

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. 10.) OCTOBER, 1907.

NO. 617.

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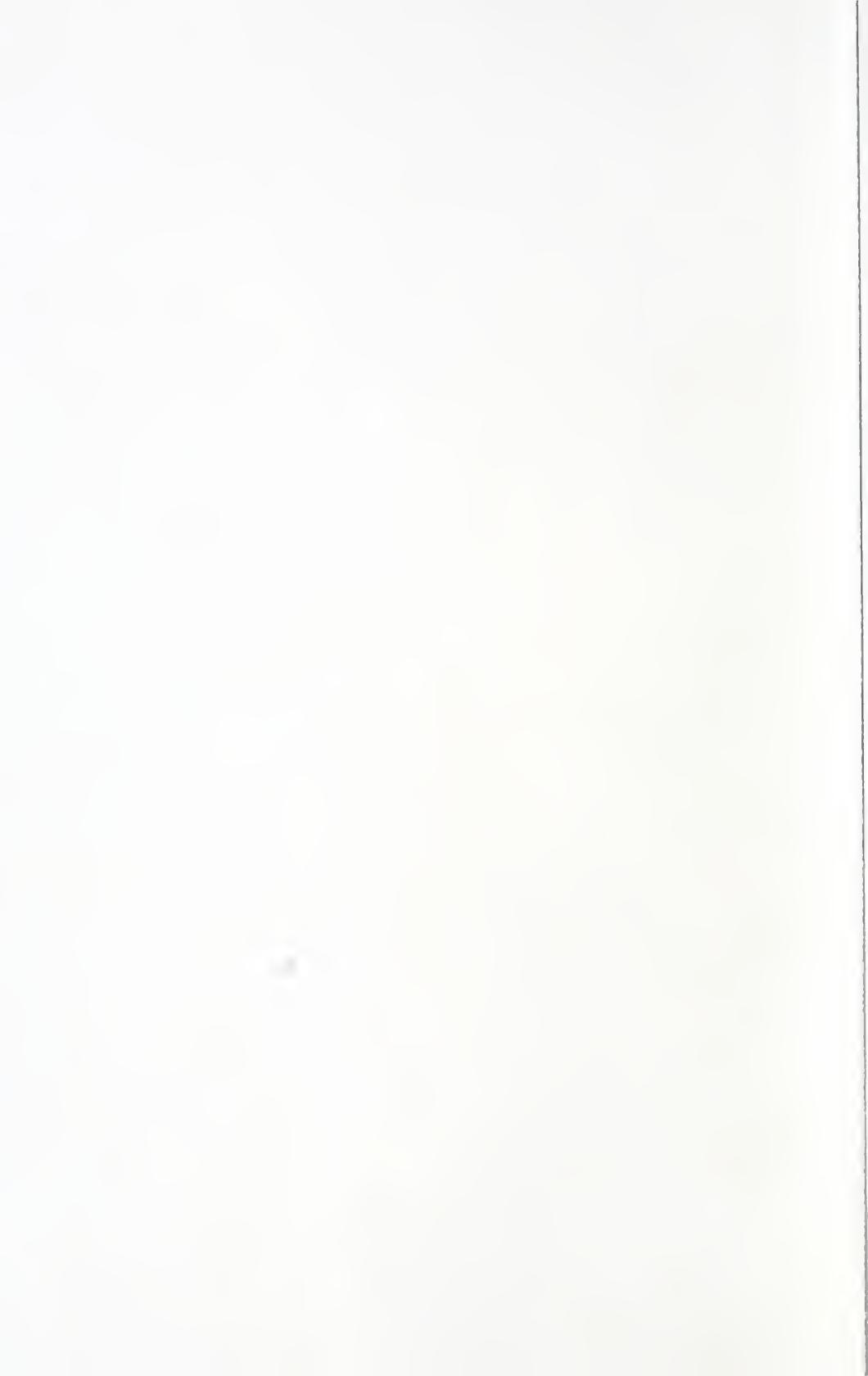
CHICAGO

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THE MONIST

A QUARTERLY MAGAZINE

Devoted to the Philosophy of Science

DR. PAUL CARUS
EDITOR



ASSOCIATES { E. C. HEGELER
MARY CARUS

"The Monist" also Discusses the Fundamental Problems of Philosophy in their Relations to all the Practical Religious, Ethical, and Sociological Questions of the day.

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POPE PIUS X.

Frontispiece to The Open Court.

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THE SYLLABUS OF POPE PIUS X.*

A TRANSLATION OF THE LATEST DECREE OF THE HOLY
ROMAN AND UNIVERSAL INQUISITION.

Wednesday, July 3, 1907.

IT is the misfortune of our age that, being impatient of every restraint, it is disposed, in its search after primary truths, to accept novelties, whilst at the same time abandoning, to a certain extent, the heritage of the human race, thus falling into the gravest errors. These errors will be exceedingly pernicious if they relate to matters of sacred discipline and the interpretation of the Sacred Scriptures and the principal mysteries of the Faith.

It is a matter for the profoundest regret that a certain number of Catholic writers, transgressing the limits established by the Fathers and the Church herself, have devoted themselves to the alleged development of dogmas, whilst in reality, under the pretext of higher research, and in the name of history, they explain away the dogmas themselves. That these errors, which every day are spreading more and more amongst the faithful, may not find lodgment in their minds and thus corrupt the purity of the Faith, it has seemed good to Pius X, Pope by Divine Providence, to note and condemn, through the agency of the Holy and Universal Inquisition, the most prominent of these errors. Therefore, after a thorough examination, and after consulting with the Reverend Consultors, the Eminent and Most Reverend Lord Cardinals, who are Inquisitors General in all matters pertaining to faith and morals, have decided that the following propositions should be condemned and proscribed, and they are herewith condemned and proscribed by this general decree:

I. The ecclesiastical law which prescribes that books treating of the Holy Scriptures shall be subjected to a preliminary censor-

* Translated for the *New York Freeman's Journal and Catholic Register*.

ship is not applicable to writers who devote themselves to the criticism and scientific exegesis as regards the books of the Old and the New Testament.

II. The Church's interpretation of the Sacred Books, which should not be contemned, should nevertheless be subordinated to the more accurate judgment and correction of exegetists.

III. From the ecclesiastical censures and condemnations launched against the free and more recondite exegesis one would be justified in inferring that the faith proposed by the Church is opposed to history, and that Catholic dogmas are irreconcilable with the true origins of the Christian religion.

IV. The teaching function of the Church through dogmatic definitions cannot determine the true meaning of the Holy Scriptures.

V. As only revealed truths are contained in the deposit of faith, it does not belong to the Church under any circumstances to pass judgment on natural sciences.

VI. In defining truths the Church, in process of learning (*ecclesia discens*), co-operates with the teaching Church (*ecclesia docens*) in such a way that nothing remains for the teaching Church to do but to sanction the opinions adopted by the *ecclesia discens*.

VII. When the Church proscribes errors she may not demand of the faithful their inner assent to the judgments she passes.

VIII. Those should be held blameless who pay no attention to the condemnation of the Index and other Roman Congregations.

IX. Those manifest a great amount of simplicity or ignorance who believe that God is really the author of the Holy Scriptures.

X. The inspiration of the books of the Old Testament consisted in the fact that the Hebrew writers transmitted religious doctrines under a peculiar aspect, of which the Gentiles had little or no knowledge.

XI. Divine inspiration does not guarantee all and every part of Holy Scriptures against error.

XII. The exegetist who desires to devote himself with profit to Biblical studies should above all things lay aside all preconceived ideas as to the supernatural origin of the Holy Scripture and interpret it just as he would other documents of purely human origin.

XIII. The Evangelists themselves and the Christians of the second and third generations arranged the Gospel parables in their own way and thus furnished the reason why the preaching of Christ bore so little fruit among the Jews.

XIV. In many of their narratives the Evangelists have thought

less of searching after the truth than of telling things, which, though false, they believed would benefit their readers.

XV. The Gospels were continually added to and corrected until the time they became the definite and recognized Canon. The result is that they contain a very slight and vague trace of the teachings of Christ.

XVI. What John narrates is not historical in the true sense of the word, but a mystical meditation of the Gospel. The discourses embodied in his Gospel and his theological meditations on the mystery of salvation are wholly devoid of historical truth.

XVII. The Fourth Gospel exaggerates miracles, not only for the purpose of making them appear more extraordinary, but also that they may in a more fitting manner body forth the work and the glory of the Word Incarnate.

XVIII. John claims for himself the authority of one who can bear witness as to Christ. Now, in reality, he was at the end of the first century a far removed witness as to the Christian life or of the life of Christ in the Church.

XIX. Heterodox exegetists have mastered the sense of Holy Scripture much better than Catholic exegetists.

XX. Revelation is nothing else than man's acquired consciousness of relationship with God.

XXI. The revelation which constitutes the subject-matter of the Catholic Faith was not completed in the Apostolic Age.

XXII. The dogmas, which as the Church teaches have descended from heaven, are only the interpretation of certain religious facts which the human consciousness has acquired after great effort.

XXIII. Between the facts narrated in Holy Scripture and the dogmas of the Church based on these facts there can exist, and in fact does exist, a contradiction. Consequently, every critic has a right to reject as false, facts which the Church holds as most certain.

XXIV. It is not reprehensible in an exegetist to state premises from which it logically follows that dogmas are false or historically dubious, provided he does not attack directly the dogmas themselves.

XXV. The assent to faith, in the last analysis, rests on the sum total of probabilities.

XXVI. The dogmas of faith should be retained in a practical sense, that is to say, not as a rule of faith, but as a recognized rule for conduct.

XXVII. The divinity of Christ cannot be proved by the Gos-

pels. It is only a dogma which the Christian consciousness evolved from the idea of a Messiah.

XXVIII. When Jesus exercised His ministry, He did not speak for the purpose of making Himself known as the Messiah, nor were His miracles performed with a view of showing that He was.

XXIX. It is permissible to concede that Christ, as known to history, was far inferior to the Christ who is worshiped by faith.

XXX. In all the Biblical texts the name, Son of God, is equivalent to Messiah, and does not by any means signify that Christ was the real and natural son of God.

XXXI. The doctrine as to Christ taught by John, Paul and the Councils of Nice, Chalcedon and Ephesus, was not the doctrine taught by Christ, but was the doctrine concerning Jesus, which was born of the Christian consciousness.

XXXII. It is impossible to reconcile the plain and natural sense of the texts of the Gospels with what theologians teach in regard to the self-consciousness and infallible knowledge of Jesus Christ.

XXXIII. It must be evident to every one who is not under the influence of preconceived opinions, that either Jesus was deceived when He spoke of the coming of the Messiah in the near future, or that the greater part of His doctrine contained in the synoptical Gospels is wholly unauthentic.

XXXIV. The critic cannot attribute to Christ unlimited knowledge unless on a hypothesis which historically is inconceivable, and which is repugnant to the moral sense, namely, that Christ in so far as He was a man, possessed the knowledge of God, and yet He was unwilling to communicate the knowledge of so many things to His disciples and posterity.

XXXV. Christ was not always conscious of His Messianic dignity.

XXXVI. The resurrection of the Saviour is not a historical fact, properly speaking, but belongs to the purely supernatural. It has not been demonstrated, nor is it demonstrable. The Christian consciousness gradually evolved it from other facts.

XXXVII. From the very beginning faith in the resurrection did not concern itself so much with the actual fact of the resurrection as it did with the immortal life of Christ with God.

XXXVIII. The doctrine of the expiatory death of Christ is not a Gospel, but a Pauline doctrine.

XXXIX. The opinions as to the origin of the sacraments with which the Fathers of the Council of Trent were imbued, and which unquestionably left their impress upon their dogmatic canons, are

quite different from those which are now entertained by historians of Christianity.

XL. The Sacraments had their origin in what the Apostles and their successors, influenced by facts and guided by circumstances, interpreted as the idea and the intention of Christ.

XLI. The Sacraments serve no other purpose than to recall to the minds of men the ever beneficent presence of the Creator.

XLII. The Christian community originated the necessity of baptism, constituting it an obligatory rite, and attaching to it obligations in connection with the profession of the Christian faith.

XLIII. The practice of conferring baptism upon infants was due to disciplinary evolution. One of the reasons for this was to make two Sacraments out of one, namely, baptism and the Sacrament of penance.

XLIV. There is nothing to prove that confirmation was conferred by the Apostles. The formal distinction between the Sacraments of baptism and confirmation did not exist in the early days of Christianity.

XLV. What Paul says (1 Cor. xi. 23, 25) about the institution of the Eucharist, must not be taken in a historical sense.

XLVI. The thought of bringing about the reconciliation of the sinner through the authority of the Church did not prevail in the early Church. It was only by degrees that the Church accustomed herself to take this view. Long after penance came to be regarded as an institution of the Church it was not called a sacrament because it was regarded improper to apply to it the name of sacrament.

XLVII. The words of Christ: "Receive ye the Holy Spirit, whose sins you shall forgive, they are forgiven them, and whose sins you retain are retained," bear no relation at all to the Sacrament of penance, no matter what the Fathers of the Council of Trent may be pleased to assert.

XLVIII. James, in his Epistle (14 and 15), had no intention of proclaiming the Sacrament of the Eucharist. He only recommended it as a pious practice. If he perhaps saw in it the means of grace, he did not accept it in the same literal sense as did the theologians who established the theory and the number of the Sacraments.

XLIX. The Lord's supper gradually assumed the form of a liturgical function. Those who were in the habit of presiding assumed a sacerdotal character.

