# The Open Court

A MONTHLY MAGAZINE

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

*Editor:* DR. PAUL CARUS. *Associates:* E. C. HEGELER. MARY CARUS.

VOL. XXI. (No. 6.) JUNE, 1907. NO. 613.

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CHICAGO

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LONDON: KEGAN PAUL, TRENCH, TRÜBNER & COMPANY, LIMITED.

**Per copy, 10 cents (sixpence). Yearly, $1.00 (in the U. P. U., 5s. 6d.).**

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JURISPRUDENTIA.

From a mural painting by Prof. Gustav Graef in the University of Koenigsberg.

*Frontispiece to The Open Court.*

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## THE MORAL CODE OF YUKICHI FUKUZAWA.

BY JOSEPH SALE.

THE marvelous evolution or rather revolution of the Japanese within the last three decades has been a never-ceasing wonder and curiosity to the Western world. That a race-nation, traveling the highway of Western civilization, made hard, smooth, and easy by a three thousand year journey, should suddenly wheel about and march unfalteringly, unceasingly, tenaciously along the road of Western civilization—a route as full of elephantine obstacles, as choked with Cyclopian barriers, and strewn with as many unseen pitfalls as ever was the road that led into the vitals of Port Arthur—is truly a phenomenon to elicit astonishment and deep study. A Niagara of books, magazine articles, and newspaper paragraphs, created by an insatiable curiosity of a new mysterious people, has come down upon us to saturate and satiate us with knowledge and fiction of the Japanese fights and fighters, until we speak as glibly and erroneously of Oyama, Kuroki, Nishi, Nogi, and Oku, as we ever did and do of Washington, Jackson, Grant, and Sheridan. We even have several works which endeavor to give an insight into the inner life of the Japanese, the most notable and successful being Lafcadio Hearn's last work, *Japan: An Interpretation.* But there is yet to come an historical and analytical account of the overthrow of a civilization in Nippon, which has made possible the Japan of Nanshan and Port Arthur, of Liaoyang and Saho. And when such a history is written, the hero who will be given the lion's share in that bloodless revolution of ideas, is Yukichi Fukuzawa, the Oyama who led in that crusade for the Westernization of Japan.

Of the romantic life history of Fukuzawa we shall say but little, leaving it as a delectable treat to be enjoyed through his intensely

interesting *Autobiography,* now in process of translation by Yasunosuke Fukukita. Nor do I intend to go into an extended account of the multifarious activities of Fukuzawa as educator, reformer, author of a hundred books, and the founder of modern Japanese journalism. An account inadequately and poorly written, but still of some value, is given in Asataro Miyamori's *Life of Yukichi Fukuzawa,* lately translated into English.

Ever since the restoration of the Meiji dynasty in 1867, the Japanese have followed to the letter the fifth and concluding command of the famous Imperial Rescript, issued by the reigning Mikado when he took his seat upon the throne vacated by the banished Tokugawa Shogunate. This clause, in all the naïveté and ingenuousness of the guilelessly honest, asserts simply that "We shall endeavor to raise the prestige and honor of our country by seeking knowledge throughout the world." Upon the command of their new and greatly beloved Mikado the Japanese began "to seek knowledge throughout the world." And the one man who was ever in the van, leading and pointing out the way—the long, dim, unknown, mysterious road of Western civilization—was Yukichi Fukuzawa.

Yukichi Fukuzawa was born in the city of Osaka in 1834. Of poor Samurai parents, young Fukuzawa was nevertheless educated by private tutors. His religious training came from his father, Hyakusuke, a pious devotee of Confucius. When eleven years of age the elder Fukuzawa died, leaving the boy the doubtful freedom from a father's guiding hand. Three years later the fatherless Yukichi entered Shirashi's private school at Osaka, where for five years he buried himself in the Chinese classics. The knock of Commodore Perry on the door of Japan re-echoed throughout Japan, and the murmur of it filtered into Shirashi's private school and reached the ever-open ears of the alert Yukichi. At once the ambitious scholar determined to help open the long closed door of his country in front of which the Americans were now thundering for admission. He saw that Japan—a recluse among the nations—could never hope to grow large and powerful without allowing the freedom of knowledge as well as the freedom of conscience and thought. But even if American knowledge was admitted into Japan there would be no one there to welcome her. So young Fukuzawa determined to master the English language. But between resolve and attainment there was a long and weary road. There were no Englishmen or Americans in the country, nor was there even a Japanese whose knowledge of the English tongue was sufficient to warrant his teaching it to others. There were of course no dictionaries of the

English and Japanese languages. But there were a few English-Dutch, and Japanese-Dutch dictionaries. Fukuzawa determined to study English through Dutch glasses. So he repaired to Nagasaki, the seat of the only Dutch colony in Japan, and there, fortified by indomitable pluck, tenacious persistence, and gigantic industry, the young enthusiast, after several years of unremitting siege, mastered the Dutch tongue. Then by the use of his Dutch-English dictionary the indomitable Fukuzawa, by several years more of prodigious labor, gained a working knowledge of the Anglo-Saxon language.

Dissatisfied with using the Dutch as a backdoor to enter the portals of American civilization, Fukuzawa, ablaze with desire to study at first hand, determined to visit the land of Perry. In 1859 he made his first visit to the United States as an attendant to the envoys sent here by the Tokugawa government. A second visit to this country in 1867 increased his knowledge of the economic, social, and religious conditions of Japan's foster mother. Upon his return from the first visit to the United States, Fukuzawa entered upon the Herculean task of substituting for the customs, beliefs, and ideas of old Japan the principles of Western civilization. With this object constantly in view, he lived a life of incessant industry for over forty years. He assiduously cultivated a style striking in its simplicity and lucidity; for his writings were to be for the understanding of the poor and uneducated and not for the delectation of the rich and educated. To Westernize the nation as a whole, to saturate with the new civilization every nook and corner of his country, required a medium which could be easily understood by all the people. His first fruits were a *Vocabulary of Phrases in English, Chinese, and Japanese* which appeared in 1860, and *Seiyo Jijo* or *Things Western* which first saw print in 1866. The later book became popular at once and three hundred thousand copies were sold within a few years of its appearance, and throughout the length and breadth of Japan *Things Western,* to use the words of Miyamori, "was, as it were, a pillar of fire illuminating the darkness of general ignorance." In the next four decades the irrepressible Fukuzawa poured forth a constant stream of books which irrigated the entire country and caused the desert of ignorance to bloom with the flowers of knowledge. The scope of Fukuzawa's versatility may be seen from the great diversity in the titles of his hundred book—*How to Handle a Rifle; Guide to Traveling in the Western Countries; The Eleven Treaty Powers; Clothes, Food and Utensils of the West; Elements of Physics; The Western Tactics; A Bird's-Eye View of the Nations of the World; The Intercourse Between China and England; The*

*English Parliament; A World's Geography; Encouragement of Learning.* Almost until the day of his death, January 25, 1901, Fukuzawa was prolific in dashing off book after book, the ammunition which was to destroy the already undermined and battered buttress of Oriental civilization in Japan.

Not satisfied with the enormous educational work which his books were accomplishing, Fukuzawa, to further his campaign of Westernization, started in 1882 what has since ever been the most influential daily paper in Japan, the *Jiji Shimpo.* Fukuzawa for the first fifteen years of the life of his paper wrote quite all of the editorials, which wrung from its rival, the *Japan Daily Advertiser,* the comment that "for vigor and clearness, as well as for the power of homely and telling illustration, the editorial columns of the *Jiji Shimpo,* of which Mr. Fukuzawa was the leading spirit, have been hardly matched by any other journal of any land, not even excepting the *New York Tribune* in the best days of Horace Greeley." The *Kobe Chronicle* in speaking of Fukuzawa's paper writes, "The *Jiji Shimpo* has been sometimes compared with the *London Times.* We venture to say that for impartiality, broad-mindedness, and a keen sense of right and justice the *Jiji Shimpo* under the editorship of the Sage of Mita (the popular title for Fukuzawa) is far and away the superior of the London journal, which is in some respects narrow in the extreme. It is to the honor of the *Jiji Shimpo* that it has never hesitated to take the unpopular side."

As a necessary adjunct to his books and his newspaper, Yukichi Fukuzawa saw that if the Westernization of Japan was to be complete, he must surround himself with disciples, who, freighted with his ideas, would settle down to become the local Fukuzawa of the village or town in which they settled. In 1860, the year of his first book, saw the ardent reformer instructing about fifty young Japanese in the principles of American civilization. In 1871 Fukuzawa founded the Keio Gijuku University at Mita, within striking distance of Tokyo. At present it is the largest and most influential private institution in Japan, with nearly two thousand students.

Having thus, through three powerful instruments of the book, newspaper, and university, substituted in three decades Occidentalism for Orientalism, Fukuzawa in his old age turned his energies in a direction which he could not foresee when he first entered upon his task of substituting civilizations. He had seen with intense satisfaction the marvelous and swift progress which his countrymen had made along the line of education, commerce, science, and the arts of Western civilization, but he had viewed with alarm and anxiety

the sagging of morals in the storm and stress of great change. With his characteristic energy and straightforwardness he went about to repair the breach which his campaign of change had helped to bring about. He determined to do for the moral and ethical life of his people what he had already accomplished for their educational and material welfare. He entered upon his new task on the same lines which were so successful in his first campaign. Surrounded by such leaders as Obata, Kodama, Kadono, Ishikawa, and Hibura, Fukuzawa set about to draw up a code of morals which could be understood and followed by the common people. He determined upon an appeal in sane, simple language for an elevated materialism which the people could understand, instead of attempting the hopeless task of leading them to a better moral life through what to them would be a desert of theoretical and idealistic ethics. So, Fukuzawa called a convention to draft a moral constitution.

The Moral Code of Yukichi Fukuzawa, given to the Japanese nation in 1900 as "a guide to life." This remarkable document with its twenty-nine precepts has been the greatest and strongest agency in the rebuilding and strengthening the sagging morality of Japan. As an attempt to guide the life of a nation by rule it is interesting; as an endeavor to give morality untinctured by religion it is epochal; and finally as an insight into Japanese character, it is illuminating. Therefore, I give a complete translation of this remarkable manifesto of Moral Independence.

"All those who are living in Japan, irrespective of sex or age, must obey the Imperial Court of uninterrupted lineage, for there is none who has not participated in its unbounded benevolence. This is a point about which there is perfect unanimity of opinion throughout the realm. Coming to another question of how the men and women of to-day should behave themselves, I must say that diverse as have been from ancient times codes of morals, it is evident that a code must conform itself to the progress of the times, and that a society like the present, characterized as it is by ever-advancing civilization, there must be a code specially suited to it. Hence it follows that the tenets of personal morals and living must undergo more or less of a change.

"1. Everybody must make it his duty to act as a man, and must endeavor to elevate his dignity and to enhance his virtue. Men and women of our fraternity must regard the principles of independence and self-respect as the cardinal tenet of personal morals and living, and by inscribing it deeply on their hearts must strive to discharge the duties proper to man.

"2. He is called a man of independence and self-respect who preserves the independence of both mind and body, and who pays respect to his person in a way calculated to maintain the dignity proper to man.

"3. Working with an independent will and subsisting without the help of others, is the essence of the independence of life; hence it follows that a person of independence and self-respect must be an independent worker besides being his own bread-winner.

"4. Taking care of the body and keeping it healthy is a duty incumbent on us all by reason of the rules that govern human existence; both body and mind must be kept in activity and in health, and anything calculated to impair their health even in the least degree must be rigidly avoided.

"5. To complete the natural span of life is to discharge a duty incumbent upon man. Therefore, any person who, be the cause what it may, or be the circumstances what they may, deprives himself by violence of his own life, must be said to be guilty of an act inexcusable and cowardly, as well as mean, and entirely opposed to the principles of independence and self-respect.

"6. Unless pursued with a daring, active, and indomitable spirit, independence and self-respect cannot be secured; a man must have the courage of progress constantly.

"7. A person of independence and self-respect must not depend upon others in disposing of a question relating to his own personal affairs, but he must possess the ability with which to deliberate and decide upon it.

"8. The custom of regarding women as the inferior of men is a vicious relic of barbarism. Men and women of any enlightened country must treat and love each other on a basis of equality, so that each may develop his or her own independence and self-respect.

"9. Marriage being a most important affair in the life of man, the utmost care must be exercised in selecting a partner. It is the first essential of humanity for man and wife to cohabit till death separates them, and to entertain towards each other feelings of love and respect, in such a way that neither of them shall lose his or her independence and self-respect.

"10. Children born of man and wife know no other parents but their own, and in the same way the parents recognize no children besides their own. The affection existing between parents and their children is of the purest kind of affection and the preliminary of domestic felicity consists in not interfering with the free play of this sentiment.

"11. Children are also persons of independence and self-respect, but while in their infancy their parents must take care of their education. The children on their part must, in obedience to the instruction of their parents, diligently attend to their work, to the end that they may get well grounded in the knowledge of getting on in society, after they have grown up into men and women of independence and self-respect.

"12. In order to act up to the ideal of independence and self-respect, men and women must continue, even after they have grown up, to attend to their studies, and should not neglect to develop their knowledge and to cultivate their virtue.

"13. At first a single house appears, and then several others gradually cluster round it, and a human community is formed. The foundation of a sound society must, therefore, be said to consist in the independence and self-respect of a single person and a single family.

"14. The only way to preserve a social community consists in respecting and not violating, even in the least, the rights and the happiness of others, while maintaining at the same time one's own rights and one's own share of happiness.

"15. It is vulgar custom and unmanly practice, unworthy of civilized people, to entertain enmity towards others and to wreak vengeance upon them. In repairing one's honor and maintaining it, fair means must always be employed.

"16. Every person must be faithful to his business, and anybody who neglects his duties of his state in life, irrespective of the relative gravity and importance of such duties, cannot be regarded as a person of independence and self-respect.

"17. Every one must behave towards others with candor; for it is by reposing confidence in others that one renders it possible for them to confide in him, while it is only by means of this mutual confidence that the reality of independence and native dignity can be attained.

"18. Courtesy and etiquette being important social means for expressing the sense of respect, they should not be ignored even in the least degree; the only caution to be given in this connection that both an excess and a deficiency of courtesy and etiquette should be avoided.

"19. It is a philanthropic act which may be regarded as a beautiful virtue of man, to hold the sentiment of sympathy and affection towards others, and so to endeavor not only to alleviate their pains but also to further their welfare.

"20. The sentiment of kindness must not be confined to men alone and any practice that involves cruelty to animals or any wanton slaughter of them must be guarded against.

"21. Culture elevates man's character while it delights his mind, and as, taken in a wide sense, it promotes the peace of society and enhances human happiness, therefore it must be regarded as an essential requisite of man.

"22. Whenever a nation exists there is inevitably a government which attends to the business of enacting laws and organizing armaments, with the object of giving protection to the men and women of the country and of guarding their persons, property, honor, and freedom. In return for this, the people are under the obligation to undergo military service and to meet the national expenditures.

"23. It is a natural consequence that persons who undergo military service and pay the national expenditure, should enjoy the right of sitting in the national legislature, with the view of supervising the appropriation for the national expenditures. This may also be considered as their duty.

"24. The Japanese people of both sexes must ever keep in view their duty of fighting with an enemy even at the risk of their life and property, for the sake of maintaining the independence and dignity of their country.

