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DECEMBER, 1911

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The Open Court

A MONTHLY MAGAZINE

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

Founded by EDWARD C. HEGELER.



THE DIVINE BABE IN GREECE.
(See page 705.)

The Open Court Publishing Company
CHICAGO

LONDON: Kegan Paul, Trench, Trübner & Co., Ltd.

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CONTENTS:

PAGE

<i>Frontispiece. The Mistletoe.</i> VIRGINIE DEMONT-BRETON.	
<i>The Divine Child in the Manger</i> (Illustrated). EDITOR	705
<i>The Outskirts of Thought.</i> ELIA W. PEATTIE	708
<i>Goethe's Personality.</i> Characterized by Incidents from his Life (Illustrated). EDITOR	720
<i>Songs of Japan.</i> ARTHUR LLOYD	747
<i>New Vistas of Immortality.</i> RICHARD B. DE BARY	753
<i>The Peace Idea.</i> L. MICHELANGELO BILLIA	757
<i>An Example of the Melikertes Motive in Modern Art</i>	758
<i>Dies Irae.</i> EBERHARD NESTLE	760
<i>Chinese Courtesy</i>	760
<i>Japanese Abroad</i>	761
<i>The Quack in Former Centuries</i>	762
<i>Buddhist Societies in Europe</i>	764
<i>Book Reviews and Notes</i>	765

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THE MISTLETOE.

From a painting by Virginie Demont-Breton.

Frontispiece to *The Open Court*.

THE OPEN COURT

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THE DIVINE CHILD IN THE MANGER.

BY THE EDITOR.

THE celebration of Christmas, or a festival like it, is of very primitive origin. Among all the pre-Christian religions of the Mediterranean people the birth of the divine child was hailed with

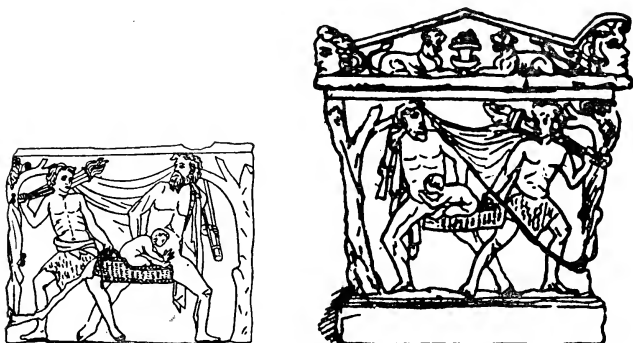


GAIA PRESENTS THE DIVINE CHILD TO ATHENE.
Painting on an amphora preserved in the museum at Athens.

joy, and it is peculiar that its birth must have been unexpected, for it was cradled in the first thing at hand among the people who dealt with herds. The legend is repeated of almost all the gods, especially of Zeus, Hermes, Dionysos and Mithras. But we meet with it

also in the mysteries, and the popularity of this rite appears from the many representations of the scene which have come down to us.

In a former article we have published some examples (See *The Open Court*, Vol. XIII, p. 710 and Vol. XIV, p. 46), and we here reproduce some additional ones, two taken from a sarcophagus and another from a vase. The latter is not quite clear because we are not sure who the divine babe might be in this case. The scene takes place in Attica, and so we are assured that it is one act of the Eleusinian mysteries. Mother Earth (Gaia) rises from the ground and lifts up the babe to Athene recognizable by her lance. Demeter and Kora, also called Persephone or with its Latin term Proserpine, stand at the left side gazing at the infant. The figure at the right



SARCOPHAGUS IN THE FITZWILLIAM MUSEUM AT CAMBRIDGE.

may be Diana as is indicated by the quiver over the right shoulder, but not having seen the original we cannot be positive. It might be a maenad, one of the raving dancers who accompanied Dionysos in his triumphal entry. On top of the Gaia we see Triptolemus, a typically Attic figure who after the invention of agriculture takes the grain of seed and ventures out on his mission to bring the bliss of civilization to the rest of mankind. The three remaining figures in the upper corners of our picture take an interest in this mission of Triptolemus. To the left sits Venus, to the right a priestess, temple key in hand, and an attendant with one foot resting on a box which may contain the paraphernalia for initiation.

Two bas reliefs on a sarcophagus show two men carrying out the divine babe in a fodder basket, presumably again Dionysos. The

younger of the two carries a torch, indicating that the birth took place in the night. A curtain veils the place of birth which is commonly a cave.

The term "cradled in a food measure" (in Greek *liknites*, from *liknon*, food measure) has become a common appellation of Dionysos or Bacchus. The food measure, in Latin *vannus*, was also used as a winnowing fan. But the main thing is that the divine child's cradle is a basket used for the food of the cattle, and we see at once that the Christian tradition that Christ was cradled in a manger is a recollection of a very ancient pre-Christian belief.