L. The elders who exercised the duty of supervising the Christian assemblies were made priests or bishops by the Apostles that

they might provide for the necessary organization of growing Christian communities, and not especially for the purpose of perpetuating the mission and power of the Apostles.

LI. Marriage in the Church became a sacrament of the new law only by slow degrees. In fact, in order that marriage should be regarded as a sacrament, it was necessary that the theological theory of grace and of the sacrament should have been previously established.

LII. Christ had not the intention of constituting the Church as a society to endure on earth through successive centuries; on the contrary, He believed that the Kingdom of Heaven would come at the end of the world, which was then imminent.

LIII. The organic constitution of the Church is not immutable. On the contrary Christian society, like human society, is subject to perpetual evolution.

LIV. The dogmas, the Sacraments, the hierarchy, in their conception, as well as in their existence, are only the interpretation of the Christian thought and of the evolutions which, by external additions, have developed and perfected the germ that lay hidden in the Gospel.

LV. Simon Peter never suspected that the Primacy in the Church had been conferred upon him by Christ.

LVI. The Roman Church became the head of all churches, not by divine ordinance, but by purely political circumstances.

LVII. The Church has shown herself to be an enemy of natural and theological sciences.

LVIII. Truth is no more immutable than man himself, with whom and in whom and through whom it changes perpetually.

LIX. Christ did not teach a fixed, determined body of doctrine applicable to all times and to all men. But rather He started a religious movement adapted or capable of being adapted to different times and places.

LX. The Christian doctrine was first Judaic, then Pauline, then Hellenic, then Universal.

LXI. One may assert without being guilty of a paradox that there is no chapter in the Bible, from the first of Genesis to the last of the Apocalypse, that contains a doctrine exactly the same as that which the Church teaches in regard to the same object. Consequently no part of the Scripture has, for the critic, the same meaning it has for the theologian.

LXII. The principal articles of the Apostles' Creed had not for

the primitive Christians the same meaning that they have for the Christians of to-day.

LXIII. The Church has shown herself incapable of effectively defending ethical Gospel, because she obstinately is attached to immutable doctrines which are incompatible with modern progress.

LXIV. The progress in science demands a reform in the conception of Christian doctrine, and on the subject of God, of creation, of revelation, of the Personality of the Word, and of redemption.

LXV. Catholicism as it now exists, cannot adapt itself to true science unless it transforms itself into a form of non-dogmatic Christianity; in other words, into a Protestantism that is broad and liberal.

On the following day, Thursday, the fourth of the same month and year, a report of all this having been made to His Holiness, Pius X, His Holiness approved and confirmed the decree of the Most Eminent Fathers, and has ordered that all and each of the propositions cited above shall be considered by all as condemned and proscribed.

PETER PALOMELLI.

Notary of the Holy Roman and Universal Inquisition.

A NEW SYSTEM OF NOTATION FOR VIOLIN MUSIC.

BY THE EDITOR.

THE violin is unequivocally the best instrument for a musical education, because unlike the piano it educates the ear. The violinist not only tunes his own instrument but he makes his own tone, and purity of tone is a rare accomplishment which is highly appreciated wherever it is acquired.

In spite of the importance of violin playing the musical notation for the violin has remained undeveloped. The violinist (as well as the players of other instruments) must use a notation which is specially adapted for the piano. This is a bad thing because it creates a confusion in the mind of beginners and there can be no doubt that much of the impurity of tone, not only in beginners but sometimes also in advanced artists, is frequently due to a misconception of exact fingering.

On the piano the key of C has been made the basis, and the distance between the successive notes of the scale appears to be equal. Hence any one who would study music from musical notations alone might think that the interval from B to C, or from E to F is the same as from A to B or D to E or any other whole tone. The violinist has to translate the notation of piano music into his sense of intervals on the violin strings, and that this is not easy appears from the fact that beginners are limited for some time to the G scale.

Although the piano is the dominant power in our music and any one who studies music must be familiar with the piano and its instrumentation, I claim that the violin should not be neglected. Indeed, the violin is important enough to have its own notation, descriptive of its own mechanism. Such a distinct notation is not to be advised for the purpose of separating violin music from piano music, which represents music in general, but simply for the sake

of allowing the beginner to form a clear conception of the scale on the violin, and of the position of the notes in the different scales. I would not advocate discarding the piano method of notation which is now in common use for the violin, but I do suggest that a special notation which exactly represents the violin mechanism would be helpful to the violinist: it would tend to facilitate finding the right position for his fingers and be conducive to purity of tone.

My suggestion is simple enough and I only wonder that it has not been proposed before. I trust that after a brief explanation violinists will be able to play easily at sight any tune in any key, written in this new system of violin notation.

It is proposed to use a staff of four lines representing severally from below upwards the four strings of the violin. They are called the G line, the D line, the A line and the E line. The notation of time remains the same as in the piano system, but a note on each line means the open note on its corresponding string. A full interval is marked by a vertical line (called a "stroke") crossing the horizontal line at the left of the note. Thus a note on the G line with one preceding stroke means A; with two, B; with three, C sharp. The intermediate half tones are denoted by a half stroke (called a "semi-stroke" or simply a "semi") written in the same place but remaining above the line, not crossing it.

Attention is called to the fact that figures consisting of one, two, and three strokes, also of the one stroke and a semi and two strokes and a semi, are easily taken in at a glance, and every violin player will know at once the position of the so determined note on the string. The semi should ordinarily be placed according to the nature of the scale, either at the beginning, or in the middle or at the end: e. g., on the E string for a notation of A it would fall in the C scale at the beginning, in the G scale in the middle, and in the A scale at the end, i. e., in the third place.

In playing music from this system of violin notation the player will be able to transfer the sense-impression of the written note to the exact place on the violin with less intermediate thought than when playing from the notes now in current use.

A most important place on the violin is the seventh half interval on each string which will be the same note as the next following open string. On the G string it is D; on the D string, A; on the A string, E; and on the E string it is B. Notes on the seventh half-interval above these points are less frequently used but they are sometimes preferred and in exceptional cases even needed, especially when two notes are to be played at once. In the present

scheme of notation it is proposed to mark the seventh half-interval by a stroke passing through the middle of the note, and tones that are to be played on higher intervals, say, on the eighth, ninth, tenth etc. half-intervals are denoted by strokes placed *after* the note, so that a stroke after a note on the G line would indicate E to be played on the G string, etc. These lines are as easily seen as the lines placed before the note and the difference of the position is a sufficient differentiation to determine at a glance the place of the note on the string. With these possibilities our system of musical notation not only gives the note to be played but indicates also the string to be used. If, for instance, a composer has the intention of strengthening the D by having it played on both strings at once, he would indicate it by two notes, one on the G line crossed by a stroke and another on the D line without any mark.

Violin players often have occasion to play higher notes on the lower strings, and in order to express this in our notation we place such notes in the interval above their respective lines, which then marks the note of the second higher string, so that a bare note in the space between G and D lines would mean A to be played on the G string, equal to the A of the open A string. Strokes and semis preceding or following this note in the first space will have the same meaning as on the line itself, and if the note in the space is crossed by a stroke it is accordingly seven half-tones higher. Between the G and D lines it would be the same as E on the open E string.

All other modes of notation, especially the marking of fingers to be used and also the harmonics, remain the same as in the old system.

The simplicity of the scheme becomes apparent in the accompanying diagrams and notation of a few scales.

This is all I need to say on this system of notation for violin music but I wish to add a few comments concerning the different scales. In the development of our scale (speaking now of the major) two half-intervals have been inserted, one after the third note and the other after the seventh at the end of the scale just before it returns to the higher dominant. They are represented in the following scheme by long and short signs, thus:

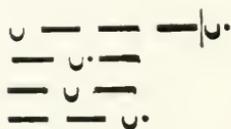


The violinist must bear this scheme more carefully in mind than the pianist for he has to be exact with his fingering. There would be no difficulty at all in remembering it if the whole gamut of the

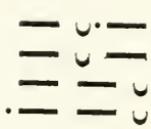
violin were contained on one string. The complexity comes in when the notes pass from one string to another.

In order to enable a beginner to have a clear conception of each different scale and the intervals on which the several notes fall, we would advise teachers to use the following diagrams for representing the relation of the intervals on the four strings. The diagrams consist of the metrical symbols of long signs to denote whole intervals corresponding to strokes, and short signs corresponding to semis to denote half-intervals. The place of the dominant shall be marked by a period so as to show at a glance the beginning and end of the scales.

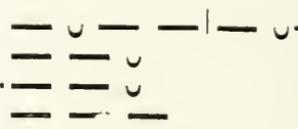
It will be noticed that all scales present a certain regularity of their own; a few of them appear rather freakish especially when they skip some of the open strings entirely. In order to denote that the open string does not fall within the range of the scale we indicate its omission by a little zero sign which we call a "skip."



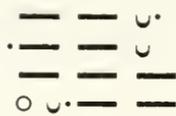
SCALE OF C.



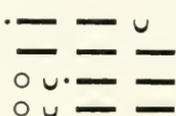
SCALE OF G.



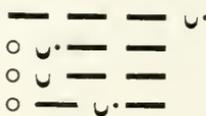
SCALE OF D.



SCALE OF A.



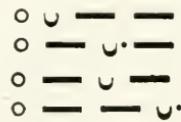
SCALE OF E.



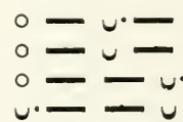
SCALE OF B.



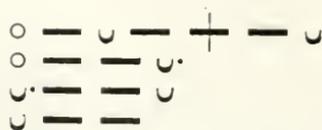
SCALE OF G FLAT.



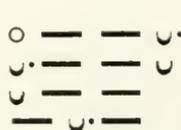
SCALE OF D FLAT.



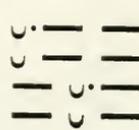
SCALE OF A FLAT.



SCALE OF E FLAT.



SCALE OF B FLAT.



SCALE OF F.

The skip is always equivalent to one half-interval and accordingly is to be denoted in our system of violin notation by a semi. Where the skip is followed by a half-interval, the two may be represented in the notation as two separate semis, but it would not be wrong (and in order to avoid complicated figures it might be preferable) to have the two semis contracted into one whole stroke. This happens in E Major and in A Major on the G line; in B Major on the D and A lines, and in G flat Major on the A and E lines.

The same contraction would be allowable when the skip and the semi are separated by a whole interval, in which case we can write two strokes instead of one stroke preceded and followed by semis.

"MY COUNTRY 'TIS OF THEE."

The image displays four staves of musical notation for the piece "My Country 'Tis of Thee." The notation is written in a new system, featuring a treble clef and a 3/4 time signature. The music consists of a sequence of notes and rests, with some notes beamed together. The notation is designed to be clear and easy to read, with a focus on the intervals and rhythms of the piece.

Among the examples of musical selections written in the new notation we offer one set for two voices, in order to show that even more difficult pieces can be played with greater ease, and would demand less study of the details of fingering.

There is no intention to revolutionize the present notation of violin music; the capital invested in it is too great to tolerate any sudden change. But for all that there is room for an innovation that promises to be useful to the violin instructor even if it would never replace the old method of notation, for we hope that our suggestion will at a certain stage, and indeed at the very start, facilitate a better comprehension of violin music and be helpful in increasing the interest taken in a systematic musical education.

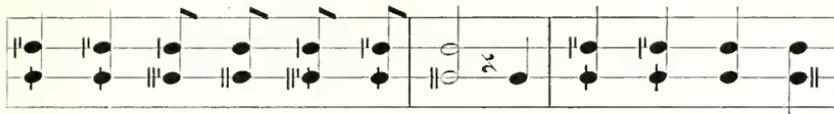
CRADLE SONG.

Miska Hauser.

The musical score for "Cradle Song" is written for piano in 2/4 time. It consists of ten staves of music. The notation includes various fingerings (e.g., 10, 2, 2, 2, 3, 4, 4, 2, 3, 2, 4, 2, 3, 2, 4, 2, 3, 2, 4, 2, 1, 2, 1, 2, 1) and dynamics such as *p* (piano) and *rall.* (rallentando). The score features a variety of note values, including quarter, eighth, and sixteenth notes, as well as rests and slurs. The piece concludes with a first ending (1. 2) and a second ending (2.) marked with repeat signs.

SONG.

Mozart.



ELISABET NEY, SCULPTOR.

BY BRIDE NEILL TAYLOR.

ELISABET NEY was born in Westphalia, of a father who was a nephew of Napoleon's great marshal, and a mother descended from a family of Polish exiles who fled from their unhappy country at the time of its fatal revolution, in peril so imminent that, of all their estates and possessions, nothing was saved but what could be carried away in one chest. I do not know the genesis of her magnificent artistic genius, and I do not know that she herself could give any account of it; but whether there ever were any premonitory manifestations of such powers in her forefathers, those who are familiar with the story of the wonderful, impetuous military genius of the great French marshal are not to be surprised at the revelation of bold and original genius, in any line, among persons of that blood. It was certainly entirely in harmony with the independent and fearless spirit of her family that while still a little more than a child she should conceive the daring idea of studying art, the art of sculpture, inspired thereto while listening to her mother reading the romantic story of Sabina von Steinbach, the daughter of the sublime architect of the grand cathedral of Strasbourg, who, in the fourteenth century, composed and chiseled in stone—working side by side with her father—the statues of the five wise and five foolish virgins which adorn the main portal of that exquisite structure. To an American of to-day, the idea of a young girl studying art does not seem in any way startling, but in the Germany of that generation it was inexpressibly shocking. She would have to go away from home! She would have to study among men! She was aspiring to an art which was practiced only by men! Unheard of projects for a woman! Even to speak of her desire must have required unexampled bravery in a young girl. It surely called for a courage truly soldierly to persist in the face of

rebuke, the discouragement, the ridicule, and the loving forebodings of her family and friends. But she did persist until she finally won her way. She was hardly seventeen when she was at last permitted to go to Munich to begin her studies, hedged about with such precautions of parental and friendly care and surveillance as, at that day, in every part of the world, were thought necessary for the protection of a young girl going out from the parental roof.