"25. It is the duty of the people to obey the laws of the country. They should go further and should attend to the duty of helping to enforce the enactments, with the object of maintaining order and peace in the community.

"26. Many are the nations existing on the earth with different religions, languages, manners, and customs, the people constituting those nations are brethren, and hence no discrimination should be made in dealing with them. It is against the principles of independence and self-respect to bear oneself with arrogance and to look down on people of a different nationality.

"27. The people of our generation must fulfil the duty of handing down to posterity and in an ameliorated form the national civilization and welfare which we have inherited from our forefathers.

"28. There must be more or less difference in the ability and physical strength of men born into this world. It depends upon the power of education to minimize the number of the incompetent and the weak; for education, by teaching men the principles of independence and self-respect, enables them to find out and to develop the means to put those principles into practice and to act up to them.

"29. Men and women of our fraternity must not be contented

with inscribing upon their own hearts these moral tenets, but endeavor to diffuse them widely among the people at large, to the end that they may attain the greatest possible happiness—they with all their brethren all over the wide world."

This Moral Code of Yukichi Fukuzawa was distributed throughout Japan through the media of newspaper, magazine, and pamphlet. Kodama, Kitagawa, and Ichitaro, the eldest son of Fukuzawa, entered upon an active campaign in the interests of the Code, very much on the same lines as we carry on one of our political campaigns. Despite the fact that the Code has been in existence but a few years it has been of incalculable good for the fast crumbling morality of new Japan.

The most striking feature of the Code is the absolute divorce of religion and morality. The appeal for right thinking and right living is based entirely upon one's own happiness. The fact that the Code did not hold out the reward of future things or of a future life did not prevent the widespread acceptance of the tenets of the Sage of Mita. Although Fukuzawa believed in no religion, he was the enemy of none, and declared that one of the purposes of his old age was to encourage the spread of Buddhism or Christianity and "thus to tranquilize the hearts of my countrymen." In his *Book of a Hundred Essays,* Fukuzawa says, "In fine, gratitude being a sentiment which springs from piety, the proper course for wise men to pursue in the present uncultivated condition of the world is to foster virtue in the uneducated by leaving such piety undisturbed, whether its origin be superstition or emotion." Fukuzawa even went as far as to recommend his disciples to profess Buddhism or Christianity for the benefit to be derived by the masses.

The adaptation by Fukuzawa of a system of ethics to an idealistic utilitarianism has not been thoroughly tested in Japan, but the few years of its existence has been successful where no theoretical philosophy would have had a hearing. Fukuzawa and the compilers of the *Shyushin Yoryo* (code of morality) appealed to the man in the street, and their appeal fell upon listening ears and understanding minds. Professor Dening, in reviewing the Moral Code, terminates with: "The Mita system (so called from the town in which Fukuzawa lived) is founded on the bed-rock of bare fact and hence has a stability not possessed by the aerial structures that pose as its rivals. Fukuzawa knows well what are the conscientious feelings of his fellow-countrymen. To these he has appealed, and in so doing he has adopted the course which moral reformers of all times and all countries have followed with success."

# SCHILLER, THE DRAMATIST.*

BY THE EDITOR.

IN our sketch of Schiller we have outlined mainly the philosophical trend of his poetry, a feature which in spite of its importance has been unduly neglected. Schiller is great as a philosophical poet

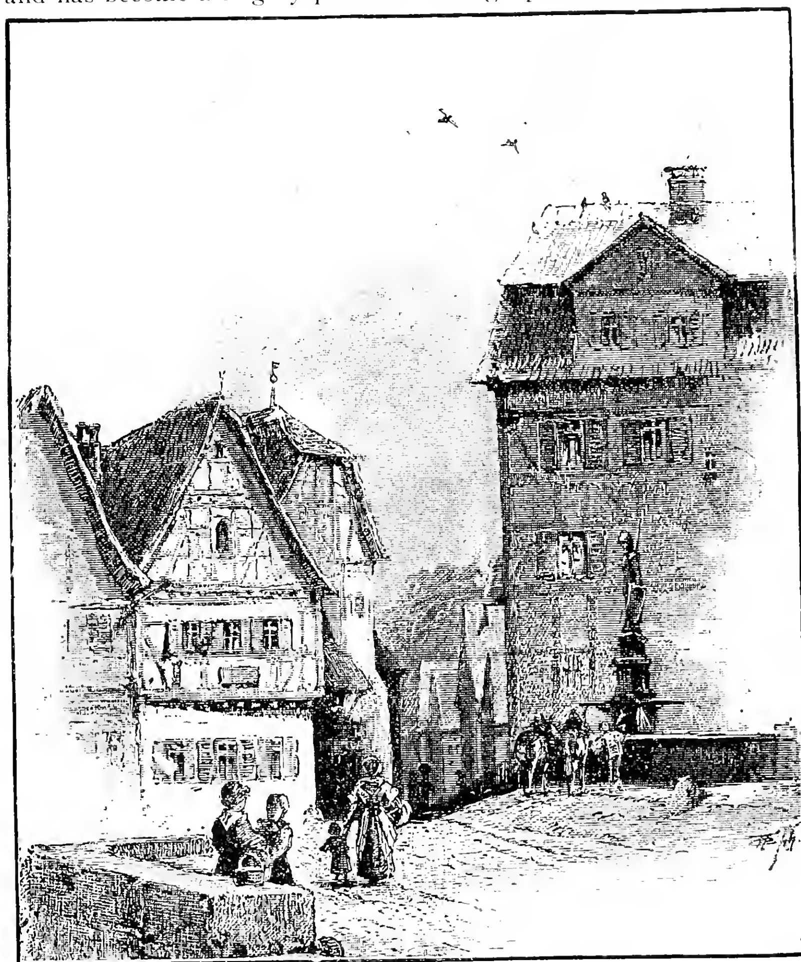
THE CHURCH AT WENIGENJENA (NEAR JENA).
Here Schiller married Charlotte von Lengefeld, Feb. 22, 1790.

though he is best known as a composer of ballads; but he is also distinguished as a prose writer, and the influence which he exercised

* This article is intended to supplement the writer's book *Friedrich Schiller, a Sketch of His Life and an Appreciation of His Poetry.* Chicago: The Open Court Publishing Co., 1905.

upon his contemporaries is mainly due to his dramas. So a sketch of Schiller would be incomplete without at least characterizing the nature of his prose and indicating the scope of his dramatic work.

Schiller's influence upon the German people has been strongest in his dramas. From the stage he addresses the genius of the nation and has become a mighty preacher setting up ideals that served his



HOUSE OF SCHILLER'S BIRTH IN MARBACH.

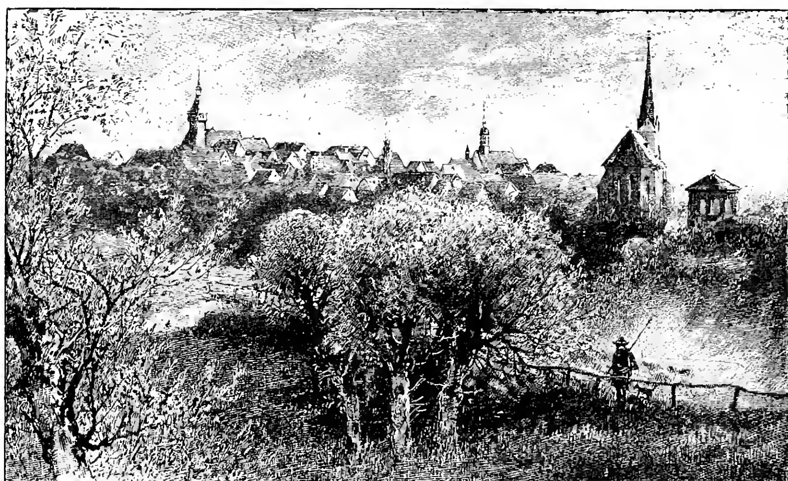
countrymen as guiding stars in their national growth as well as in the formation of their private lives in the family circle.

Incidentally we will mention here that for the sake of the development of the poet's mind his marriage to Charlotte von Lengefeld was of paramount significance. The desire for independence

PORTRAIT OF SCHILLER BY SIMANOWITZ.

was inborn in the poet. It was an inheritance from his Swabian ancestry, and Schiller himself recognized it as a legitimate aspiration common to all living beings. Love of liberty was the cradle-gift of his Muse. But the extravagances and crudities of the young Schiller which cropped out in his early poetry, his immature love songs, and his erratic notions of licensing violence and lawlessness to redress political wrongs, became modified and chastened under the influence of his wife's more stable and pure-minded spirit. With the foundation of a family the poet became more conservative without surrendering his adhesion to liberty. Only the wild shoots of license were pruned.

A study of Schiller as a dramatist will be of especial interest to



VIEW OF MARBACH.

American authors because they will learn from him more than from any other (not even Shakespeare excepted) the need of a dramatist who at the same time would be an educator of the nation.

## DRAMATIC IN HIS PROSE.

It is noticeable that Schiller's prose exhibits many evidences of his dramatic talent. His power in characterizing persons through their actions is remarkable, and the diction of his narratives is so vivid that we see the story before our eyes as if it were performed on the stage.

Among the prose writings of the poet we must first mention two historical books, "The History of the Secession of the Nether-

lands from the Spanish Government" and "The History of the Thirty Years War." Both are brilliant in diction and vivid in the characterization of the leading figures. They are not written in the fashion of histories based on research work and critical analysis as is customary among professional historians, yet this deficiency, if it is to be considered as such, is richly made up for by a deep comprehension of the decisive events and of the motives which dominated their actors. Both books have retained their value while many other accounts of the same subjects written by professional historians have been superseded or forgotten.

Even as a scholar Schiller remains the poet who endows the characters of history with life, and he makes his readers see them in dramatic clearness. As an instance we will here refer to an episode described by Schiller in a little essay "On Duke Alba's Lunch at the

TORTURES OF THE INQUISITION.
Illustrating *The Secession of the Netherlands.*

Castle of Rudolstadt in 1547." In that year after his victory at Mühlberg this cruel and ruthless general had reached the height of his renown and was marching with the Imperial army, consisting mainly of Spaniards, through the little duchy which at the time was governed by the Countess Catherine, widow of the late Count of Schwarzberg. The story goes that she had offered to supply Alba's men with victuals and other necessities on the condition of a letter of *sauve garde* in which the Duke promised that the lives and property of her subjects should be protected. The Duke had invited himself to lunch at the castle, but while he was being entertained by the Countess, news came that the Spanish soldiers were robbing the peasants of their cattle. Catherine had the castle gate shut at once, and all her servants heavily armed. After this prepa-

ration she presented her complaint to the Duke and requested him to redress the wrongs of her people, and send strict orders at once to his officers to have the cattle returned to their owners or paid for. But the Duke laughed, saying, "Such is war," and flatly refused to respect his own promise. The Countess, however, would not be refused and with flashing eye that betrayed her determination she exclaimed, "My poor subjects must have redress, or by God, blood of princes will pay for blood of oxen!" At this critical moment the dining hall was filled with armed men awaiting the command of their mistress. Duke Alba turned pale, for he saw that thus cut off

A HERETIC AT THE STAKE.
Illustrating *The Secession of the Netherlands.*

from his army he was helplessly in her power. For the first time in his life he trembled, and he trembled before a woman. Henry of Brunswick, who was in the suite of the Duke, came to the assistance of his general by treating the threat of the Countess as a joke. He began to laugh and praised the motherly care of their hostess for her subjects and added that the Duke would assuredly make all the restoration necessary. The Duke accepted the condition and sent out orders to abstain from further pillage and redress at once the wrong inflicted on the peasants. The grateful subjects of the

Countess, however, honored their noble ruler by calling her "Catherine the Heroic," a name of honor which she bears in history.

* * *

Favorite investigations of Schiller's later years were esthetical problems as may be seen in the series of articles on "Grace and Dignity," "The Pathetic," "The Reason Why We Take Pleasure in the Representation of Tragic Events," "On Tragic Art," "On the Esthetic Education of Mankind," "On the Necessary Limitations in the Use of Beautiful Forms," "On Naive and Sentimental Poetry," "On the Moral Usefulness of Esthetic Customs," "On the Sublime," "Thoughts on the Use of the Vulgar and the Low in Art."

## SCHILLER'S DRAMAS.

Schiller's first drama, "The Robbers," was conceived and written while the poet was still a youth attending school. A critical review of it will at once reveal the immaturity of the poet, of which indeed Schiller himself was well aware, for in a preface which he wrote in the spring of 1781 he admits that he himself would hesitate to have his play acted on the stage. He looks upon it more as a dramatic poem than as a drama, yet he is confident that the moral tendency of the book will be recognized by all those who would read it with a desire to understand the author, and, while fearing that it might be suppressed, he adds that fire should not be condemned because it burns, nor water because it drowns. The truth is that Schiller's first drama in spite of its crudities exhibits a marvelous dramatic force unrivaled among the productions of the age of storm and stress to which it properly belongs. The age of storm and stress was a period of transition in Germany in which the leading spirits were in a state of fermentation and showed an extraordinary anxiety to rebel against every established authority, and so in Schiller's "Robbers" the hero, Karl Moor, is a robber chief, a man who for the sake of the wrongs which he has suffered would upset the whole moral order of existing institutions and wage a war against society itself. The real villains pretend respectability and represent the social order, but they perish in their own snares.

Karl visits his home after years of absence and is not recognized by his people, not even by Amalia, who, however, is reminded of her unfortunate lover by the personality of the mysterious stranger whose features she compares with a miniature of Karl which she always carries about her.

The robber hero finally atones for his wrongs. Hearing that a price has been set upon his head he surrenders himself to the father of a starving family and thus ends his career with an act of charity.

KARL MOOR AND AMALIA.

Among Schiller's dramas perhaps none other is so interesting from a psychological standpoint, for in "The Robbers" his senti-

ments still predominate and take his reasoning faculties captive. Here we find in an unmitigated form and expressed with uncompromising vigor, the impulsive factor in Schiller's nature, his love of freedom, his hatred of tyranny, his zeal for justice, his contempt for corruption and greed. He never surrenders his ideals, but in later dramas they become more matured as the poet's mind is deepened and broadened.

Schiller's second drama, "Cabal and Love," makes war on another vice of his age, which marked the reckless pleasure-seeking aristocracy of the German courts. His hero is Ferdinand, a major in the army and son of a minister of state. He loves a poor girl while his father wishes him to marry a lady equal in rank with himself. The intrigues by which the father tries to alienate his son's affection for the simple and pure-minded Louise leads to a catastrophe in which the desperate lover offers her a glass of poisoned lemonade and partakes of it himself. The main idea of the tragedy contains nothing unusual, but the details of the play and the nobility of heart which the two lovers preserve in the midst of corrupt surroundings, are very effective and never fail to touch the audience.

In "Fiesco" Schiller has dramatized the political ambition of a Napoleon,—a man of great and noble impulses, who, however, is allured by the fatal glamor of power. To gain a crown is great; to throw it away divine; but Fiesco, seeing his opportunity, grabs at the crown, yet fails in the last critical moment. His friend Verrina, the stern republican, on his knees begs the new duke to cast away the purple, and when the latter refuses he pushes the usurper into the water and drowns him.

