

# The Open Court

A MONTHLY MAGAZINE

Devoted to the Science of Religion, the Religion of Science, and the  
Extension of the Religious Parliament Idea

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VOL. XIII. (NO. 7)

JULY, 1899.

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CHICAGO

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### MIXE IDOL—MIXISTLAN.

This idol was used on the altar of a Christian Church of native Mexicans for nearly four hundred years, as the image of a saint, and was only lately removed at the command of the Archbishop of Antequera, the Rt. Rev. Eulogio Gillow, who now retains the original in his possession. Photographed with the permission of his Grace the Archbishop. See Prof. Frederick Starr's article in the present *Open Court*.

*Frontispiece to the July, 1899, Open Court.*

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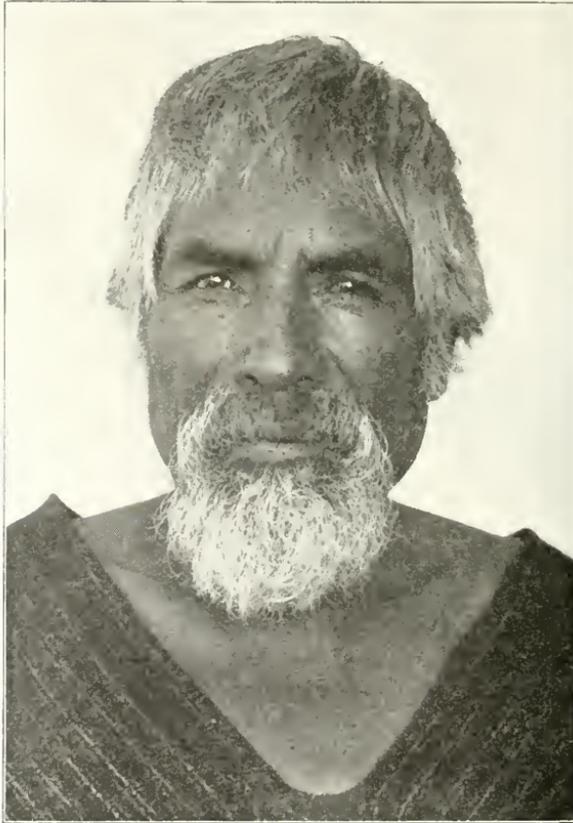
## SURVIVALS OF PAGANISM IN MEXICO.

BY FREDERICK STARR.

EVERY ONE who seriously studies the pure Indians of Mexico must be impressed with the frequent and curious survivals of pagan belief and practice found among them. It would be easy to present examples: we give but one. The Mixes are among the most conservative of Mexican Indians. Their towns are situated in a magnificent mountain district: most of them are perched upon the very summit of lofty ridges. The roads of the district, unlike those of the Mixteca or the Zapotecan serrano, do not zigzag but go straight to the summit and straight down the other side. Governmentally the Mixe towns belong to two districts,—Villa Alta and Yautepec. Among those of Villa Alta, Mixistlan and Tamasalapa are notably conservative. In all the Mixe towns the native language is commonly used, and in some Spanish is but little understood. The Mixes of Mixistlan are said to have practised cannibalism within half a century. All the Mixes are nominally Christian, and religious works were translated and printed in their language in the early half of the eighteenth century. Pagan practices are, however, still common among them. Several years ago the Archbishop of Antequera, Rt. Rev. Eulogio Gillow, collected a considerable mass of data regarding these, and published them in his book *Apuntes historicos*. In that work we find the story of the idol of which a picture is here presented: the photograph was made from the original now in the possession of His Grace. We translate:

“Señor Don Pedro Ortiz, resident Cura of the parish of Ya-  
“lalag and charged with the parishes of Caxonos and Chicacaste-  
“pec, who had gone to the pueblo of Santa Maria Mixistlan, a de-  
“pendency of Chicacastepec, in order to visit the people of that

“ pueblo, as was his duty, went at once to the church to inspect its  
“ condition: standing before the high altar, he was surprised and  
“ disgusted at seeing an idol, standing to the right of the crucifix,  
“ while a sculpture of the Holy Mother of God stood at its other  
“ side. He bitterly reproached those who accompanied him, se-  
“ verely charging them with acts of idolatry, doubtless practised  
“ in the Lord’s house. When he then asked them questions rela-



OTOMI MAN.

Old-fashioned male costume, native make.

“ tive to the idol, they made no reply. He ordered them to carry  
“ it at once to the curacy. Perceiving that he was not obeyed, he  
“ took it in his own arms and carried it thither. Seeing that many  
“ villagers came to the house and viewed the idol with profound  
“ sadness and equal tenderness, he covered it with clothes to con-  
“ ceal it. Among those who came to the curacy was an aged man  
“ of the town, who drew near to the idol with great emotion, gazed

“at it with the most intense sorrow and—before the Cura could  
 “prevent—kissed it, almost weeping, and hurried away. Observ-  
 “ing that the curacy was becoming a pagan shrine, the Cura  
 “judged it necessary to conceal the idol in the way already men-  
 “tioned.

“To avoid disagreeable occurrences in the town, fearing that



OTOMI MOTHER AND SON.

Location of tribe west of Mexico City: fine valley: agricultural.

“he might be hindered in removing the idol and having some fear  
 “lest he might himself suffer violence on the part of the natives,  
 “on the very night of the occurrence above described, he or-  
 “dered a trusty servant to carry the idol, carefully covered, with  
 “great secrecy to Yalalag. The next day many came to the house  
 “to scrutinise everything cautiously; the object of their scrutiny

“was evident. While they arranged the luggage which the priest  
 “was to carry with him to Yalalag, they carefully examined every  
 “package, wondering at not finding what they so eagerly sought.  
 “After some days passed, the chief men of Mixistlan came to the  
 “Cura and begged him earnestly for his idol, offering him what-  
 “ever he wished for its surrender. He then blamed them to their



FAMILY GROUP OF OTOMIS.

Mother spins as she walks. Note mode of carrying baby. Homespun dress.

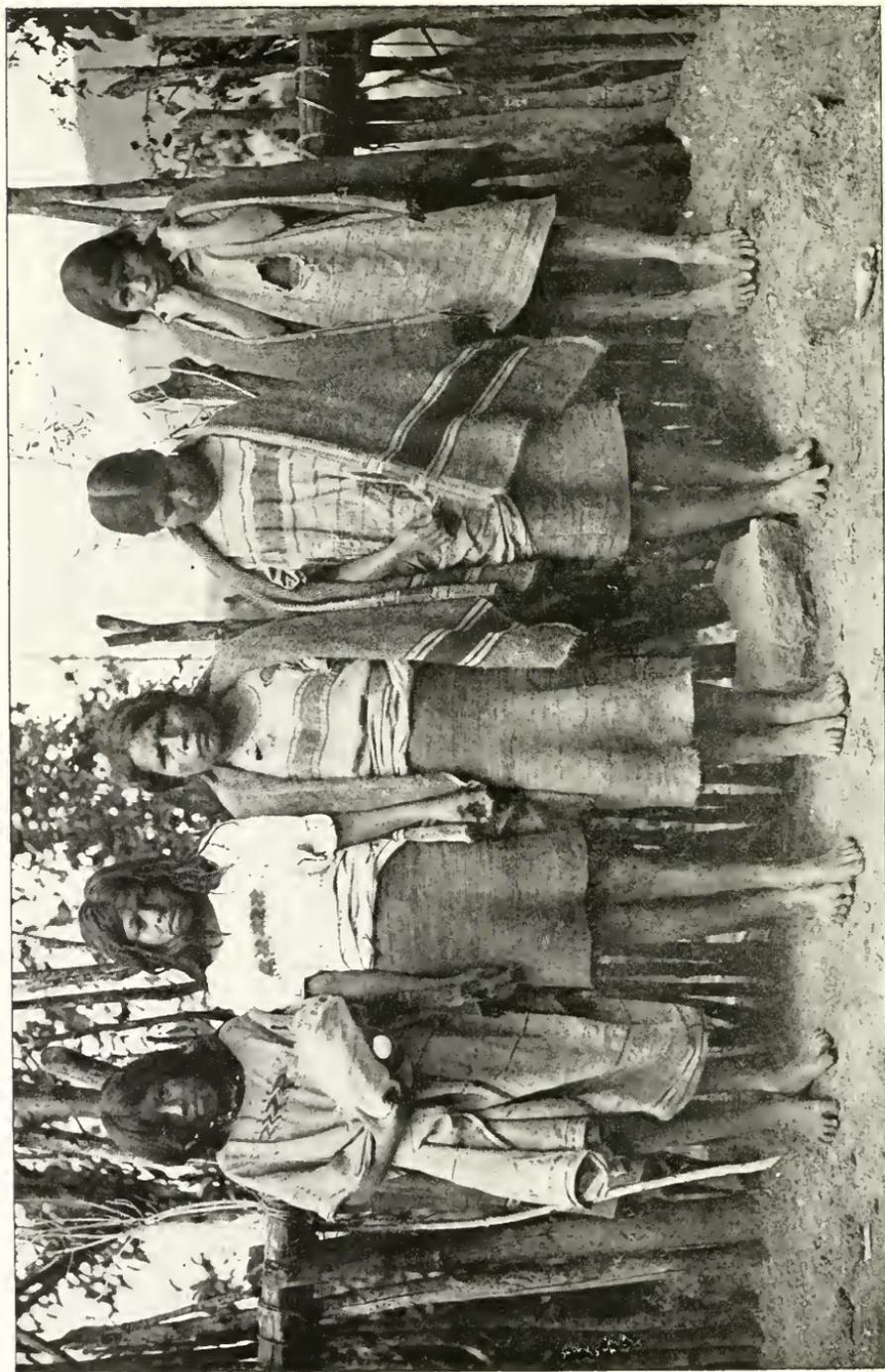
“faces for their acts of idolatry and other abominations, but he  
 “could not convince them. A little later they came again upon the  
 “same errand, complaining that heaven denied them rain and that  
 “disease was decimating them, for having permitted the removal  
 “of the saint from the pueblo. Again he harangued them but no-  
 “ticed that his remarks made no impression. They continued to

“send delegates to beg back their idol. He diligently sought to  
 “secure data regarding the idol in question, but could learn noth-



OTOMI MAN. Native garment of coarse Ixtli fiber cloth.

“ing more. He only learned that the people of Mixistlan venerate it with ardor, burning candles before it and giving it other



TRIQUI WOMEN—CHICAHUAUSTLA. Location : high mountains, north-west of Oaxaca. Note native dress ; also feet, toes, legs, etc.

“offerings. Evidence of the candle-burning was left on the knees  
“of the idol, which were somewhat blackened.”

#### EDITORIAL REMARKS ON PROFESSOR STARR'S ARTICLE.

The importance of anthropology is increasing at a rapid rate, and it is the result of natural conditions that the United States of America is the center of in-



ZAPOTEC TOWN. Santiago Guevea, not far from Tehuantepec, but high up in the mountains.

terest of this new science. We still have the Indian with us, and, as Major Powell pointed out of late, the Indian is rather increasing than decreasing. The various types are in very different conditions: some take kindly to Western civilisation, and others oppose it with might and main. While Christian missionaries exercise

a powerful influence upon them, a number of young anthropological emissaries have induced them to divulge their secret thoughts, and give us the key to their strange practices, rituals, and customs.

There are a great number of prominent anthropologists in Europe, such as Ratzel, Ranke, Müller, Topinard, Sergi, Tyler, etc., but none of them can afford to neglect the information drawn from America.

Major J. W. Powell, with his staff of well-trained assistants, has laid a basis for American anthropology in a truly scientific manner, in the magnificent series of the publications of the American Bureau of Ethnology. It is on account of this work



ZAPOTEC WOMAN—TEHUANTEPEC.

Note the fine physique. Women are *the* leaders in this tribe, which is the finest and best Mexico. Juarez, the great president, was a Zapotec. They are much mixed with Mixtecs. Diaz has Mixtec blood. Both tribes are progressive and industrious.

that the University of Heidelberg conferred upon him the highest academic honor at their command, that is, the dignity of *doctor philosophicæ honoris causa*.

The magnificence with which the reports of the American Bureau are published is apt to conceal the systematic and scientific spirit in which they have been made, and may actually in some cases, where the books are only superficially in-



SCENE IN JUAVE TOWN—SAN MATEO

The Juaves are seaside fishers; little known; and interesting. There are only four towns; location near Tehuantepec.

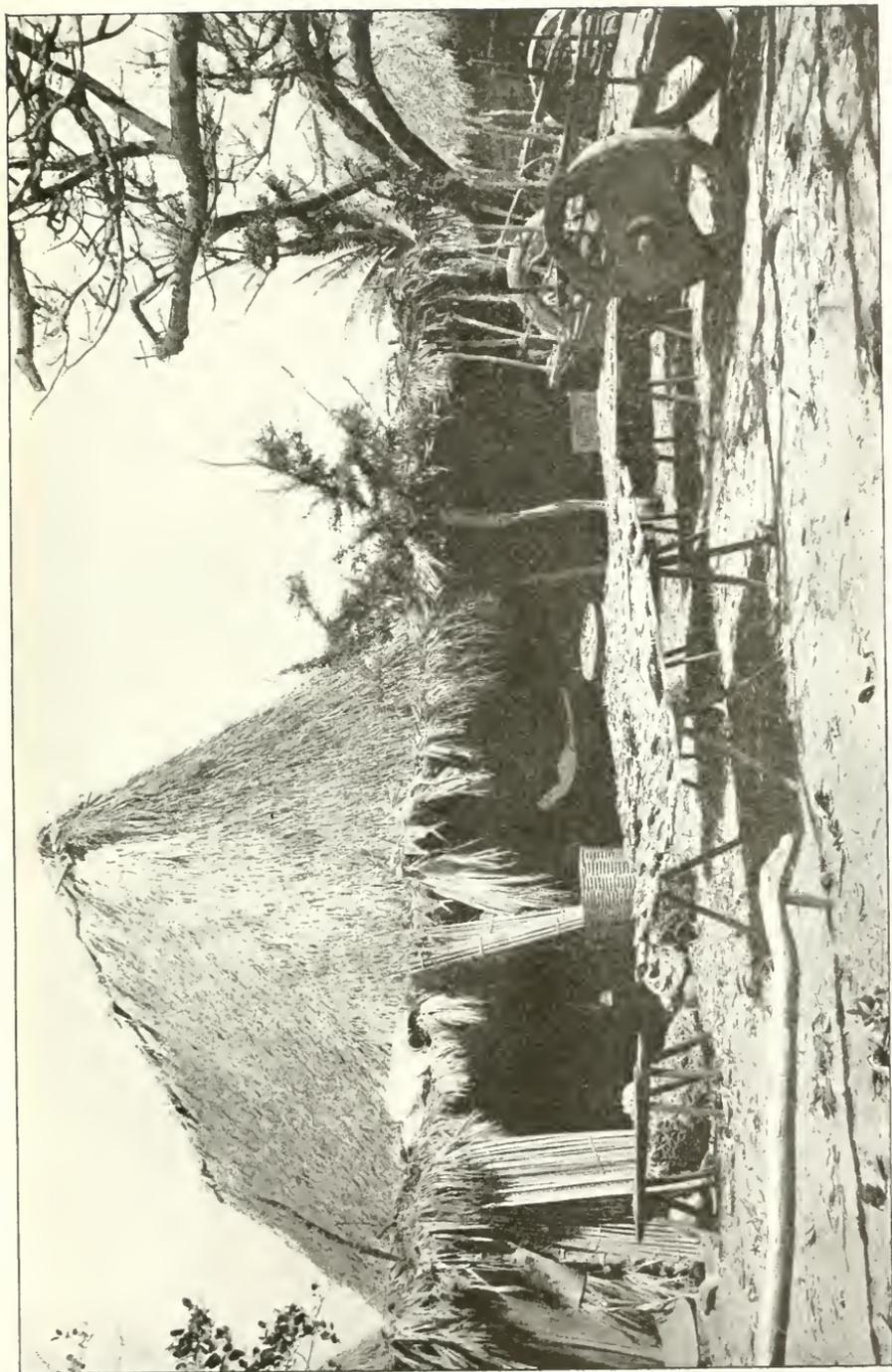
spected, prove a hindrance to the appreciation of their intrinsic value; but the work remains, and will be more appreciated the more the Indian passes away. Now is the last moment to do this work of saving genuine and direct reports of this interesting phase of a past civilisation; and if it were neglected now, it would be impossible to make good the loss of direct and authentic reports.