At Munich, through influence of the art-loving bishop of her native town, Münster, she was well received, and after an examination as to her efficiency in drawing and modeling, she was duly given the matriculation certificate as a pupil of the Academy of Fine Arts. The professor of sculpture took her under his personal instruction in modeling, assigning to her a room connected with his, guarding her against any difficulties. To further conciliate the proprietaries, the professors agreed to take her under their especial care, and in fact, one of them invariably went every day all the way to the house of a friend where she lived while in Munich, and escorted her through the streets to her place in the lecture room. As usual, the unexpected happened, and so far from throwing the Munich academy into a state of chaos, the mild presence of a young girl had a surprisingly subduing influence upon the hitherto turbulent students.

She spent two years studying at Munich, and then went to Berlin, which at that time claimed to offer superior advantages to students of sculpture, on account of the residence there of the renowned master, Professor Christian Rauch, still justly famed for his beautiful statue of the Queen of Prussia at Charlottenburg, and for the monument of Frederick the Great at Berlin. She was introduced to the great sculptor in his studio. He was a man of few words, but, naturally attracted by the earnestness of the young aspirant, and by the testimonials of her two years' course at the Munich academy, he asked her to model a composition of her own, and after a few days, on the strength of this composition, he recommended her for the distinction of a two years' scholarship in the Berlin academy. The scholarship was awarded her, but when she presented herself before the authorities of the academy for matriculation, the old difficulty arose again. They declared, with as much emphasis as the authorities of the Munich academy had done two years before, that they could not possibly admit a woman to the classes. It was mildly suggested to them that she had attended the Munich academy without fatal results to the institution, but the objectors were obdurate. So once more was enacted the touching

little drama of one very young woman's courage, tact, confidence and perseverance against the prejudice of the stubborn gentlemen who held the reins of government in the great art school where all her hopes rested. In the end she again carried her point, and entered the Berlin academy triumphantly, though the same atmosphere of churlish doubt and foreboding which had at first surrounded her at the Munich academy also surrounded her here. It all brings to mind very forcibly the story of the experiences of our own Lucy Stone in her efforts to acquire a college education, and of those



BUST OF GARIBALDI.
Made at Capri.

other heroic women who first penetrated the classes of medical schools. All that could most deeply wound the womanly soul they had to encounter; and the wonder must ever remain that they could command the determination necessary to sustain them.

The career of our young artist, begun with so much difficulty, reads from this moment like a fairy tale of uninterrupted success and rapidly accumulating honors.

Rauch offered her a studio next to the government studio which he himself occupied, so that she might work under his immediate

supervision, and for the next two years she enjoyed the inestimable advantage of association with the greatest sculptor of the time. At the end of that period, the death of the master severed this interesting relation between the world-renowned old artist of eighty-two and his young pupil of twenty, who was to become in her turn what he had been in his—the portrait artist of all the great men of her day. For the growth of her reputation soon brought her into friendly relations with the finest minds of the period, and the giants of the world of science, letters, art, and politics sat to her. She made portraits of Von Humboldt, Von Liebig, Jacob Grimm, Schopenhauer, Joachim, Garibaldi, Bismarck and many lesser celebrities; and while still a very young woman, she found herself in the enjoyment of a reputation greater than many a meritorious artist has been able to earn in a whole life-time of labor. It must have been a surprising revelation to the directors of the art academies of Munich and Berlin, who but a few years before had so grudgingly admitted her to the lectures, denying all the time the very right of a woman to aspire to the study of art. It is to be feared, however, that they learned no good lesson from her success, for, though a full generation has passed since she forced the doors of the art academies of Munich and Berlin, the name of Elisabet Ney still remains alone as that of the only woman permitted to study in either of those institutions.

The commission to make the portrait of Bismarck was regarded by the young artist's friends at the time as one of the highest honors which she had yet enjoyed. The German statesman was just then (1867) coming to the beginning of his fame, and King Wilhelm, his grateful monarch and most devoted admirer, looking about him for an artist who should fitly portray for future generations the creator of the German empire, selected Elisabet Ney. She executed the royal commission with such success that her portrait remains to this day one of the most acceptable presentations of Bismarck, and the artists who have followed her complain that they could never succeed in getting a proper sitting from him, but were always referred to the Ney bust for a model. Besides the original portrait in the possession of the royal family, the Bismarck family owns a copy, and another has recently been placed in the National Gallery of Berlin.

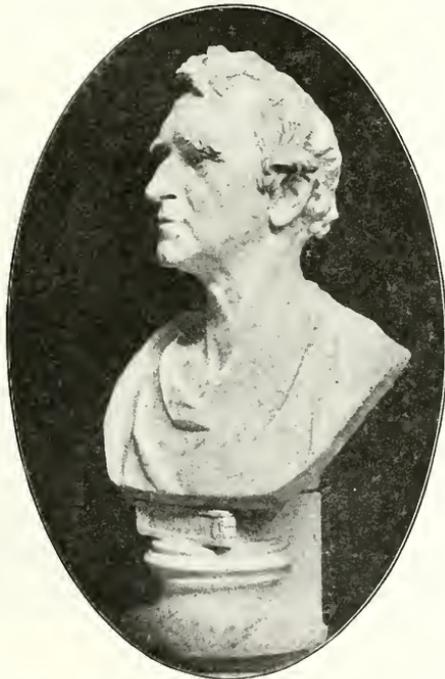
After honors and successes like these, it will seem to a democratic reader on this side of the world that to be invited by royalty itself to make its portraits was a dimmer glory, but doubtless the fact that such commissions came to her is evidence of the height to



PORTRAIT OF ELISABET NEY BY KAULBACH.

which the young artist's fame had grown. Royalty never contents itself with less than the greatest. King George V of Hanover invited her to the palace to make his bust, and, while she was engaged upon this work, Kaulbach painted a life-sized portrait of her for the National Gallery of Hanover. The picture hangs there now, and shows the young sculptor as she looked in the early days of her fame—a very youthful figure, with a face of classic beauty, standing with one of the tools of her art in her hand beside her bust of King George.

Later, she made a full-length life-sized statue of King Ludwig II of Bavaria, the only sculptured portrait of him ever modeled



JUSTUS VON LIEBIG.

from life. It stands now in the beautiful royal garden of the palace of Linderhoff. It is a work of rare poetic feeling, to which in some mysterious way the artist has contrived to give a tragic prophecy of the doom which even then impended over this unhappily fated monarch.

In the meantime, she and her native Westphalia had not forgotten each other, and at the invitation of the powers there, she adorned its legislative halls with statues of the national heroes and

statesmen. The city of Munich likewise honored her with commissions, in spite of the fact that there had been a time not so long before, when it had tacitly shown its disbelief in the power of feminine genius to fitly express anything, and she executed colossal figures of Mercury and Iris for the decoration of the Polytechnic Institute of that city. The bust of Von Liebig, already mentioned, and one of Wochler, both in colossal size, were also made for the same building.

One of the leading art journals of Germany said about this time that Elisabet Ney exceeded any portrait artist of her day in her



INTERIOR OF AUSTIN STUDIO.

Miss Ney is working on a bust of William J. Bryan. Others are Ludwig II of Bavaria; Jacob Grimm; the veiled figure of Lady Macbeth; and near this in the background, a bust of Prince Bismarck, the first and only one to which he gave sittings.

wonderful power of penetrating to the profoundest depths of strong natures, and of revealing their characteristics through the medium of her art. Whoever studies any of the busts of the numerous great men she has portrayed must be forcibly struck by the truth of this statement. But, strangely enough—for the two gifts rarely reside in the same genius—her power of revealing the natures of children, and of delicate, poetic women is equally striking. I once saw in

her Austin studio a portrait which very strikingly illustrates the truth of this. It was a bas-relief of a lady in Berlin, who sat for the artist during a visit which the latter made to the German capital the previous year. The portrait was of a woman slightly past middle life, and, with exquisite sympathy, reveals the touching fragility of the invalid, the delicate, not unbeautiful touches of time, the gentle seriousness of a sensitive, poetic nature, educated and sweetened by experience;—truly the portrait of a Gentle Lady. One studies it with an emotion of pensive affection, and with a strong realization of the ideal fineness of all that is truly feminine in nature. The next moment, turning aside, one came up with a shock before a face the very antithesis of all that had aroused his tenderness in the portrait of the lady,—the face of a man, powerful, but ruthless, which seemed to smile with a sardonic hardness and ugliness at the ills of that life which he had pronounced essentially and radically evil—the face of the great pessimistic philosopher, Schopenhauer. Entranced before the artist's luminous revelation of this great sinister nature, one asks with wonder: "Is it possible that the same hand was at one time delicate enough, and at another virile enough, to model the face of the Gentle Lady, and of the hard philosopher?"

In the face of Jacob Grimm both of these powers, so paradoxically united in this artist, were called into play. The student of human nature believes himself enabled to find in this beautiful face, so masculine in contour, so femininely tender in expression, the story of the life of the original, and the nature of his work. It is not surprising that copies of this bust are to be found in many of the German art schools as models for students. Both in subject and treatment it is ideally beautiful.

Another of this artist's most famous busts is the one of Joachim, the violinist. She had a magnificent subject, and she has portrayed him in her most successful manner; the powerful face has the effect of listening internally as if to strains in his own imagination.

An interesting story is told of a portrait of a sister—dead but a few months—of the novelist Georg Ebers, which Elisabet Ney made on her last visit to Berlin. It was done at the request of a friend of Ebers, who wished to present it to him on his birthday. The portrait was executed with the help of photographs, and of such descriptions of the dead girl's nature as friends could give the artist. It was set up in the brother's studio as a surprise when his birthday came, and, touching him deeply by its lifelikeness, drew from him the following beautiful tribute, expressed in a letter to the friend who presented the portrait:

"Absorbed in contemplating this striking likeness, my eyes gathered tears, and I felt that our Paula was again with me. How I would like to kiss the hand of the great, fine-feeling artist, the creative hand that formed this most touching and masterly successful work. Only when unconsciously assisted by a transcendent genius can it be possible so to imbue with truest life the representation of a person one has never seen. This is Paula as I have seen her many a time on serious occasions, when seized by some important thought, or when giving herself up to weighty impressions . . . It was only at intervals that her merry love of life and her keen wit flashed out, but the artist who created the 'Prometheus Bound' has felt that the humor which in more happy days enlivened the noble, clear cut features of this serious woman, could, at this period of her life be only faintly indicated. This she has managed to render apparent by the treatment of the eye and nostril. . . . I am deeply grateful to Elisabet Ney."

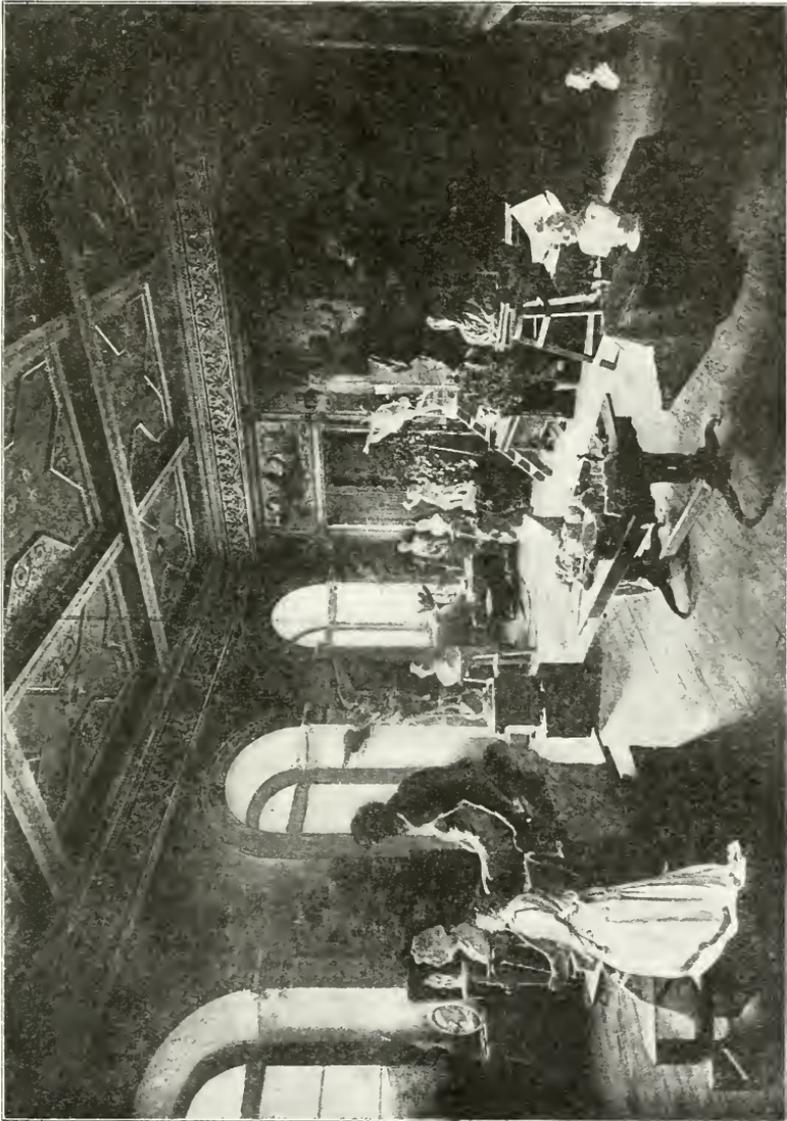
To one unversed in the mysterious processes by which genius works out its conceptions, there is something almost awe-inspiring in this power to produce, with such lifelike fidelity that it shall satisfy even the dead one's best beloved, the features of one whom the artist has never seen.