Next in order is "Don Carlos," a tragedy of Philip the Second's son, who in his youthful idealism antagonizes the tyrannical disposition of his father, and is attracted by the enthusiastic Marquis Posa, a spokesman for liberty of thought and political liberalism.

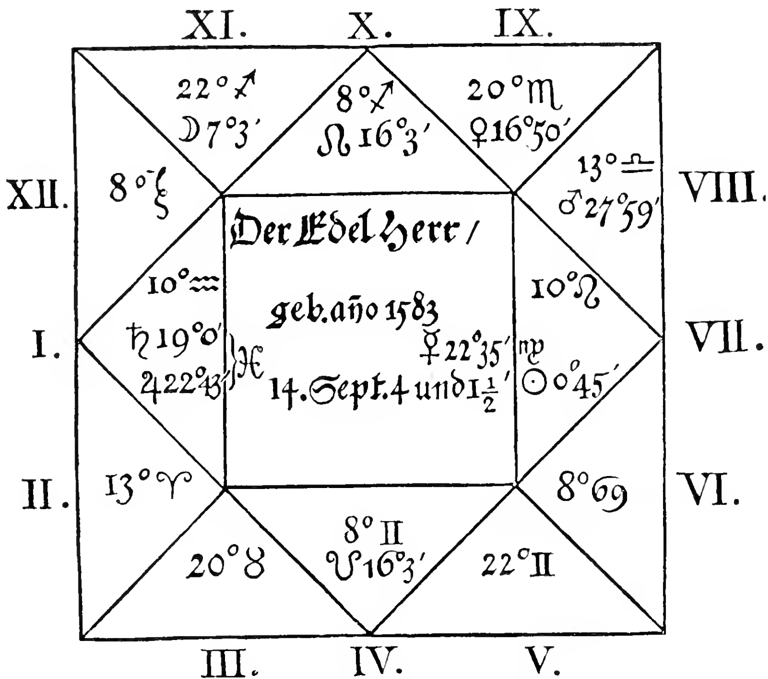
The original plan of "Don Carlos" is based on the historical fact that the prince and the king were rivals for the affections of Elizabeth, a beautiful princess who had been engaged to the prince, but whom later the king himself married. But Schiller did not cling to the historical part of his theme for the real Don Carlos was hunchbacked and can scarcely have been the ideal youth that Schiller pictures in his drama, yet we have reason to believe that his fate was the same as that of the dramatic Don Carlos, for it appears that he was executed at the request of the king, his father.

While Schiller was writing his drama the plot changed under his hand, and he incorporated in it more and more his ideals of

political liberty. The love affair of Don Carlos was eclipsed by the high aims of Marquis Posa, who thereby became the real hero of the play.

"Wallenstein" is a trilogy based in many details upon historical facts, for at the time when Schiller worked at it he already held a professorship in history at the university of Jena. The trilogy,

**Horoscopium gestellet durch**
***Ioannem Kepplerum***
**1608.**



WALLENSTEIN'S HOROSCOPE.

though not an exact or slavish reproduction of history, is a faithful picture of the age. Some of his characters are fictitious, and the main hero Wallenstein himself has been made more dramatic and more modern, yet the general tenor of this great work is true to life. The historical Wallenstein was as great and picturesque a figure as Schiller represents him, but he was also bigoted and super-

stitious. He believed firmly in astrology, a feature which has been happily and characteristically brought out in Schiller's drama, but

WALLENSTEIN DESERTED BY THE PAPPENHEIM REGIMENT.

Thecla is swooning, being divided between allegiance to her father and her conscience which endorses the action of Max, her lover, the colonel of the Pappenheim regiment.

he did not possess the breadth of religious faith attributed to him in the drama. On the other hand he was more ideal, for he actually

remained faithful in his allegiance to the emperor; at least so far as historical inquiry goes no indication can be found that he intended treason of any kind. He fell a victim to the intrigues of his enemies at the court of Vienna, and so an impartial judge in deciding his case would have to bring in the verdict of "Not guilty." Yet Schiller makes Wallenstein more human by representing him as guilty. The dramatic interest is intensified when the great general plays with the idea of treason and then is forced into it almost against his will by the circumstances of the situation.

The main heroine of the trilogy, a daughter of Wallenstein, named Thecla, and the main hero, Max Piccolomini, the son of Octavio Piccolomini, the chief intriguer of the play, are inventions of the poet's imagination; yet they are real living personalities who embody Schiller's love of the true, the good, and the beautiful.

The "Maid of Orleans" celebrates a high-spirited patriotism and the struggle of a nation for liberty against foreign invaders. The historical background is laid in the wars between France and England, yet the drama touched the Germans to the quick in the time of the French invasion under Năpoleon. Schiller has idealized the heroine and modified the historical facts. While the real Joan of Arc was burned as a heretic after she had been condemned by the English bishops as a witch, he makes her fall in battle and die surrounded by her own people. We will add that Schiller's drama has done not a little to restore to the half historical and half legendary character of this French heroine a well-deserved dignity which had not been recognized in France, for the French poets have never been able to work out the historical materials of this national heroine into a noble poetical form. It is well known that Voltaire's *La Pucelle* is a satire which vilifies and scandalizes the liberator of Orleans.

We call special attention to Schiller's poetic tact in treating the romantic element of the story without falling a prey to romanticism. The visions of the shepherdess and her marvelous success on the field of battle are presented on the stage without the introduction of miracles, as lately an American poet of less comprehension with an inclination to mysticism has actually done. Schiller makes everything happen according to the natural order of things, and yet the development of the play exhibits the power of belief, the efficacy of the ideal, and finally the tragedy of heroism, a series of remarkable incidents in which the psychological factor always plays the most prominent part.

A very powerful drama is "Mary Stuart," in which Schiller

idealizes the beautiful queen of Scotland, and makes her appear as a victim rather of the personal vanity of her rival Elizabeth than of the religious struggle between Protestantism and Romanism,

THE VISION OF JOAN OF ARC.

which at that time, soon after the massacre of St. Bartholomew, had reached its highest point. Schiller introduces an unhistorical incident in which, however, the drama reaches its climax. Lord

SIGNING THE DEATH WARRANT.

Leicester, the favorite of Elizabeth, is assumed to be secretly devoted to the royal prisoner, and in order to save her life, he manages a personal meeting of the two queens which, however, only

THE RIVAL QUEENS.

serves to bring out the contrast between the two characters and thus seals the doom of Mary.

[TO BE CONCLUDED.]

# LAW AND JUSTICE.

BY DR. C. A. F. LINDORME.

IMAGINING a deputation for the people petitioning the legislature for a reformation of the law, one might suppose the spokesman of the deputation to address the speaker of the legislature as follows:

"Mr. Speaker, it is not vanity if we declare this presence a remarkable historical moment. When, on former occasions, deputations for the people came for a hearing, the object was some special legislation. What the people petition for now is a reformation of the whole plan of the law. For thousands of years the law has been considered the wand, not to say the rod, of civilization, and what has been the upshot, morally, socially? We have not only more actual crime, comparatively, than ever before, but a general laxity of morals, which, in the very face of the startling figures of the criminal statistics, observes a dull indifference and shameless frivolity, on taking notice of the grim fact of the growing corruption.

"Two thousand years ago the Roman lawyers were in a quandary whether justice was the outcome of the law, or whether the law was the outcome of justice.

"They never could settle the question.

"How about our lawyers?

"They are in the same quandary, so much so, indeed, that they do not even try any more to get at one about it.

"There is a deluge of legislation. One law follows on the neck of another, and none gives satisfaction. Yet the mad hope is entertained to reach by forcible law-fight the perfection of peaceable society.

"It is an old dream dreamt over again by each new generation. All and everything along the line of forensic practice is moving in interminable barrenness of tradition. From the day that the law-

authority made itself practically the master of the situation, jurisprudence established theoretically an abstraction-in-and-in-breeding which precluded all fresh blood from other fields; jurisprudence supplied its thought exclusively from its own thinking, and keeps on doing so, all the momentous discoveries in nature notwithstanding. When jurisprudence laid the foundation, theoretically, of legal argument, there was no science of bodily man, no physiology, and what there was of psychology, was the outcome of uncertain experience by vague and vain introspection. There is a science of man now, and the willing scholar can find the points of connection between physiology and psychology. But jurisprudence travels on with the old theoretical running gear, and acknowledges man only as a nominal unit, an individual made first by the law, by virtue of the name given him.

"Is it then not wrong to rely on the law for the right? How can a law be acceptable which affords such miserable results, practically?"

*Speaker.* "Have you a remedy to propose? We must have law."

*Spokesman.* "Not of the kind we have inherited from our forebears. The trouble with the jurisprudence of the traditional in-and-in-breeding of wild abstraction, which makes it entirely unfit for an ethical support of civic life, is the circumstance, that the forensic practice brings the law into closer touch with the wrong than with the right; the law which we have inherited from our foregoers is a law the right of which has not the run of the public mind; it does not go before, but lies in ambush, waiting for the wrong to be done, first; then the right bounces on it in fiendish spite, and punishes the wrong for being there, and this is by everybody praised as an avenging of the wrong, although nobody knows what this avenging at the bottom of the business is."

*Speaker.* "How can you mend it? I repeat, there must be law."

*Spokesm.* "We can mend it by making the law an institution to promote the positive good, before the wrong steals a march upon the right. Why can the principle of love not extend into the sphere of the law? why can the law not be friendly to the germs of well-doing in the people? why must it be a vocation to punish and to avenge the wrong only, when it comes, never mind the straggling right, before it is caught in the meshes of the snares of illegality?

"And the worst is, there is a perfect gluttony of false ethics in the law. The spirit of revenge is what one might call demoniacal, as if there was something intrinsically blissful in the punishment;

as if the illegal outrage were atoned for by the outrage being done over again, legally.

"There is no feeling of love in juridical actuation, let alone love of feeling; all the move in this direction is in the admonition, 'mind, you be good, else you will see how bad I can be.'

"The physicians have preventive medicine. Why can the lawyers not have preventive jurisprudence?

"Here is an illustration. In public parks, in some countries, the happy practice has been established of distributing placards bearing the inscription, 'the grounds are recommended to the protection of the visitors.'

"The grounds are perfectly safe. More particularly they are safer than they used to be under the old regime, 'trespassers will be prosecuted with the utmost rigor of the law, smoked first, hanged next, and finally torn to pieces.'

"Why?

"The rowdies feel honored by being trusted to act as their own police; it raises their fraternity to a flattering level; and consequently they refrain from disgracing themselves by vandalism. Love of honesty, and honesty of love, is so thoroughly ingrained in man, and so paramount in the civic order, that gangs of scoundrels even can not dispense with it; they cultivate it and wish it to flourish in their midst, lest their fellowships crumble.

"The judiciary, if they indulge in the proud ambition to be an ethical agency, are laboring under a huge mistake: The law, by its nature, is forbidding only, and consequently merely negative. It can not do anything towards the promotion of positive good. This is a result of its organization. The ethical standard of the judiciary of to-day is as low as that of the heathen Romans; it is intellectualized in the slogan, 'all that is not forbidden is allowed.' It is an unavoidable outcome of the fundamental principles of jurisprudence, but disowns the law as an agency of ethics; it discourages the good actions of the better-intentioned, and provokes the bad actions of the low-minded. The law, by referring only to the negative of the wrong, never to the positive of the good, eliminates from civic life all tendency of spontaneous well-doing, and so the otherwise enigmatic fact is explained, why old peoples, with the most masterly law-system, can, and have been morally depraved, while youthful tribes, with hardly any law at all, were models of righteousness and virtue.

"An amusing anecdote bearing upon this theme, is told of a Ger-

man university. The curfew had previously rung at eleven o'clock. For some reason or other the time was extended to midnight.

"After some weeks of the new observance a privatim docens, who took theoretically an interest in the change, meeting one of the fast boys, asked him how they liked the extension.

" 'It is not liked at all,' he answered.

" 'How is that?' the private teacher asked in surprise.

" 'O, you see,' the student answered, 'the beer-clubs must now drink till twelve, and that is decidedly too long.'

"Now, there was no *must*, to guzzle their throats with beer, either before or after. By the new ordinance the tapsters were only at liberty to keep open till midnight. But there is a sort of false conclusiveness in the public at large, which induces them to coast an infringement of the law as close as they can get it, just because transgression is forbidden.

"Hence the absurdity of the syllogism of the anarchists, 'Abolish the law, and there will be no infringement.'

"But the empiricism must be admitted, for all that, the more law, and the closer the law, the less spontaneous virtue."

*Speaker.* "Let us hear how you want to mend it. I repeat, there must be law."

*Spokesm.* "If there must be law, then let it be. But do not hope for good results in its present hypocritical organization. There is no genuine morality in the right of the law. The judge exhorts the witness to tell the truth, nothing but the truth, and all the truth, and the perjured witness is severely punished. But the parties and their counsel are not ruled by such abstraction-fastidiousness. They are not guided by any moral principle at all. The juridical literature boasts of the publicity of the law-procedure as a safe-guard of honest prosecution. It is an empty boast, a sham publicity. There is at the outset of a law-fight a secret conspiracy of each of the contending parties with their legal accomplices against the judge, and this wrong is considered their right.

"Why is that so?

"There is no honest philosophical justification of such impunity of mendaciousness. The forensic usage is mere tradition. It dates from despotic times, when the judge was a creature of the men in power, and the defendant had to be protected against hateful persecution.

"The usage is without all sense in fair popular courts of law.

"It is a fundamental maxim of the judiciary to listen in a law-case to both sides of the question. But the parties' counsel is

allowed to ignore the rule. All the interest of the attorney-at-law is that of the iniquity of the parties and their own. As in the old ordeal their concern is in their fight alone: where formerly skulls were smashed, and limbs crushed, now brains are broken, and sentences corrupted.

"Can the truth in the judge not be reached save by the lies of the attorneys? Can honesty in the arbiter not be attained save by the tricks of the advocates?

"The greatest turpitude in a judge is to accept presents from a party that is to appear in his court. It is considered bribery, and a judge who makes himself guilty of it will be impeached. But the counsel lives on bribes, and the appetite for them has become so voracious that they rob what they can not get in a more polite manner.

"It is the attorney's way of making a living.

"Why is this so?

"Why at all this separatism between bar and bench? Can the right not be made out except by the wrong first having a fight over it?

"Does this fight not presuppose that there is something foul in the forensic usage, a right which is wrong?

"I do not want to enter theoretically upon the question, whether the law makes justice, or justice law. But thus much I maintain practically: *justice supersedes the law*: justice is not a matter of deep intellectualizing, but one of the good will of the parties. Nothing easier in the world than to do justice, if the parties only want to do it. There was never a party going to law, except for lack of justice. Is it then not damnable statesmanship to observe a system which makes it possible for shrewd individuals to make the law trickery a trade?

"The law, as it is, is a pretext; it is the stalking horse of abuse. Abolish therefore a fraternity whose office it is to foment this abuse. It is wrong to have three rights, one of the plaintiff, one of the defendant, and one of the judge. The right is no private affair at all; it is a public concern, the concern of the civic order: When parties can not get along peaceably in mutual harmony, and go to law, to have their peace made by the authority instituted, they forfeit their independence; it is furthermore the mission of the personification of the public, to make their peace, and consequently there is one point of view only for those officially responsible, from which to consider the matter, and deal with it to the best of the general interest. Judge and jury, and counsel, must be therefore hitched

abreast, the counsels being, like the judge, compensated by a salary which makes them independent from their clients, and given the direction to consider it their duty to compromise cases, not foment quarrels by holding out the hope for a successful fight at the cost of 'the other fellow.'

