some Concepts and Observances of Judaism", "Jewish Mysticism", "Eschatology", and "The Survival of Judaism" are especially interesting and worthy of the attention of those desiring a better acquaintance with modern Judaism. In the last chapter "The Messianic Hope" and "The Zionist Movement" come in for consideration—especially from the point of view of Liberal Judaism.

GEO. B. EAGER.