Her ideal figures and groups show the same largeness and strength of imagination, and the same delicacy and sympathy of treatment as do her portraits.

The "Prometheus Bound," mentioned in Ebers's letter, won high praise from critics, one of whom declared after seeing it that the artist united, as no other artist had ever done, the classic spirit of Greek art with the powerfully individualized spirit of modern art. She has very beautifully expressed the motto of her life, *Sursum*, "upward," in a spirited group of two young children striving forward and upward with a powerfully shown feeling of exaltation and determination in both faces and figures. It is the same idea which animates Longfellow's "Excelsior," but the sculptured expression of the idea has more simplicity and power than the poem. To one familiar with the spirit of those youthful days, when the artist herself was striving forward and upward to the difficult goal of her art, this beautiful group seems the very breath of that young spirit caught and held in marble, before it could fade into nothingness again.

The romantic story of Sabina von Steinbach which first inspired her childish mind, seems to have remained with Elisabet Ney during all the years of struggle and study in Munich and Berlin; for, among

the first of her attempts at original works, made in accordance with her vow, were subjects drawn from the Christian faith, such as "Christ Risen," "The Madonna," "The Martyrdom of St. Sebastian,"



MISS NEY BY HER STATUE OF PROMETHEUS IN THE STUDIO AT MUNICH.

"St. Sebastian Glorified in Heaven," etc. They show the conservatism of youth, but at the same time the power which from the very first characterized her work, and which doubtless led the sculptor

Rauch to take her under his wing as if he recognized in her his natural successor. This boldness and strength in a feminine genius always strikes the world with amazement each time that it is manifested anew, and has to be discussed and theorized about as if it had never happened before; and yet every really great woman has manifested these two qualities so unfailingly that the world is now getting over its childish amazement at the so-called prodigy. Maria Theresa, Elizabeth of England, George Sand, George Eliot, Elizabeth Barrett Browning, Mrs. Siddons, Rosa Bonheur, have all been first of all, strong. But the strong quality of Elisabet Ney's genius created the usual surprise and questioning. One day, while she was modeling the bust of Schopenhauer, the old philosopher sat studying her for a long time with an amused quizzical expression. When the artist had borne it as long as she cared to, she asked: "Why do you look at me so, doctor?"

"I was just trying to see," he answered, "If I could not perhaps discover the beginnings of a little mustache. It grows more impossible to me each day to believe that you can be a woman."

But after all, the feminine in her must have finally impressed him sufficiently, for in his published letters he speaks of her more than once as a most "lovable" *Mädchen*.

But all the great works so far described, all the glory so far won, were made and won in Europe. Thus far her history shows her of and for Europe. What is it that links Elisabet Ney to Texas? Here comes up the answer to that question which those who know her have so many times heard asked. "How is it possible that such an artist should content herself almost half a lifetime in what—to the esthetically minded—must seem a wilderness?" I hesitate to outline the story which is the explanation of this voluntary exile, because to the ordinary mortal, to whom "Seek ye first the Kingdom of Self" is the only gospel, my explanation will not suffice, and to the extraordinary mortal, who understands these things by a sort of blessed intuition of unselfishness, any explanation is wellnigh superfluous. However, let this much be told:

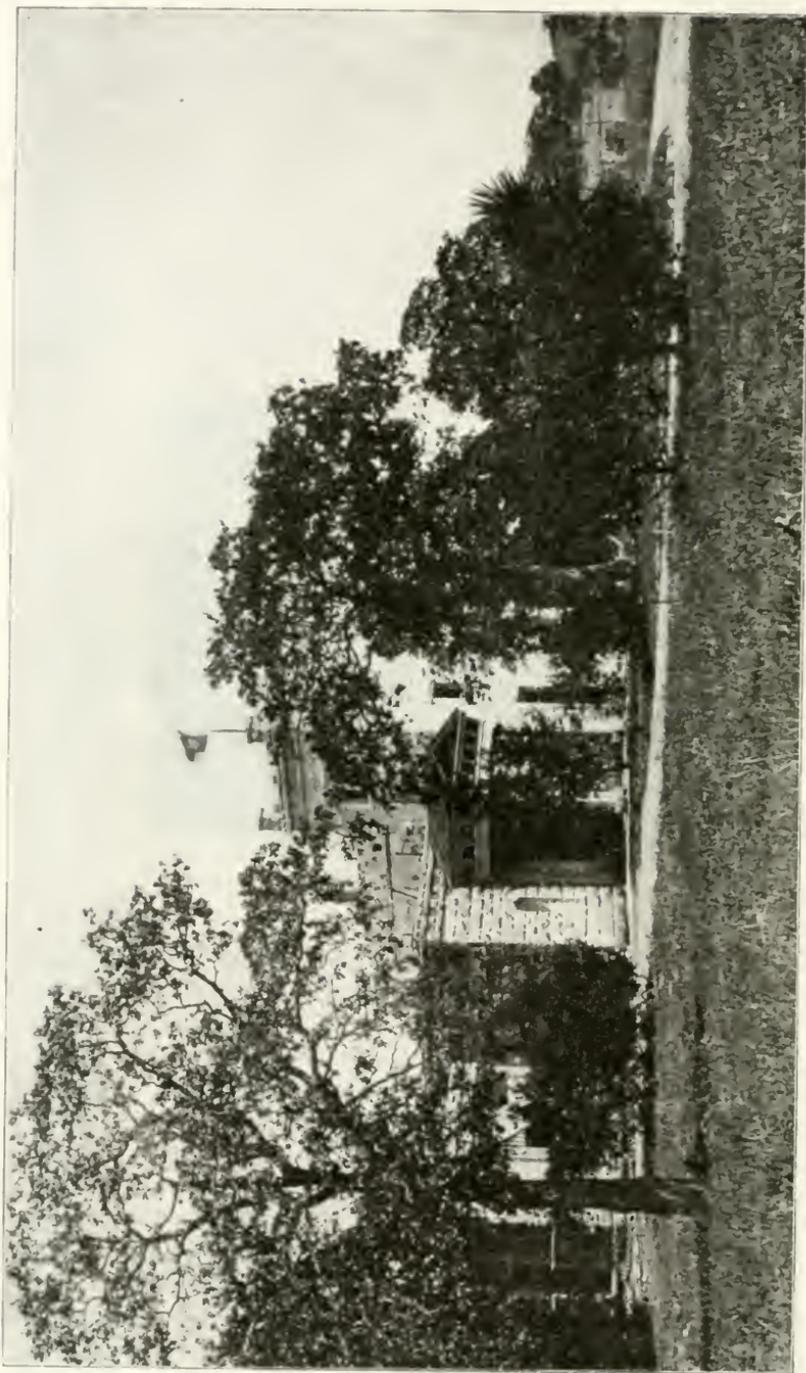
In addition to her genius for sculpture, Elisabet Ney had a genius for philanthropy. "Art for humanity's sake" has been the guiding principle of her life, and *Sursum* is but another way of saying it. Some years after the civil war she attempted to give a practical application to this principle of hers. A little band of enthusiasts in Germany conceived the idea of founding a community somewhere in a gentle climate, far removed from the harrassing restrictions of monarchy, where, under the influence of good, beauti-

ful, and helpful surroundings, the individual might reach his ultimate development, irrespective of the condition of his material possessions, and unhindered by those social forces which foster poverty, ignorance and vice. It was but another variation of the same dream which so many hopeful minds have entertained during this century. A spot in Georgia was chosen, and work was begun with great energy and confidence. Much money was spent, and much good human enthusiasm likewise, and then—the entrancing dream had its awakening, the experiment ended. Most of the experimenters returned to Europe, but Elisabet Ney, unwilling, perhaps, to lose the breath of freedom so necessary to the well-being



STUDIO OF ELISABET NEY AT FUNCHAL, MADEIRA.

of an independent spirit, preferred the atmosphere of the United States, and, attracted by the descriptions of the Texas climate, she went to that state, and finally settled on the beautiful Liendo plantation near Hempstead. There for several years she lived in complete retirement, interested above all other things in absorbing a knowledge of the people, manners and institutions of a world new to her. Naturally, out of this contemplation came at length the conviction that one of the greatest needs of that state is the cultivation of the public taste, and industrial education guided by the influence of art. While she was pondering on the matter, Governor Roberts, then governor of Texas, called her from her retirement to visit him at the mansion to consult about plans for the state capitol, which was then about to be erected. One of the results of her visit was that she decided to establish herself in Austin, and very shortly afterward she built her studio in Hyde Park, and immediately began the



STUDIO AT HYDE PARK, AUSTIN.

work of interesting such congenial minds as she could find among the Austin men and women in a project for establishing a school of liberal arts in conjunction with the state university. The plan commended itself to many leading citizens, and received their hearty support. The proposed academy would offer instruction in the decorative and domestic arts, as well as in the higher arts, and includes the leading features of the Pratt Institute of Brooklyn and the Drexel Institute of Philadelphia. But the work of interesting the public mind has naturally been slow, and, in the meantime, she has employed herself in the production of works which are of great interest and value to Texas.

The most notable work of this Austin studio was a lifesize, full-length statue of Stephen F. Austin. It is a wonderful realization of the historic idea of Austin, and at the same time an exquisitely lofty expression of the ideal type of the American pioneer. The figure is garbed in a buckskin hunting suit, and stands in a graceful attitude of rest, with gun resting in the hollow of one arm, while the hands hold a partially unrolled map of the colony. The treatment is very simple, yet the work powerfully expresses the complex spirit which actually animated Austin, who had not only the fearless hardihood of the men who made themselves the advance guard along the western moving line of American civilization, but also the intellectual force of the state builder, and the fine wisdom of the diplomat. Physical and mental gifts of a singular order united to produce in him the rarest type of the American pioneer—the type that will attract the poet of the future. No other type, perhaps no other man, could have made a success of that first attempt to naturalize what, for want of a more specific name, must be called the “American” idea on Mexican soil. In theory, it would seem that no artist but one nurtured from the cradle on the principles and traditions that make us what we are, could have so unerringly realized that American idea. The fact that Elisabet Ney has done so in this statue of Austin is but another proof that, after all, genius does possess some mysterious divining rod by which it discovers the very remotest depths of human nature, and thence draws the secret that makes the variation of the type, whatever it may happen to be. One would say that even the ancestors of this artist must have been Texans to have enabled her so perfectly to realize in this imperishable work the true idea of the First Texan. The likeness was secured from portraits loaned by Hon. Guy M. Bryan, and is thought to be very good; but while studying the work one feels impelled to say: “I do not ask, I do not care, whether this is how



STATUE OF STEPHEN F. AUSTIN.



STATUE OF SAM HOUSTON.

Austin looked; I only know that this is how he should have looked, for this is the perfect realization of my idea of the Austin whom history portrays."

The artist's now famous statue of Houston, which, it will be remembered, was exhibited at the Columbian Exposition, was made at about the same period as the Austin statue. The praise which the critics there gave it proves that it ranks with the artist's best works. The committee in charge of the Art Building at the Exposition made repeated efforts to induce Mrs. Tobin to permit the transfer of the statue from the Texas Building to the Art Building, and offered to give it a place of honor there, but Mrs. Tobin refused, fearing that if the statue was disassociated from the Texas exhibit our state might lose some of the credit of having sent a work of such commanding merit to the exposition.

Besides these two full length statues, Elisabet Ney has executed busts of several noted Texans of to-day, among others those of Ex-senator Reagan, Ex-governors Lubbock and Roberts, and General Hardeman, Governor Ross and Governor Sayers, also a monument of General Albert Sidney Johnston. All of these have great artistic value, and, as time passes, will gain an increasing historic one. Truly, the old world's loss in being fated to part with this great sculptor was the immeasurable gain of Texas.

For many years she declared that she was totally devoid of the feeling called patriotism, meaning that the whole world was her country, all mankind her countrymen, and that she refused to confine her love to a special country or people; but a letter she wrote to a Texas friend in August, 1896, while approaching Galveston on her return from her year-long visit in Germany, proves that she had mistaken herself. The letter was written on board the ship Texas, on the Gulf of Mexico, at daybreak, and in describing the beauty of the dawn, and the effect upon herself after her long absence, she wrote:

"It is a true joy of feeling which is mine as I awake—of expansion—such as I think I never felt before, or at least not since years. And though I truly am void of what we would call patriotism (I had this to avow over and over again in Europe), the appellation Texas has a charm for me, a charm of the peculiar kind, in nearing it, such as no other part of the wide earth has; as if it constitutes the nucleus containing all in all that gives charm to life for me."

SIN IN THE UPANISHADS

BY EDWIN A. RUMBALL.