The University of Chicago is perhaps the first American institution which has created a special chair of anthropology, the incumbent of which is Prof. Frederick Starr. He appears specially adapted for this kind of work, for he loves the Indian and sees even in a savage more marks of civilisation than the average civilised man



ZAPOTEC WOMAN—TEHUANTEPEC.

is able to detect. It is natural, therefore, that Professor Starr loves to contradict the usual opinions, not only concerning Indians and savages in general, but also on other subjects. Whatever may be the topic of conversation, Professor Starr will be on the side of those who protest. While he discovers the vestiges of a finer and higher type in the uncivilised, he at the same time points out the vestiges of barbarism in our own half-civilised conditions. And thus it is natural that he has sometimes antagonised those who do not appreciate his temper, and fail to take into consideration his characteristic personal equation.



DRYING FISH—JUAVE TOWN.

It will be interesting to our readers to furnish them with a sample of the work which Professor Starr has done for anthropology, in a number of pictures repre-

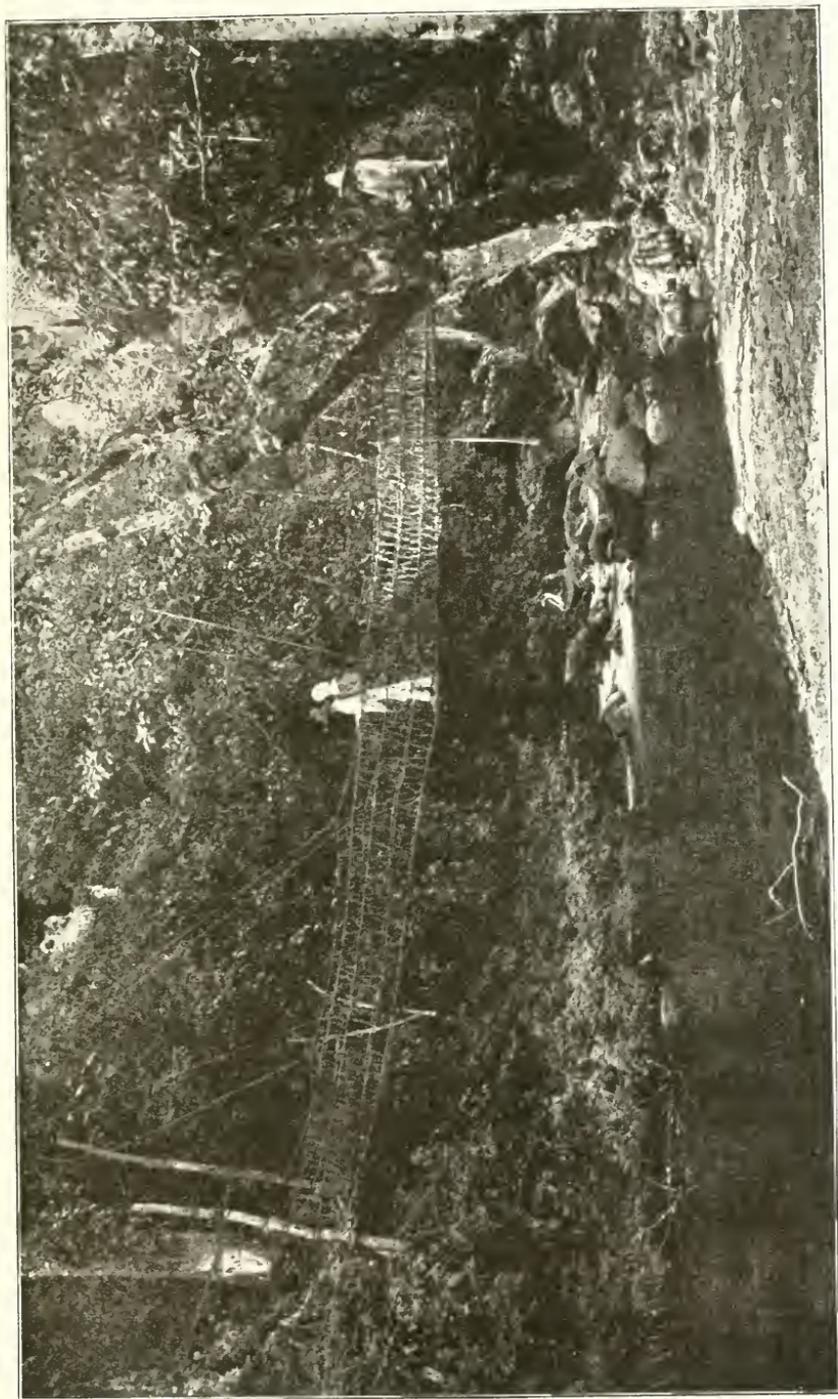


JUAVE GIRL.



sending Mexican types, villages, and landscapes, photographed by him during his recent trip through Central America.<sup>1</sup>

<sup>1</sup> On a former trip Professor Starr had taken photographs of pictures representing the history



BRIDGE OF VINES—INCUNTEPEC.

Professor Starr's work in Mexico on his last two excursions has been to establish the physical types of the aborigines. There are in the State of Oaxaca alone fifteen languages spoken to-day. This suggests that there is a rich field for the anthropologist.

The work of the Professor was threefold: Making measurements, taking photographs, and making plaster casts. In the two years, he studied twelve tribes in the States of Mexico, Haxcala, Puebla, Michoacan, and Oaxaca, taking thirteen or fourteen measures on each person. In each village he aimed to measure 100 men and 25 women; in all, he measured more than 1150 men and 300 women. He made 700 negatives of types, life, groups, houses, villages, and scenery, and made 50 casts in plaster from living subjects. Most of this work was done in mountainous districts remote from railroads, mostly with suspicious and superstitious natives. On his last trip alone he rode 1000 miles on horseback, while his plaster, plates, etc., had to be carried principally on human backs.

The tribes which Professor Starr visited are: in the State of Mexico, the Otomis; in Michoacan, the Tarascans; in Haxcala, the Haxcaltecs; in Puebla, the Aztecs; in Oaxaca, the Mixtecs, *Triquis*, Zapotecs (Mitla), Zapotecs (Tehuantepec), *Mixes*, *Juaves*, *Chontals*, *Cuicatecs*, and *Chinantecs*.<sup>1</sup>

Professor Starr proposes to publish the results of his labors in Mexico in the shape of an album and in pamphlets. The pamphlets will be published partly by the University of Chicago and partly by other institutions, such as the Davenport Academy of Science. Some will appear as articles in anthropological publications. Professor Starr has consented to our publishing in the present number of *The Open Court* a most interesting and instructive experience of his in the types of the religious life of the Mexicans. The Mexican Indians are Christians in name, but it will be noticed that Christianity is often only superadded to their previous paganism, and it will take a long time before their ancient Indian creed has been obliterated by a more rational and purer religion. The fact that an Indian idol was worshipped in a Christian church throws much light on the development of the human mind, and on the law of persistence which was so well set forth by Rev. Th. Trede in the last number of *The Open Court*. How much Protestant Christianity is saturated with the spirit of Teuton paganism, its proud combativeness and the ethics of struggle, we have seen in a former article.<sup>2</sup> The case is quite analogous in Asia where the spread of Buddhism consisted in an assimilation of the indigenous religions of Taoism in China and Shintoism in Japan.

The illustrations of this article will give some idea of the Album which Professor Starr intends to publish, being reduced to about half the original size.<sup>3</sup> They explain themselves and stand in no need of further comments. We may add only that the faces bespeak a peculiar intelligence and good nature, and we may expect that future centuries will develop from these artistically inclined children of our continent a noble race with features of their own, and that they may make contributions to civilisation in lines in which the European races are lacking. P. C.

of the Spanish conquest of Mexico under Cortez, painted by native contemporaneous artists, the chronologers of the Spanish allies. The most interesting of them were published in the December number of *The Open Court* for 1898.

<sup>1</sup> Those italicised are almost unknown in science.

<sup>2</sup> *The Open Court*, Vol. II, No. 3, p. 177, "The Religion of Our Ancestors."

<sup>3</sup> The Album will be 11 x 14 inches, groups 8 x 10 inches, and portraits 5 x 7 inches, and pains will be taken to bring out all the beauties of these pictures, which were taken by an expert photographer who accompanied Professor Starr's little party on its expedition through Mexico. Mr. Synnberg, of Chicago, a photographer of artistic tastes and accomplishments, has been engaged to reproduce 141 plates on heavy plate paper, and these will be accompanied by a descriptive text.

## TIMEO DANAOS.

BY WILLIAM VOCKE.

AS a constant reader of *The Open Court* I have read with interest your article on international goodwill published in its last number and fully agree with your views as to the important part public sentiment plays in the diplomatic relations of republican countries. Your remarks on the improvement in the relations between our country and England, as well as your references to the inestimable benefits our people have derived from their contact with the Germans, are also highly appreciated, but I beg to differ with you, when you say that the recent "estrangement between the United States and Germany started in Manila," meaning, as you doubtless do, that it was due alone to the misunderstanding between Admiral Dewey and the German admiral von Dietrichs; and since this leads you to say further on, that "mass meetings of German citizens in this country have been held of late for the purpose of assuring the German government that the Germans of this country have not yet forgotten that they are Germans," and still further, that the leaders of this movement "have expressed their German-American patriotism by an unnecessary and uncalled-for show of hatred for England," I deem it my duty, in view of the great importance, as well as the justice of the movement which you so seriously deprecate, to call your attention to a few facts, in order to show that your assertions are not entirely well founded.

Did the misunderstanding between the United States and Germany start in Manila? The difficulties there between the two admirals occurred in the summer of 1898. More than a year before that time the columns of many of the most widely circulated dailies in this country were constantly flooded with base falsehoods about the German people and their government. At the time the Germans secured by peaceable negotiations with the Chinese govern-

ment possession of a Chinese harbor for the protection of their extensive trade interests in the East these papers made most violent daily outcries against them, charging them with the wicked intention of seeking to establish barbarous trade restrictions against other nations, calling upon our government to interfere and in conjunction with England to prevent the cession of the harbor, stigmatising the men at the head of the German government as a band of buccaneers, highwaymen, and pirates, and showing their ill will in many other similar ways. Scarcely had our war with Spain broken out, when this evil disposition found vent in a systematic course of vilification such as has never been witnessed in the press of any country.

Let me call your attention to only a few of the many falsehoods which were circulated here and were made the subject of editorial comments, in which they were treated as historic truths, long before Admiral von Dietrichs set sail for the Philippine islands. Right at the beginning our people were gravely assured that both, the government and the people of Germany, were bitterly hostile towards us and that the former was engaged in getting up a combination of the continental powers to interfere in favor of Spain.

This lie nailed, we were told that but for the friendly attitude and the mailed hand of England these powers, with Germany in the lead, would have interfered, and that hence we owed England an immeasurable debt of gratitude. The German Emperor was reported to have said he "would never permit the Yankees to seize Cuba," and our Ambassador at Berlin, it was claimed, had been slighted at Court. Although both these statements were shown by the German ruler and Mr. White to have been base fictions, they were nevertheless given repeated publication as undisputed facts. Scarcely had Admiral Dewey's victory become fully known, when it was seriously asserted that "grasping Germany" was casting covetous glances at the Philippines and was threatening to interfere with our conquests which "liberal and unselfish England" was generously offering to help us prevent. This fabrication turned up again every now and then throughout the war to scare the timid and had gained such credence that one of the learned professors of the University of Chicago, in a lecture before his class delivered last winter, told his young hearers in all earnestness, that von Dietrichs would have attacked our navy under Admiral Dewey had not the British fleet prevented it.

A few apparently well-directed shots at our fleet from a battery in a Cuban port gave rise to the falsehood that the battery

was manned with German gunners furnished by the German military authorities, who were also said to have sent gunners to Cadiz to serve the forts at that place. Prince Bismarck, our people were told, had said that the war was the result of persistent provocations on our part and had indulged in other most unfriendly remarks about our government. Certain utterances from the lips of Lord Wolseley, the commander of the English army, and other English soldiers concerning the untried character of our raw volunteers, were treated as most friendly criticism, similar expressions, however, from German military authorities, intended in no more unfriendly a spirit, were set up to show deep hostility. The German Consul at Manila was falsely said to have tried to interfere with our blockade long before von Dietrichs was there, and as to the great gun manufacturer Krupp it was asserted that he had shipped a large number of cannon to Spain to be used in her fortified places and to have smuggled them through the German and French custom houses as kitchen furniture. The sympathies of the German people for Spain were reported to be so intense as to have prompted them to make collections throughout the empire which in a very short time had aggregated the enormous sum of twenty-three million marks. This story, as well as several of the others here mentioned, were cabled by the Berlin agent of the Associated Press and therefore passed through almost all the American dailies, and although the *New Yorker Staats Zeitung* and other German papers in the country promptly called attention to the enormity of the falsehood, the Associated Press never saw fit to have its agent explain and refute it.