"Make the law friendly to the good citizen, gratis to him who is willing to do justice to his adversary, costly to the caviler who wants to appeal, and bring the right in closer touch with the good than the bad, by ceasing to lie in wait for the wrong before attention is given to the right. If, for instance, we had houses of education for the children who receive no education at home, or have no home, fewer would grow up to be jailbirds who are a blot upon our civilization and must be housed by the State in penitentiaries at greater expense than would be incurred by suitable houses of education for the children.

"If our law-system was doing anything towards a betterment of society; if it had done any thing of the kind heretofore, it would be perceptible.

"It is not. If you want to get aware of the kind of morality which is fomented by the law, take up a newspaper and count the columns occupied by reports of crimes, wrecks, murders, and broad sensational dwelling upon the topic.

"Is it not time, then, to employ nobler means of culture and progress?

"I have finished."

*Speaker.* "I appreciate highly your interestingly bold exposition. If the conservative will hesitate to accept the total plan, it commends itself through its tendency to all lovers of good public order and felicity."

# JUSTICE, ITS NATURE AND ACTUALIZATION.

BY THE EDITOR.

IN the present number of *The Open Court* Dr. C. A. F. Lindorme, of Atlanta, Georgia, discusses in an article entitled "Law and Justice," problems which again and again present themselves to people who have to complain about "the law's delay," and other wrongs inflicted on poor suffering mankind in the attempt to do justice; and the cure which he proposes is so simple that at first sight it would seem an outrage on the intellect of our legislatures that it was not introduced long ago. Similar propositions have been made before by reformers all over the world, but the case is not so simple as it appears, and there is a good reason why mankind continues to remain in the same sorry plight.

Though progress has been made in details, the main point of complaint that justice is a mere approximation, a makeshift, sometimes a compromise, remains as before,—as it was from the beginning, and we may boldly prophesy, as it will be so long as time endures.

Dr. Lindorme looks back upon a long life rich in experience and perhaps in disappointments, but if he had the power to alter our legal institutions, our court proceedings, the practices of our lawyers, and the methods pursued in obtaining legal decisions, he would presumably give no relief, and we fear that instead of redressing the wrongs committed, he would only aggravate the present evils of the system, the existence of which we would be the last to deny.

Our legal institutions are far from perfect. Whoever has any acquaintance with courts and the administration of justice, will find much truth in the words which Goethe puts in the mouth of Mephistopheles when instructing the freshman who interviews him on the different university courses. Concerning the study of law Mephistopheles says:*

* This version is adapted from Bayard Taylor's translation of "Faust."

"All rights and laws are still transmitted
Like an infection of the race;
To the preceding generation fitted,
They shift and move from place to place.
Wisdom turns folly, good to bad and worse,
Beneficence is changed into a curse.
Thou art a grandchild; woe to thee! The right
Born with thee is not yet in sight."

When thinking of the shortcomings of human affairs we ought to consider a truth that is stated with perfect clearness only in the great religion of the Buddha, viz., that suffering is an inalienable part of existence; imperfection is inherent in the constitution of life; what is compound will be dissolved; what is born must die; and ideals can only be approximated, never fully attained. We will not stop here to philosophize on the arguments of the Buddhist doctrine, and will not discuss either their justification or their verification from the standpoint of modern science. The fact may be conceded that life is a struggle and all the blessings which we enjoy must be procured by constant effort. Schopenhauer, the pessimist, claims that there is no permanent enjoyment, and that life's pleasures oscillate between tediousness and pain. We do not intend to advocate pessimism, but we wish to have this special truth of pessimism well understood. Goethe, who was assuredly no pessimist, utters the same truth, though from the standpoint of manliness ready to combat the evils of life, when he makes Faust express the following sentiments at the moment of his death:

"Yes! to this thought I hold with firm persistence;
The last result of wisdom stamps it true:
He only earns his freedom and existence,
Who daily conquers them anew."
—Tr. by Bayard Taylor.

The freedom of a republic can only be bought by the price of constant vigilance; and a high standard of morality, civilization and culture is to be maintained by continuous drudgery. Life is not an essence, a thing which can be kept like a rare gem in the show-case of a museum; life is a function involving perpetual activity, and so the continued sustenance of life means constant labor.

Schopenhauer is right in claiming that the life of mankind is always an eking out of existence from hand to mouth; the wealthy are only comparatively, not absolutely, secure, for the totality of life depends upon the constantly renewed work of harvesting and distributing crops and changing raw materials into food and raiment. Faust's conclusion is not to give up in despair but to accept

the conditions with the assurance of a fighter, strong enough to take up the struggle. He wants to see an energetic race able to cope with the problems and difficulties of life, and so he has founded a new colony gained by dykes from the marshy districts. He continues:

> "Thus here, by dangers girt, shall glide away
> Of childhood, manhood, age, the vigorous day;
> And such a throng I fain would see,—
> Stand on free soil among a people free!
> Then dared I hail the moment fleeing:
> 'Ah, still delay—thou art so fair!'
> The traces cannot of mine earthly being,
> In æons perish,—they are there!—
> In proud fore-feeling of such lofty bliss,
> I now enjoy the highest moment,—this!"
>
> —Tr. by Bayard Taylor.

Dr. Lindorme, seeing the wrongs of the law, thinks that they can be righted, and we gladly grant that there is much room for reform; the law can become preventive instead of curative. It can be made so as to encourage virtue and other good deeds and qualities instead of pouncing on the wrong-doer after the evil has been committed. Hygiene has reached the stage when the spread of contageous diseases may be avoided, and there is no reason why our legal institutions should not imitate the progress actualized to some extent at least, by the medical profession. But with all possible improvements (which are most devoutly to be desired) we shall not be able to square law and justice, and to abolish what Dr. Lindorme calls the "three rights," the right of the plaintiff, the right of the defendant, and the right of the judge,—to fuse them into one, a harmonic union of civilized justice.

Dr. Lindorme says: "Nothing is easier in the world than to do justice if the parties only want to do it." This is a mistake and exactly for the reason that nothing in the world is more difficult than to do justice, do we have law and courts of justice.

Dr. Lindorme continues: "There is never a party going to law except for lack of justice." It would be more correct to say, "except for the clash of different rights," for justice is an ideal and the views of justice will be found to be a compromise between two contending parties, both of whom insist on what they call their rights. In other words justice is based upon a truce made between two parties waging war, and, and in the same way it will be seen that justice as it presents itself in the real world is ultimately based on power, the power to enforce one's rights. A party which has no

power has no right. This may seem barbarous to those who condemn struggle in itself as immoral and regard bodily existence as the taint of original sin; but let us look at facts squarely and recognize them without equivocation. There is no case of law between the lamb and the butcher. The sheep could gain a right only by protection. Being unable to defend itself it is at the butcher's mercy. The Humane Society steps in to protect dumb creatures against the brutality of cruel human beings, but its right to interfere is, properly considered, based much more upon the advisability of restraining the brute in man, than of sparing the animal pain. Its main purpose, so far as law and the enforcement of law goes, is concerned with the prevention of cruelty that by being committed or being witnessed would brutalize human nature, rather than with the protection of any right on the part of animals. The ultimate right of ownership is a possession that can be maintained. The primitive right to land is by occupation, just as the hunter's right to his prey is by capture. If occupancy is disputed we have a collision of rights which, in the age of savagery, was commonly decided in battle, and the victor lays down the law.

On a close inspection it will become apparent that the power to enforce one's claims can not be omitted from the conception of justice, and it is not absent either in the courts where the common will of society for good reasons, has definitely excluded any self-assertion by the mailed fist. Mankind has found out by experience that a state of universal war is not desirable and so the common will replaces the club right still sanctioned in the Middle Ages by the right based upon law; but the right based upon law still remains the right of the stronger. The common will which has created the law, steps in to protect the weak in their claims because it is in the interest of all,—of the tribe, of society, of the commonwealth, or whatever be the greater power which enforces the law,—that the weak should enjoy equal advantages with the strong. So long as life remains a struggle, justice will be based upon the power of maintaining one's right and any settlement of right or wrong will partake of the nature of a truce made between two or several hostile camps, of a compromise of conflicting interests, of an agreement arrived at by opposed parties.

The idea of removing the struggle of the contending parties from our courts of justice is not new. It has been attempted again and again by idealists who deemed it wrong to settle a dispute by the force of argument. It is obvious that he who has his case most effectively represented is not always the man who is right, and so

it happens that justice is sometimes thwarted. Yet the idea of justice is so simple! Why not drop all red tape of arguments and have justice done in the most direct and straightforward way?

It is said that the second king of Prussia, Frederick William I, a typical monarch of paternal government, who had the best of intentions to be a father to his people, was dissatisfied with the delay of the law and the ponderous machinery of justice. Like Dr. Lindorme he thought nothing easier in the world than to do justice, so he went into court to teach his judges a lesson and sat on the bench to hear the arguments of the plaintiff and defendant. He listened to the plaintiff and nodded assent to his claims. "That man is right," he exclaimed, "and he must have justice done," but when the defendant came presenting the other side of the case, the king arose in indignation and left the court room with the words: "That fellow is also right. Judge, see to it that the case be decided." This ended his tampering with the administration of justice in the courts.

History repeats itself. Frederick the Great, too, was impressed with the idea that the method of deciding right and wrong by a conflict of arguments between two parties was not the proper way, and so he introduced a new method in which the courts took the decision into their own hands; and the judge instead of acting as an umpire between two combatants whose weapons are not clubs but arguments, should investigate the question without reference to the parties and pronounce his decision purely from the standpoint of justice.

The reform was introduced and tried for some time, but had finally to be abolished because the system did not work. Under it both parties were dissatisfied because they appeared now as two criminals before a sovereign, and Frederick the Great soon recognized that the contending parties had a right to have their views represented as they saw it, and not as the court would have them see it. The ability to make one's own view of the case plausible, is part of the struggle for justice. Misrepresentations are used to make right appear wrong, but the judge is expected to see through the machinations of tricksters, and if decisions are wrong it becomes apparent that the fault is not in the system of justice but in the insufficient qualifications of the personnel.

The best way after all is to let the parties struggle for their rights, although an able misrepresentation may now and then prove successful. In criminal cases misrepresentation is even deemed the weapon of the defendant which it would be psychologically wrong

to take away from him. Upon this consideration is based the principle that it is wrong to have a defendant make his statements on oath lest he aggravate his case by perjury. A defendant in a criminal case may insist on being sworn, but no one can compel him to be.

It almost seems as if justice were a sham and right were nothing but the power of the stronger to enforce his will, either directly by his own power, or by utilizing the authority of the state to have his view of the case presented with convincing ability. This is true only in a limited sense. It would be a mistake to think that justice is a mere random settlement between the contending parties, for there is justice in the world. But justice is not a fact. It is an ideal which must be worked out by humanity and is approximated more and more in the progress of human civilization.

All events of nature, the movements of the starry heavens as well as the atomic dances of the molecule, are subject to law, and the actions of man are no exception. In the domain of human society it is natural for the strong to make use of their power, yet their power is checked by laws imposed upon them by the common will of all, and the wise who possess foresight restrain themselves and do not make a full use of their power when they see that they will not be able to maintain an advanced or aggressive position. He is called just who voluntarily concedes to his opponents what they could enforce in a struggle for justice.

In the animal world the natural impulse of making immediate use of power is freely followed. The tiger does not stop to consider the results of his action, but pounces on his prey and feeds on living animals with ruthless cruelty. A new condition, however, sets in with the rise of intelligence. It is beneath the dignity of man,—nay more, it is against his interests to follow the blind impulses of his own power, and the recognition of the laws of social interconnections teach him that it will be wiser to make a limited use of his power and not enforce it to its full extent. Experience teaches us that a reckless disregard of the rights of our neighbors leads to our own discomfiture, sometimes even to our own destruction. Society with its intricate interrelations is like a living organism where one hand can not lacerate another limb with impunity, for all must work in harmony for the sake of their own welfare, and there are certain underlying laws (i. e., laws of nature) governing the welfare of a social body. These natural laws of the welfare of the whole organism teach a mutual respect for the several individuals constituting it, and they form the eternal prototype of ethics and of the institutions of justice.

Some modern jurists as well as ethicists have come to the conclusions that the old ideas of a natural right, of eternal justice, of an ideal moral law, are mere fictions, and that all our notions of right and wrong are based solely upon a traditionally established custom of law and of social habits. But this view comes as a reaction against a wrong formulation of the old idea of divine law, or natural law, or by whatever name the conception of an eternal prototype of right may go. Though the interpretation or formulation of a prototype of right may have been too mythical or dressed up in fantastic allegory, it is after all not incorrect; for just as natural law guides the development of the world, there is a natural law that dominates history and the evolution of human society.

A man from the ranks of practical life who has no experience as yet with the intricacies of law, naturally feels that there is an eternal rule of justice though we may be unable to formulate it. His interpretation of it may be erroneous, but at bottom he is right, and indeed all our law is nothing but an attempt to incorporate the maxims of this eternal justice based on the natural laws that govern the development of human society.

The philosophy of law has made great progress and we have no doubt that the scientific world-conception which is now spreading will usher in a new period in the administration of law. We agree with Dr. Lindorme that the law of the future will be more preventive than punitive. It will tend more to encourage the good than to retaliate on evil-doers. In addition, it will make the law agree more with the demands and needs of the present generation instead of making justice lag behind the times, as was the case with our blue laws made a century ago in accordance with the views of a distant past. But after all, actual justice in the world will remain a settlement between contending parties, and so long as life remains a function, an activity, a struggle in a bodily world of conflicting interests, we will not be able to avoid the clash of different rights. There will always be three rights, as Dr. Lindorme says: one of the plaintiff, one of the defendant, one of the judge; or, as we would prefer to say, three aspects, the views of the two parties and the view of the judge. All we can do is to have our legal institutions so constructed and the judges as well as the jurors so well prepared for their duties that the court's decision will be as near as possible to the living interpretation of the eternal law of justice which has produced not only our ideal of justice, but also all our legal institutions.

We do not doubt that civilization is a powerful movement which

leavens mankind more and more; but the development of justice must grow gradually and we can not cut it loose from the root from which it springs. Justice remains rooted in power, and the development of international law can only be the outcome of a further development of the civilized nations. Peace on earth can not be established by idealists who as self-appointed apostles of peace request the great powers of the world to disarm. The effect of their conferences is not greater than if a lamb would go among the wolves to preach a universal goodwill among all creatures. Peace on earth can be established only when those powers themselves feel the need of peace, when they find that wars are too expensive and that the method of compromise is preferable. These powers themselves must become the advocates of a peace policy; peace can not be established by persuasion, it must be enforced by the threat of war,—of a war which would mean sure defeat to the recalcitrant and unruly. Every single power might be unwilling to bring about the result of an assured state of international peace, but in the measure that international relations develop enormous interests by peaceful trade, the common will becomes a factor which can less and less be ignored, and this common will develops an international conscience of right and wrong, which of late has become incorporated in the Peace Conference of The Hague, which will exert its influence more and more upon the amicable settlement of international disputes. But even here as everywhere justice will always have its ultimate foundation in power, and justice will remain forever an ideal approximated by a comparison between conflicting rights.