IT may seem somewhat surprising to the student of Hindu religion and philosophy to see such a term as "sin" used in connection with a system wherein to our Occidental minds the problems are not moral but metaphysical. The aim of the writer, however, is scientific and not religious in the narrow sense in which this latter word is often used, and thus he does not read into the word "sin" elements which belong to systems foreign to that one with which he is dealing. Rather would he for general purposes understand by the word the element or elements which *sunder* a human being from his subjective or objective ideals, which he by manifold crude or intelligent means seeks to abolish.

From the most primitive days to the present sin has possessed a varying content. In one age the content is purely a physical taint, in another it is found to be largely composed of demonic elements, yet again it can be formal and ritualistic and lastly it can possess an ethical significance as in the present state of the higher religions.

The reader will misunderstand the study if he here seeks primarily a better understanding of the Upanishads. In so far as the paper may contribute to that it must be reckoned quite secondary. The primary motive is to understand the content of the conception of sin as found in these writings and thus add a contribution to a study in which the writer is very interested, namely the science of sin, viewed from the standpoint of comparative religions.

The first thing to be noticed is that the Upanishads, like the sacred books of many other nations, do not possess a systematized statement on this matter any more than on other subjects. They are not the product of one mind or of one age and consequently we must not look for a harmonized statement. For instance, the sinful nature of the body is again and again dwelt upon, but there is an earlier view which describes the body as "the city of Brahman,

heavenly and desirable, the highest dwelling of Brahman." (Brih. 2. 5. 18., Khand. 8. 1. 1.)

Difficulty is also met in the fact that varied interpretations are given by varied commentators; add to this Max Müller's statement that "there will always remain in the Upanishads a vast amount of what we can only call meaningless jargon," and it will be seen that our task is not so easy as it is in lands where the mode of thought approximates our own.

Christian critics who narrowly desire to make all non-Christian nations conform to their own moral standard must here be reminded that the ethical standard of the Upanishads if not the same is by no means inferior to their own. Generally speaking, organized Christianity looks more to the objective worth of a good action than to its subjective worth. As Professor Deussen remarks, "the widow's mite is never anything more than a mite." To the Hindu, says this same philosopher in his recently translated *Philosophy of the Upanishads*, "the subjective worth of an action consists in the greatness of the personal sacrifice which is involved, or more strictly speaking in the actor's consciousness of the greatness of the sacrifice which he believes himself to be making, . . . whether in other respects it be of great or little or absolutely no value for others. . . (p. 364). A further contrast to the Christian conceptions is the lack of emphasis placed upon sin by the Upanishads. It is significant of much in both systems that the Christian revivalist yet covers sea and land in bringing about "cases" of "conviction of sin," while a perusal of the subject index of the last great work on the Upanishads discovers the absence of the words "sin" and "evil." The Upanishads seek not to convict men of the negative unrealities of life, but are constantly drawing them to the contemplation of the great reality—Brahman. This counter-emphasis has a great deal to do with the lack of the sense of sin which Christian missionaries so often have lamented in the Hindus. There are few generalizations of wicked acts; particular sins and individual instances of wickedness are the most prominent of what we call the fruit of sin. Professor Deussen does not hesitate to attribute this actually to their every-day conduct. "This lack of generalization," he says, "as well as the rarity of such warning in the Upanishad literature proves that offences of this character [i. e., theft, drunkenness, murder, adultery] were not common, and that many an Indian chieftain might make in substance his own the honorable testimony which Aśvapati Kaikeya bears to his subjects:

'In my kingdom there is no thief,
 No churl, no drunkard,
 None who neglects the sacrifice or the sacred lore,
 No adulterer, no courtesan.'" (Khand. 5.II. 5.)—Deussen, p.366.

A study of the Upanishads will reveal the fact that the sins are internal rather than external. I have made the following list which will help to illustrate this: Theft, drinking of spirits, killing of a Brahman (Khand. 5. 10. 9); miserliness, adultery, ignorance (*ibid.* 5. 10. 7); lying, disrespect for parents and friends (Taitr. I. II. 2); bewilderment, fear, grief, sleep, sloth, carelessness, decay, sorrow, hunger, thirst, niggardliness, wrath, infidelity, envy, cruelty, folly, shamelessness, meanness, pride, changeability (Maitr. 3. 5). Here it will be seen that many of these evils were only found within, in harmony with the proverb of the Bhagavad Gita, "In thyself know thy enemy" (6. 5). The relation of sin to the body is not peculiar to the Upanishads, it but forms one more chapter to the already large history of man's identification of his evils with his physical nature. "Mortifying the body" is mentioned as necessary (Khand. II. 23. 2); all evils are left behind in the body (Taitr. II. 5); and in another place the body is called "this offensive, pithless body...which is assailed by lust, hatred, greed, delusion, fear, anguish, jealousy, separation from what is loved, hunger, thirst, old age, death, illness, grief and other evils" (Maitr. I. 3). There does not seem to be any notion of sin as a demonic entity in the physical nature, like we find in the popular animistic notions of the inhabitants of Asia Minor in Paul's day. In one passage (Ait. I. 2. 5) it is indeed said that hunger and thirst make their home in men as demonic powers, but the explanation of this (cf. Khand. 6. 8) gives no reason for assuming the existence of such animism.

Their view of the body naturally led to a certain amount of asceticism in regard to it. To the Hindu the body is a sunderer and thus to us a sin, deliverance from it is to be delivered from all evils (Brih. 4. 3. 8). There seems however no justification for the excesses of bodily torture so common to some Christian fanatics, and also found with some of the Hindus of modern days. It doubtless received its share of discipline in the asceticism (*tapas*) prescribed as necessary; but the attitude of the authors and the defenders of the Upanishads was not very encouraging to the ascetic ideal. For instance, we read (Brih. 3. 8. 10), "of a truth...he who does not know this imperishable one and in this world sacrifices and distributes alms and does penance (*tapas tapyate*) for many thousands of years, wins thereby *only finite* (reward)."

A characteristic Oriental sunderer is desire. It is found in Lao-tse's Tao-teh-king and as *ἐκθυμία* is often found in the New Testament. The Upanishads supply a number of interesting elements to this strange conception of sin. The emphasis it receives in these writings is doubtless due to the tendency above mentioned of concentration upon inward sin rather than outward. The *kâmayamâna* ("consumed by desire") is contrasted with the person who knows himself as the *âtman*. Our true home is Brahman. In Brahman we live, move and have our being. We are blinded and hindered however from the enjoyment of this rest by desire.

"When every passion vanishes
That finds a home in the human heart,
Then he who is mortal becomes immortal,
Here already he has attained to Brahman" (Brih. 4.4. 6-7).

"Free from desire is freedom from evil," and in one passage in the Bhihadaranyaka-upanishad desirelessness is united with sinlessness (4. 3. 33). In one passage desires for wife and children and family life are placed among the evils from which a man is to flee, but it would be unfair to infer fanatical asceticism from this as from the words of Jesus, "He who does not hate his father and mother is not worthy of me." We have to place alongside of the passage another where offence to father, mother, brother or sister calls forth a cry of shame. All is Brahman and thus while desire can be evil the "self is free from evil."

It is well to note, before we pass on to speak of emancipation from sin, that the Upanishads seek a sinless ideal like the other religious systems. It is not our purpose here to compare the relative values but simply to note the fact. "The Self is free from sin, old age, death, grief, hunger and thirst" (Khand. 8. 1. 5). "The Self within all things is never contaminated with the misery of the world" (Kath. 11. 5. 11). Thus he who knows the unity of the *âtman* and Brahman becomes sinless. "He therefore that knows it, after having become quiet, subdued, satisfied, patient and collected sees self in Self, sees all as Self. Evil does not overcome him, he overcomes all evil. Evil does not burn him, he burns all evil. Free from evil, free from spots, free from doubt, he becomes a (true) Brahmana" (Brih. 4. 4. 23).

We come now to understand the salvation from sin. At first we will notice that although it is not the orthodox Brahmanic means of salvation, there is evidence in some passages of a survival of the primitive ideas of the transference of sin. These passages are im-

portant in so far as they give us reason for thinking the early Aryans shared with the early Semites ideas that were anything but metaphysical. In one passage (Kaush. 1. 4) a man on his way to the world of Brahman, "the path of the gods," shakes off his good and evil deeds, his beloved relatives obtain the good he has done, and his unbeloved his evil deeds. In another passage (Brih. 1. 3. 10) the deity sends death and sin to "the end of the quarters of the earth," adding, "therefore let no one go there that he may not meet with such." As there is no need to emphasize this element in the Upanishads let me merely refer my readers to a similar method of transferring sin to an indefinite place or distant people in Herodotus (2. 39) and in the Bible (Lev. 17). Salvation from sin by "works" holds a place in the Upanishads very similar to the place it holds in Protestantism. From the ideal standpoint they are of no value, they even hinder the progress of the soul and for this reason are accounted evil. He who sees his self as the Highest Self "kills all actions, good and bad" (Maitr. 6. 20). Yet for all this, "works" seem to be as the first rung of the ladder to the path of the gods, and we are told that the man who has works alone "goes to the world of the Asuras, which are covered with blind darkness, yet those who give themselves up to knowledge despising the previous discipline of works enter into still greater darkness" (Vaga. 12). That some account is taken of works may be seen from the following passage: "Now as a man is like this or like that, according as he acts, and according as he behaves, so will he be: a man of good acts will become good and a man of bad acts, bad. He becomes pure by pure deeds, bad by bad deeds" (Brih. 4. 4. 5).

The great emancipation from sin however is knowledge. It is on this that emphasis is continually placed in the Upanishads, "as water does not cling to the lotus leaf so no evil deed clings to one who knows Brahman." Ignorance of the true Self, or as the Christian would say, being "without God in the world" is the great sin. To know Brahman, this is life eternal. It is significant that one of the arbitrary meanings given to the word "Upanishads" by Sankara (cf. Deussen 10) is that they were so named because they "destroy" inborn ignorance. Certain it is that the aim of the Upanishads is to give the knowledge of Brahman. This knowledge however has to be defined. It is possible to be learned in all branches of ordinary knowledge, and draw much wisdom from experience and yet be "a sinner" in the Upanishad sense. It is rather the knowledge of Brahman that recognizes all other than Brahman as *maya* (illusion). Professor Deussen compares it to the step which Kant took when

he showed that the entire reality of experience is only apparition and not reality (*Ding an sich*). We must not however make the mistake of conceiving of a knowing subject and a known object for the *âtman* is an absolute unity and cannot tolerate such a dualism. A man only is saved from sin when he *rests* in this "unfathomable" All. This salvation is the death of all strife and dualism. "He has not first turned away from his wickedness who is not tranquil and subdued or whose mind is not at rest," "only he who meditates on Brahman destroys sin" (Kath. 1. 2. 24; Khand. 4. 11. 2). Mere knowledge is nought compared to this rest based on the profoundest intuition. The Upanishads fight against both ignorance and mere knowledge alike, as the following verse shows:

"In dense darkness they move
Who bow the knee to ignorance;
Yet denser they
Who are satisfied with knowledge" (Brih. 4. 4. 10).

Here our study ends and as we close it is for us to note that although the content of the idea of sin which we have studied in the Upanishads differs widely from the Christian it is not without its value. It will need to be recognized by the religion which is based on the science of religions and is not the partisan of any one development, that in the conception we form of sin we shall have to allow as large a place for the Brahmanic root of "ignorance" as for the Christian root of "wilful selfishness." The method of salvation from sin is not one whit behind that of the higher religions, its great contrasts are mostly superficial. All men are in God's forest seeking Him, and Christian and Hindu both discover that it is only when we cease seeking that we find Him, both declaring

"The one remains, the many change and pass,
Heaven's light forever shines, earth's shadows fly;
Life like a dome of many-colored glass
Stains the white radiance of Eternity."

A VISIT WITH PROFESSOR HAECKEL.

BY THE EDITOR.

WITH Ernst Haeckel as honorary president and Dr. Heinrich Schmidt as secretary (both of Jena), a German Monistic Alliance has been formed into a confederacy against traditional dualism, and supports the cause of a scientific world-conception by appropriate publications. The first number of a proposed series of "fly leaves" lies before us, bearing the title "Monism and Natural Law,"* by Ernst Haeckel himself.

Prof. Ernst Haeckel is a leader in battle for the new world-conception that sails under the flag of monism and though he is personally one of the most courteous and amiable of men, he can deal blows and call his enemies names if sufficiently provoked by them. The present pamphlet is mainly directed against O. Chwolson, professor of physics in St. Petersburg, and author of an excellent and learned work on physics. Incidentally Paulsen of Berlin and Loofs of Halle come in for their share of rebuke. While on the one hand extravagant insults have been heaped upon Ernst Haeckel, he has on the other hand received the highest honors which the state government to which Jena belongs has power to bestow on a professor, in the character of *wirklicher Geheimer Rath* with the title "His Excellency," ordinarily given only to ministers of state and officials of high rank, and in this country reserved for the President only.

We need not enter into details, for the points made on both sides are repetitions of the old arguments. We are far from agreeing with Haeckel. On the contrary, we have criticised him on several occasions and claim that in philosophical questions he makes many rash statements which he could not maintain. We even differ from him in his conception of monism, but for all that we have re-

* *Monismus und Naturgesetz* (1906). No. 1 of *Flugschriften des deutschen Monistenbundes*, edited by Dr. Heinrich Schmidt of Jena.

mained friends, and good friends too. We know that Professor Haeckel in some of his popular writings has given a wrong impression to the reading public which has misled some of his critics to such an extent that they look upon his books as irreligious and dangerous. Their zeal has shown itself in violent attacks which did little good and only served to embitter the combat.