But the most of these vile stories, of which I have only enumerated a few, came from British sources and were clearly intended to poison the minds of our people against the Germans. In fact, for a long time it had the appearance as if all the mendacious scribblers in the whole British kingdom, moved by one common impulse, had been gathered together for the sole purpose of bringing about a positive and lasting estrangement between this country and Germany. We were at war with a foreign power, and in the excitement of the hour, so natural under such circumstances, groundless suspicions were easily aroused. The studied and persistent attempts to place the fatherland in a false light before the American people, coupled, as they oftentimes were, with comments so abusive and scurrilous that they could not have been worse had we been in an open state of war with Germany, had therefore a far-reaching and most pernicious effect. The vile falsehoods, taken

as facts, were the subject of exciting discussion in private and in public, here as elsewhere; politicians and statesmen agitated them in the halls of Congress; semi-official organs spoke of the strong probability of an early war with Germany, and even men in high official positions, having imbibed the poison and ignorant of the true facts, gave expression to most angry and violent remarks amid loud threats of war.

The misunderstanding between the admirals, which in all probability amounted to nothing more than little tilts to which under ordinary conditions but little, if any, attention would have been paid, was in the excited condition of the public mind, brought about by the vicious slanders which had been circulated here so long, treated as a most aggravating aggression on the part of the German government, and otherwise enormously magnified. I beg to say, therefore, that the estrangement between the two nations did not "start in Manila and was intensified in Samoa," as you have it, but that it had started long before as the result of vile intrigues employed in the interest of another foreign power, and was intensified in Manila to such an extent that an American admiral in Samoa, in alliance with the commander of a British man-of-war, dared to do gross violence to a harmless people by firing shot and shell into their peaceful hamlets, in order to prevent the installation of their duly elected king, because the Germans favored him and the English opposed him, and further, because the American Chief-Justice of the island (at the bidding of the London Missionary Society, as we are now reliably advised) had seen fit to decide that the king was intelligible. Can it be doubted that if in this sad business the rôles of the representatives of the English and the German government had been reversed, the American Chief-Justice as well as the admiral, right or wrong, would nevertheless have been on the side of the British?

Alarmed at the serious danger which threatened the peace of two hitherto friendly nations, whose good relations should be sacredly guarded first of all by the German-American citizens, the editors of the German papers in Chicago called the first of the mass-meetings to which you refer. Two of the speakers at that meeting were born on this soil and never were Germans, one of them was a staunch fighter for liberty in 1848 and he, as well as another, American citizens for more than forty years, while the remaining two have belonged to this country over thirty years. Recognising, as they all did, that public sentiment in this country shapes the policy of our government, they were prompted by no

other motive but to appeal to reason, to warn the people not to heed the shameless slanders which for nearly two years had disgraced the columns of our press, and thus to prevent foreign intrigue from bringing about an open rupture between our country and the fatherland. You will see, therefore, when all the facts are duly considered, that the first and most important of all the meetings was not called by the leaders "to show the German government that they still are Germans," but that their course was patriotic and just, because it had for its sole object the peace and good will of two great and kindred nations.

Your statement that the leaders of the movement "have expressed their German-American patriotism by an unnecessary and uncalled for show of hatred for England," neither applies to the Chicago meeting, unless it is assumed that a proper characterisation of the shameless conduct of English venders of news on American soil, and the rejection of the arrogant assumption of the Anglo-maniacs that we are an Anglo-Saxon people and have derived all the blessings of our civilisation from England, constitutes such a show.

The men in charge of the meeting, as well as the entire audience, still believe in the wisdom of the counsels of the father of our country relative to entangling alliances with foreign powers, and since our country, in her invincible strength, does not stand in need of an alliance, the meeting expressed itself accordingly. For this reason it is also impossible for the speakers to agree with you when you say that "the mass-meetings would have served a better purpose if they had insisted on a triple alliance of the three Teutonic nations, the Germans, the English, and the Americans."

I admit that the spirit on the other side during our war was not what it should have been, and I deplore this as deeply as you do. But the press in Germany could not in the very nature of things have been half so violent as ours was, nor could public sentiment there exercise such powerful influence upon the action of the government as it does here. Nevertheless, I recognise it also to be a high mission of our German-American citizens to teach the Germans in the fatherland to respect and honor our American people, to brush away misunderstandings there and to seek to restore and preserve for all times the former esteem and cordial relations between the two nations.

I trust you will appreciate why I explain the character of the German-American movement and the causes that led to it at such length. Had I found your utterances almost anywhere else I would

hardly have noticed them, but you as I hail from the fatherland, and your views relating to subjects affecting Germany are widely respected. I have no reason to assume that you would devote your powerful pen to anything which in your judgment is not eminently just, and hence I take it for granted that some of the facts which have contributed to shape the movement which you condemn have escaped your notice, which is my apology for calling your attention to them.

## FOR A RE-ESTABLISHMENT OF INTERNATIONAL FRIENDSHIP.

BY THE EDITOR.

**B**EFORE I use the word "lie" when confronted with an undeniable untruth, I think twice; for it is difficult to prove the conscious intention that constitutes a lie as distinguished from a simple untruth. But before I would fasten the word liar upon a whole nation, be it the mass of the people or their government, I would think thrice. The fact is that during the last two years a great number of untruths, very regrettable untruths, have been told in the German as well as in the American newspapers, and the result has been an estrangement between these two nations, which (together with England) are called upon to work out in harmonious and peaceful competition the ideal of humanity, the Parliament of the World, the United States of the two Hemispheres.

I shall not attempt now to investigate the source of these untruths; nor is it necessary, for untruths originate spontaneously from dearth of sensations, from desire for gain, (now in the interests of the bulls, now in the interest of the bears,) or from secret grudges of a private nature; but they originate anyway, and find a most easy entrance in our, the American, press, which is most careless and most irresponsible in divulging anything that may attract attention and increase circulation. I fail to see that the various untruths and unfriendly utterances in our own, the American, press and in the fatherland were English inventions, and Mr. Vocke has failed to prove it. There is not even a probability of their being English inventions, for the English press contained less venomous articles on these mooted questions than either the German or the American press.

The principle observed in the publication of news is different

here from what it is in Europe. Our papers publish anything and everything, truths as well as rumors of truths, and actual lies, while European papers are more restricted in this direction and can be called to account. This makes a great difference. The American press is irresponsible, we may say unbridled, and we know it. Think of the vile accusations to which our Presidents are exposed before and sometimes even after election! We are at present not concerned with the question whether or not our press is badly managed, but with the fact that when untruths appear in American papers they cannot be of much consequence, because they exercise a temporary influence only.

Now, let us for argument's sake assume that the untruths in the American press were due to British intrigue, what shall we say of the untruths and unfriendly bickerings of the German press in Germany? Shall we believe they too were inspired by British intrigue?<sup>1</sup>

It is a pity that all these incidents and misunderstandings occurred, for otherwise the Philippines (which are, as has been frequently predicted, a white elephant on our hands) might be German by this time. The majority of our people scarcely wanted to keep the islands; but as matters are now, we must keep them and make the best of it; and it is not impossible that our new duties may in the long run widen our range of experience and exercise a wholesome and educational influence upon our people. But if the German navy had not appeared in full force at Manila, the United States might have been glad to leave Spain free to sell the islands to the highest bidder, and we might have saved twenty million

<sup>1</sup> While I do not hesitate to blame American papers for spreading untruths which tended to aggravate the situation, I cannot acquit the very best German newspapers and magazines of the same charge. The climax was capped in an article by Herr Stoerk, professor of political economy at the University of Greifswald, which appeared in *Die deutsche Revue*. His attacks on America are mean and based on gross ignorance. According to the *Hamburger Nachrichten*, the greatest German statesman cherished a great dislike for "the Yankees," whom he characterised as "anti-German," and he is reported to have added, "The German-Americans are just as bad if not worse." The Germans of the fatherland are as a rule sadly mixed up about American conditions, and, having learned through the German-American press something about the corruption of our local politics, think that everything in this country is as rotten as the average conscience of aldermen, "boodlers," and political "bosses." The American victories in the Spanish-American war were therefore unexpected surprises. When, judging from straws in the wind, I felt that America began to be misjudged in Germany, I wrote an article, which, however, was rejected by *Die deutsche Rundschau*, on the plea that they had published similar articles (!) and were fully informed on American conditions (!). In the meantime one of the contributors of the *Rundschau* spoke of the unchivalrous policy of the Yankees. When Professor Evans of Munich wrote me that the *Augsburger Allgemeine Zeitung* would publish the article, the war was practically over my predictions were more than fulfilled, and the article would have needed a revision. But at any rate, it was too late to speak, for the mischief had been done, and there was little use in trying to mend it.

dollars and further war expenses. Then Germany would have the responsibility of keeping order, which weighs now heavily on us, while we should not have lost the advantages of trade, which (as England has found out) are after all the main thing.

Mind, I am not an Anglomaniac. I do not tolerate that foolish imitation of English style (simply because it is English) which is quite fashionable in certain circles. Nor am I blind to all the little national vanities and comical features of the English character which expose John Bull to the humorous comments of other nations, but I desire to be just, and I find not only no evidence of English intrigues in the divulgence of these latest untruths, but on the contrary I am becoming more and more convinced that the English have had nothing to do with them—most assuredly not the English nation, neither the people at large nor the government.

And I regretted all the more the policy of fastening a lie on England, as for the first time in our national history cordial relations have been established between our own people, the United States of America, and the people of England.

We Americans as a nation are the product of the entire European civilisation. All the various peoples of the old world have contributed to the make up of this country in proportion to their own importance, and I do not hesitate to say that two nationalities stand foremost as parent-nations of ours; the one is Great Britain, the other is Germany. Let us not forget what we owe to either one of them. To Germany we owe the best impulses of our scientific and educational aspirations, the spiritual, intellectual, and philosophical character of our nation; to Great Britain we owe our political institutions. The influence of German thought and German method on this country cannot be underrated, and a dear old friend of mine, a German university professor, wrote me not long ago when groaning under the oppression of a temporary reaction that overshadowed the fatherland as with a black cloud: "I will not lose hope. Should it come to the worst, the spirit of German thought will be resurrected on the other side of the Atlantic unhampered and with wider outlooks."

I was born in Germany and I have good reasons to be proud of it. I believe in the power of German thought, and my own family has produced several men who rank very high in the history of German science; but at the same time I always believed in freedom and in the wholesomeness of freedom. I believe that the spirit of American institutions is good. There is of course a good scope for improvement in all branches of our political life, espe-

cially in local city governments, but for all that the principle of freedom is right. Mistakes are made by paternal governments as well as by the administrators of free nations ; mistakes will always be made ; let a free people enjoy the benefit of making mistakes. Such is the school of life. That is the way of educating the people and teaching them the right use of liberty. I believed in freedom while still living in Germany and was drawn to this country by the congeniality of its institutions. I am wont to say, that I am a native American born in Germany, and I venture to say that this is true of the great majority of German-Americans. They love Germany, but they love at the same time the bracing air of American freedom and of the free institutions of this country. It is universally recognised that Germans make the best American citizens, and the reason is that even before they come hither, they are in sympathy with the free institutions of this country.

Many of our best German-American citizens are refugees from their old home for the very reason that they fought against the German authorities, sword in hand, for the establishment of free institutions. Their American patriotism is of the same type as the patriotism of the colonists, who for the sake of freedom did not shrink from taking up arms against their own mother country.

And this is the reason why American patriotism is more intense than any other patriotism. It is not merely the natural attachment to the place where one happens to have been born, but it is a love of freedom, of cosmopolitan ideals, and of the humanitarian breadth to which the fathers of our nation have pledged the further development of the United States of North America.

A cosmopolitan attitude toward other peoples is an important feature of our national ideals. Our policy therefore must be peaceful except when we are attacked, or when our independence or honor is endangered.

As to the German-Americans, to whom I myself belong, I deem it as a matter of course that it is in our interest to preserve the good *entente* between the two nations to which we are related, to the one by birth, to the other by adoption. But our German brothers in the fatherland must also learn to appreciate the spirit of this country and not to think lightly of our love of American ideals. Their worth will finally be justified in spite of the unavoidable accompaniment of nuisances and prurient excrescences of freedom. And at the same time let us bear in mind that England must be the third nation to whom our cordial friendship should be

extended. In fact, England has extended her hand of friendship to us first and she did so in an outburst of popular sympathy which cannot be suspected of any sinister motives and was then and at once officially endorsed by the English government. Let us not without very grave and sufficient reasons run England down or stir popular indignation against it. In the present case the offence cannot be charged to the country even if it could be proved that English reporters were found guilty of having invented the mooted falsehoods. England is very near to us, as it is also to Germany, kin in blood, kin in language, and cherishing similar, perhaps the same, ideals of the further commercial and industrial development of mankind.

We can learn many good things from England, for she is the country that has produced the prototype of liberal institutions all over the world, for our country not less than for Germany.

There is one point where there seems to be a disagreement between Mr. Vocke's and my own political views, but the difference may be due to the different usage of the word "alliance." He is opposed to the triple-alliance of the three Teutonic nations, the Germans, the English, and the Americans, which I have advocated, and I have quoted by way of explanation what I understand alliances of such a nature to be. When the Anglo-Saxon Alliance was the topic of the day, I said in *The Open Court*, Vol. XII., No. 9, p. 375 :

"The Anglo-Saxon alliance is not a diplomatic treaty ; nor should it be. It is the recognition of a deep-seated sympathy between two powerful nations, kin in blood, the same in language, similar in institutions, and cherishing peaceful ideals of civilisation. It is not in opposition to other nations, but simply indicates that the United States and Great Britain have become conscious of a solidarity of interests and would regard a war that unfortunately might break out between them as a civil war, deplorable under all conditions. The Anglo-Saxon alliance finally tends toward the establishment of a parliament of the world."

This kind of alliance, this recognition of a deep-seated sympathy, should not remain limited to England and the United States, but should be extended to other nations, above all to Germany, the second mother-country of the United States. There need be no fear of entanglements, but there ought to be the establishment of mutual confidence and good-will. I am aware that alliances of this kind cannot be made by the governments, but must grow from acts of international friendship, and the first step towards it consists in pointing out the desirability of such a relation. Mr. Vocke will probably not dissent from me on this ground, when he

bears in mind the significance which I would give to the word "alliance."

In conclusion I must express to Mr. William Vocke not only my thanks for giving a detailed exposition of his views to our readers, but also my satisfaction at our agreement on the main point in question, that it is "the high mission of our German-American citizens . . . to preserve for all times the former esteem and cordial relations between the two nations."