# HAMLET, THE HINDU.

BY THE EDITOR.

DR. Arthur Pfungst, of Frankfort on the Main, a poet and a thinker of unusual talent, published an article on "Hamlet, the Indian" in the *Frankfurter Zeitung*, September 15, 1906, in which he points out the many similarities in Shakespeare's "Hamlet" to the philosophy of ancient India.

Other dramas of the English poet contain remarkable thoughts which read as if they were quoted from Brahman or Buddhist scriptures. For instance in "The Tempest," Shakespeare says (Act IV, Scene 1):

> "We are such stuff
> As dreams are made on; and our little life
> Is rounded with a sleep."

Sankara, the interpreter of the Vedanta, expresses exactly the same idea, "The world is like a dream."

Shakespeare makes a pessimistic application of this observation when the king in the second part of "King Henry IV" (Act III, Scene 1) exclaims:

> "O God! that one might read the book of fate,
> And see the revolution of the times.
> ............O, if this were seen,
> The happiest youth viewing his progress through,
> What perils past, what crosses to ensue,
> Would shut the book and sit him down and die."

How much these statements savor of the spirit of ancient India!

Of a number of similar passages in the texts of India, one may here suffice, which is quoted from Böhtlingk's *Indische Sprüche*, No. 4707: "Do not boast of riches, servants and youth, for time snatches all away. Surrender this whole world based on illusions, gain true insight and enter at once the place of Brahma."

While there are a number of such coincidences in other dramas of Shakespeare, Hamlet is full of them.

It is unquestionable that Shakespeare knew nothing of Indian philosophy. He died in 1616, and Europe became acquainted with Indian philosophy first through the Dutchman Abraham Rogers, a clergyman who lived in the north of Madras, and published in 1651 some information concerning the Brahman literature of India in his *Open Door to the Hidden Paganism*, and yet Shakespeare has numerous ideas which are kindred to those of the hermit philosophers of India. The only explanation is that he drank from the same fount as those ancient sages of the East, facing the same problems in his soul and life's experiences. A similar parallelism is noticeable in Kant who uttered many Hindu ideas without having the slightest knowledge of the Vedanta philosophy.

Dr. Pfungst undertakes to prove that in Hamlet Shakespeare represents a character who by his inborn disposition as well as the difficulties of the situation in which he lived comes to the conclusion that all individual existence consists in suffering, an idea which underlies all the philosophy of ancient India; yet Shakespeare can not make his hero rise above empirical existence, and so his fate becomes a tragedy. Pfungst does not mean to say that Shakespeare had clearly recognized the problem, he only claims that he dimly conceives it, yet he pictures thereby a world-conception which found an expression in the Bhagavadgita, about 2000 years ago.

The Bhagavadgita describes the combat between the sons of Kuru and the sons of Pandu, branches of the royal family and rivals for the possession of the kingdom. Arjuna, the leader of the sons of Pandu, is accompanied by the god Krishna who acts as his charioteer and encourages him to fight. When Arjuna sees his kin in the hostile army he drops bow and arrows and is unwilling to proceed:

"Seeing these kinsmen, O Krishna! standing here desirous to engage in battle, my limbs droop down; my mouth is quite dried up; a tremor comes on my body; and my hair stands on end; the bow slips from my hand; my skin burns intensely. I am unable, too, to stand up; my mind whirls round, as it were.

"I do not wish for victory, O Krishna! nor sovereignty, nor pleasures: what is sovereignty to us, O Gavinda! what enjoyments, and even life?

"These I do not wish to kill, though they kill me, O destroyer of Madhu! even for the sake of sovereignty over the three worlds, how much less then for this earth alone?

"Although having their consciences corrupted by avarice, they do not see the evils flowing from the extinction of a family, and the sin in treachery to friends, still, O Janârdana! should not we, who

do see the evils flowing from the extinction of a family, learn to refrain from that sin? On the extinction of a family, the eternal rites of families are destroyed."

The similarity in Hamlet is remarkable. He, too, is unwilling to take upon himself the duty of struggle, yet he is as bold as Arjuna when he has met the spirit of his father. He says:

> "If it assume my noble father's person,
> I'll speak to it, though hell itself should gape,
> And bid me hold my peace."

When this same Hamlet is expected to act he says in a monologue (in the first act):

> "O! that this too, too solid flesh would melt,
> Thaw, and resolve itself into a dew;—
> How weary, stale, flat, and unprofitable
> Seem to me all the uses of this world.
> Fie on't! O fie! 'tis an unweeded garden,
> That grows to seed; things rank, and gross in nature,
> Possess it merely."—

The same longing for death is expressed by Arjuna when he says (Song I, v. 46):

"Alas! we are engaged in committing a heinous sin, seeing that we are making efforts for killing our kinsmen out of greed of the pleasures of sovereignty. If the sons of Dhritarâshtra, weapon in hand, should kill me in battle, me weaponless and not defending (myself), that would be better for me."

Hamlet is filled with a longing for deliverance, but he has been educated in traditions which make the situation more complicated for him, for he feels himself in conflict with divine commands, while Arjuna suffers only from the doubt whether he who acquired insight should act. We might also compare with Hamlet and the Bhagavadgita the lines of Thomas Hood, who two hundred years after Shakespeare wrote:

> "Mad from life's history,
> Glad to death's mystery
> Swift to be hurled,—
> Anywhere, anywhere,
> Out of the world."

Arjuna's solution of the difficulty is formulated in these words: "Thou art Brahma and in Brahma thou art absorbed."

Arjuna has a teacher and counselor in Krishna, while Hamlet is helpless in the whirlpool of life, and the result is that the Bhagavadgita takes a different turn from Shakespeare's drama.

Richard Garbe in his edition of the Bhagavadgita points out that two ways of salvation are recommended: one is an absolute

withdrawal from the world; the other, energetic action without desire. As soon as the slightest wish enters the soul of the actor, be it even for the success of his ideals, he has not yet freed himself from the evils of life. Garbe indicates that Krishna apparently prefers the latter course, but the author of the Bhagavadgita does not dare to condemn the former and leaves both on equal terms, allowing the pious to choose between the two.

Krishna's principles are represented in Hamlet by Fortinbras, whom Hamlet admires for the boldness with which he and his followers march to the grave as if they were going to bed, while Krishna declares (Song IV, v. 6):

"If wickedness rises and piety begins to totter, I reincarnate myself by the power of my own will."

Hamlet feels the duty of action but is not strong enough to follow it. He says:

> "The time is out of joint; O cursed spite,
> That ever I was born to set it right!"

Krishna insists on lovingkindness and a patient indifference toward life. He says: "Whoever hateth none of all beings, is full of lovingkindness and merciful, to whom pain and joy are the same. Who is patient......who knows neither joy nor hatred, neither care nor desire......who minds neither pleasure nor pain......he is dear to me." Krishna further points out that the man who has attained this condition is beyond good and evil. He can do no wrong even though he might commit murder. He says:

"He who has no feeling of egoism, and whose mind is not tainted, even though he kills all these people, kills not, is not fettered by the action."

Hamlet expresses a kindred thought in the often quoted sentence (Act II, Scene 2):

> "There is nothing either good or bad, but thinking makes it so."

Hamlet acts in this way, i. e., as one who is beyond good and evil. He shows no compunction of conscience when he kills Polonius, nor when he sends Rosencrantz and Guildenstern into death. From Deussen's Vedanta translation Pfungst quotes the passage:

"Is not the father the father, and the mother the mother...... is not the thief the thief, and the murderer the murderer? He who knows this is not overcome by either whether he has done evil while he was in the body, or whether he has done good, for he has overcome both. He is not touched by what he has done nor what he has not done."

This may be compared to what Hamlet says (Act I, Scene 4):

> "So oft it chances in particular men,
> That for some vicious mole of nature in them,
> As in their birth, (wherein they are not guilty,
> Since nature can not choose his origin)."

And further (in Act V, Scene 1):

> "Let Hercules himself do what he may,
> The cat will mew and dog will have his day."

Krishna says (Song XVIII, vs. 59-61):

"Even against thine own will thou must act as nature made thee. The spirits who in themselves have taken residence guide all beings, Arjuna, as marionettes on wire."

In another part of the Bhagavadgita we read:

"God dwells in the hearts of all beings, and Arjuna whirls about by his magic force all beings like figures in a puppet show."

How much these passages remind us of the well-known words of Shakespeare in "As You Like It":

> "All the world's a stage,
> And all the men and women merely players,
> They have their exits and their entrances;
> And one man in his time plays many parts,
> His acts being seven ages."

Hamlet in the famous monologue, "To be or not to be," discusses the problem of suicide, but he shrinks from it because he feels that death may not be the end of all. It may be a sleep and yet he feels that terrible dreams may trouble this sleep, and thus "conscience makes cowards of us all."

The problem of suicide does not exist to the leader of the Bhagavadgita, because there is no escape into the realm of not-being, for we read in the second song (verse 16): "The not-being will not receive existence, the being no non-existence."

Georg Brandes said of Hamlet "that of all Danes there is only one that has become famous on a large scale, and that one has never existed."

Pfungst quotes it but not without disapproval, because Denmark has produced an unusual generation of prominent men; but he adds, "Hamlet did not live in the Occident; he never saw Helsingör or Wittenberg. His home was India."

Would it not be truer to say that what Dr. Pfungst regards as typically Indian is typical rather of a certain class of thinkers, and they may be found scattered all over the face of the civilized world?

# IN THE MAZES OF MATHEMATICS.

## A SERIES OF PERPLEXING QUESTIONS.

BY WM. F. WHITE, PH. D.

### VIII. CHECKING THE SOLUTION OF AN EQUATION.

THE habit which many high-school pupils have of checking their solution of an equation by first substituting for $x$ in both members of the given equation, performing like operations upon both members until a numerical identity is obtained, and then declaring their work "proved," may be illustrated by the following "proof," in which the absurdity is apparent:

Solution

$$1+\sqrt{x+2}=1-\sqrt{12-x}$$
$$\sqrt{x+2}=-\sqrt{12-x}$$
$$x+2=12-x$$
$$2x=10$$
$$x=5$$

"Proof"

$$1+\sqrt{5+2}=1-\sqrt{12-5}$$
$$\sqrt{5+2}=-\sqrt{12-5}$$
$$5+2=12-5$$
$$7=7$$

Checking in the legitimate manner—by substituting in one member of the given equation and reducing the resulting number to its simplest form, then substituting in the other member and reducing to simplest form—we have $1+\sqrt{7}$ for the first member, and $1-\sqrt{7}$ for the second. As these are not equal numbers, 5 is not a root of the equation. There is no root.

In a popular algebra may be found the equation

$$x+5-\sqrt{x+5}=6$$

and in the answer list printed in the book, "4, or $-1$" is given for this equation. 4 is a solution, but $-1$ is not. Unfortunately this instance is not unique.

As the fallacy in the erroneous method shown above is in assuming that all operations are reversible, that method may be caricatured by the old absurdity,

| | |
|---|---|
| To prove that | $5 = 1$ |
| Subtracting 3 from each, | $2 = -2$ |
| Squaring, | $4 = 4$ |
| | $\therefore 5 = 1$ ! |

## IX. ALGEBRAIC FALLACIES.

A humorist maintained that in all literature there are really only a few jokes with many variations, and proceeded to give a classification into which all jests could be placed—a limited list of type jokes. A fellow humorist proceeded to reduce this number (to three, if the writer's memory is correct). Whereupon a third representative of the profession took the remaining step and declared that there are none. Whether these gentlemen succeeded in eliminating jokes altogether or in adding another to an already enormous number, depends perhaps on the point of view.

The writer purposes to classify and illustrate some of the commoner algebraic fallacies, in the hope, not of adding a striking original specimen, but rather of standardizing certain types, at the risk of blighting them. Fallacies, like ghosts, are not fond of light. Analysis is perilous to all species of the genus.

Of the classes, or subclasses, into which Aristotle divided the fallacies of logic, only a few merit special notice here. Prominent among these is that variety of paralogism known as undistributed middle. In mathematics it masks as the fallacy of converse, or employing a process that is not uniquely reversible as if it were. For example the following:*

Let $c$ be the arithmetic mean between two *unequal* numbers $a$ and $b$; that is, let

$$a + b = 2c \qquad (1)$$

Then
$$(a + b)(a - b) = 2c(a - b)$$
$$a^2 - b^2 = 2ac - 2bc$$

Transposing,
$$a^2 - 2ac = b^2 - 2bc$$

Adding $c^2$ to each,
$$a^2 - 2ac + c^2 = b^2 - 2bc + c^2 \qquad (2)$$
$$\therefore a - c = b - c \qquad (3)$$
and
$$a = b$$

But $a$ and $b$ were taken unequal.

Of course the two members of (3) are arithmetically equal but

* Taken, with several of the other illustrations, from the fallacies compiled by W. W. R. Ball. See his *Mathematical Recreations and Essays* (Macmillan, 1905), a book well deserving its popularity.

of opposite quality; their squares, the two members of (2), are equal. The fallacy here is so apparent that it would seem superfluous to expose it, were it not so common in one form or another.

For another example take the absurdity used in the preceding section to caricature an erroneous method of checking a solution of an equation. Let us resort to a parallel column arrangement:

| | |
|---|---|
| A bird is an animal; | Two equal numbers have equal squares; |
| A horse is an animal; | These two numbers have equal squares; |
| ∴ A horse is a bird. | ∴ These two numbers are equal. |
| The untutored man pooh-poohs at this, because the *conclusion* is absurd, but fails to notice a like fallacy on the lips of the political speaker of his party. | The first-year high-school pupil duly derides this whenever the *conclusion* is absurd, but would allow to pass unchallenged the fallacious method of checking shown in the preceding section. |

In case of indicated square roots the fallacy may be much less apparent. By the common convention as to sign, + is understood before $\sqrt{\ }$. Considering, then, only the positive even root or the real odd root, it is true that "like roots of equals are equal," and

$$\sqrt[n]{ab}=\sqrt[n]{a}\,.\,\sqrt[n]{b}$$

But if $a$ and $b$ are negative, and $n$ even, the identity no longer holds, and by assuming it we have the absurdity

$$\sqrt{(-1)(-1)}=\sqrt{-1}\,.\,\sqrt{-1}$$
$$\sqrt{1}=(\sqrt{-1})^2$$
$$1=-1$$

Or take for granted that $\sqrt{\frac{a}{b}}=\frac{\sqrt{a}}{\sqrt{b}}$ for all values of the letters. The following is an identity, since each member $=\sqrt{-1}$:

$$\sqrt{\frac{1}{-1}}=\sqrt{\frac{-1}{1}}$$

Hence!

$$\frac{\sqrt{1}}{\sqrt{-1}}=\frac{\sqrt{-1}}{\sqrt{1}}$$

Clearing of fractions, $(\sqrt{1})^2=(\sqrt{-1})^2$

Or $1=-1$

The "fallacy of accident," by which one argues from a general rule to a special case where some circumstance renders the rule inapplicable, and its converse fallacy, and De Morgan's suggested third variety of the fallacy, from one special case to another, all find exemplification in pseudo-algebra. As a general rule, if equals be divided by equals, the quotients are equal; but not if the equal divisors are any form of zero. The application of the general rule

to this special case is the method underlying the largest number of the common algebraic fallacies.

$$x^2 - x^2 = x^2 - x^2$$

Factoring the first member as the difference of squares, and the second by taking out a common factor,

$$(x + x)\ (x - x) = x\,(x - x) \qquad (1)$$

Canceling $x - x$,

$$x + x = x \qquad (2)$$

$$2x = x$$

$$2 = 1 \qquad (3)$$

Dividing by 0 changes identity (1) into equation (2), which is true for only one value of $x$, namely 0. Dividing (2) by $x$ leaves the absurdity (3).