Professor Haeckel's monism is mainly a denial of the old dualism which assumes the independent existence of a soul entity. Our monism insists first of all on the unity of the world as it appears in the oneness of its constitution. There is but one truth, and there cannot be two different truths contradictory to one another. All laws of nature are practically one and the same law applied to different conditions, and, corresponding to this inner unity of the cosmos, the world presents itself externally as one interrelated system in which all our notions are glimpses limited to special and definite features. They are abstractions made for the purpose of limiting our attention to special points, but none of them exist as things in themselves. Spirit, soul, body, energy, matter—yea, even beings like ourselves are artificial concepts each one of them being a portion or a feature of the world, the existence of which can not be understood except when considered in its relation to the whole.

Professor Haeckel lays emphasis mainly upon the materialistic side, and his expositions give the impression that he underestimates the significance of all spiritual factors, degrading them to a kind of secondary position. If this is not the case we will state here without fear of contradiction among the large circles of Professor Haeckel's readers that his writings certainly make that impression upon the public. In this context we may refer our readers to the exposition of our differences with Professor Haeckel which were discussed mainly in *The Monist*, "Haeckel's Monism," Vol. II, p. 598, and *The Open Court*, "Professor Haeckel's Confession of Faith," Vol. VII, p. 3528. See also "Haeckel's Theses for a Monistic Alliance," *The Monist*, XVI, p. 120.

* * *

In this connection a few personal comments may be helpful for a better understanding of the situation in Europe. During my stay abroad I met Professor Haeckel at Jena on May 8. There was a company of representative monists present and we enjoyed a pleasant outing in a forestry restaurant built among the tall pines on top of a mountain in the vicinity of that quaint university town.

I had the honor to sit at the right hand of the Professor, and in a friendly chat we discussed our common interests and also our disagreements. But we succeeded in establishing only the former, not the latter. Professor Haeckel is not the man who would agree to disagree; he is too congenial for disagreement. Many of the offending statements which appeared in his books and called down upon him a storm of indignation, must not be taken too seriously. They were made in the dash of the fight when he felt that he had to bear the brunt of battle. He is not so irreligious as he is assumed to be by his enemies and he has most vigorously declared that his ideal of monism should satisfy not only the demands of our rational nature but also the yearnings of the heart. His zeal is only roused by the thought of the continuation of the superstitions contingent upon a dualistic conception of the world. If these would be abolished, he would live in peace with the Church.

And that this is true is borne out by the following incident: Professor Eucken, Haeckel's philosophical colleague, told me that according to an old regulation the professors of the University were exempt from Church taxes. This condition seemed unfair to some, and it was proposed that those members of the faculty who agreed with them should send in a voluntary contribution. Many were curious as to what Haeckel would do in this case and were greatly astonished when his subscription proved to be the most generous of all.

It is true that Haeckel has said and written many things which have been resented, sometimes wrongly, sometimes rightly. He has made many wild statements that are exaggerated; he has blundered in theology and philosophy. But have not his adversaries done the same? Have they not strained at gnats and swallowed camels, and have they not forgotten or temporarily overlooked the enormous value of the systematization he has done in his specialty? For instance, he has coined terms which have been universally accepted, because of their perfect clearness and comprehensiveness, and this should be sufficient acknowledgment of his significance in science.

There are perhaps few of his scientific colleagues who would endorse Haeckel's philosophy or take the same militant attitude toward religious doctrines and institutions, but for all that his great accomplishments are, and for justice sake should be, recognized.

I can not speak here for others, and do not intend to mention names, but I know that I express an opinion which is typical of quite a number of prominent naturalists who regret that Haeckel



HAECKEL, IN HIS STUDY.

ever wrote either the *Welträthsel* or *Lebenswunder*, believing that these, his most popular works, are among the weakest of his writings.

Haeckel suffered in his childhood from the tyranny of a wrong pietism, under the régime of a dualistic and anti-natural religion. His whole heart protested against it, and this feeling of rebellion is evident in his writings. In my opinion he has not succeeded in propounding a true monism which would be also just to the lower stages in the evolution of religious institutions. He has not as yet



THE SCHILLER HOUSE AT JENA.

been able to work out the positive aspects of a monistic religion because his zeal has kept him busy fighting the innumerable wind-mills of dualistic superstitions.

For his own religious needs Professor Haeckel has no doubt found the solution of the world problem. We can see it by merely looking at the serene expression of his countenance. Jena is a small

university town where he can live in close contact not only with nature but also with the noblest literary traditions of the German nation.

Whenever Haeckel comes to the Institute or returns to his pleasant home in Ernst Haeckel Street (a short walk of but a few minutes) he passes the historic spot where Schiller lived, a small house whose chief beauty is a pleasant garden which stretches down to the rippling Ilm. It is now public property, and on one side of it



STONE TABLE IN SCHILLER'S GARDEN.

stands the observatory of the university. At the end of the garden the traveler may still see the stone table, of which Goethe said in his *Conversations with Eckermann*: "Here Schiller lived. At this table of stone we have often sat, and many a good word and great, have we exchanged with each other." The stream of American tourists is generally directed to Weimar and rarely touches this idyllic spot.

During the day Professor Haeckel may always be found in his beloved Institute, for he is restlessly active and has much unfinished work on hand. There in his study he is surrounded with many curious specimens preserved for the lessons which they teach.

Before the window of his study in the Zoological Institute stretches a landscape where in the farthest distance a mountain top may be seen, the goal of many walks taken by citizens of Jena with their families on pleasant Sunday afternoons. This little peak is the last point upon which the evening sun sheds its beams, and it is



MOUNTAIN PEAK FROM HAECKEL'S STUDY WINDOW.

this spot that Schiller greets in the opening lines of his well-known poem "Der Spaziergang."

"Hail, mine own mountain, whose summit
Is reddened in rays of the evening!
Hail to the Sun, whose beams
Brightly embellish thy peak."

“Sei mir gegrüsst, mein Berg
 Mit dem röhlich strahlenden Gipfel!
 Sei mir, Sonne, gegrüsst,
 Die ihn so lieblich bescheint!”

This poem written in distichs undertakes to sketch within its compass a general synopsis of human life.

A street corner adjoining the garden of the Zoological Institute is cleared for the foundation of a new building which is to be an Ernst Haeckel Museum, a monument erected by the admirers of the



PROFESSOR HAECKEL RETURNING HOME.

Professor to preserve and continue his life work. The day which I spent in Jena Professor Haeckel had a consultation with the architect to settle definitely the problem of the site. I took a snapshot at him at the historic moment when he was just returning from this conference.

In spite of his advanced years Professor Haeckel has remained young, and if the word of Christ is true, that unless a man becomes

like a little child he shall not enter the kingdom of God, Professor Haeckel can not be condemned. He possesses the elasticity, the amiable directness, frank openheartedness, the refreshing simplicity, and even the taste of a child. He is very abstemious in alcoholic drinks, and has yet to smoke his first cigar, which, however, His Excellency will probably never do. What appears irreligious in him to many pietistic minds, is his love of truth, his trust in nature, and his eagerness to liberate the soul from the bonds of captivity.

A JAPANESE PANMALAYA SUGGESTED BY LAFCADIO HEARN AND FORMOSA.

BY POULTNEY BIGELOW.

LAFCADIO HEARN, Greek, Irish, Gypsy, Yankee and finally Japanese with offspring, part white, part yellow.

Can we stop for a moment in the rush of million a minute presses of literature that appears to have lost all standards save those of the "Best five Sellers," or similar money standard.

Stop one moment, you money-making scurryer and gaze upon this corpse by the wayside, help me lift him out of the way on the grass under a big tree where the birds of heaven may come to sing with his spirit and give funeral honors to a poet of to-day.

Stop, my scurrying friend, your time to be sure is worth many dollars to the minutes, but what of your everlasting soul, and Lafcadio Hearn sang music for the soul of man.

Stop one moment, you man of murderous competition, bare your head and let your machinery lie idle while you open your heart to an idealist.

Who is Lafcadio Hearn you ask!

Look not for him in the index where shine our plutocrats *et hoc genus omne*; on the contrary, he lived and died a poor man. Dozens of forgotten frivolities sold by the 100,000 copies, while his own matchless works barely brought him a living wage.

Lafcadio Hearn to-day reminds us that times do not change very much in spite of vulgar boasting to the contrary.

The works of Henry George are now in every language, a household word. Yet not a single publisher could be found in his day so bold as to accept his immortal *Progress and Poverty*,—and that happened but thirty years ago.

Ernest Crosby was blackballed at the leading literary club of America because his writings offended the orthodox. Yet your ordinary editor is never weary of lauding the enterprise and intelli-

gence of our contemporary publishers and public. He tells us that we possess superior literary discernment, and then, of course, he grieves over the blackness of other times when Miltons received only a few pounds for poems of priceless import.

It is conceit that writes such stuff, ignorance that reads it and patriotic vanity that calls for more. Could we teach history aright, we should learn that from the days of Homer or Horace to Shakespeare or Lafcadio Hearn, the difference in human nature has not equaled the breadth of a hair.

Lafcadio Hearn to-day suffers, as must always suffer the man who by telling the truth, invites the hostility of those to whom his truth is dangerous. Lafcadio loved Japan, there he spent the last fourteen years of his life, there he received his first recognition as a master mind. Others have lived the Japanese life and many have described it, but no one so beautifully, so sympathetically, so truthfully.

Ah! There's the rub—the truth! Would Lafcadio have told the truth had he known his public?

Lafcadio disapproved of Christian missions to Japan. He saw in the Japanese people, a marvelous growth carefully nurtured during thousands of years, a civilization at once our admiration and despair. What are we to say of a community where crime is apparently unknown, where soldiers commit suicide when prevented from marching up to the firing line? How are we to compare ourselves with a people where poor-houses, jails, slums and filth germs have to be imported from other and quasi Christian communities? The Christian philosopher is puzzled when he finds Japan practicing humane precepts, which we ourselves deem too ideal for our own selves. We Christians who dare not tramp the slums of our own cities for fear of criminals, send missionaries to Japan where human intercourse is the interchange of smiles and sweet scented flowers.

Lafcadio found in Japan many religious creeds, and over all the National Church with its respect for ancestors. Religions must be judged by their fruits, and in Japan the religious spirit produces courtesy, kindness to animals, absence of family quarrels, peace between classes, loyalty to the government. Can we say more for our own religion? Can we read the history of Europe from the days of the Crusades to the Thirty Years War and thence down to our own, without sighing for a bit of Japanese religion?

Lafcadio has lived this life of Japan in native surroundings,

with a loving Japanese wife, in daily intercourse with her family and his academic colleagues.

The result we have in his various books, supplemented by Elizabeth Bisland's admirable *Life and Letters* recently published by Houghton Mifflin of Boston. Lafcadio regards the Christian missionary to Japan not merely as an impertinence, but as a grave political blunder, an insult to the government of a friendly nation, for, whatever Japan has, it owes to that which our missionary most cordially combats, that is, the so-called worship of ancestors.

We are not concerned here whether this worship is a mere ceremony, or how far it resembles the adoration of images and relics in some sections of the Christian Church. For good or ill the creed of ancestor worship is part of Japanese social life and the foreigner who goes to Tokyo and rails against such an institution can be compared only to an Oriental, who might come to us and denounce the forms of our marriage service or our domestic bath tubs.

My friend of Japan knows his history, knows his religion, knows his problems, knows the world at large fairly well. The Christian missionary (with a salary) who comes to him and invites him to change his life, must be in a position to offer him something vastly more inspiring than what appears in contemporary Christian statistics and literature.

Far be it from me to generalize. Let us think only of Japan; let us not question the value of a missionary to Feejee or Basuto Land.

And now, gentle reader, do you realize the millions of my fellow countrymen to whom these words of mine mean nothing save that I am an ignorant, depraved, malicious man? Do you know enough of our own country to know that in every little town of these broad states, the chief center of romance and intellectual intoxication is the belfried building, where the returned missionary holds forth on the wonders of tropic jungles, on crocodiles and cannibals, on heathen rites and darkened understandings and finally on a row of scantily draped natives clamoring for gospel guidance, going to everlasting perdition unless this particular congregation promptly raises ten or twenty dollars towards fitting out a missionary family? Do you, my good reader, appreciate what a power in this country, is the literature provided by missionaries and disseminated by a good-natured press?

The Japan of Lafcadio is in a state of transition. Two great wars have not merely placed the Mikado's empire in the front rank of great powers, but these wars go hand in hand with a vast indus-

trial revolution whose outcome it is not easy to forecast. Lafcadio regards with some alarm a Japan remodeled on "foreign" lines, for in this remodeling he sees the disintegration of many institutions which he regards as pillars of her present power.

To us Americans, one particular result of Japanese reorganization should be followed with particular interest; namely, her expansion as a colonial empire.

Glance at the map of the Far East and note that from Japan to Java are many colonial obstructions, notably the Philippines, Borneo and Formosa. This last obstruction Japan has removed; her next step will be to absorb Manila and so on down until she meets real resistance, which will happen presumably when she reaches the shores of the Australian continent, which by that time may be to the East Indian Antipodes what the United States is to-day in respect to Latin America.

Japan will swallow Manila and Borneo as she has absorbed Formosa, because colonies ultimately pass to the possession of those able to make use of them.

We have been now nearly ten years in the Philippines; we have dosed those wretched Islands with politicians, Christian Catechism and the American Constitution; we have hunted them like wild beasts, persecuted them with ill-fitting navigation laws and equally unwelcome "school marms." The result is a deplorable picture of Malay poverty and discontent which even the reports issued by our Washington authorities cannot wholly conceal from those trained in statistical jugglery.