# MODERN FRENCH PHILOSOPHY.

## THE IDEOLOGISTS—THE TRADITIONALISTS.

BY PROFESSOR L. LÉVY-BRUHL.

CONDORCET belonged to a group of philosophers who, under the Republic, the Consulate and the Empire, upheld the spirit and methods of the eighteenth century, and who gave themselves the name of "ideologists." Their doctrine has generally been judged with excessive severity. It has been represented as the tail of Condillacism; this philosophy, it is said, already narrow as it came from its founder, became more and more thin and poor in the hands of the ideologists, until it was reduced to a mere theory of knowledge, semi-psychological and semi-logical, devoid of originality and with no hold on men's minds. This picture is very much exaggerated; to be convinced of this, we need only remember how strong was Napoleon's anxiety to stop the mouths of "those ideologists." He would not have taken the trouble, had their philosophy really been so insignificant.

According to Destutt de Tracy, who is, together with Cabanis, the most noteworthy of the ideologists, we cannot know the beginning of anything, neither that of men, nor that of the universe. Questions of origin are unanswerable. What was formerly called metaphysics is the most shallow thing in the world. Researches on the nature of the soul or on the first principle of things are inevitably vain. Whether we examine the phenomena within or without ourselves, all that we may hope to accomplish is to acquire a deeper and deeper knowledge of the laws of nature. The proper object of philosophy, or ideology, is to study what takes place in us when we think, speak, or reason. It then becomes the basis of ethics, economics, legislation and the other moral sciences.

Ideology recognizes as its founder Condillac, who first clearly

propounded the problem of the origin of our knowledge, and pointed out a suitable method for its solution. But from the outset, Destutt de Tracy differs with him. He does not admit that attention is a mere transformed sensation, and consequently rejects the whole genesis of understanding and will as conceived by Condillac. He propounds another theory according to which there are four faculties of the soul, and only four : sensibility, memory, judgment, and volition, which he calls four irreducible "modes of sensation."

Condillac ascribed to the active sense of touch the acquisition of the idea of something outside ourselves. De Tracy shows the explanation to be insufficient, and felicitously completes it : "When a being organised so as to will and feel, feels within him volition and action, and at the same time resistance against this action willed and felt by him, he is assured of his own existence, and of the existence of something that is not himself. Action willed and felt on the one hand, and resistance on the other hand—these are the links between our *self* and other beings, between beings that feel and beings that are felt." Any other sensation than this, commencing or terminating independently of our will, would be powerless to give us this idea. De Tracy is here nearer to Maine de Biran than to Condillac. In a similar way, in his *Logique*, De Tracy does not admit, with Condillac, that our judgments are equations, that our reasonings are series of equations, and that ideas compared in a judgment or in right reasoning are *identical*. We must say, on the contrary, that equations are a kind of judgment ; and even in equations, the ideas compared together are not *identical* but *equiv-  
alent*.

De Tracy is a clear, sincere, and vigorous mind, holding firmly to the principles of the eighteenth century philosophy, and not shrinking from any consequences of these principles. The French Revolution, to which he nearly fell a victim, did not shake his convictions. He will not admit that a true doctrine may be immoral or dangerous for society, and claims entire liberty for philosophical research. Even morality is concerned in this liberty. For moral principles are not innate, whatever Voltaire may have said to the contrary. It is a very ancient and absurd error to believe that moral principles are in some sort injected into our heads, and the same in every head, and to be led by this dream to attribute to them a more celestial origin than to all other ideas which exist in our understanding. Moral science is of our own making, as all others are, and similarly built up of the results of our experience and reflexion. But it is subordinate to a knowledge of human na-

ture, and the latter in its turn "depends upon the state of physics, of which it is but a part." So, though for his own part he made use of a purely psychological method, De Tracy did not, in theory, separate the moral from the natural sciences. Accordingly he said that ideology was a part of zoölogy, or of animal physics, and dedicated his *Logique* to his friend Cabanis, the celebrated author of the *Rapports du Physique et du Moral*.

Cabanis has been looked upon as a materialist, but without sufficient reason, for he purposely abstains from expressing any metaphysical opinion. Like De Tracy, he declares that first causes are not an object of science, not even an object of doubt, and that on this point we are in a state of hopeless ignorance. But from an experimental point of view, he ascertains that the brain is to thought what the stomach is to digestion. As impressions reach the brain they excite it to activity, just as food, when it enters the stomach, stimulates in it a secretion of the gastric juice. The proper function of the one is to perceive each particular impression, to attach signs to it, to combine and compare together the different impressions, and to form therefrom judgments and determinations, just as the function of the other is to act upon nutritious substances. From this Cabanis derives the notorious formula: "The brain in some sort digests impressions; it produces an organic secretion of thought;" a comparison which may be regarded as more or less happy, but which is meant to be nothing but a comparison.

By dint of psychological abstraction, it seemed to have been forgotten that man is, to use Bossuet's words, a natural whole, composed of a soul and a body. Cabanis comes back to this idea. Being at the same time a physician and a psychologist, he shows, by the aid of several hundred observations made upon man, both in health and sickness, the reciprocal action of the body upon the mind and of the mind upon the body. The physiology of Cabanis is now quite out of date, but few have spoken better than he of the influence of age, sex, temperament, illness, diet, climate, on the formation of ideas and of moral affections.

If there are so many points of contact between the physical and the moral being, it is because they rest on a common basis. The operations called "moral," as well as the physical ones, result directly from the action either of certain particular organs or of the whole of the living system. All phenomena pertaining to intelligence and will take their rise in the primitive or accidental state of the organism as well as the other vital functions. The diversity of functions is no reason why principles should be multiplied. As we

do not assume a special principle for digestion, another for the circulation of the blood, another for respiration, etc., neither must we assume one for the intellectual functions. It is sufficient to



PIERRE-JEAN-GEORGES CABANIS.

(1757-1808.)

From an engraving by Ambroise Tardieu.

recognise that all functions, whether moral or physical, originate in sensibility, a property common to all living organisms. Indeed,

physical sensibility is, on the one hand, the utmost limit that we reach in the study of the phenomena of life, and in the methodical investigation of their connexion; and it is also, on the other hand, the most general principle discovered by the analysis of the intellectual faculties and the affections of the soul. Thus the physical and the moral life meet at their source, or, rather, the moral being is but the physical being considered from certain special points of view. The only principle of the phenomena of animal existence is, therefore, the power of sensation. But what is the cause of this power, what is its essence? Philosophers will not ask this question. Sensibility is the universal fact in living nature. We cannot get beyond it.

When Cabanis finds in his path any of Condillac's theories that are incompatible with the results of his own researches, he does not hesitate to reject them. Thus, Condillac maintained that there are no psychological phenomena unperceived by consciousness. Nothing, says Cabanis, is more contrary to experience. Although it is a fact that the consciousness of impressions always implies the existence and action of sensibility, the latter is, nevertheless, alive in many parts where the *self* nowise perceives its presence; it nevertheless determines a great many important and regular functions, though the *self* is not at all aware of its action. There may be sensibility without sensation, i. e., without an impression perceived.

Condillac said everything is acquired, even instinct. The paradox was bold, and Joseph de Maistre did not fail to laugh at it. Cabanis looks upon instinct as innate, and infers therefrom that external sensations are not, as Condillac declared, the sole principle of all mental life. Moral ideas and determinations do not depend solely upon what are called sensations, that is, distinct impressions received by the organs of the senses properly so called. The impressions resulting from the functions of several internal organs contribute to them more or less, and, in certain cases, appear to be the sole cause of their production. There is within us a whole system of inclinations and determinations formed by impressions almost totally unconnected with those of the external world; and these inclinations necessarily influence our way of considering objects, the direction of our researches concerning them, and our judgment of them. It is not, therefore, the external world alone that shapes the thoughts and desires of the "*self*"; it is rather the latter, pre-formed by instinct and by specific dispositions, that builds for itself an external world with the elements of reality that

interest it. Likewise, spontaneous activity precedes in us reflective activity. We are first determined to act without being aware of the means we employ, and often without even having conceived a precise idea of the end we desire to attain.

The consideration of instinct naturally leads to that of final causes. Cabanis admires the mutual dependency of all parts in living bodies, and is not surprised that observers of nature "who were not close thinkers" should have been deeply affected by it. But in truth, these marvels are inseparable from the very organisation of animals. One may recognise them, and even extol them with all the magnificence of language, without being forced to admit in the causes anything that does not belong to the necessary conditions of every existence. What seems to us finality is merely the result of natural laws, inasmuch as they make possible the appearance, propagation and permanence of living species; if this ordering of parts which we think wonderful and intentional should cease to exist, living beings would disappear. So that, even when the naturalist has recourse to final causes, the philosopher cannot without imprudence seek in them an argument in favor of beliefs concerning the author of nature. But such reserve must be very difficult to adhere to, since Cabanis, who recommends it, does not himself observe it. In his *Lettre à Fauriel sur les Causes Premières* published after his death, Cabanis inclines toward a conception of nature akin to that of the Stoics, in which ideas of order and finality occupy a predominant place.

Cabanis has been widely read, and still deserves to be, were it only for the abundance and the choice of the facts he brought together, the justness of most of his reflexions, and the pleasing elegance of his style. His influence extended not only to philosophers like Maine de Biran, Auguste Comte, H. Taine, but also to novelists like Stendhal and his successors. Yet he has not escaped the disrepute which overtook ideology. Metaphysics, reviving, threw into the shade those philosophers who had thought it finally banished. The ideologists had followed the way opened by the encyclopædists and the scientific men of the eighteenth century, and were the first victims of a reaction which aimed higher than at them.

The name given to the traditionalist philosophers exactly indicates the position they assumed over against the eighteenth century. To a body of doctrines, the common characteristic of which was that they were based on the independent effort of individual reason, they opposed a doctrine which discovered truth in tradi-

tion, and particularly in tradition that is universally found among men, viz., religious tradition. Shall we say that this is not a philosophical doctrine, but the very negative of philosophy? Were this true, such a negation was at least grounded on philosophical reasons, that is to say, on a criticism of the opposing principles. No doubt the traditionalists thought that they, as Christians, possessed the truth at the outset, before any discussion. But they, nevertheless, meant to combat the "philosophers" on their own ground, to unmask their sophistries, to refute their errors, and finally to compel them, by sheer force of demonstration, to confess the weakness of individual reason. De Bonald, De Maistre, the two most illustrious representatives of this school, were looked upon by all their contemporaries as formidable logicians, and, in the judgment of Auguste Comte, for instance, De Maistre dealt the philosophy of the eighteenth century some most telling blows.

Wherever this philosophy had seen "nature," De Bonald sees "God." Nature to him is a vague and equivocal expression, and cannot stand for a real cause. Nature is rather an effect, a system of effects, a set of laws; but these laws imply a legislator who founded the system and who maintains it. The universe is unintelligible to him without a Creator who is at the same time a Providence. Language, likewise, was attributed by the eighteenth century philosophers (Rousseau excepted) to the invention of men. This also is an untenable theory, all the more absurd as these philosophers understood perfectly well that language is inseparable from thought and social life. Men never could have invented language had they not already lived in society; and they never could have lived in society had they not already possessed language. You cannot, De Bonald claims, get out of this circle unless you admit this marvel—for language is no less marvellous than the organism of living beings—to be a gift from the Creator to rational beings. And it is the same with all similar questions: the philosophy of the eighteenth century looks back in the series of causes, up to a certain point, where it stops, thinking it has reached the fundamental principle; but this so-called principle explains nothing, and must in its turn be explained. Religion alone, which is a deeper sort of philosophy, attains to the first principle on which all things depend.

Truth is therefore to be found in tradition. The pride of individual reason, which has despised this tradition, inevitably leads to error. Even such a well-balanced mind as that of Montesquieu did not escape it. All his theory of constitutions is false. Modern

philosophy, says De Bonald, is the wisdom of man and not that of society; that is to say, the wisdom of the depraved man and not that of the social or perfect man; it tries to make the intelligent man turn to natural religion. But this philosophical religion, the pure worship of Divinity, of the Great Being, of the Being of Beings, in a word, theism, infallibly leads to atheism, as the philosophical government of political societies, the division and balance of power in the state, or representative government, inevitably leads to anarchy.

It is a mistake for man to assume the task of constituting society or establishing government. His intervention can only spoil the work of Providence. It is society, on the contrary, which, being founded on necessary relations, that is, relations established by God, *constitutes* the individual man, and dictates the rules that must govern his conduct.

The same leading ideas are expressed by Joseph de Maistre, but with such eloquence and passion as to make them wonderfully impressive. The eighteenth century, according to him, is one of the most shameful epochs in the history of the human mind. Its philosophy is a most degrading and fatal system. It has robbed reason of her wings and made her grovel like a filthy reptile; it has dried up the divine source of poetry and eloquence, and caused all the moral sciences to perish. And why did it produce these frightful effects? Because this whole philosophy was nothing but a veritable system of practical atheism. To pronounce the name of God in its presence would throw it into convulsions. It was the work of the "Evil One," it was "the denying spirit," like Mephistopheles. Moreover, according to De Maistre, the eighteenth century merely applied to politics the principles of the Reformation, or, as he says, of the "rebels" of the sixteenth century. The sixteenth and the seventeenth centuries might be called the premises of the eighteenth, which in fact was but the conclusion of the two preceding ones. "The human mind could not suddenly have risen to such a pitch of audacity as we have witnessed. . . . Philosophism could not have been erected except on the broad foundation of the Reformation."

The hostility of De Maistre is clear-sighted, and he struck home when he pointed out the inconsistency of those philosophers, who praised so highly the experimental method, yet had not patience enough to practise it, so anxious were they to substitute something for the traditions they were pulling down. "It was a singularly ridiculous trait of the eighteenth century to judge of everything

according to abstract rules, without regard to experience ; and it is the more strikingly ridiculous because this very century at the same time kept continually sparring at all philosophers who took abstract principles as their starting-point, instead of first looking for them in the light of experience." Every one of the "philosophers" in turn is roughly handled by De Maistre. I do not speak



JOSEPH DE MAISTRE.

(1754-1821.)

After a sketch by Bouillon. Lithographed by Villain.

only of Voltaire, against whom he feels a sort of fury which almost overpowers him ; but Locke, whom the philosophers all hailed as master, is no longer "the wise Locke," the "greatest of all philosophers since Plato ;" he is a short-sighted, narrow-minded man, not wicked, but simple, shallow, spiritless, a poor philosopher, a mere pigmy beside the "Christian Plato," that is, Malebranche

who has been sacrificed to him. The infatuation of which he has been the object is simply ludicrous. The same is said of Bacon, whom De Maistre honors with a special indictment. His dislike is no less for Condillac, "who sees the truth perfectly well, but who had rather die than confess it;" an odious writer, perhaps, that one of all the philosophers of the eighteenth century who was most on his guard against his own conscience.