Take another old illustration:*

Let $x = 1$

Then $x^2 = x$

And $x^2 - 1 = x - 1$

Dividing both by $x - 1$, $x + 1 = 1$

But $x = 1$

Whence, by substituting, $2 = 1$

The use of a divergent series furnishes another type of fallacy, in which one assumes something to be true of all series which in fact is true only of the convergent. For this purpose the harmonic series is perhaps oftenest employed.

$$1 + \frac{1}{2} + \frac{1}{3} + \frac{1}{4} + \ldots$$

Group the terms thus:

$$1 + \frac{1}{2} + \left(\frac{1}{3} + \frac{1}{4}\right) + \left(\frac{1}{5} + \frac{1}{6} + \frac{1}{7} + \frac{1}{8}\right) + \left(\frac{1}{9} + \ldots \quad \text{to 8 terms}\right) + \left(\frac{1}{17} + \ldots \quad \text{to 16 terms}\right) + \ldots$$

Every term (after the second) in the series as now written $> \frac{1}{2}$. Therefore the sum of the first $n$ terms increases without limit as $n$ increases indefinitely.† The series has no finite sum; it is divergent. But if the signs in this series are alternately + and —, the series

$$1 - \frac{1}{2} + \frac{1}{3} - \frac{1}{4} + \frac{1}{5} - \ldots$$

is convergent. With this in mind, the following fallacy is transparent enough:

* Referred to by De Morgan as "old" in a number of the *Athenæum* of forty years ago.

† The sum of the first $2^n$ terms $> 1 + \frac{1}{2}n$.

$$\log 2 = 1 - \frac{1}{2} + \frac{1}{3} - \frac{1}{4} + \frac{1}{5} - \frac{1}{6} + \dots$$
$$= \left(1 + \frac{1}{3} + \frac{1}{5} + \dots\right) - \left(\frac{1}{2} + \frac{1}{4} + \frac{1}{6} + \dots\right)$$
$$= \left[\left(1 + \frac{1}{3} + \frac{1}{5} + \dots\right) + \left(\frac{1}{2} + \frac{1}{4} + \frac{1}{6} + \dots\right)\right] - 2\left(\frac{1}{2} + \frac{1}{4} + \frac{1}{6} + \dots\right)$$
$$= \left(1 + \frac{1}{2} + \frac{1}{3} + \frac{1}{4} + \dots\right) - \left(1 + \frac{1}{2} + \frac{1}{3} + \frac{1}{4} + \dots\right)$$
$$= 0$$

But $\log 1 = 0$

Suppose $\infty$ written in place of each parenthesis.

$\infty$ and 0 are both convenient "quantities" for the fallacy maker.

By tacitly assuming that all real numbers have logarithms and that they are amenable to the same laws as the logarithms of arithmetic numbers, another type of fallacy emerges:

$$(-1)^2 = 1$$

Since the logarithms of equals are equal,

$$2 \log (-1) = \log 1 = 0$$
$$\therefore \log (-1) = 0$$
$$\therefore \log (-1) = \log 1$$
$$\text{and} \quad -1 = 1$$

The idea of this type is credited to John Bernoulli. Some great minds have turned out conceits like these as by-products, and many amateurs have found delight in the same occupation. To those who enjoy weaving a mathematical tangle for their friends to unravel, the diversion may be recommended as harmless. And the following may be suggested as promising points around which to weave a snarl: the tangent of an angle becoming a discontinuous function for those particular values of the angle which are represented by $(n + \frac{1}{2})\pi$; discontinuous algebraic functions; the fact that when $h$, $j$ and $k$ are rectangular unit vectors the commutative law does not hold, but $hjk = -kjh$; the well-known theorems of plane geometry that are not true in solid geometry without qualification; etc.

Let us use one of these to make a fallacy to order. In the fraction $1/x$, if the denominator be diminished, the fraction is increased.

When $x = 5, 3, 1, -1, -3, -5$, a decreasing series;
then $1/x = 1/5, 1/3, 1, -1, -1/3, -1/5$, an increasing series, as, by rule, each term of the second series is greater than the term

before it: $1/3>1/5$, $1>1/3$, $-1/5>-1/3$. Then the fourth term is greater than the third; that is,

$$-1>+1.$$

Neither the fallacies of formal logic nor those of algebra invalidate sound reasoning. From the counterfeit coin one does not infer that the genuine is valueless. Scrutiny of the counterfeit may enable us to avoid being deceived later by some particularly clever specimen. Counterfeit coins also, if so stamped, make good playthings.

# QUESTIONS FROM THE PEW.

BY FRANKLIN N. JEWETT.

## THE LAST JUDGMENT.

(Matt. xxv. 31-46.)

WE wish simply to notice a few points relative to this very familiar passage. It ostensibly portrays the events of the Last Great Day. It has presumably been so taken by the Christian Church in all ages. It seems to be very clear; "But when the Son of man shall come in his glory, and all the angels with him, then shall he sit on the throne of his glory: and before him shall be gathered all the nations: and he shall separate them one from another, as the shepherd separateth the sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left," etc. (Verses 31, 32.)

We understand that this was entirely in harmony with the Messianic expectations of the Jews. It is difficult to see how words could be more explicit. The time contemplated was that generally understood as of Christ's second coming. His first coming was in humiliation and suffering; his second coming was to be in glory and for judgment. The issue was to be final for weal or woe for all humanity. "And these shall go away into eternal punishment: but the righteous into eternal life." Verse 46.

Our special inquiry has to do with the principle upon which the separation is made. The decision rests upon whether the persons affected have or have not fed the hungry, given drink to the thirsty, clothed the naked, visited the sick, housed the stranger, and shown kindness to the unfortunates in prison.

In connection with this, and, as we submit, in contrast to it, we wish to call attention to the condition of salvation as presented by a later theology, and as, for the most part, proclaimed by the Church to-day. This condition also is most familiar; viz., faith in

Christ as one's saviour. This is very often held to coexist with a mystical union with him, which emphatically was the view of Paul. It has also very generally been held to require a belief in certain views concerning Christ, as his deity, and his vicarious, sacrificial atonement. Men's deeds are carefully declared to have no validity in the great determination of destiny. They may be worse than nothing, as affording a false ground for confidence. The righteousness of men is as "filthy rags." Not by works of righteousness which they have done are men to be justified, or pronounced acceptable in the Last Day, but by the blood of Christ, through their faith in him. Or, as regards merit, not because of *their* merit, but because of *his* merit. To inculcate conduct, the service of one's fellows, as determinative of destiny would be considered, and has been considered to be most pernicious. Yet this is exactly what Jesus did in the passage before us.

Here, we submit, is a difference, not of degree, but of kind. Jesus is just at the close of his ministry. He is giving an account of an event of unspeakable importance, in fact of the great incomparable Event. Here if ever, instruction should go to the root of the matter, and be safe to follow. Here if ever, mention should be made of what is fundamental. So one would think. But that upon which, according to the later theology, *all* depends, is not even *mentioned.* And not only that, but what the later theology carefully excluded, what preachers and theological writers have most insistently declared to be utterly worthless in the premises, is made determinative of the whole result. Can any one imagine Jesus as making such a presentation of the Last Judgment if he knew that its issues were to be decided as declared by the later theology? On this occasion he was speaking not only, or at all, to men in general, but to his disciples, who were soon to be his apostles. The end of his ministry was near. "And it came to pass when Jesus had finished all these words, he said unto his disciples, Ye know that after two days the passover cometh, and the Son of man is delivered up to be crucified" (xxvi. 1, 2). Will any one claim that on such an occasion Jesus failed to call attention to what was essential, causative, fundamental, sufficient, and salutary to be taught as such; and that, instead, he directed attention, and the entire attention, to what was at best merely incidental or derivative, and in reality altogether worthless in determining the great result? How shall this matter be viewed?

# JESUS: A SYMBOL.

BY THE REV. EDWIN A. RUMBALL.

[This short article comes from the pen of the minister of the United Churches of Waterford, Maine, and was called forth by the perusal of Dr. Moxom's article "Jesus's View of Himself in the Fourth Gospel" in the May *Open Court*. Mr. Rumball says, "While I agree in the main with Dr. Moxom I feel that the Johannine portraiture is not so peculiar to the Fourth Gospel as he implies. The idealizing elements can be found in the Synoptics as well as in John. The difference between them is not so great as some critics aver, the old traditional contention that the two portraits are not contradictory and do not exclude each other is not so far fetched as we at times imagine. Because of this I am sending you a short paper which may tend to help the discussion from another point of view."—ED.]

"THE religion of one age is often the poetry of the next. Around every living and operative faith there lies a region of allegory and imagination into which opinions frequently pass, and in which they long retain a transfigured and idealized existence after their natural life has died away." Thus the historian Lecky wrote in 1865. In no Christian age can the truth of this be better seen than in the present. Historical criticism is making all thoughtful people, from the scholar in his library to the mechanic at his bench, realize that not only are we creed-makers, but by some instinct which demands a poetry in life, legend-builders and myth-makers as ever were the primitive Christians. The very men who set themselves the task of writing the history of the "real" Jesus, betray this instinct before they close, by some idealizing. For many years we have been in the habit of charging Renan of writing a history of the Ideal Frenchman, but have not always realized that in perhaps a smaller degree, more recent writers of lives or histories of Jesus have yielded their historical sense to the poetical.

In two of the most recent books upon Jesus—Bousset's *Jesus,* and Schmidt's *Prophet of Nazareth,*—the interpolations, legends, and myths are cast aside and by learned reverent critics we are presented with the "real" Jesus as far as it is possible at this day to know him. As you draw near, however, to the close of each book and the critical parts are gradually being left behind, you feel the beautiful

and attractive influence of the advancing poetry. It is hard to cast blame on such idealizations, but one often feels that the influence we have received from contemplating the real is canceled by being wafted again to the ideal little altered from the one we started out with.

Now we have no fault to find with the possession of ideals, rather would we urge the counting of all things as loss in the endeavor of untiring moral energy to attain the life of God; but there are many men and women in this world, who belong to some of the strongest moral forces of society, who, by the way, often are outside our churches, who demand that we "call a spade a spade." One such wrote in the *Hibbert Journal* a year or two ago the following: "Let us not be ashamed to acknowledge that by which we really live. Let us have done with pretence. Let us cease to call ourselves Christians when we do not follow Christ. Let us cease attempting to reduce Christianity to a metaphor and to make the words of Christ mean to us what they never meant to him." Many of us today find fault with those ministers and churches who read into an ancient materialistic symbol some modern scientific ideal, but do we always remember that Jesus himself has become such a symbol to us?

Jesus is a symbol and has tended to become more and more so for many years. It is very questionable, however, whether in the ultimate religion of mankind Jesus will hold such a place. Rather do we think that the eternal religion which has expressed itself in past history will be looked for more in contemporary history. There is no one person who stands before us as the infallible eternal example to mankind. In no one life is embodied the manifold life of God. "The man has never lived who can feed us ever."

Every attempt to gather round Jesus the ideals of the ages is likely in ages like the present to impede rather than help forward to pure religion and undefiled. We are likely to be discovered floundering amid history, legends and our own ideals, barely able to understand which is which sufficiently to give to him who asketh "a reason" for the hope that is within us. The religion of those who follow the latest attempt to deny the historicity of Jesus, in affirming him to have been the deity of a small Syrian gnostic sect, is far more satisfactory, than the possession of a religion which brings such confusion of ideas as that which treats Jesus as historical and yet unconsciously makes him a symbol. I mean that it is more consistent.

Some may feel that up to the present we have been too bold in

speaking of Jesus as a symbol. Are not the lovely ideals we have each formed, in harmony with the historic picture given us? That we may be reminded that there is a difference between the Jesus of A. D. 30, and A. D. 1907, let us study him more in detail.

We might begin by thinking of the kingdom of God which formed one of the chief elements in his evangel. In this theocratic ideal Jesus looked for the exaltation of the Jewish nation. Some of the characteristics of this kingdom, as non-resistance, lose their seeming extravagances, when it is remembered that Jesus was thinking of peasant Galilee and not of modern London or New York. He expected this kingdom to grow quickly as a mustard seed. Some have affirmed that his kingdom was altogether a spiritual reign of God and that the references of an earthly kingdom are due to disciples, but, as the most recent history of Jesus shows, the earthly kingdom of God is too closely connected with Jesus for us to doubt it. At the present day, however, in this matter we have left Jesus behind. We use his form, but we have spiritualized the content. When the modern Christian prays "Thy kingdom come," he looks forward to the ideal world where God shall be all in all. The prospect of Jesus was nothing so large, he was thinking of his own people. This is akin to the modern missionary ideal expressed in the words of "Christ for the World." Jesus of Nazareth, however, had no such universal relationship. Grand and glorious as is the extension of goodness and piety through this world, the idea is foreign to Jesus. Only towards the close of his life when he began to see that his hopes for the Jewish nation were meeting with no response, did he hint of foreigners coming to God instead of them, it was no essential part of his message. The so-called missionary charge of "baptizing all nations," and the world-purposes of the Fourth Gospel do not belong to the historic Jesus. In them we see the beginning of the ideal Jesus.

Again, in an age like our own when social reform is occupying the minds of many good men and women, it is not to be wondered at that Jesus is found by many to be the founder of modern social schemes. When we come to view the facts we wonder that men do not realize that their leader is an ideal and not a historic person. It is nice to think of Jesus at the marriage in Cana, but the allegorizing methods of the Fourth Gospel forbid us speaking of it as history. There is also, no doubt, a great deal of truth in contrasting the "gluttonous man and wine-bibber" with the ascetic Baptizer, but the contrast is carried too far. Jesus was by no means the man of society we like to think him. His enthusiasm for his ideals cut

him off from his fellows; he was cut off from the rich and cultured by the views which a poor reformer often holds of such people. He did not exemplify for us a holy home, for he remained unmarried, and although his little band of disciples in no way approached the rules of the Essenes, his calling them to yield home, father, mother, children for his sake, his call to some to sell all and join him, rather places him with those saintly souls who have sought some earthly Utopia, but who have always failed to realize it. There are elements in the historic Jesus that tend to make the man who has his wife and children to think of, and who day after day has to meet a world of business that Jesus never knew, and never expected would be, that tend to make the man allow the historic Jesus to drop from his life. Jesus thought it best that he and others should be celibates for the kingdom of heaven's sake. "Our fragmentary record of his sayings does not tell us whether Jesus ever suggested that men might marry, and women bear children, and parents bring up their little ones for the sake of the kingdom of heaven. Would that it did!" The Christ of our homes is an ideal, not Jesus of Nazareth.