The Filipinos hate us, and with ample reason. From the moment that Admiral Dewey left Manila Bay, they have been the sport of American politics and our alleged "protectionism." They are of cognate race with the Japanese and the day when the flag of the rising sun shall take the place of the stars and stripes, will be hailed as a day of deliverance throughout that lovely archipelago.

What has Japan done to deserve the Philippines? She has administered three millions of people in Formosa ever since 1894, and so well has she done this, that throughout those years the world was hardly conscious that there was such an Island on the map. "Happy is the country that has no history," can be said of Formosa since the Japanese occupation; for those years have been devoted to building roads, light houses, schools, water works, drains, to works associated with constructive civilization. All of this is set forth in a book just published by Longmans, called *Japanese Rule in Formosa*.

We may make some allowance for patriotic bias and yet pay our tribute of admiration to Japan for the grand colonial work already achieved in an island which a few years ago was the by-word for lawlessness and cruelty. In the Philippines we took over islands that had been under Christian rule some four centuries.

Formosa had for the same number of centuries been a notorious community of pirates and savages, nominally liege of China, but practically repudiated whenever it was question of a claim for compensation. The Formosa population represents centuries of social and political demoralization, hatred not merely of Japanese but all outsiders; yet to this task Japan has brought so much tact, patience, honesty and courage, that we of to-day may travel in Formosa almost as easily as in Jamaica or Singapore.

Am I an alarmist? Not at all, simply a student of history and human nature. My patriotism is hot and voluminous, but it is different from the sort that accepts official reports without criticism. When one man is armed with a rifle and the other only with a club, patriotism will not make me think that the club man will win,—not ordinarily.

And when all the world sees that Japan is organizing her government service with a view to efficiency and economy, when we note that in every detail she works with a thoroughness and intelligence which is only equaled by our own most perfect private commercial enterprises, am I to pretend that she has not in her hands the future of the Far East? There are no surprises to him who studies nature intelligently, particularly human nature.

Of course, in closing this little chat, I ought to warn my readers that many things may happen to modify the tendencies here indicated. Japan may be torn by internal dissension, labor strikes or party passion; the United States may evolve a new type of senator who shall spurn gold and live only for the nation's honor; there may be earthquakes and social upheavals, of which we wot not.

My words refer only to normal human development.

HOW TO GOVERN THE PHILIPPINES.

BY THE EDITOR.

MR. Poultney Bigelow is an author of vigor, and it is refreshing to read in the present number his article on "A Japanese Pan-malaya," in which, while referring to Lafcadio Hearn, he advocates the right of the Japanese to act as protectors of the Filipinos on the plea that both belong to the Malay race. It goes without saying that we do not side with Mr. Bigelow in his main contentions; but we do not for that reason propose to hush the voice crying in the wilderness, for we believe that he has something to say. Though Mr. Bigelow may go too far, his note of warning should be heeded, and there is ample need of reform. We endorse neither his denunciation of Christian missions nor do we countenance his desire to have the Philippines annexed to Japan, yet we believe good philippics in good season will be wholesome food for thought, especially to those who side with the current opinion.

There is much to be said against Christian missions; we know it and think that present methods of missionarizing should be modified, yet for all that I confess that I myself am not hostile to missions; on the contrary, I would recommend every possible mode of exchange of thought in matters religious just as much as in worldly affairs. The great political powers keep embassies at the capitals of the several nations; why should not religious bodies be represented in countries where they have not yet found a footing? And it would be highly desirable not only to send religious representatives into other countries, but also to receive them at home. We ought not to know from hearsay of the Buddhist, the Brahman, the Mohammedan, the Jew, the Parsi, and the Jain faith, but we ourselves ought to meet real living pagans, who should be just as worthy types of their religion as the ambassadors are of their various nationalities.

The spirit in which many of the Christian missionaries have

gone to foreign countries is wrong; it is not always the spirit of peace and love as it ought to be if they come in the name of Christ, but they consider themselves frequently as members of the Church militant and regarding themselves as enemies of all other creeds, come to destroy the established faith of the country which they invade. Yet, I am far from denouncing missions as such, and would rather continue to encourage the old practice of sending out missionaries to other countries; but I would change the missionary spirit, and advise missionaries to approach the priests of other religions as brothers and friends. They ought to go to a pagan country with the intention of first studying the faith of their brother men, be they Buddhists, or Brahmans, or Parsis, etc. Before they attempt to convert they should try to understand others, and the result would be a wholesome quickening of the religious interest in both countries, the missionaries' old home whence they come, and their new home, the country of the people among whom they have settled as religious emissaries of the Christian faith.¹

As to the problem of the Philippines I believe it would not have been right on the part of the United States to abandon the islands after having taken them by conquest. We not only had a right to keep possession of them but also a duty; mainly for our own sake on account of the part we have to play in the world's history, but incidentally also for the sake of the conquered islands themselves. The old idea that the United States can keep to itself and not mix into the politics of the world is tenable only within definite and narrow limits, and this truth has been discovered by our diplomats who know how the world runs. To avoid entanglements with Europe does not necessarily mean that we should voluntarily resign making our influence felt in the history of mankind.

The laws of the evolution of nations are just as unchangeable as physical laws and the United States with its American ideals will have to fight its way to success. The struggle need not be fought out in actual wars, but it will be a struggle nevertheless, the result of which depends on the power we have actually at our command, and the decision of the great international conflicts will be made not by armies but by the navies of the world. The fate of a navy, however, does not depend only on the amount of armed cruisers and guns but also on the possession of points of strategic importance, among them fortified harbors and safe coaling stations which in

¹ Further details of my view on missions I have incorporated in an article written at the request of the editor of the *American Journal of Theology*, and published in the January number of that periodical (p. 13 ff.) under the title "Missions From the Standpoint of Comparative Religion."

war time can serve as bases of operation. The Philippines were thrown into our hands by a happy accident. We did not seek their conquest, but it was given us through an unpremeditated chance, and considering the enormous commercial as well as strategic importance of the islands it would be foolish to refuse the opportunity.

If we consider that the United States should not only stand for its people and their commercial interest, but also for the ideals of a humanitarian commonwealth built up upon republican principles, the folly of abandoning a great prize, such as the possession of the Philippines, would have become a crime and a betrayal of our national future. Self-assertion is not merely a right, it is a duty, though we must bear in mind that the moral significance of this duty depends upon the aim with which we identify ourselves.

In the case of the Philippines, we ought to have shown the spirit of our ideals on the first day we set foot on the conquered territory. We ought to have given to the country the liberty for which its inhabitants have been fighting in vain against their oppressors.

I insist that giving liberty to the people would not have excluded the right of the United States to keep the balance of power in her own hands, so as to allow her in case of emergency to interfere with unruly elements and restore order as has recently been done in Cuba.

The proper method of governing the Philippines would have been not to promise self-government and home rule, but to have at once permitted the people to actually enjoy these benefits. They should have had from the start all the rights which the inhabitants of the territories or perhaps even the several states of the United States possess.

It is true that the population is not homogeneous, and the interests of the people must naturally differ, but that could have been helped by dividing the country into districts, each of which might have a constitution of its own according to the desires of the inhabitants. The city of Manila with its many foreign residents might have become a free city after the fashion of the Hansa towns, a city republic. The tribes in the mountains might have had a relative independence such as has been given to the Sulu Moham-medans, or our Indians, by which they are left free to regulate their home affairs themselves under the protection of the United States Government. The chiefs of the savage tribes might either be hereditary or elected by their own people according to their traditions or wants, and they, the chiefs, should be held responsible for the good

behavior of the tribe. The rural districts also might have had a constitution of their own in agreement with their needs and customs, but everywhere home government ought to have been introduced at once and we should have given the people as much liberty as possible. The United States should have retained the possessions previously held by the Spanish government, Cavité, the port defences, in the bay of Manila and all other fortifications which are practically the key to the strategic possession of the entire Philippines.

All these separate communities each with its own constitution governed by its own magistrates should then be combined into an organization of its own, and all of them should be represented in a central body of a federal legislature, determining the policy of the federal executive who should have acted as a central government, just as the United States government stands above the several states. In the federal council the representative of the United States government might be president *ex officio* of the union. The constitution of the Philippine confederacy should have contained a paragraph establishing an indissoluble alliance with the United States carefully worded so as to exclude any possible foreign interference, and making the United States government the protector of the Philippine constitution with all the rights necessary to uphold and defend it. Such a clause would have practically amounted to an exercise of what in terms of European statesmanship is called "sovereignty."

Under such a constitution, the Philippines would have enjoyed home rule, and every Filipino would have been as free as an American citizen. The several states of the Philippine Islands would have enjoyed the same liberty as any state of the United States, and there would have been no possible reason for complaint, yet for all matters of importance the Philippines would have been and would remain within the sphere of influence of the United States, as much so as if they had been incorporated into the United States territory. The islands would have been a relatively independent confederacy but for all purposes of peaceful commercial life as well as for emergencies in time of war, this loose confederacy would have been tied to us by as strong a bond of alliance as could be desired for any legitimate purpose.

Our legislators and our government did not see this point at the time when the country was annexed, yet we dare say that it would not be too late to pursue this policy and introduce it either by legislation or by presidential rulings, sanctioned by congress.

Incidentally I will remark that self-government is always the

easiest way of preserving the spirit of order in any nation, especially if the inhabitants are unruly. It sounds like an Irish bull, but it is true nevertheless that the easiest way of governing people is by giving them home rule. By and by even the Czar will learn this lesson; would it not be good, if we began to practice it in our colonial possessions?

It is very difficult to govern a country without making mistakes, still more difficult is it to appoint always the right persons for important offices. If such mistakes are made by the people themselves, they have themselves to blame, and can not reproach the central government for tyranny or corruption, or whatever it be. People obey their own officers much better than those appointed by some superior or distant government. The latter is felt as a tyranny, the former is subject to redress and the people's own party leaders will have to bear the blame.

In case such a composite populace as that of the Philippines would not have been able to keep order by the method of self-government an interference on the part of the United States to restore order would not have been considered as an abuse of power but would have been gratefully welcomed by the better classes, and instead of being regarded as the suppressor of liberty, the United States would have been hailed as the restorer of law and order.

Though I have a great respect for the Japanese I doubt very much whether they could have handled the Philippines as easily as Mr. Poultney Bigelow appears to think. We have not heard much of the troubles of Formosa, but that is not due to the alleged fact that there have not been any, but that our ignorance of that part of the world is too dense to allow us much insight into its local conditions, and the Japanese have not published more of their experiences with the conquered island, than was absolutely necessary. Now and then rumors have come out that they have had to contend with difficulties such as we have had with the Philippines, but the world took little or no interest in the reports. Yet even if the Japanese had been unexpectedly successful with Formosa, it is not likely that they would have succeeded with the Philippines, for we must consider that the Philippines are not inhabited only by Filipinos. We can not ignore the Spanish or other European settlers whose interests commercially, politically and humanely considered are at least as broad and as great as those of the original inhabitants, the savage mountaineers, and the Malay invaders, the Filipinos. Nor is it likely that they all would have tolerated, much less welcomed, the Japanese rule.

It seems to me that as a matter of actual prudence, the Japanese ought to prefer the American rule in the Philippines, for what the Japanese want and need there is trade under civilized conditions, so that the rights of foreign traders shall be as assured as the home interests of the inhabitants. The Japanese have enough to do with Korea and Formosa. If they could digest more territory they might have taken a slice of Manchuria, but they wisely abstained from overtaxing their capacity of annexation.

Though I do not accept Mr. Bigelow's views of the the Philippine question I am glad to offer him the opportunity to have his say, and wish his criticism to be heeded. Our government has made mistakes, and the sooner we know it the earlier they can be corrected and the better a relation can be established between the United States and the Philippines. I am sure that on this basis we could build a more lasting and a more satisfactory union of the two, which would be beneficial to both parties.

MISCELLANEOUS.

ODE TO HYPOCRISY!

BY F. H. GILE.

Respectfully dedicated to Dr. Knight, author of "Praise of Hypocrisy."

Blest Falsehood! Thou that gracest life
In all its myriad ways,
That stays the tongue of witless Truth
And turns its sneers to praise!

"Amenity," euphonious name,
We thank thee for the grace
Thou teachest us to show our kind
When meeting face to face.

Yet more we prize the privilege
When once behind their back
Of blistering their self-conceit
And putting fame to rack.

The most of life that men enjoy
Is fashioned by thy hand;
The "noble rage" of Poesy
By thee is softly fanned.

Romance that sweeps the soul along
Above life's rocky road,
And thrilling minstrelsy are sheaves
From seed that thou hast sowed.

The sage who pens on deathless page
The thoughts we love so well,
Inspires from thee the trembling hopes
His soul delights to tell.

Religion's dreams of endless joy
Beyond the dreaded tomb,
In myriad creeds and tongues, were born
From thy capacious womb.

The bright ideals that shape man's life
 Since first the world began
 Are reflex of thy charming self
 Upon the mind of man.

E'en now with all our boasted grasp
 Of nature's boundless realm,
 In all affairs of life and soul,
 We give thee still the helm.

We dare not trust ourselves alone
 Upon Truth's barren sand—
 In calm or tempest, still we cry,
 "Oh, hold Thou still my hand"!

THE ANGLICAN CATHOLIC COMMUNION.