These philosophers tried to persuade individual reason that it was the sovereign judge of what is false and what is true, that the progress of mankind depended upon that of the sciences, and that ignorance and superstition were the causes of moral and social evil. De Maistre denies all this as confidently as they asserted it. He disparages reason as much as they exalted it. Reason, he declares, stands manifestly convicted of incompetence as a guide for men, for few men are in a fit state to reason well, and none can reason well on all subjects; so that, generally speaking, it is advisable to begin with authority. "I do not mean to insult reason," says De Maistre, "I have infinite respect for it in spite of all the wrong it has done us; but whenever it stands in opposition to common sense, we must put it from us like poison." And, indeed, the general feeling of all men forms "a system of intuitive truths" against which the sophistries of reason cannot prevail. It is a "mysterious instinct" which we are bound to obey. This instinct often guesses aright, even in the natural sciences; it is almost infallible in dealing with rational philosophy, ethics, metaphysics, and natural theology, "and it is infinitely worthy of the supreme wisdom, which created and regulated all things, to have enabled man to dispense with science in all that most greatly concerns him."

Science! that is the source from which proceed dangerous extravagancies, rash self-assumption and proud blasphemy. Not that it is bad in itself; but it must be pursued only under certain indispensable conditions. For want of this precaution the more things our mind knows the more guilty it may be. Bacon is quite "ludicrous" when he is provoked at scholasticism and theology. Teach young people physics and chemistry before having imbued them with religion and morality, and you will see the result. There lurks in science, when it is not entirely subordinate to "national dogmas," a something which tends to debase man and to make him a useless or bad citizen. Science is not and ought not to be the chief aim of the intelligence. Whence come, for instance, the multiplied complaints, and, one might say, revilings against Providence? From this great phalanx of men called scientists, whom

we have not in this century been able to keep in their proper place, which is a subordinate one. In former times, there were very few men of science, and among these few only a very small number were impious. Now they are legion, and the exception has become the rule. They have usurped a boundless influence. Yet it is not for science to guide men. Nothing really essential is entrusted to it. Science is an intellectual pastime, and in the material order of things it is capable of useful applications; but there its domain ends. "It belongs to the prelates, the nobles, the higher officers of the state to be the depositories and guardians of saving truths, to teach nations what is wrong and what is right, what is true and what is false, in the moral and spiritual worlds. Others have no right to reason on such matters. They have the natural sciences to divert themselves with; of what can they complain? As to the man who speaks or writes in order to take away from the people a national dogma, he ought to be hanged as one who robs the hearth and home."

It would be difficult to carry the reaction against the favorite ideas of the eighteenth century further. Yet De Maistre is in this not merely obeying the desire to restore the rights of tradition and religious authority and to abate the chimerical and sinful pretensions of such men as Helvetius and Condorcet. He founds his opinion also on a conception of the universe and its relation to God, which leaves to positive science but limited scope and range. The world of visible phenomena and of the laws which regulate them is a world of appearance and illusion which hides from our sight the world of true and essential reality. Therefore, the closer our science grasps phenomena and their laws, the farther it is, with all its air of truth, from being really true; or, at least, it is only imperfectly and comparatively true, like the appearances which are its object. The religious man who sees God everywhere in the world; the poet, moved by the beauty of the universe and by the tragic character of human destiny; even the metaphysician who discovers the invisible beneath the visible, are all three infinitely nearer to truth, harmony, and the eternal substance, than the man of science measuring and weighing atoms in his laboratory.

Consequently De Maistre has a constant tendency to explain nothing by secondary causes, and always to appeal to mystery and God's unfathomable designs. He gives an admirable description of the struggle for life, and of the competition between living species; he sees clearly that war is a particular phase of this great fact; but instead of seeking the cause, as Diderot or Darwin did,

in the general laws of nature, he sees in it simply a "divine" law, and founds thereupon a whole theory of sacrifice. "The earth, continually deluged with blood, is only an immense altar on which all that has life must be slain, and that without end, or measure, or rest, till the end of all things, till the death of death." He likewise insists upon the mutual responsibility of all the members of one family, and of all the members of mankind, and upon the reversibility of penalties; but instead of seeking the origin of these beliefs in the constitution and religion of primitive societies, he sees here again a "divine" law. The words superstition and prejudice are to him meaningless. God's directing hand is everywhere in the world; if we do not see it, it is because we *refuse to do so*. A family is thought to be royal because it reigns; whereas, on the contrary, it reigns because it is royal.

We shall not set forth here De Maistre's ideas on the spiritual sovereignty of the Pope, the significance of the French Revolution, and the constitution best suited for modern nations. We must lose no time in returning to more properly philosophical doctrines. But more than once, in these doctrines, shall we observe unquestionable traces which prove the influence of the chief traditionalists, De Maistre, De Bonald, Ballandre and Lamennais. De Maistre, especially, made upon many minds a deep and lasting impression. Even if Auguste Comte had not formally acknowledged the fact, his very doctrine would be sufficient to prove his indebtedness to De Maistre for many of his historical, social, and religious ideas.

## A SERMON OR DISCOURSE OF MARTIN LUTHER<sup>1</sup>

THAT CHILDREN BE KEPT AT SCHOOL.<sup>2</sup>

AFTER the introductory epistle to Spengler, and a genial preface to his fellow-preachers whose zeal in the same cause he would inspire, Luther begins :

Beloved Friends:—Because I see that the common man is indifferent to the maintenance of schools, and wholly withholds his children from instruction, and gives himself solely to food and belly-care, and besides will not or cannot consider what an abominable, un-Christian thing he purposes in this, and what a great, murderous damage he is doing in all the world for the Devil's service, I have determined to put out this admonition to you, if perchance there still be a few people who believe yet in any measure that there is a God in heaven and a hell ready for unbelievers (for all the world acts as if there were neither a God in heaven nor a devil in hell), and who will heed this admonition, and so I shall tell you what use and harm there is in this matter.

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Civil authority is a glorious, divine institution and a fine gift of God, who indeed founded and instituted it and wishes it maintained, as being by all means indispensable ; and were it not, no man could stand before another, but one must needs devour the other as do the unreasoning beasts. Hence, just as the preach-

<sup>1</sup> Translated by W. H. Carruth.

<sup>2</sup> On this subject Luther had already published in 1524 his Address to the Councillors of all German Cities, that they should establish Christian schools; as well as remarks on the subject in the address *An d'n Adel*, and elsewhere. In the *Kirchenordnung* (parish organisation) for Leisnig, Wittenberg and other places, he always made provision for free schools, for girls as well as boys. The present pamphlet, dedicated to Lazarus Spengler, syndic of Nuremberg, differs from the address to the councillors in appealing to the parents and guardians. It contains the substance of sermons addressed "more than once" to the Wittenbergers, and finished perhaps at Coburg, in 1530.

er's office and honor is to make of sinners naught but saints, of devils' children children of God, so it is the work and honor of the civil authorities to make human beings of wild beasts, and to uphold men so that they may not become beasts. The authorities defend every one's body, so that not every comer may throttle it ; they guard every man's wife, so that not every comer may take and abuse her ; they guard everybody's child, daughter and son, so that no one may steal them away ; they protect everybody's house and home so that no one may break in and do violence ; they preserve for everybody his fields, cattle, and goods, so that no one may attack, steal, rob, and harm them.

There is naught of such protection among beasts, and would be none among men were there no civil authority, but men would become for sure mere wild beasts. Thinkest thou not, if birds and beasts could speak, they would say : "O dear men, ye are not men but very gods beside us. How safely ye sit, live and hold all things, while we have nothing safe one from another a single hour, neither life, nor house, nor food. Woe to your ingratitude, that ye see not what a glorious life our Lord God has given you above us beasts !"

Now then, because this is certain, that civil government is a divine creation and ordinance, and besides a necessary office and institution for us men in this life, . . . it is easy to reckon that God did not order and found it that it should go down, but he wishes it maintained. Now who will maintain it if not we men to whom God commended it and who in truth need it? Wild beasts will not do it, nor wood and stone. But what sort of men can uphold it? Forsooth, not only those who would rule with the fist, as many now dream. For where the fist alone tries to rule, the end for sure is savagery, so that whoever overweighs the other may bag him ; as indeed we have examples enough before our eyes of what good the fist can do without wisdom or reason. . . .

Accordingly, since our government in German lands must and does follow Roman imperial law, which is thus the wisdom and reason of our government, given of God, it follows that said government cannot be upheld, but must go down, if the said law is not maintained. Well, who shall maintain it? Fist and armor cannot do it ; heads and books must do it ; it must be taught and remembered what the law and wisdom of our temporal realm is. Although it is fine when an emperor, prince, or lord is himself by nature so wise and prudent that he can hit the right by heart as Duke Frederick (the Wise) of Saxony, and Fabian von Feilitz

could (and I have experienced ; the living I will not name), yet since such birds are rare, and the example bad on account of the others who are not so gifted by nature, therefore it is better in the long run in ruling to keep the common book-law ; it has thus more authority and respect, and needs no miracle or exception.

Now the jurists and scholars are the people in this world who uphold this law, and thereby the civil empire ; and just as in Christ's kingdom a pious theologian and upright preacher is called God's angel, a redeemer, prophet, priest, tutor, and teacher, so in the temporal realm one might call a pious jurist and faithful scholar the emperor's prophet, priest, angel, and redeemer. On the other hand, as a heretic or false preacher in Christ's kingdom is a devil, thief, murderer, and blasphemer, so is a false and unfaithful jurist in the emperor's house or realm a thief and knave, a traitor, scoundrel, and devil of all the realm.

But when I speak of jurists I mean not only the doctors of law but the whole trade : chancellors, clerks, judges, advocates, notaries, and whatever has to do with the law of the state, and even the great jacks which are called councillors at court, for they too practise the work of law, or the office of jurist. And as the word councillor, or man of reason (Rath) is not far from the word treason (Verrath), so are many of these councillors at court not far from the latter, and at times give their masters reasons such that no treason could betray them as surely.

Now thou seest of what use a pious lawyer or jurist may be ; yea, who will or can tell it all ? For God's work and ordinances bring ever so many and great fruits that they are neither to be told nor comprehended. Firstly, he upholds and helps forward with his book, through divine ordinance, the whole civil government, emperor, princes, lords, cities, land, and people, as above said ; for such must all be upheld by wisdom and law. And who will sufficiently praise this work alone ? Thence hast thou a guard and shield for thy life and limb against neighbors, foes, murderers, and thereafter protection and peace for wife, daughter, son, hearth, home, servants, money, goods, fields and whatever is there ; for all this is shrined in the law, walled and well hedged. What all this means no man could ever in any books write out, for who will say how unspeakable a blessing is peace ? how much it both gives and saves in a year ?

Such great works may thy son do, and become such a useful person if thou hold him to it and have him learn, and thou thyself mayest become a sharer in them and thus lay out thy money so

preciously. Shall it not be to thee a gentle joy and a great honor when thou seest thy son an angel in the kingdom and an apostle of the emperor, and besides a corner-and-foundation-stone of temporal peace on earth? And know for certain that God himself holds these things thus, and that it is even so. For although by such works one is not made acceptable or saved in the eyes of God, yet this is a joyous comfort that such works please God so well, and still more where such a man is a believer and in the kingdom of Christ; for thereby we thank him for his benefits and offer the fairest thank offering, the loftiest service of praise.

Yea, thou must needs be a rude, ungrateful clod, and fit to be driven of men among beasts, if, seeing that thy son might become a man who might help the emperor uphold realm, sword, and crown, and the prince rule his land, aid and counsel cities and lands, help so many men protect life, wife, children, goods, and honor,—if, knowing this, thou wouldst not risk on it enough that he might learn and come to it: Tell me, what of these things do all the convents and monasteries. I would take the work of one faithful and pious jurist and notary for the holiness of all the priests, monks, and nuns alive, where they are at their best. And if such great and good works move thee not, yet should God's honor and approval alone move thee, since thou knowest that thou thereby dost thank God so gloriously and do Him so great a service, as has been said.

It is, indeed, a shameful contempt of God that we do not grant such glorious, divine works to our children, but rather thrust them into the service of greed and the belly alone, and let them learn nothing but seeking food, like a swine, ever rooting with its nose in the mire, instead of rearing them for such a worthy work and station. Surely either we are out of our wits or we do not really love our children.

Now if thou hast a child that is fit to learn, and canst hold him to it, but dost not, and goest thy way and askest not what shall become of the civil kingdom, its law and peace, thou doest all in thy might against civil authority, like the Turk, yea, like the Devil himself. For thou withdrawest from the kingdom, principality, land, and city, a saviour, comfort, corner-stone, helper, and rescuer, and on thy account the emperor loses sword and crown, the land loses protection and peace, and thou art the man by whose fault, as far as in thee is, no man may hold secure his life, wife, child, house, home and goods; but thou dost offer them all freely in the shambles, and givest cause that all men become mere beasts,

and one at last eat the other. All this thou dost surely do, especially when thou dost knowingly keep thy son from such a helpful station for the belly's sake.

Now art thou not a fine, useful man in the world? who dost use daily the empire and its peace, and in return for thanks dost rob it of thy son, and thrust him into greed, and strive with all energy to the end that there may be no one who shall help uphold empire, law, and peace, but that all shall go down together, whereas thou thyself hast and holdest life and limb, goods, and honor, through such government.

I will say nothing here of what a fine delight it is that a man be learned, though he never have an office, so that he may read all sorts of things at home by himself, talk and mingle with learned people, travel and do business in strange lands. For such delights move, perchance, few people. But since once for all thou seekest Mammon and food so sharply, look hither how many and great goods God hath founded on schools and scholars, that thou mayest not despise learning and knowledge because of poverty. Behold, emperors and kings must have chancellors and clerks, councillors, jurists, and scholars; no prince but must have chancellors, jurists, councillors, scholars, and clerks; so, too, all counts, lords, cities, and castles, must have syndics, town clerks, and other scholars; there is no nobleman but must have a clerk. And if I may speak of common scholars, where are the miners and merchants and traders? Reckon up how many kings there are, princes, counts, lords, cities, and villages. Where will they find learned people three years hence, when already the want is beginning here and there? I hold in truth kings must become jurists, princes must become chancellors, counts and lords must become clerks, burgomasters become town clerks.

