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from the hope of perfecting a *perpetuum mobile*. The father of our author was a typical son of Vienna. He loved music and society, but was at the same time a good business man. The son, later Lieutenant General Ratzenhofer, our author, inherited the temperament of both his father and grandfather. He could be very jolly, and at the same time he was thoughtful and exact in his work. His mother died at an early age, and so Dr. Ratzenhofer, the editor, knows very little of her family. Our author grew up under very difficult conditions. His father had died when he was still at a tender age, and he entered the army as a cadet, but he had a hard time. His pay was small, and yet he needed money to keep up appearances required by the social demands of his position. He studied and worked with great diligence, and finally was appointed a lieutenant in 1864. The Austrian wars in 1866 against Prussia and the Bosnian occupation (1878) passed by without any significance in his career because he was still in an inferior position. Gradually, however, he became known, mainly through his literary work, and when he had reached his thirty-third year he entered the general staff, which was the beginning of a more successful career. He married Fräulein Marie von Herget, and his married life was to the very end a happy one. In 1898 he was relieved of his command of a brigade in Lemberg, and appointed President of the military courts of justice, in which high position, however, he did not find the satisfaction which he had expected. His juridical work was not to his liking, for his sympathies and the emotions of his heart were tied down by definite legal forms and regulations which he felt to be a very unwelcome restriction. In consequence of a conflict which he had upon a question of principle, he quitted active service and retired from the army. He accepted the invitation which was tendered him in 1904 to attend the Scientific Congress at St. Louis, but this journey was the conclusion of his life. He had not enjoyed a regular scientific education, but had acquired his scientific knowledge by private study, and yet he distinguished himself to a considerable degree mainly in the field of sociological questions. It is especially remarkable that he, as an Austrian and a man of military education, attained to a liberal view of conditions and roused the interest even of students outside the borders of his country. Nevertheless we find that his views are greatly adapted to Austrian conditions, and many of his opinions would be unintelligible unless we bear in mind the conditions in the development of Austria, such as the overwhelming demands of the Hungarians, the clannishness of the Jews, and the complications which the Roman Church caused in the economy of the Austrian government. Though many may regard his views as based on prejudice, Austrians perhaps will recognize in them the expression of a liberal minded man whose views are mainly formed by the social conditions of the Austrian empire.

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PHILO. Par *L'Abbé Jules Martin*. Paris: Alcan, 1907. Pp. 301, Price, 5 fr.

Jules Martin, a Roman Catholic Abbot, has written a splendid book on Philo which bids fair to eclipse everything else that has been done in this line. The Abbot is well familiar with patristic literature and can speak with authority. He goes over the whole field by telling first the life of Philo, and discussing the works he has written, their authenticity, their date, their subjects, etc. He then explains the ideas of inspiration, the allegorizing tendency

among the Jews and the early Christians, the ideas of philosophers, and the influence which Philo exercised on them.

Philo's philosophy is discussed in the second book, pages 49 to 104. Here the author explains Philo's ideas of the nature of God, of the Logos, and the multiplicity which he calls the powers of God, the world as exercising a function of dividing things and organizing them with the several objects that exist in material reality, the ideas of continued creation and of providence.

The third book is devoted to the relation of God to man, the significance of philosophy in the recognition of the highest good and the ideal of perfection, the means of grace, and the perfect life which was practised among the Essenes and the Therapeuts.

The fourth and last book, pages 209 to 298, discusses Philo's idea of the universe, its constitution, its duration, time, space, the mystic significance of numbers, the stars, etc. Further the origin of the soul, the immortality of the soul and its parts, the senses and the passions, the significance of language, self-consciousness, and the immortality of the soul. The last chapter explains Philo's ideas of family and education, of city life, of slavery, of religion and of tolerance. In conclusion Abbé Martin says that two things are remarkable: first that Philo does not speak of the Messiah, and that he does not in any way resemble the Pharisee as we know him from the Gospel. He has not the narrowness of a zealot; nor does he admit that the sacrifice of bullocks should be regarded as piety, for he indorses the spirit of Isaiah.

The Abbot says: "In spite of the numerous works which were devoted to him in the eighteenth century, Philo is scarcely known to the reading public except by name, nor has he exercised otherwise a great influence. Plotinus, Porphyry, and Proclus follow other masters. Many Christians during the first century have read Philo, and this mainly for the sake of the piety which his works breathe. St. Augustine studied Plotinus. He did not study Philo, he did not like the allegorical sense which Philo exhibits. During the Middle Ages neither Jews nor Christians knew Philo; the scholars of the sixteenth and those of the seventeenth century studied him, but only to their own profit. The great labors of New Testament criticism during the last four centuries have not given publicity to the resemblances between the epistle to the Hebrews and Philo. Such was his fate, yet he does not deserve to be forgotten." Among those who controlled Judaism and Greek civilization he alone remains; others who attempted the same, especially Hermippos and Aristobulos, have been lost, and so Philo has started one of the greatest movements in the history of mankind.

The Abbot is perhaps more familiar with the patristic literature than any other scholar, but in his investigation he has perhaps purposely omitted all reference to the possible connection of Philo with the East, especially the ideas which may have spread through Judaism into the Græco-Roman world from the Zendavesta, in which the idea of the divine world played such an important part. This side of the problem has been covered by Professor Mills in his latest great work, *Zarathushtra, Philo, the Achæmenids and Israel*, (Chicago: Open Court Publishing Co., 1907.)