Dr. Wm. Thornton Parker, whose article on "The Swastika: A Prophetic Symbol" appeared in the September *Open Court*, has called our attention to an error in our note "Old Symbols in a New Sense" (p. 573), in which we refer to him as a "Roman Catholic," while in fact he is a zealous member of the Anglican Lay Order of the Brothers of Mercy. At our request he sends us the following list of external points in which the Anglicans differ from the Roman Catholic Church:

"I. While many Anglican Catholics venerate the holy pontiff Pope Pius X as the spiritual head of Christendom, the Anglican community does not recognize the authority of the Vatican government in any control of matters religious in the English or American Catholic Church!

"II. The Anglican Communion does not refuse the chalice to the laymen on Holy Eucharist; on the contrary, it insists upon the literal command of our Lord at the institution of the Blessed Sacrament on Maundy Thursday, 'Drink ye all of this'; 'This is My Blood which was shed for you.' Rome withholds the chalice from the laity.

"III. The Anglican Communion does not make confession obligatory before giving Holy Communion to the laity,—Rome does.

"IV. The Anglican Communion does not insist upon a celibate clergy, and priests of the Anglican Communion wed or not as seems to them best. Rome insists upon celibacy in her priests with some Eastern exceptions.

"V. The layman has a voice in the government of the Anglican Communion.

"VI. All Christian Churches including the Roman encourage the reading of the Bible, but the Anglican Communion alone gives the layman a definite rule, or lectionary, for reading the Old and New Testament twice daily, and also a rule for reading the Psalms in her incomparable psalter, and encourages congregational singing as much if not more than other Christian Churches.

"VII. The Anglican Communion insists upon the services being celebrated in the vernacular. Her prayer is printed in many languages and is in use over the entire world in multitudes of places. The Roman Communion uses

the Latin tongue. There are some minor differences but these I have mentioned I think are the essentials.

"In the creeds of Anglican or Roman Catholics there is no practical difference. Many Anglicans use for daily office the *Horæ Diurnæ* of Rome translated into English. The Anglicans recite publicly parts of matins, prime, vespers, and compline daily,—these offices being translations into English as the vernacular of the Roman offices.

"The Anglican Communion is Catholic in heritage and is universal also because it is found all over the entire world wherever the English tongue is spoken."

ELISABET NEY.

Elisabet Ney, born 1834, died on June 25, 1907, of heart disease after a serious illness of about one month, at her home at Hyde Park, Austin, Texas. She was one of the greatest sculptors of modern times, indeed the greatest woman sculptor, whose significance may be judged from the fact that she made busts of the most prominent men of her old home, Liebig, Schopenhauer, Bismarck, King Ludwig of Bavaria, King George of Hanover, etc.; and Statuary Hall in the Capitol at Washington is graced with the two representative figures of her new home, Texas,—life-size statues of Austin and Houston made by her hand. In fact, these two figures may easily be judged as the finest pieces of art in Statuary Hall.

We have procured an article by Mrs. Bride Neill Taylor on Elisabet Ney as an artist, which appears on another page of this issue, together with some illustrations of her work, and we will add what is not generally known and not mentioned by Mrs. Taylor, that Miss Ney was married to Dr. Edmund Montgomery, a native Scotchman, educated mainly in Germany, and known in this country as a man of great philosophical acumen, but she continued to use even in her private life her maiden name by which she had become famous. The only child of this union is a son, Mr. Lorne Ney-Montgomery, who now resides with his father on Liendo Plantation near Hempstead, Texas. She has numerous friends both in Europe and America, and especially in her new home, Texas, in whose capital her lovely studio stands.

Her last work is a statue of Lady Macbeth, which is said to be a wonderful psychological interpretation of Shakespeare's most difficult character.

BOOK REVIEWS AND NOTES.

THE CHINESE LANGUAGE AND HOW TO LEARN IT. A Manual for Beginners by *Sir Walter Hillier, K.C.M.G., C.B.* London: Kegan Paul, 1907. Chicago: The Open Court Pub. Co. Pp. 263. Price, \$3.75 net.

A new Chinese grammar has appeared which, as we learn from private sources, is being used officially by the English authorities for the preparation of their candidates for office in the English colonies of China. The author says in the preface: "The present work is intended to meet the wants of those who think they would like to learn Chinese but are discouraged by the sight of the formidable text-books with which the aspiring student is confronted. It is especially intended for the use of army officers, of missionaries, and of young business men connected with the trade interests of China who wish to commence the study of the language in England with a view to continuing it in the country itself."

STUDIES IN PHILOSOPHY AND PSYCHOLOGY. By Former Students of *Charles Edward Garman*. Boston: Houghton, Mifflin & Co, 1906. Pp. 401.

This volume is a monument raised in honor of Prof. Charles Edward Garman, in commemoration of twenty-five years of service as professor of philosophy in Amherst College. It contains essays by a number of his disciples and admirers on philosophical and psychological subjects. The volume opens with an article on "Moral Evolution" by James Hayden Tufts, and contains not less than thirteen essays on various subjects in the line of ethics, philosophy, and psychology. It has been edited by Professors Tufts, Delabarre, Sharp, Pierce, and Woodbridge.

THE RELIGIOUS CONCEPTION OF THE WORLD. An Essay in Constructive Philosophy. By *Arthur Kenyon Rogers, Ph. D.* New York: Macmillan: 1907. Pp. 284. Price, \$1.50 net.

Professor Rogers of the the department of Philosophy in Butler College proposes in this book to defend a world-conception which is frankly religious and theistic in opposition to certain prevalent types of philosophy. He means to justify from a philosophical standpoint the presuppositions which underlie the ordinary Christian consciousness as the general sound intelligence of the religious community would recognize to be the natural understanding of the historical Christian revelation. He thinks this coincidence with the common judgment a recommendation for a philosophical judgment rather than otherwise, because philosophy is the interpretation of the value of our common experience. Dr. Rogers holds that Plato's notion that philosophy is for the favored few, though widely accepted because of an inveterate intellectual pride, is none the less a heresy.

He practically extenuates prejudice in the human mind and considers its indulgence so essentially natural that he would found his world-conception on its individualistic limitations, for he believes that philosophical attitude, though plausible, a mistaken one which stands aloof from any creed and with a high disinterestedness would make truth alone its end and disclaim any preference for one conclusion rather than another. He says that "No man can philosophize rightly who has no personal concern in the common hopes and fears and ideals and beliefs of men, and the profession of this is either an affectation or a limitation."

His reason for this position is that the life of thought is an artificial one and the very infallibility of logic must perforce lead to paradoxes as its sure conclusions on the principle of a *reductio ad absurdum* and only serve to prove the essential oneness and limitation of the premise. To explain the statement of his position as made in the Introduction he considers first the foundations and validity of knowledge before dealing directly with his main issue, that of the validity of religion and religious knowledge.

THE PHILOSOPHY OF RELIGION. By *Harald Höffding*. Translated from the German edition by *B. E. Meyer*. London: Macmillan, 1906. Price, \$3.

Nothing can better prove the significance of religion in our days than the fact that exponents of the most radical interpretation of history, such men as Harald Höffding, devote voluminous books to a philosophical inquiry into its nature. To be sure Höffding does not accept any creed, he simply analyses and investigates, but he repudiates plainly the attitude of freethinkers. He

says: "Many freethinkers take for granted that human life would assume richer and stronger forms did religion cease to exist; but this view is very far from being self-evident, and rests on the presupposition that psychical equivalents are always at hand—equivalents in value as well as energy. In that case these equivalents would have to be demonstrated, and were this possible, the conservation of value would be proved. But it is a great question and an essential feature of the problem of religion whether such equivalents can be shown to exist."

Professor Höffding's work is the labor of a scientist. He has no ax to grind. He starts from the fact that religion exists: "Religion itself becomes a problem. Religion is taken as the starting-point as a matter of course." He adds further down:

"The inquiry on which I here propose to embark addresses itself neither to those already satisfied nor to the anxious. The former are to be found in all camps,—not least among the so-called 'freethinkers'—a class of men which, like that of worms in the Linnæan system, can only be characterized by negative predicates, since it has to embrace so many different forms. Those already satisfied hold in reserve a definite solution, negative or positive, of the religious problem, and hence have lost all taste for further thinking on the subject. The anxious are afraid to think about it. My inquiry, therefore, addresses itself to the seekers. 'Ein Werdender wird immer dankbar sein,' in whatever direction his quest may lead him."

We must remember that a salient point in Professor Höffding's ethics is his theory of values, and so valuation, conservation of value, and the idea of equivalence play an important part also in his judgment of religion. He says:

"The conservation of value is the characteristic axiom of religion, and that we shall find it expressed from different religious standpoints in different ways. The question how far we are to attribute real validity to this axiom forms part of the religious problem. At the same time this axiom—in so far as it expresses the fundamental thought of all religion—can be used as a criterion of the consistency and significance of particular religions, or of particular religious standpoints. Finally, as I have already observed, this axiom enables us to express very simply the relation between ethics and religion, viz., what is the relation between the conviction of the conservation of value and the work of discovering, producing, and preserving values?"

And again:

"Religion presupposes that men have discovered by experience that there is something valuable. Whatever a man may mean by religion, he must admit that it did not itself from the very beginning create all values. If, for example, he believes in a future life of good or evil, he must know from his own experience that good and evil exist; otherwise his faith would have no meaning for him."

The subject matter is divided into four parts: (1) Problem and Procedure, (2) Epistemological Philosophy of Religion, (3) Psychological Philosophy of Religion, and (4) Ethical Philosophy of Religion.

The tone of the discussion is mostly abstract and it is probable that many readers might wish to have the theoretical views of the author more freely applied to a discussion of facts and actual instances, but even an appreciation of Buddha and Jesus (pp. 301-311) in their significance in the history of

religion is too general to be satisfactory,—not to mention that some of his comments are open to criticism.

Upon the whole this new book of Professor Höffding is a worthy companion work of his former labors, and we may sum up the result of his inquiry in his own words as follows:

"The point of view which I have been trying to establish lies in the fact that it endeavors to assert the continuity of spiritual development. This fact discloses an analogy between the religious problem and all other philosophical problems, and in the last resort the decisive point for philosophers is not whether or not a problem admits of solution, but whether it has been rightly stated, i. e., stated in the manner demanded by the nature of the human spirit and its place in existence."

SOCIOLOGICAL PAPERS. Volume II. By *Francis Galton, P. Geddes, M. E. Sadler, E. Westermarck, H. Höffding, J. H. Bridges, and J. S. Stuart-Glennie*. London: Macmillan, 1906. Pp. 304. Price, \$3.00.

The second volume of the Sociological Papers contains the following articles: "Eugenics" by Mr. Francis Galton; "Civics as Applied Sociology," by Prof. Patrick Geddes; "The School in Some of Its Relations to Social Organisation and to National Life," by Prof. M. E. Sadler; "The Influence of Magic on Social Relationships," by Dr. E. Westermarck; "On the Relation Between Sociology and Ethics," by Professor Höffding; "Some Guiding Principles in the Philosophy of History," by Dr. J. H. Bridges; "Sociological Studies," by Mr. J. S. Stuart-Glennie. In addition to the papers of these authors communications sent in by outsiders are included as well as the discussions which followed the several lectures. We hope to be able to discuss some of the contents in a forthcoming number.

We publish in the present number a translation of the syllabus of Pope Pius X which is of great interest, because it affords us an insight into the state of affairs in the Lateran. We learn from it which doctrines have reached Rome and have begun to disturb the peace of the Church. They are all gathered up and enumerated with particular attention to detail, suggesting the assumption that many of them are literal quotations from Roman Catholic authors and go far to prove that a broad interpretation of Roman Catholic doctrines has made considerable progress in the Church, so as to stand in need of reproof. On the other hand, the syllabus does not seem to try to influence the opinion of Protestants, for it is obviously meant for Roman Catholics only, and among them it is apt to discourage the most progressive faction. When Galileo was compelled to abjure the heresy that the world moves he is reported to have said to himself *e pur si muove*. Now the Pope says of the Church: "Yet it stands still." Perhaps both are right, each in his own way.

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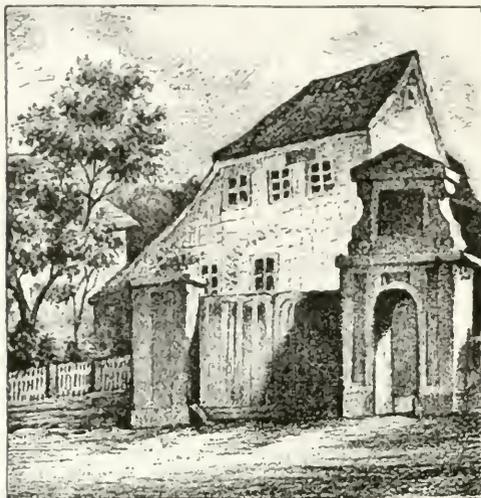
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Yin Chih Wen, The Tract of the Quiet Way. With Extracts from the Chinese commentary. Translated by Teitaro Suzuki and Dr. Paul Carus. 1906. Pp. 48. 25c net.

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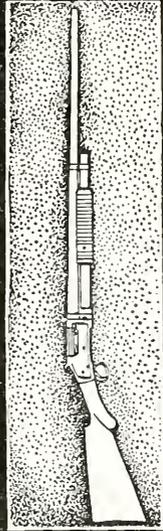
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The Vocation of Man. By Johann Gottlieb Fichte. Translated by William Smith, LL. D. Reprint Edition. With biographical introduction by E. Ritchie, Ph. D. 1906. Pp. 185. Cloth, 75c net. Paper, 25c; mailed, 31c. (1s. 6d.)

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