If indeed we do not take hold of this matter betimes we must become Tartars and Turks, and an unlearned common-school teacher or vagrant student become doctor and councillor at court. Therefore I hold that there has never been a better time than now to study, not alone because knowledge is so abundant and so cheap, but that great wealth and honor must follow, and those who study at this time will be precious people such that for one scholar two princes and three cities will contend; for thou hast but to look above thee or about thee to find that numberless offices will wait upon scholars ere yet ten years are past, and yet there be few that are trained for the same.

And not alone is such great reward set by God for such schools

and scholars; it is besides an honorable and divine reward; for it is earned by a divine and honorable office with many noble, good and useful works which please God and are called his service. The greedy-gut, on the contrary, acquires his property with contemptible and aggressive works, (even if they are not godless and sinful works,) and can have no joyous conscience about it, nor can he say that it is the service of God. Now I had liefer earn ten gulden at a work that might claim to be God's service than a thousand gulden at a work that was not God's service but only my own use and profit.

And beyond such honorable earnings they have also honor. For chancellors, city clerks, jurists, and the people that serve in these offices must sit near the head of the table and help counsel and rule, as said above; and they are indeed the lords of earth, though they be not so in person or through birth and position. For Daniel says he was obliged to do the king's work. And it is true, a chancellor must do imperial, royal or princely works or business; a city clerk must do the work of council and city, and all this with God and with honor whereto God gives blessing, fortune, and prosperity.

And what is an emperor, king, or prince, when they are not at war, but ruling with the law, save mere clerks or jurists, if one speaks with an eye to the work? For they have to do with the law, which is a juristic and clerkly work. And who rules land and people when there is peace and not war? Is it the mounted men and the generals? I think, indeed, it is the pen. What, meantime, is the greedy-gut doing with his mammon, who comes to no such honors, and at the same time smutches himself with his filthy lucre?

Thus the Emperor Justinian himself declares: "It behooves imperial majesty not simply to be decked with arms, but to be armed with laws." See there how strangely this emperor reverses his words, calling laws his harness and weapons, and weapons he calls his ornaments and decorations; would even make his clerks cuirassiers and warriors. And, forsooth, it is well said; for laws are indeed the right harness and weapons which uphold and guard land and people, yea the empire and civil government, as is above sufficiently told, that wisdom is better than power. And pious jurists are indeed the real cuirassiers who defend emperor and princes. And many such sayings could be cited from the poets and histories, but it grows too long. Solomon himself mentions that a poor man by his wisdom saved a city against a mighty king.

Not that by this I would have warriors, troopers and what pertains to battle belittled, despised, or abolished; they too, if they are obedient, help with the fist guard peace and all else; every one has his honor from God, as well as his office and his work.

But I must praise my own trade a bit because my neighbors have turned out so ill, and it is in danger of being despised; just as St. Paul continually praises his office, so that some think he does it too much and is conceited. He who would praise and honor the fist and warriors will find enough for which they are to be praised; so I myself have done (I believe) in other pamphlets honestly and heartily. For the jurists and clerklings please me not who praise themselves in such wise as to despise and ridicule other stations as though they were the only people, and no one else in the world were fit for aught, as the shavelings (priests) have done hitherto and the whole papacy. One should praise as high as ever one can all stations and works of God, and despise no one for the sake of another.

Again, there are certain dirt-diggers<sup>1</sup> who have a conceit that the name of clerk, or writer, is scarcely worthy to be named or heard by them. Well, pay no heed to that, but think thus: The good fellows must have some sort of pastime and pleasure. So leave them the pleasure; but remain thou none the less a writer before God and the world; if they dig long thou shalt see after all that they honor the quill most highly, for they place it on hat and helmet, as though they would confess by this act that the quill is the topmost thing in the world, without which they are not prepared for battle, nor can march along in peace, still less dig so securely; for they too must use the peace which the emperor's preachers and teachers (the jurists) teach and uphold. Therefore thou seest that they place our tool, the quill, at the top, as is fitting, while their tool, the sword, they gird about their loins: there indeed it hangs fair and fit for their work; on the head it would not be becoming,—there the quill, or plume, must float.

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Some, indeed, think that the writer's is a slight and easy office, but to ride in armor and endure heat, frost, dust, thirst, and other discomfort,—that is labor. Yea, that is the common old daily song, that no one sees where the shoe pinches another; every one feels only his own discomfort, and envies the other's easy time. True it is, it would be hard for me to ride in armor; but then, I would like

<sup>1</sup> *Scharhansen*, trooper-jacks, but playing on *scharren*, to dig.

to see the trooper who could sit still with me a whole day and look into a book, even though he had not to pay heed, compose, think, or read. Ask a chancery-clerk, a preacher, or an orator what sort of work writing and speaking is; ask a schoolmaster what sort of work teaching and rearing of boys is.

Light is the quill, 'tis true, and no tool in all the trades easier to obtain than that of a writer, for it needs but a goose's wing, which are to be had anywhere in plenty for nothing; but yet there must go with it and do the work the best portion (the head), and the noblest member (the tongue), and the highest function (speech), that are in the human body, whereas in other offices either the fist, the foot, the back, or such members alone do the work, while the man can think, sing merrily, and jest freely, none of which a writer can do. Three fingers do it, they say of a writer, but the whole body and soul must take part.

I have heard it told of the dear and admirable Emperor Maximilian, when the great jacks murmured at his using so many clerks on embassies and otherwise, that he said: "How shall I manage? They will not let themselves be used, so I have to use clerks." And again he said: "Knights I can make, but doctors I cannot make." And I have heard of a fine nobleman who said: "I will have my son study; it is no great art to swing two legs over a horse and become a trooper; that he will learn soon, and will be well-mannered and well-spoken also."

Again I say, I wish to say this not out of contempt for the trooper's station, nor any other station, but as against the irresponsible dirt-diggers who despise all learning and knowledge, and have no other thought than that they wear armor and swing two legs across a horse, although they seldom have to do it, and to offset this have comfort, pleasure, joy, honor, and reward the whole year. It is indeed true, as they say, knowledge is easy to carry, and armor hard to carry; but on the other hand, bearing armor is soon learnt, but knowledge is not soon learnt, and not easy to use and apply.

They say, and it is the truth, the pope too was a pupil; therefore despise me not the fellows who say *Panem propter Deum* (bread, for God's sake!) before the doors and sing the bread-song; thou hearest, as the one hundred and thirteenth Psalm says, great princes and lords sing. I too was once such a crumb-steed (starveling), and received bread before the houses, especially at Eisenach, my dear city. Although afterwards my dear father kept me with all love and fidelity in the university at Erfurt, and by his sour

sweat and labor helped me to the point where I am, yet I have been a crumb-steed, and, in accordance with this psalm, have come so far by the aid of the pen that I would not now trade with the Turkish emperor, to have his possessions and be without my learning. Yea, I would not take for it the goods of the world many times heaped up; and yet I would not have come to this if I had not gotten into school and the writer's trade.

Therefore let thy son study with good heart, though he should go about for bread the while, and thou shalt give our Lord God a fine piece of wood, out of which he can carve thee a lord. The fact remains that thy son and mine, that is, common people's children, will have to rule the world, both in spiritual and temporal stations, as this psalm says. For the rich greedy-guts cannot and will not do it; they are mammon's hermits and monks, and must attend it day and night. And the born princes and lords are not equal to it alone, and especially are they wholly unable to understand the spiritual office. Therefore government of both sorts on earth must remain with the poor, middle-class common people, and their children.

And pay no heed if the common greedy-gut despises knowledge so mightily and says: Ha! if my son can write his mother tongue, read and reckon, he knows enough, I will put him with a merchant. They shall soon become so tame that they would gladly dig a scholar out of the earth ten yards deep with their fingers. For the merchant shall not be a merchant long if preaching and law fail. This I know forsooth: we theologians and jurists must remain, or we shall all go down together—that will not fail. When the theologians cease then God's word ceases, and there remain only heathen, yea, mere devils. When the jurists cease then law ceases together with peace, and there remains only plunder, murder, license, and force, yea, mere wild beasts. But what the merchant will earn and gain when peace ceases, his ledger will tell him when the time comes; and how much use all his goods will be when preaching fails, his conscience perchance shall say.

Here I ought to tell how many scholars we must have in medicine and other free arts; of which two points one might write a great book and preach on them half a year. Where should preachers and jurists and physicians come from if there were no grammar and other rhetorical studies? From this source they must needs all flow. But it grows too long and too large for me. I say this in brief: A diligent, pious schoolmaster, or magister, or whatever he is, who faithfully trains and teaches boys, can never be rewarded

fittingly, and is not paid with any amount of money,—as even the heathen Aristotle says. But as yet the work is so shamefully despised among us as though it were nothing at all. And yet we claim to be Christians!

And I, if I could resign the preacher's office and other things, or had to, would prefer no office to being a schoolmaster or teacher of boys. For I know that this work, next to the preacher's office, is the most useful, the greatest and the best, and really do not know yet which of the two is best. For it is hard to make old dogs obedient and old rogues pious, whereat the preacher's office labors, and must labor much in vain. But young trees one can bend and train better, although some break in the doing of it. Beloved, count it to be one of the highest virtues on earth to train faithfully the children of other people, which so very few, yea almost no one, does for his own.

## THE HIGHER FORMS OF ABSTRACTION— THEIR NATURE.<sup>1</sup>

BY PROF. TH. RIBOT.

IT is unnecessary to enter in detail into the researches of the last thirty years as to the seat and the nature of images. Yet since these have been the point of departure of the following inquiry, the results may be briefly summarised.

It is generally admitted that the image occupies the same seat as the percept of which it is a weak and incomplete residuum, i. e., in order to produce itself in consciousness it demands the putting into activity of certain definite portions of the cerebral centres. The energy of the representative faculty does not merely vary from individual to individual in a general manner: there are particular forms of imagination, constituted by the very marked predominance of a certain group of representations, visual, auditory, muscular, olfactory, gustatory.

Normal observations, and still more pathological researches, have thus determined certain types. We may also (though this is mere hypothesis and difficult to verify) admit a "mixed" or "indifferent" type, in which the different species of sensations are represented by corresponding images of equal clearness and vigor, without marked predominance of any one group, whilst still maintaining their relative importance: e. g., it is clear that in man the visual and olfactory images cannot be equivalent in absolute importance. Excluding this indifferent type, we have three principal "pure" types: visual, auditory, muscular or motor, signifying a tendency to represent things in terms borrowed from vision, from sound, or from movement. If we push the investigation further, we find that these types again imply variations or subtypes. Thus there may be a lively faculty for representation of complex visual

<sup>1</sup>Translated from the French by Frances A. Welby.

forms (faces, landscapes, monuments) along with a weak sense for graphic signs (printed or written words) and so on.

The numerous works devoted to this subject, and too well known to be insisted on here, lead us to this conclusion: that there is no general faculty of imagination. This is a vague term which designates very different individual variations: these last alone have any psychological reality, and are alone important in cognising the mechanism of the intellect.

May it not be the same for the faculty of conception? May not the word "general idea" or "concept" be in its kind the equivalent of the word image, namely a vague formula,—its psychological reality lying in types or variations as yet undetermined? I am exposing for ideas, the problem that has already been set forth for images, while recognising its much greater obscurity. The psycho-physiological conditions of the existence of concepts are practically unknown: this is a *terra incognita* wherein the new psychology has hardly adventured itself, and where it would indeed have been chimerical to tread before the preliminary study of the image.

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The question I have set myself to elucidate is very modest, very limited and circumscribed, representing only part of the problem indicated above. It may, however, teach us something of the ultimate nature of concepts. It is as follows:

When we think, hear, or read a general term, what arises as sign in consciousness, *directly and without reflexion?*

I have purposely italicised these words in order to emphasise my principal aim, which was to discover the *instantaneous* operations (conscious or unconscious) that occur in such a case, in persons whose habits of mind are widely different. I endeavored as much as possible to eliminate reflexion and to seize the mental state. With time and effort, minds that are least apt in abstraction will arrive at a more or less successful translation of general terms, or at the substitution for them of some mangled and halting definition. I set myself as far as possible to suppress this secondary phase of the mental process, and to arrest it at the first, in order to determine what the word evokes immediately and in what degree this differs with the individual.

In order to make the answers more exactly comparable, I interrogated only the adults of both sexes, excluding all children. It was indispensable to my investigation that it should comprise people of very different degrees of culture, habits of mind, and profes-

sion. The principal classes were mathematicians, physicists, doctors, scientists, philosophers, painters, musicians, architects, men of the world, women, novelists, poets, artisans. The last class made such confused replies that I must regard their data as worthless. Too much is left for individual interpretation. The total number of persons interrogated amounted to one hundred and three.

The method was invariably the same. We said to the subject : "I am going to pronounce certain words ; will you tell me directly, without reflexion, whether this word calls up anything or nothing in your mind? If anything, what is suggested to you?" The reply was noted down at once ; if delayed beyond five to seven seconds, it was held to be null, or doubtful. In the case of naïve subjects, I employed certain preliminaries : before pronouncing abstract words, concrete terms (designating a monument, or person) such as would evoke a simple image, were heard ; then the impulse being given, I proceeded to the enumeration of general terms.

The words which served as material for the inquiry were fourteen in number, proceeding from the concrete to the highest abstractions. They were enunciated in an indifferent order and were as follows: *dog, animal, color, form, justice, goodness, virtue, law,<sup>1</sup> number, force, time, relation, cause, infinity.*

The inquiry was invariably oral, never in writing, the greatest care being taken to prevent the person from knowing the end in view, unless afterwards : which led in certain cases to interesting explanations. The very nature of my method prevented me from extending it as widely as I could have wished. I could not, as was done in England, distribute printed questions among the public, because it was necessary to note the spontaneous answer immediately before it was corrected by later reflexion. Moreover, I needed unsophisticated subjects, ignorant of my purpose, and therefore eliminated all whom I suspected of being even indirectly acquainted with it.

The majority were interrogated on the fourteen terms cited above, others on a few only : so that the total number of responses was over nine hundred. It would be beside the mark to publish them here. They are nothing more than data which have to be interpreted. Three principal or pure types appear to stand out

<sup>1</sup> The word "law" was purposely chosen for its ambiguity; physical laws, moral or social laws. The immense majority of answers were in the juristic sense. Ex., Code, Law of the Twelve Tables, a judge, woman with scales, etc.

from them, besides the failures or mixed cases. These may be termed the *concrete* type, the *visual typographic* type, and the *auditory* type. Each of these corresponds with a particular mode of representing the general idea. We will examine them separately.