Last but not least, our ideal Jesus is always a sinless Jesus. There is every reason why he should be; but we err when we attribute this to Jesus of Nazareth. He disclaimed the possession of absolute goodness and affirmed one alone as good and that, God; and further we should always remember that one of the things which seemed to open his work was taking part in John's baptism of repentance. It is not until we reach the idealizing tendencies of the apostles as found in the Fourth Gospel and the Epistles that we find sinlessness attributed to Jesus.

These are some of the reasons, roughly put it is true, for speaking of Jesus as a symbol. Among large sections of the Church the truth will be long spreading. In fact, among the uncultured classes, it is a question, which I leave casuists to decide, whether the aspiration towards an ideal without basis in history is the most beneficial. An idealized historical person seems not at all misplaced in some stages of the evolution of mankind. To minds that ever wish to "have done with pretence," it may seem as though such a stage in evolution is barely honest. God, however, moves in a mysterious way and much of his mystery is composed of what we call unfairness and unreality. Jesus of Nazareth is passing from us, but the ideal Jesus is the contemporary of all ages. If we would know how long we shall call our ideal by the name of Jesus, let us answer this question first: With whom doth history tell us is God, the historian or the poet? the man of reason or the man of faith?

## MISCELLANEOUS.

### AVESTA IS VEDA; THE INSCRIPTIONAL DEVA IS NOT 'DEMON.'

*To the Editor of The Open Court:*

Allow me to thank you for the very full, able and impartial notice of my book on *Zarathushtra, Philo, the Achæmenids and Israel*, which appeared in *The Monist* for April.

This will accomplish of itself much of the object I had in view in writing the work, for half of our battle lies in merely stating what is brought up for discussion. Most quick-witted people will see a good deal in that alone.

I am glad to notice that Dr. Gray opposes me in one vital particular, for it is refreshing to meet with such an opponent.

I see that he will not allow fully my main contention, for I find him inclined to allow of Semitic influence even upon the early Avesta. Upon some points of Semitism he already knows a great deal more than I, for I have only had time to "skim" in Assyriology, though I have been a sort of Hebraist for fifty years with all the rest. I must, however, stoutly rally to my point, and even push my defence into an attack.

With me Avesta is pure Veda, or at least nearly so, and *vice versa*, as Professor Oldenberg said in a few kind words on my translation of one Gāthic chapter into Sanskrit in Roth's *Festgruss*, "Zend is nearer Sanskrit than Greek is near to Greek." (See his *Vedic Religion*, page 27, note.)

All the Amesha Spenda are in the Rik (see *Z. P. A. I.*, page 464) though not gathered into Seven, nor so especially consecrated. If Babylon affected Gāthic Avesta, then it must have been the father of Aryan India as well. I cannot see any loophole for an admission of Semitic influence, if the Gāthas are all reformed Rik—or rather a reform of the Rik's original—far up in North Iran, which original was also their, the Gāthas', own parent. It is of course not at all impossible that civilization may first have focused on the Euphrates, and that, if so, it may, nay it must, have shot out rays on every side not excepting North and Eastern Iran, and through this the far-east land beyond the Indus; for note well that all Indian mental life moved to its home practically through Iran. But if Babel really had any serious influence upon the vast Indian intellect with its rich incomparable results from the early Rik to the "Friendly Counsel," it must have been of the utmost rudimental character. India compared with Babylon! Who would seriously attempt it, at least at our present stage of information?

Such influences, mutual or original, on the one side or the other, were ante-pre-historic, if one might be pardoned for such a monster, to do justice

to a point. No, I firmly read all my Gāthic Iranianism as pure Aryan, with the Indian as its full brother or full sister, both having come from one identical home, having been once absolutely as much one as Italian and Spanish were one in the Latin, if indeed that comparison is any longer sound.

Gāthic Avesta with all its lost books,—for every lore postulates lost portions,—is to me absolutely clear of foreign elements, and the Gātha is a book of the Veda, or *vice versa*. Nothing Semitic of equal date and circumstances has ever touched it in the historic or in the pre-historic periods. Semitic influence of a past myriad years, if it ever existed, is a quantity totally negligible; Gāthic is quasi-Vedic.

One more point which I must have put too dimly, for Dr. Gray has passed it over:

Of course my suspicion that Cyrus's God of Heaven is Deva is only tentative, but where would science be if we hushed up every thought? My "God of Heaven as Deva" was indeed a snap-shot, but it carried with it something that all will notice, for it links on at once with my view that Zoroastrianism had points of wide divergence from the Daric Inscriptional.

I must have stated it somewhere:—indeed I was very remiss if I did not make a point of sharp indenture with it. *Deva* is of course "demon" in Avesta, old or later, but it is not "demon" with any certainty in Daric Inscriptional, for in fact it does not occur, and I meant to hold that up sharply as the very apex of my thought. Deva was unfortunately "demon" in Avesta, and throughout all genuine Persian literature, but—and here is the gist of the matter—it *may* not have been "demon" in the Daric as I ought to have more emphatically noticed. It is strange indeed that with so much call for the Devil, Darius and his successors do not in their Inscriptions give "the Daeva of Daevas," or any other daeva as "demon" in the universal Avesta sense, though we have the Druj to satiety at least in her works, and she was first daughter of the Avesta, chief deva-devil.

Did then the South Mazda-worship hold at all to that perversion of the glorious word for "God," the "shining sky," for that was the first sense of Deva? And while pondering this I was suddenly struck with Cyrus's "God of Heaven"; see Chronicles and Ezra the first. Did Cyrus mean to translate Daeva in this expression—which seems all Exilic—in the same sense as that in which the vast multitudes of India would unanimously have translated it; for *deva* with them was "God" alone, not "demon"; and if he did so intend, then *ipso verbo* he, Cyrus, held to the Indian and original view in spite of North Persia. With him then that one blot on Avesta did not exist in his form of Mazda-worship; for some reason he erased it,—doubtless not for a personal reason, for such things are never personal;—his party or his public, nay his entire South Persia, or Persia proper, may not have been tainted with this relic of a remorseless fight. The Gāthic struggle was such that the Gāthic party took the very name of God, and made it "demon," doubtless because their opponents continually flaunted it—excited enemies are apt each to praise God for every victory on their side. All North Persia swarmed with Zoroastrianism, centering at Ragha, and every mail in his new post, for he, Darius, first originated our postal systems, brought news from the Zoroastrian center, while official political documents came continually tumbling in from that town with its surrounding province—; but on this one signal disgrace of Median Mazda-worship Darius may have been free from all complicity, and Cyrus's

"God of Heaven" may here give us the clue. I emphatically term this a conjecture, as may be seen by referring to my book. If it be not actually verified, it should at least "stir up thought"; as indeed it has so far done; and this is what we need.

Finally I thank my reviewer for apologizing for my brevity toward the close. In fact this had its most natural of all mechanical causalities; for both my time and my money were very scant. As is known, I am driving a fierce race with my "latter end," pushing on with pen and with paper-mill in fullest fury to finish before my chance is over. I have already made up some little for the scant treatment of the last pages; see *The Monist* for January presaging the number for July, where I actually compare Avesta with Daniel and Revelations verse by verse.

Let me, in closing, again express my thanks to my reviewer. He has in fact forestalled my friendly appreciation by his own kindness to me,—but, as one of the "aged" I may be pardoned if I allow myself to add a word of heartfelt commendation.

Dr. Gray is, as I understand, still somewhat young, but he has less of the vapor of his age about him than any scholar yet known to have attained his present position under similar circumstances.

So far as I am capable of judging, he is radically sound, though a little too much spread out in his field of literary action, which peculiarity has indeed, in part at least, its obvious explanation in the fact that he is not yet a settled professor, at least, so I regretfully suppose. One does not like to predict the future; but I am of the opinion that this brilliant man will, if he has a fair chance of it, live to be recognized as one of the keenest and most useful scholars that even the land of Whitney has produced.

LAWRENCE H. MILLS.

OXFORD, ENGLAND, April 17, 1907.

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## MAN A CREATOR.

If man can truly be said to have been created in the image of God, he ought to evince his divinity by imitating the creator in deeds of creation, and this, indeed, has long been recognized as the worthiest occupation of man. The poet, the artist, the inventor, in fact all original thinkers and leaders, produce new forms, new devices and contrivances, new thoughts and higher ideals. Indeed it seems as if the world were the mere raw material purposely left unfinished so as to enable man to exercise the divinest of his qualities, his creativeness. The imperfections of nature appear from this point of view as if made on purpose so as to offer man the opportunity of accomplishing this ambitious task and building up a human world above the natural. A late Latin proverb characterizes the pride of the inhabitants of the Netherlands in this line:

*Deus creavit mare sed Batavus litora fecit.*

"God created the ocean, but the shores have been made by Batavians."

The creativeness of man appears to acquire a special resemblance to God's own work, when it extends to the procreation of new species, and this has actually been accomplished of late by Dr. Nilsson, the Director of the Swedish Agricultural Station at Svalöf, and our reputed countryman Luther Burbank, of Santa Rosa, California. However meritorious these undertakings are, they remain exposed to the criticism of the narrow-minded, and so we need not be

surprised to find that Mr. Burbank was once called to account for arrogance by some ignorant clergyman who for the the purpose of censuring him in the name of God, invited him one Sunday to his church, gave him a prominent seat in a pew exposed to the view of the congregation and denounced the

LUTHER BURBANK OF SANTA ROSA.

supercilious ways of men who meddled with the plans of God by attempting to create new species. The incident is referred to by Mr. Harwood in his *New Creations in Plant Life*, (pp. 20-21) when he speaks of the troubles which Mr. Burbank encountered at the start of his career. He says:

"Opposition now came from many quarters. Not only did his friends see the fulfilment of their predictions,—some of them very kindly telling him so,—but people who had heard of some of the strange things he had done

DR. HJALMAR NILSSON, DIRECTOR OF THE SWEDISH EXPERIMENT STATION AT SVALÖF.

and who had not the breadth of vision to see what manner of man this was, pronounced him a charlatan,—a man who was creating all manner of unnatural forms of life, monstrosities, indeed a distinct foe to the race. A

minister invited Mr. Burbank to listen to a sermon on his work, and when the guest was in the pew denounced him in bitter fashion as a man who was working in direct opposition to the will of God, in thus creating new forms of life which never should have been created, or if created, only by God himself."

The incident is comical enough, but it was not so humorous to Mr. Burbank at the time when his only consolation was the hope of proving to the world that his hopes were not the useless dreams of a visionary, but definite ideals the realization of which would raise mankind a step higher in civilization and actualize its divinity in a more complete sense.

Burbank's work stands now before the world and needs no further recommendation. He found out by experience, that to be a business man is one thing and to work for an ideal is another. He found that the business part had to be neglected for the sake of accomplishing the great task so near to his heart, and for this purpose Mr. Carnegie has come to his assistance by keeping a scientific station in Santa Rosa and aiding his work in general. Much has been written on Mr. Burbank, but mostly in a popular way by literary authors. Professor De Vries, however, has done justice to the significance of his labors from the scientific standpoint in his new book on *Plant Breeding*. (Chicago: The Open Court Publishing Co.) P. C.

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## THE HON. P. RAMANATHAN ON CHRISTIANITY.

Mr. Rámanáthan is Solicitor General of Ceylon, and a distinguished man in his own country, where he is a recognized social and political leader. There are few Orientals better known than he to English, if not to American, readers. He has recently visited America and has written a book on *The Culture of the Soul Among Western Nations* (New York: G. P. Putnam's Sons, 1906). Though he is not a Christian his attitude toward Christianity is very sympathetic, and if he had his way he would reform Western Christianity according to his ideals of a spiritual life. His position is well characterized in the two mottoes which are inscribed on the title page: Emerson's

> "In Greece, every Stoic was a Stoic, but in
> Christendom, where is the Christian?"

and Tennyson's

> "Ring out the darkness of the land,
> Ring in the Christ that is to be."

The impression which Mr. Rámanáthan left on a circle of friends and admirers is best echoed by the editor of this book, Mr. Myron H. Phelps, who says:

"Mr. Rámanáthan leaves many friends in America; many who have received from him a new light, a new hope, and a new inspiration, which they believe will ever continue to illumine and cheer their pathway through life."

Some passages of Mr. Rámanáthan's book contain observations on American life, as he saw it. He says on page 73:

"Thus has dogma taken the place of the quickening precepts of Jesus and Paul. The *Christianity* taught by those masters has been, alas, 'killed' by unsound interpretation, and there remains now *Churchianity*, or an aggregate of different literary and historical problems full of 'vain questions and strifes

of words,' wholly incapable of making men 'wise unto salvation'......What disastrous consequences have flowed from a want of sound religious knowledge and belief in a future! People have become steeped in worldliness, materialism, irreverence and atheism.

"A worldly minded person is a stumbling block unto himself and to every guileless person. He is what St. Paul calls a Lover of Self......When selfish persons take to economical life and deal with the creation and distribution of commodities necessary for the maintenance and comfort of the body, they adulterate food-stuffs, resort to mean devices in production, and charge excessive prices for the articles made or carried. Others resort to what is called 'pooling' in America, or the sweeping together of commercial interests so as to form monopolies or 'trusts,' the profits of which go to enrich them at the expense of the ordinary consumer. They raise and lower prices at will and care not for the fate of the petty trader. Not content with the advantages enjoyed by them, they invade the political arena and buy up largely the elective power of the people. They then press on all sides upon the government and endeavor to control legislation at their will. In the field of literature, too, their baneful influence is in the ascendent. They form the largest portion of the nation, and their taste for reading is all in the line of sentimental and sensational amusement. Consequently, those who are engaged in the production of books, magazines, and newspapers find themselves obliged to write and publish what is funny, fanciful and thrilling, to the serious neglect of the higher life of humanity. The materialism of the age has affected the very teachers of spirituality. Many and wealthy are the churches, and learned and eloquent are the preachers, but the congregations and the rulers thereof have agreed to don and doff their religion with their Sunday clothes. The constituted leaders of religion do not appear to have a hold upon the people, and they are all, with the exception of a few, drifting to the perils of a life devoid of a goal. As to the scientists who are nobly laboring in the colleges and other places, their discoveries have been applied to the further materialization of the country by sensuous seekers of the 'almighty dollar.'"

It would therefore appear that the author has not found among us the "culture of the soul" which he expected, and he wonders what has brought religious life in the West to so low an ebb, and how it can be revived. To answer these two questions is one of the main purposes of the work.

He looks upon Christ Jesus and his Apostles as grand spiritual teachers, but claims that the intent of their teachings has been lost through the meagreness and obscurity of the Scriptures in which they are recorded. He says:

"Jesus delivered his tradition wholly by word of mouth, and so did his disciples for many years after the crucifixion. Then by degrees his sayings and doings were committed to writing meagrely and even obscurely, lest they be misunderstood, misapplied, or despised, or should lead to the injury or destruction of the bearers of the tradition......The work of redemption of those who hunger and thirst for peace, when actively carried on has always involved the redeemers in danger, for the simple reason that the doctrines relating to the sanctification of the Spirit falsify the ways of the worldly minded, both teachers and the taught, who are the blind leading the blind. The seeds of truth are, therefore, not acceptable to them and should not be given to them. It is not Jesus only who suffered crucifixion, but Peter also;

and Paul was beheaded. And as to those who by native disposition or previous culture are qualified to receive the truth, only so much of it should be given at a time as the intellectual and spiritual condition of each can assimilate. Therefore did Isaiah say in impressive language, 'the word of the Lord was unto them precept upon precept, line upon line; here a little and there a little; that they might go and fall backwards, and be broken and snared and taken.' The necessity of 'snaring' those born and bred to the ways of the world, and taking them captive only gradually and by slow leavening process, did not permit Paul and other masters to record openly even for these spirits the traditions relating to the Kingdom of God. From such causes arose the meagreness and obscurity of the Scriptures," (p. 61 et seq.).

And again:

"Those who are fit for hearing spiritual truths are the Godly minded, not the worldly one. 'My sheep (i. e., the Godly minded) hear my voice, and I know them, and they follow me.' Others 'do err,' by misunderstanding the words, and get into perilous frames of mind, becoming controversial, angry, spiteful and even murderous. 'Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under foot and turn again and rend you,' said Jesus.

"Therefore, in addressing a promiscuous gathering it is necessary to speak or write in allegory, parables or proverbs......'These things have I spoken unto you in proverbs,' explained Jesus; and the disciples said unto him, 'Why speakest thou in parables?' And he answered, *'Unto you'* (the spiritually minded) 'is given to know the mysteries of the Kingdom of Heaven, but *to them* (the worldly minded) 'it is not given.'" (Pp. 44, 45.)

Such obscurities and "mysteries" in the Scriptures occasion insoluble difficulties of interpretation to all except those illumined or sanctified men who, having actual knowledge of God and spiritual things, necessarily know the *intended* meaning.

Mr. Rámanáthan has much to say on the Christian doctrine of "the only begotten son" and the term "faith." He would translate the former in the sense that the son of God stands aloof by himself being distinct from the worldly minded, but he criticizes the interpretation that Jesus should be considered as the only son of God, for, insists Mr. Rámanáthan, Jesus himself speaks of his disciples as God's children. The term "faith" so freely used by Paul, however, should not be interpreted as faith or belief, but should be rendered "love."

The central doctrine taught by Christ, as by all true religious teachers, is the prospective union of the soul with God in love. Without it no effective or vital religion is possible. Love should expand in the heart through the successive stages of love for kith and kin, for the neighbor, for fellow-townsmen, for compatriots, until it embraces all beings in the perfect and universal love of God. This is the appointed path for man, and this development of the individual is the only possible cure for the evils which the author sees and deplores in the society of the West..

It is interesting to see how the religious life of the West appears to an Oriental visitor to our shores. No doubt he bases his judgment upon impressions directly received during his sojourn in the United States, and much that he has to say is appropriate. Much also, however, is an echo of opinions which he imbibed from the press and the very people with whom he

became acquainted, and one feels tempted to assume that the spiritual standing of his own country must be gloriously high. We fear, however, that if the tables were turned and a representative of our materialistic world would visit his own country, he would find there the same love of the almighty dollar, with less success in acquiring it, and even the vaunted spirituality would be dissolved into an illusion. Nevertheless, Mr. Rámanáthan is unquestionably a man of high aspirations, and we will do well to become acquainted with his opinions and religious ideals. His book is well worth the perusal.

## BOOK REVIEWS AND NOTES.

LIFE AFTER LIFE; or the Theory of Reincarnation. By *Eustace Miles, M. A.* London: Methuen, 1907. Pp. 180. Price, 3s. net.

The author would propose for mankind a working hypothesis offering motives for sensible work at once energetic and calm, and for a practical and ethical conduct of life. The theory he advances is that one life in this world follows after another life usually with an interval between (whether of one minute or one hundred and fifty years), and he believes that its adoption would give a sense of infinite hope and infinite responsibility, making us helpers of ourselves and others. He believes that though it may not be materialistically proved true by science it would be true in the sense that it would be safe and sound to use. Mr. Miles says in his preface: "I would ask the reader to recognize its main principle only—namely, that his present circumstances are the fairest possible results of his past lives and his present life up to date, and at the same time the best possible training-ground for his future life and lives. I would ask him not to wait for full proofs, but to begin living daily and hourly as if the theory were proved certainty."

Mr. Miles does not try to force his theory on others, nor does he say that others must believe in it. "I simply say that I must believe it, until I find one that is more useful—one that tends to a better and happier life in this world—one that is more comforting and inspiring."

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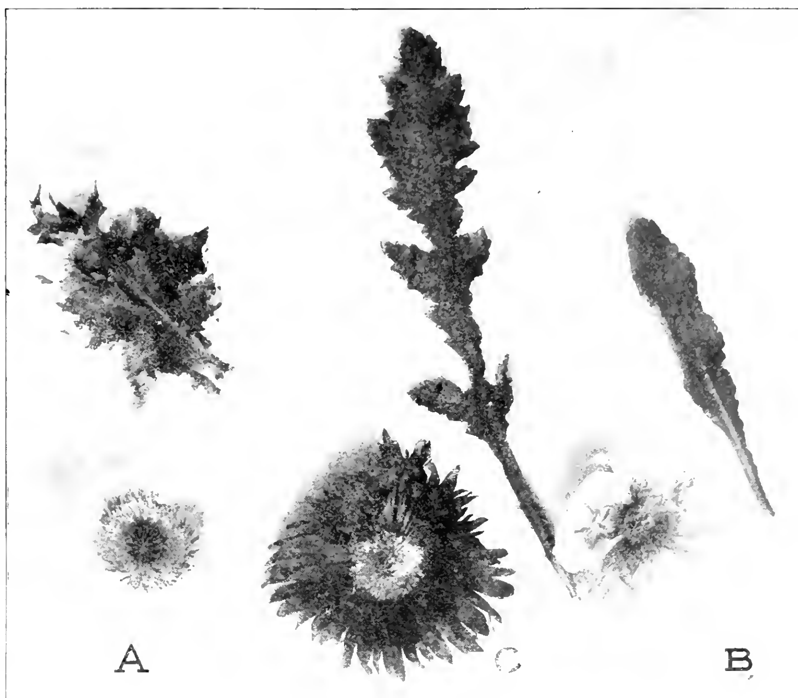
It is a familiar fact that the maximum amount of information which can be contained in one volume is best evidenced by *Webster's International Dictionary,* published by the G. and C. Merriam Company. In the enlarged edition recently issued it proves itself amply able to keep abreast with the times by the aid of new appendices and by corrections and insertions in the text, while clear and fresh type is insured by a new set of plates. A feature of the Merriam publications that is not so generally realized consists of seven abridgments, called respectively Webster's Collegiate, Countinghouse, Academic, High School, Common School, Primary and Little Gem Dictionaries. These are abridged and arranged with reference to the peculiar needs of the readers for which each is designed. The Countinghouse Dictionary contains commercial tables in its appendix; the High School and Academic Abridgments have specially prepared vocabularies and contain appendices of mythological, historical and classical interest; the Common School and Primary Dictionaries respell the word with phonetic markings to show pronunciation, and the latter restricts its vocabulary to English words. The Little Gem is a pocket manual of great value.

**Plant Breeding** Comments on the experiments of BURBANK & NILSSON. By Hugo DeVries, Professor of Botany in the University of Amsterdam. Pages, XIII + 351. 114 Illustrations. Printed on fine enamel paper. Cloth, gilt top, $1.50 net; $1.70 postpaid. (7s. 6d. net.)




Under the influence of the work of Nilsson, Burbank, and others, the principle of selection has, of late, changed its meaning in practice in the same sense in which it is changing its significance in science by the adoption of the theory of an origin of species by means of sudden mutations. The method of slow improvement of agricultural varieties by repeated selection is losing its reliability and is being supplanted by the discovery of the high practical value of the elementary species, which may be isolated by a single choice. The appreciation of this principle will, no doubt, soon change the whole aspect of agricultural plant breeding.

Hybridization is the scientific and arbitrary combination of definite characters. It does not produce new unit-characters; it is only the combination of such that are new. From this point of view the results of Burbank and others wholly agree with the theory of mutation, which is founded on the principle of the unit-characters.

This far-reaching agreement between science and practice is to become a basis for the further development of practical breeding as well as of the doctrine of evolution. To give proof of this assertion is the main aim of these Essays.

The results of Nilsson have been published only in the Swedish language; those of Burbank have not been described by himself. Prof. DeVries's arguments for the theory of mutation have been embodied in a German book, "Die Mutationstheorie" (2 vols. Leipsic, Vat & Co.), and in lectures given at the University of California in the summer of 1904, published under the title of "Species and Varieties; their Origin by Mutation." A short review of them will be found in the first chapter of these Essays.

Some of them have been made use of in the delivering of lectures at the Universities of California and of Chicago during the summer of 1906 and of addresses before various audiences during my visit to the United States on that occasion. In one of them (II. D.), the main contents have been incorporated of a paper read before the American Philosophical Society at their meeting in honor of the bicentennary of the birth of their founder, Benjamin Franklin, April, 1906.

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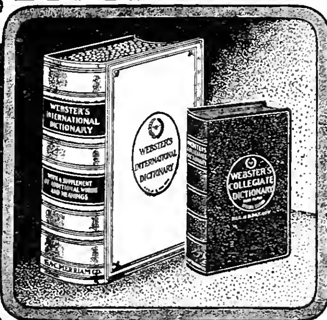


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The book contains a critical and descriptive introduction, and the entire Chinese text in large and distinct characters with the verbatim translation of each page arranged on the opposite page in corresponding vertical columns. This feature makes the book a valuable addition to the number of Chinese-English text-books already available. The text is a facsimile reproduction from a collection of Chinese texts made in Japan by Chinese scribes.

After the Chinese text follows the English translation giving references to the corresponding characters in the Chinese original, as well as to the explanatory notes immediately following the English version. These are very full and explain the significance of allusions in the Treatise and compare different translations of disputed passages. This is the first translation into English directly from the Chinese original, though it was rendered into French by Stanislas Julien, and from his French edition into English by Douglas.

A number of illustrative stories are appended in all the editions of the original, but the selection of these stories seems to vary in the different editions. They are very inferior in intrinsic value to the Treatise itself, and so are represented here only by extracts translated in part directly from the Chinese edition and in part through the French of Julien, but many are illustrated by reproductions of the Chinese pictures from the original edition. The frontispiece is a modern interpretation by Keichyu Yamada of Lao Tze, the great Oriental philosopher, "The Exalted One" to whom the authorship of this Treatise is ascribed.

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**Spinoza and Religion.** A Study of Spinoza's Metaphysics and of his particular utterances in regard to religion, with a view to determining the significance of his thought for religion and incidentally his personal attitude toward it. By Elmer Ellsworth Powell, A. M., Ph. D., Professor of Philosophy in Miami University. 1906. Pp. xi, 344. $1.50 net. (7s. 6d.)

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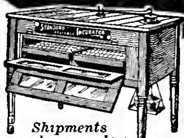

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Paul Carus, the author of The Rise of Man, a new book along anthropological lines, upholds the divinity of man from the standpoint of evolution. He discusses the anthropoid apes, the relics of primitive man, especially the Neanderthal man and the ape-man of DuBois, and concludes with a protest against Huxley, claiming that man has risen to a higher level not by cunning and ferocity, but on the contrary by virtue of his nobler qualities.

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**The Sermons of a Buddhist Abbot.** Some Addresses on Religious Subjects by the Rt. Rev. Soyen Shaku, Abbot of Engakuji and Kenchoji, Kamakura, Japan. Translated by Daisetz Teitaro Suzuki. Pp. 218. Cloth. $1.00 net. (4s. 6d. net.)

The Sermons of a Buddhist Abbot, which were delivered by the Rt. Rev. Soyen Shaku, during the author's visit to this country in 1905-1906, and have been collected and translated and edited by his interpreter and friend, Mr. Daisetz Teitaro Suzuki,

will prove fascinating to those who are interested in the comparative study of religion as well as in the development of Eastern Asia. Here we have a Buddhist Abbot holding a high position in one of the most orthodox sects of Japan, discoursing on problems of ethics and philosophy with an intelligence and grasp of the subject which would be rare even in a Christian prelate.

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**The Praise of Hypocrisy.** An Essay in Casuistry. By G. T. Knight, D. D., Professor of Christian Theology in Tufts College Divinity School. 1906. Pp. 86. 50c net.

"The Praise of Hypocrisy" is an essay based on the public confessions of hypocrisy that many champions of religion have made in these days, and on the defenses they have put forth in support of the practice of deceit. Not that the sects now accuse each other of insincerity, nor that the scoffer vents his disgust for all religion, but that good men (as all must regard them) in high standing as church members have accused themselves.

By exhibiting the implications and tendencies of the ethics thus professed and defended, and by sharp comment on the same, the author of this essay designs to arouse the conscience of the church, to sting it into activity in a region of life where its proper functions have ceased.

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**Essay on the Creative Imagination.** By Prof. Th. Ribot. Translated from the French by A. H. N. Baron, Fellow in Clark University. 1906. Cloth, gilt top. Pp. 357. $1.75 net. (7s. 6d. net.)

Imagination is not the possession only of the inspired few, but is a function of the mind common to all men in some degree; and mankind has displayed as much imagination in practical life as in its more emotional phases—in mechanical, military, industrial, and commercial inventions, in religious, and political institutions as well as in the sculpture, painting, poetry and song. This is the central thought in the new book of Th. Ribot, the well-known psychologist, modestly entitled An Essay on the Creative Imagination.

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**Yin Chih Wen,** The Tract of the Quiet Way. With Extracts from the Chinese commentary. Translated by Teitaro Suzuki and Dr. Paul Carus. 1906. Pp. 48. 25c net.

This is a collection of moral injunctions which, among the Chinese is second perhaps only to the Kan-Ying P'ien in popularity, and yet so far as is known to the publishers this is the first translation that has been made into any Occidental language. It is now issued as a companion to the T'ai-Shang Kan-Ying P'ien, although it does not contain either a facsimile of the text or its verbatim translation. The original consists of the short tract itself which is here presented, of glosses added by commentators, which form a larger part of the book, and finally a number of stories similar to those appended to the Kan-Ying P'ien, which last, however, it has not seemed worth while to include in this version. The translator's notes are of value in justifying certain readings and explaining allusions, and the book is provided with an index. The frontispiece, an artistic outline drawing by Shen Chin-Ching, represents Wen Ch'ang, one of the highest divinities of China, revealing himself to the author of the tract.

The motive of the tract is that of practical morality. The maxims give definite instructions in regard to details of man's relation to society, besides more general commands of universal ethical significance, such as "Live in concord," "Forgive malice," and "Do not assert with your mouth what your heart denies."

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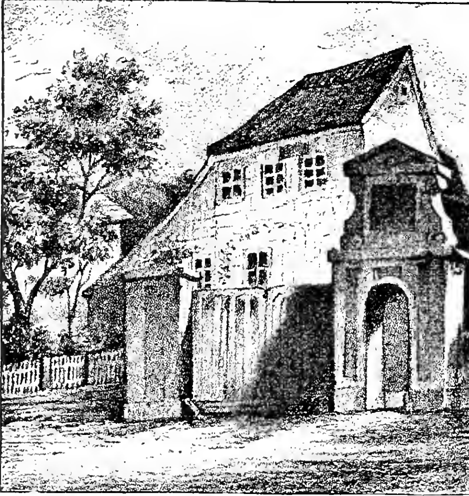

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