I. CONCRETE TYPE.—Here the abstract word nearly always evokes an image, vague or precise; usually visual, sometimes muscular. It is not a simple sign, it does not represent the total substitution, it is not dry, and finally reduced. It is immediately and spontaneously transformed into a concrete. In fact the persons of this type think only in images. Words are for them no more than a kind of vehicle, a social instrument of mutual comprehension. When a sequence of general or abstract terms passes through their minds, what really passes is a succession of concretes, save for the very abstract words which “evoke nothing.” This is an answer I have often received, and which, in virtue of its importance, will be considered in another article.

The concrete type appears to be the most widely distributed; it obtains almost to exclusion among women, artists, and all who have not the habit of scientific abstraction. I have selected a few examples from among the many observations belonging to this type.

A painter.—*Cause*: nothing. *Relation*: relations of terms; recital, written report. *Law*: judges in red robes. *Number*: vague. *Color*: contrast between green of plant, and red of drapery. *Form*: a round block, a woman's shoulder. *Sound*: a murmur. *Dog*: ears of a dog running. *Animal*: vague collection, as in certain Dutch pictures. *Force*: hits out with his fists. *Goodness*: his young mother, seen vaguely. *Time*: Saturn with his scythe. *Infinity*: a black hole.

A woman.—*Cause*: I had been the cause of her son's success. *Law*: the government is bad. *Color*: sees an impressionist picture by her son. *Form*: names a beautiful person. *Goodness and Virtue*: names two people who each have this quality. *Force*: sees men fighting. *Relation*: social relations between husband and wife. *Justice*: sees an audience-hall and judges. *Dog*: sees a dog that bit one of her parents. *Infinity*: nothing. *Time*: a metronome.

These two interrogatories are complete. I might proceed by another method: that of taking each general term (law, cause, number, etc.) and quoting all the answers received, among which many would be identical. Such an enumeration would be long and superfluous: we cannot, however, neglect a few of the particulars. For the word *cause*, several persons (women, artists, people in so-

ciety) replied "*cause célèbre*," "*procès célèbre*," for the most part mentioning one only, and that some recent trial. At first this reply annoyed me, and appeared to be useless for my inquiry. Later, on the other hand, I felt it to be instructive, because it characterises better than any description the type which I have denoted as concrete, and the particular turn of this kind of mind, in which the abstract sense does not present itself, at any rate at the beginning.

I may also note two answers given me immediately by a celebrated painter:—*Number*: I see many brilliant points. *Law*: I see parallel lines. (Is this the unconscious idea of levelling by the law?)

The terms *goodness* and *virtue* suggested answers which are easily summarised: they fall into two categories. (1) Nothing; this answer does not belong to the concrete type; (2) a definite person, who was always named and who thus becomes the incarnation, the concrete representation.

Nearly all the images evoked belong to the visual sense; the word *force*, however, most frequently called up pure muscular images, or the same accompanied by a vague visual representation. Example—Seeing somebody lifting a weight; I vaguely see something pulling; a weight suspended by a ring; a string drawing on a nail; pressure of my fist in a fluid; the Marshal of Saxony breaking an *écu* of six pounds, etc.

I have been describing the ordinary and principal form of the concrete type. It consists in the immediate and spontaneous substitution of a particular case (fact or individual) for the general term. In certain observations a slightly different *variation* may be detected; I have encountered it among several historians and learned men. In the ordinary type, the whole (general) is thought by means of the part (concrete); in the variation, the thinking is by analogy, and the mechanism seems to be reduced to pure association. A few examples will explain the distinction. The replies in duplicate were given by different persons. *Number*: the "Language of Calculation," Pythagoras. *Cause*: Hume's theory of causality; Kant's theory. *Law*: the "Tables of Malaga," Montesquieu's definition. *Color*: the chemistry of the spectrum. *Justice*: Littré's definition. *Animal*: the *περὶ ψυχῆς* of Aristotle. *Time*: a vague metaphysical theory. *Relation*: discussion of Ampère and Tracy on this subject. *Infinity*: books on mathematics. *Color*: treatises of photography, etc.

It might be objected that there is a certain association in ordinary cases as in these; but the distinction will readily be per-

ceived. The former proceed from that which contains, to the content—from the class to the fact: they think the whole by means of the part; there is an internal association. The latter form associations beside and from without. Apparently these do not reach to the concrete, they stop half way; for a complete generality they substitute a semi-generality. Further than this, my data are neither sufficiently numerous, nor clear enough, for the point to be insisted on.

2. VISUAL TYPOGRAPHIC TYPE.—Nothing is easier to define. In its pure form it consists in seeing printed words and nothing more; in three cases words were seen *written*. Among some the vision of the printed words was accompanied by a concrete image as in the first type, but only for semi-concrete concepts (dog, animal, color); but for the higher abstracts (time, cause, infinity, etc.) the typographical vision alone exists.<sup>1</sup> This mode of representation is widely distributed among those who have read much; but there are many exceptions.

No doubt many of my readers will discover from self-observation that they belong to this type. I have further noticed that all who have this mode of representation regard it as normal, and necessary, in any one who knows how to read. This is a fallacy. I do not possess it myself in the faintest degree, and have met many others who resemble me.

Thus I was little prepared to discover this type; and had even reached my thirtieth observation without suspecting it, when I encountered such a clear case as to put me on the track. I was interrogating a well-known physiologist. To every word except *Law* and *Form*, he replied "I see them in printed characters" and was able to describe these accurately.

Even the words *dog*,<sup>2</sup> *animal*, *color*, were unaccompanied by any image. He volunteered further information which may be reduced to the statement, "I see everything typographically." The same holds good for concrete objects. If he hears the names of his intimate friends whom he meets every day, he sees the names printed; it is only by an effort of thought that he sees the image. The word "water" appears to him as if printed, and he has no vision of a liquid. If he thinks of carbonic acid, or nitrogen, he sees indifferently either the words printed or the symbols CO<sub>2</sub>, N. He does

<sup>1</sup> For the word *infinity*, those who fall under this type see the printed word, or the mathematical sign  $\infty$ .

<sup>2</sup> It should be noted that he lived among these animals and experimented with them almost daily.

not see the complex formula of organic chemistry, but the words only.

Surprised (from the reasons above indicated) at this observation—of the sincerity and precision of which there could be no doubt—I continued my investigation, and discovered this mode of thinking in general terms to be sufficiently common. Several cases indeed were as pure and as detailed as the one just cited. Thenceforward I adopted the habit of invariably asking at the close of my interrogatory, “Did you see the words printed?”

Several people remarked that they had read a great deal, and corrected many proofs, and that this would account for their belonging to the typographical visual type. The influence of habit is certainly enormous, but is no adequate explanation here, since there are many exceptions. I have myself read and corrected many proofs, but no word ever appeared in my consciousness as printed, unless after considerable effort, and then vaguely. Hence this mode must be due in great part to natural disposition.

Among the compositors questioned I found: (1) That they saw my fourteen words printed in some special type, which they occasionally specified; (2) they had a concomitant image for semi-concrete terms; (3) for abstract terms no image accompanied the typographical vision. Here we have the superposition of two types: the one natural, and of primitive formation (concrete type), the other acquired, and of secondary formation (typographical visual type).

In short,—in many minds the existence of the concept is associated with a clear vision of the printed word and nothing beyond it.

3. AUDITORY TYPE.—In its pure form this seems to be rare. It consists in having in mind nothing but signs (auditory images) unaccompanied either by the vision of printed words or by concrete images. Possibly it may preponderate among orators and preachers; of this I have no documentary evidence. Musicians do not appear to belong to this type.

One very clear and complete case of the kind I have, however, encountered. This was a polyglot physician known as the author of several works, who for many years had lived among books and manuscripts. He has no trace of typographical vision, but all words “sound in his ear.” He can neither read nor compose without articulating; as the interest of his book or work grows upon him he speaks aloud—“He must hear himself.” In his dreams there are few or no visual images; he hears his voice and that of

his interlocutors: "His dreams are auditory." None of my words, even when semi-concrete, evoked visual images.

In most cases the auditory type is not clear. For very general terms the heard word alone exists, but in proportion as the concrete is approached, the sound is accompanied by an image; thus returning upon our former type.

It is worth while to note that the term *flatus vocis* "*nomina*," first employed in the Middle Ages and which has since become the formula of Nominalism, seems by its nature to indicate that it was originally invented by persons who belonged to the auditory type, and I may even hazard an hypothesis. The typographical visual type did not exist (printing not being invented); it is true that a substitute might have existed in the *graphic* visual type (reading of manuscripts). But considering that in the Middle Ages instruction was essentially oral, that learning came rather through listening than by reading, that the oratorical jousts and arguments were daily and interminable, it is undeniable that the conditions of developing the auditory type were highly favorable here.

I need hardly say that the three types described above are rarely met with in the pure and complete form. As a rule a mixed type prevails: a concrete image for certain words, and typographical vision, or auditory images, for others. To sum up: all cases seem to be capable of reduction to the following: (1) The word heard; beyond this, *nil* (we shall subsequently have to examine this "nothing"); (2) typographical vision alone; (3) the same, accompanied by a concrete image; (4) the word heard, accompanied invariably by a concrete image.

4. Prior to the commencement of this inquiry I felt much hesitation on one point: should one in questioning use *general words* or *general propositions*? I decided in favor of words because these are brief, simple, isolated, and undisguised, and have the advantage of being understood directly, while they in no way suggest to the subject what line he is to follow.

I still however felt scruples in the matter. Was not the investigation as conducted on these lines a little artificial? In point of fact, general terms most frequently occur as members of a phrase, co-operating with others, and connected with them by certain relations. I therefore recommenced my inquiry, using the same method, but replacing words by phrases. The general propositions employed are purposely trite, to avoid contradiction, and to ascertain the immediate mental state. They were as follows:

Cause invariably precedes effect.—Infinity has several mean-

ings.—Is Space infinite?—Has Time any limits?—Law is a necessary relation.—I need not enlarge upon the results: they are *precisely the same* as for words. In every case, and for each person, there is one predominating word which absorbs all the content of the phrase, and is a substitute for it. On this the instantaneous mental operation is concentrated.

If of the concrete type, the subject sees images. In the second phrase, e. g., everything converges on the word *infinity*. Replies: Sensation of obscurity and depth, vague luminous circles, a sort of cupola, a never-receding horizon, etc. If a typographic visualist, the printed sentence is seen less clearly than the simple words: “in minute characters; no capitals”; some persons glimpse it rapidly: others see only “the principal word printed.”

For the pure auditory type, the answer is always very simple. “I hear the sentence, I see absolutely nothing.”

The new method therefore simply confirms the previous observations, with no variations. This identity of result seems to me to militate against a distinction admitted by many authors. In the classical treatises a distinction is made between “necessary ideas” and “necessary truths” (I use their terms uncritically), i. e., general concepts and general propositions. Example: cause, principle of causality. In my opinion there is merely a difference of form between the two positions, the one psychological, the other logical. A concept is a judgment in a state of envelopment, or of result. The proposition is a word in the state of development. The difference is not material, but formal; it is the passage from synthesis to analysis.

I thought that after an interval of two years it might be interesting to repeat the same inquiry on the same people; but the results were not encouraging in this direction. Some, remembering the previous investigation, declared that “they felt themselves influenced beforehand.” Others, who had a more vague recollection (perhaps because they did not understand the object of the inquiry) gave answers analogous to their former replies. In short, notwithstanding the lapse of time, and change of circumstances, each seemed to be consistent with his former self.

I must admit that in the preceding research the psychological nature of the concepts was studied under a particular aspect. This objection was made at the London Psychological Congress<sup>1</sup> by the

<sup>1</sup>The results of the investigation were published, partly in the *Revue Philosophique*, October 1891, partly at the International Congress of Psychology, second session, London, 1892 (*International Congress of Experimental Psychology*. London: Williams & Norgate, pp. 20, et seq.).

President, Professor Sidgwick, whose remarks may be summarised as follows :

First, Professor Sidgwick believes that the act of suddenly calling attention to a word, in a person not accustomed to introspective observation, evokes a response which does not exactly correspond to the state ordinarily aroused by such words. In his own particular case he has found that the images evoked (usually visual) were extremely feeble, but that when he dwelt upon them they were enlivened. Secondly, the images vary a great deal according to the terms employed; for example, when he is occupied with mathematical and logical trains of thought, he sees only the printed words. If he is engaged upon the subject of political economy, the general terms sometimes have for their concomitants extremely fantastic images: like *value*, for instance, which is accompanied by the indistinct and fragmentary image of a man placing something upon the pan of a balance. Thirdly, when for such words as *infinity*, *relation*, etc., the subject answers *nothing*, the only conclusion justified is that the subject is incapable of describing the confused elements which exist in his consciousness. Fourthly, Professor Sidgwick's own experience points to the conclusion that my types may succeed each other in the same person.

On this last point—the co-existence of several modes of conception in the same person—I am quite in agreement with Professor Sidgwick, and my own data, drawn up from personal observations, would provide me with sufficient evidence. At the same time the object of my investigation was not to determine the manner in which each individual conceives, but the forms under which men as a whole think of concepts. Nor did I profess to follow the work of the mind when it resolves its general ideas into concretes, when it makes coin out of its bank-notes, but only to seize the subjacent labor that accompanies the current and facile use of general terms, in speaking, listening, reading or writing. No doubt it would be advisable to treat the subject in another manner by studying—no longer the momentary state that corresponds with the presence of the concept in consciousness—but the stable organised turn of mind due to a long habit of dealing with concepts. To this end it would be desirable more especially to question mathematicians and metaphysicians. My data are neither numerous nor clear enough to permit of my hazarding any dictum on this subject. Some mathematicians have told me that they *invariably* require a figured representation, a construction, and that even when these are considered as purely fictitious their support is indispen-

sable to the train of reasoning. *Contra* those who think geometrically, there are others who think algebraically, eliminating all configuration, or construction, and proceeding by simple analysis with the aid of signs : which (with the necessary corrections and descriptions) would bring the first under the concrete, and the second under the audito-motor type. Among metaphysicians the typographical visual type seems largely to predominate. One (who is well known) belongs to the pure auditory type. All this, however, is inadequate ; the investigation would have to be followed out, by and upon others.

A young Russian doctor, M. Adam Wizel, who was interested in the subject, put the same questions (following the method indicated above) to persons in the hypnotic state. Admitting the unconscious mental activities to preponderate in this state he asked whether by this procedure it would not be possible to penetrate farther into the unknown substrate of consciousness. His experiments were undertaken at the Salpêtrière, in Charcot's, clinique, upon six women—hysterics of the first order. The subjects were first put into a state of somnambulism, then after a preliminary explanation were questioned, as above. After getting the answers Wizel ordered the subjects to forget all that had happened, and then woke them. He now began again in the waking state, asking the same questions, so that he was able to compare the answers given successively in the two cases. They are nearly always clearer and more explicit during somnambulism than during the waking state, as may be judged by the following example (taken from the third observation) :

QUESTIONS.	SOMNAMBULISM.	WAKING STATE.
Dog :	A big grey animal	Nothing
Form :	A red cardboard head	Nothing
Law :	A tribunal	Nothing
Justice :	A magistrate	State of justice
Number :	Figure 12 in white	The number of a note (?)
Color :	Green	Blue

Where the replies are concrete in the two cases I note a tolerable analogy between them. M. Wizel (who eliminated all doubtful cases, and any accompanied by crises) never encountered the typographical visual type, nor the pure auditory type, in his experiments. His six hysterics belong to the concrete type, with the predominance of *visual* images—much more rarely of motor images, provoked by the word “force.” The answer “nothing” is very frequent ; less so, however, during somnambulism than during the waking state.

## MISCELLANEOUS.

### BOOK REVIEWS AND NOTES.

MYTH, RITUAL, AND RELIGION. By *Andrew Lang*. London: Longmans, Green, & Company. 1899. Vol. I., pages, xxxix, 339. Vol. II., pages, vii, 380.

Mr. Andrew Lang's *Myth, Ritual, and Religion* is so widely known and has been received with such favor abroad, that one wonders the book should have been "long out of print." There are few works on comparative mythology that exhibit the same sound common sense and insight into human motives, or present in so attractive a form the vast accretions of scientific research that have gathered about the history of religions. The work remains after its revision substantially as it stood in its original form, the gist of the book being stated in the following lines from the preface of its first edition: "'While the attempt is made to show that 'the wilder features of myth survive from, or were borrowed from, or were imitated from the ideas of people in the savage condition of thought, the existence—even among savages—of comparatively pure, if inarticulate, religious beliefs is insisted on throughout.'"

The problem of comparative mythology, Mr. Lang finds to be the reconciliation of the irrational with the rational elements in myths, the elimination of the *chronique scandaleuse* of the gods, etc., the explanation of what Max Müller calls the "silly, senseless, and savage element,"—the element that has made mythology the puzzle which men have so long found it. He reviews the past systems of mythological interpretation, and finds the germs of the modern anthropological theory in the hypotheses of Eusebius, De Brosses, and especially of Fontenelle, the significance of whose essays on the *Origin of Fables* has recently been insisted upon by Prof. L. Lévy-Bruhl in *The Open Court* of December, 1898. Mr. Lang himself belongs to the anthropological school, but his theory diverges slightly from the theories of its best known exponents. He asks: "Is there a stage of human society and of the human intellect in which facts that appear to us to be monstrous and irrational—facts corresponding to the wilder incidents of myth—are accepted as ordinary occurrences of everyday life?" He finds such a stage in the region of romantic invention, as for example in the stories of the Arabs, and claims by analogy "that everything in the civilised mythologies which we regard as irrational seems only part of the accepted and natural order of things to contemporary savages, and in the past seemed equally rational and natural to savages concerning whom we have historical information." His theory is, therefore, "that the savage and senseless element in mythology is, for the most part, a legacy from the fancy of ances-

tors of the civilised races who were once in an intellectual state not higher, but probably lower, than that of Australians, Bushmen, Red Indians, the lower races of South America, and other worse than barbaric peoples." And this line of thought Mr. Lang follows in nineteen chapters, throughout all the mazes of ancient, modern, and savage mythology.

The same incongruities and absurdities which challenged in the pagan mythology the scorn and opposition of the early Christian zealots, and which in savage myths aroused the curiosity or aversion of the anthropologist or missionary, exist in a greater or less degree in the popular conceptions of current religious beliefs. "It is no wonder that pious and reflective men have, in so many ages and in so many ways, tried to account to themselves for their possession of beliefs closely connected with religion which yet seemed ruinous to religion and morality." The study of such works as Mr. Lang's will do much to clear up the problems that engage the minds of all thinking religious men. μ.

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*The Ballad of Reading Gaol* by C. J. 3.<sup>1</sup> (the prison number of Oscar Wilde during his term of imprisonment) is a poem dedicated to the memory of a fellow prisoner, "sometime trooper of the Royal Horse Guards" who was hanged for murder.

- "He did not wear his scarlet coat  
 For blood and wine are red,  
 And blood and wine were on his hands  
 When they found him with the dead,  
 The poor dead woman whom he loved,  
 And murdered in her bed.
- "He walked amongst the Trial Men  
 In a suit of shabby gray ;  
 A cricket cap was on his head,  
 And his step seemed light and gay ;  
 But I never saw a man who looked  
 So wistfully at the day.
- "I never saw a man who looked  
 With such a wistful eye  
 Upon that little tent of blue  
 Which prisoners call the sky,  
 And at every drifting cloud that went  
 With sails of silver by.
- "I walked, with other souls in pain,  
 Within another ring,  
 And was wondering if the man had done  
 A great or little thing,  
 When a voice behind me whispered low,  
 'That fellow's got to swing.'
- "And I and all the souls in pain,  
 Who tramped the other ring,  
 Forgot if we ourselves had done

<sup>1</sup> Published by Benj. R. Tucker, New York,

A great or little thing,  
 And watched with gaze of dull amaze  
 The man who had to swing."

The poem is impressive because real. It pictures the horror which a prisoner feels at capital punishment and suggests at the same time the idea that our penitentiary system is not a cure for crime.

"I know not whether Laws be right,  
 Or whether Laws be wrong ;  
 All that we know who lie in gaol  
 Is that the wall is strong ;  
 And that each day is like a year,  
 A year whose days are long.

"The vilest deeds like poison weeds  
 Bloom well in prison-air :  
 It is only what is good in Man  
 That wastes and withers there :  
 Pale Anguish keeps the heavy gate,  
 And the Warder is Despair.

"For they starve the little frightened child  
 Till it weeps both night and day :  
 And they scourge the weak, and flog the fool,  
 And gibe the old and gray,  
 And some grow mad, and all grow bad,  
 And none a word may say."

A new edition of Prof. Hermann Schubert's *Mathematische Mussestunden*—a collection of mathematical recreations and games of patience—has been announced by Göschen, of Leipsic. The first edition of the book was published in 1898 only. The book in its general character resembles the well-known works of Lucas and W. W. Rouse Ball; but the author has subjected all the problems to fresh analysis and has interwoven with his expositions much critical comment. Magic squares are exhaustively treated, and the discussion of the "Fifteen Puzzle" is very full. The first edition of the book contained but 286 pages; in the edition which is to appear the author intends to incorporate the originals of some of the English essays which appeared in his *Mathematical Recreations* published by The Open Court Publishing Company.

Professor Schubert also published in 1895 a brochure entitled *Zwölf Geduldspiele*, which covers much the same ground, but in a different form. (Same publishers.)

Students of the national problems now engaging public attention will find a varied discussion of the "Foreign Policy of the United States" in the May supplement of the *Annals of the American Academy of Political and Social Science*. The discussion was conducted by some of the leading political scientists of the country and included many addresses, among which was one by Carl Schurz.

We have received three additional volumes in the series of the *Biography of the Saints*, published by Victor Lecoffre, of Paris, rue Bonaparte 90. They are :

*Sainte Mathilde*, by L. Eugène Hallberg, of the University of Toulouse. *Saint Ambroise*, by the Duc de Broglie, of the French Academy, perhaps the most distinguished contributor to the series; and *Saint Basile*, by Paul Allard, whose *History of Persecutions* is well known. The price of these volumes is two francs each.

The same publisher has also issued a work which is likely to be found an attractive volume by Catholics who can read French. It is the second edition of M. l'Abbé Pierre Batiffol's *Six Leçons sur les Évangiles*,—a course of lectures on the early history of the Church, delivered at the Catholic Institute of Paris, in February and March, 1897. The lectures were addressed to young people. The author has given evidence of some breadth of view in his treatment, and in the bibliography which he appends to his work he gives reference to some of the most prominent of modern inquirers into the early history of the Church, not excluding Protestants and heretics.

Dr. Jean du Buy who is instructor in the Amity Bible Workers' School, in New York City, has compiled and arranged systematically a collection of the ethical teachings of Jesus, without reference to theological doctrines. The book is a handy one, and gives the gist of Jesus's doctrine. The structure and mode of exposition are the author's, but the language either literally or imitatively is that of the New Testament. (Boston: James West.)

*A Primer of the Bible* by W. H. Bennett, M. A., (Henry Holt & Co., New York) aims "to sketch, in the light of recent criticism, the history of the Bible; the composition of the books—as far as possible in chronological order; their relations to one another, and to the history of Israel, of Judaism, and of the Church; and the process by which they were chosen, collected, and set apart as "Sacred Scriptures." The book contains 228 pages and consists of two parts, one devoted to the Old and one to the New Testament.

Readers of the early numbers of *The Open Court* will remember the graceful sonnets which appeared there from time to time from the pen of Miss Mary Morgan (Gowan Lea), a Canadian poetess who is now sojourning abroad. Miss Morgan has recently published a very pretty little edition of her rondeaux, sonnets, and translations. The publishers are Hass & Co., 2 Langham Place, London.

The two latest issues of T. B. Mosher's elegant *Bibelot* series are: (1) *Songs in Absence and Other Poems*, by Arthur Hugh Clough, and (2) *Demeter and Persephone: Three Translations*, by Walter Pater. (Price, 5 cents each.)

Dr. Pierre Janet, professor of philosophy in the Lycée Condorcet and director of the Laboratory of Psychology of the Clinique of Salpêtrière, is very well known for his researches in morbid psychology, and his recent great work *Névroses et idées fixes*, which consists of experimental studies in the disorders of the will, attention, and memory, and of researches on the emotions, obsessions and their treatment, will be received with favor by physicians and psychologists. The studies are voluminous, covering nearly 500 large pages, and have been conducted with all the necessary technical accompaniment of the modern psychological and clinical laboratory. (Paris: Alcan. 1898. 12 francs.)

Another work has just been published, on psycho-pathology, entitled *L'Insta-*

*bilité mentale*, by Prof. G. L. Duprat, who is of the opinion that it is the business of philosophy to determine whether psychology has not equal rights with biology in the treatment of psycho-pathological phenomena; and he has accordingly presented the study of a type of this affection known as mental instability which is widespread but has been but little investigated. For the physician mental instability is but a wavering state on the borderland of disease and health, while for M. Duprat it is a primitive psychological fact which can engender disorders of sensibility and mentality, instead of being engendered by them. (Paris: Alcan. 1899. 5 francs.)

Dr. Eugène Bernard-Leroy, of the University of Paris, has given us a unique study in his work *L'illusion de fausse reconnaissance*, designed as a contribution to the investigation of the psychological conditions of the recognition of memories. The subject of this book is a familiar one to every person in whose mind the recollection has been aroused of events with which he seems to be entirely familiar but which are absolutely new to him. The subject, owing to its difficulties, has been very insufficiently treated, and Dr. Bernard-Leroy's book is the first which has been exclusively devoted to it. (Paris: Alcan. 1898.)

From the well-known Library of Contemporary Philosophy we have three new volumes. The first is *L'éducation des sentiments*, by Prof. P. Félix Thomas, and will be of value to educationists. The subjects treated are such as the rôle of pleasure and pain in education, personal inclinations, needs, appetites, fear, anger, curiosity, self-love, sympathy, pity, emulation, friendship, love of country, love of play, love of the good and the beautiful, lies, religious sentiments, etc. (Paris: Alcan. 1899. 5 francs.) The second is an essay on objective psychology, entitled *L'ignorance et l'irréflexion*, by L. Gérard-Varet. The book was presented by the author as a thesis for obtaining the doctorate in the University of Paris, and is said to have given rise to a spirited discussion. The main object of the author's inquiry is to discover the structure and character of that common spontaneous form of mentality in which reflexion plays no part, and in which thought properly so called is neither the need nor the rule. (Paris: Alcan. 5 francs.) The third book is a metaphysical treatise on esthetics, by Dr. Jean Pérès. Its title is *L'art et le réel*. (Paris: Alcan. 1898. 3.75 francs.)

It remains for us to notice *Les trois dialectiques*, by Prof. J. J. Gourd, of the University of Geneva, which is a reprint of an article which appeared in the *Revue de Métaphysique et de Morale*, one of the ablest philosophical periodicals of the day. By the three dialectics Professor Gourd understands (1) the theoretical dialectic, (2) the practical dialectic, and (3) the religious dialectic; which three phrases are a metaphysical translation of the familiar terms "science," "morals," and "religion."

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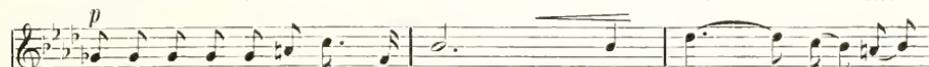
1. O ho - ly shore, which lib - er - ty pro - tects, Be  
2. I served my coun - try, true to liege and laws, But  
3. My fa - ther - land shines bright in glo - rious hue; I  
4. There - fore be blessed, O hap - py, glo - rious land, Thou



blessed a thous - and times! Thy star - ry ban - ner  
free was I as skald; And glad to serve a  
love it much, in sooth! Would there had been more  
lov - est lib - er - ty, And bid - dest wel - come



joy - ful - ly af - fects The po - et's heart and rhymes. In -  
great and glo - rious cause;— I would not be en - thrall'd. Re -  
free - dom to pur - sue In - qui - ry in - to truth. The  
ev - 'ry will - ing hand. Thou still hast room for me. Here



tol - er - ance has me com - pelled to roam Far, far o'er the az - ure  
luc - tant - ly, with pain of heart I tore The bond which thral - dom  
pil - grims when pur - sued by tyr - an - ny, At length com - pelled to  
will I stay, and here my home shall be, O match - less ho - ly



main;..... What I have lost— a dear and cher - ished home— I  
brings..... Hu - man - i - ty and free - dom are much more Than  
flee..... In old - en times came hith - er joy - ful - ly, And  
shore,..... Where high i - de - als of hu - man - i - ty Shall



hope here to re - gain; What I have  
fa - ther - land and kings; Hu - man - i -  
con - science here is free; In old - eu  
flour - ish ev - er - more; Where high i -



lost— a dear and cher - ished home— I hope here to re -  
ty and free - dom are much more Than fa - ther - land and  
times, came hith - er joy - ful - ly, And con - science here is  
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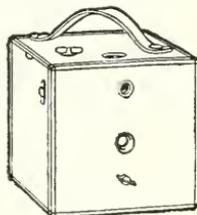
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