We know nothing of the birth festival of a saviour-god among the Teutons, but the return of the sun was celebrated at Yuletide in the same days of the year with much rejoicing and merrymaking. Many of the old pagan customs have survived paganism, and even to-day the sacred mistletoe is not missing in the Christian homes where Saxon influence is predominant.

In a former number of *The Open Court* (August, 1909), the frontispiece was a reproduction of a painting by the Russian artist I. A. Djenyeffe representing the barbarous custom of laying the foundation stones of important buildings in human sacrifices. But the life of prehistoric man was not savage throughout; it had also its bright aspects. Mme. Virginie Demont-Breton, in a picture reproduced for the frontispiece of this number, has succeeded in bringing out the beautiful side of the life of our primitive ancestors. Her painting represents a priestess holding in her left hand a sickle and in her right a bunch of mistletoe, the plant which grows on holy oak trees from seeds supposed to have been dropped from heaven symbolizing the mysteries of the ancient faith. And since the mistletoe lasts into mid-winter it has become a symbol of the divine life which may die but reappears, of the sun which in northern lands seems to be vanquished by winter but returns and finally conquers the powers hostile to humanity.

THE OUTSKIRTS OF THOUGHT.

BY ELIA W. PEATTIE.

ALTHOUGH there is no philosophic mandate which man is fonder of quoting than "know thyself," yet no man of all the limitless procession has been able to obey it. He has not been permitted to comprehend the real source of his life, to understand his gestation, or to dig—however assiduous his excavations—to the origin of thought. His own personality remains a mystery to him, and nothing extraneous surprises him more than do certain of his own impulses. Nor is it alone his dim beginnings nor his ultimate destiny which he is forced to class as "unknown"; his very "now" is encased in mystery.

Though he may apprehend certain processes of the physical and intellectual departments of life there still remain links between them which intrigue and baffle him; and although he might at least be supposed to be at ease with himself, there are moments when, standing upon the rim of "the secret abyss of the unconscious self," he is not startled merely but appalled. He is aware at such moments that there lie within him potentialities of demonic force. If he escape great moral catastrophes as by a hair's breadth, by as close a hazard does he fail of sublimities. Playing habitually upon the middle octave of his key-board, he is made aware, nevertheless, by the overtones which thrill his listening ears, of an unused gamut of powers.

Man has, however, been keenly alive to the value of certain mental qualities. His ingenuity and his opposition were among the first to win his self-respect. That he could contrive to feed, clothe and house himself, and to defend himself from his enemies, stirred in him the pride that lifted his upper limbs from the ground and taught him to stand erect. When the powers of reflection, benevolence and economy came, later, he found himself pledged to the privileges and penalties of civilization. And though it is true

that in hours of great stress he drops these more recently acquired mental habits as if they were superfluous garments likely to hinder him in his struggle, yet with the return of safety and ease he resumes them with added assumptions of dignity.

Power—primordial power—is as much appreciated to-day as it ever was, but it has taken some new forms even while retaining many of those which are immemorial. The power of ideas lying behind aggressive action has been honored for centuries beyond record, but since the birth of that new science, psychology, the force of direct ideas has come to engage the attention of innumerable students of the mind. It is not alone in the universities and among scholars with academic confirmations of their ability that this inquisitiveness is felt. It forms an increasingly large part of the conversation among men and women who make no claim to specialization, and though some of the theories they advance may appear absurd enough, they are at least offered in good faith and without dogmatism. But there remains a vast mass of brain emission to which we pay no attention. Though the thread of our thoughts unwinds as long as life lasts, we have been accustomed to casting two-thirds or three-fourths of it from us as of no value. This enormous proportion—and the estimation of its relative quantity has not been made without much inquiry—consists of half-thoughts. So negligent have we been concerning these curious and fleeting wraiths of thought that it is not unlikely that many persons have not so much as observed their existence. That they differ in each human being is as certain as that the complete and impelling ideas of each individual differ. Yet as the completed thought or the definable emotion may be relied upon to possess a recognizable similarity in a given set of circumstances, antecedent and otherwise, so these half-thoughts may prove to be susceptible of classification.

By way of making these dark sayings more understandable, the mind may be compared to a kaleidoscope. A figure of compact and fascinating beauty holds us for a moment. Its completeness and its static charm win our approval; but the next second, the revolution of the toy shatters the figure, and we behold only scattering fragments. Conjoining each arrested figure, the constituents of which as to color, shape and contrast, we are able to apprise, are the broken and dissolving forms—the makings and the ruins of the completed thing.

Or, to take another illustration, let us suppose that we behold in a laboratory a colloidal mass of indefinable, liquified stuff without any visible differentiation of particles. Suddenly it crystalizes and

we see its singular beauty. It has form; it has fixity, and we are able to give it a name and to estimate its value to us.

The experimenter who wishes to scrutinize his own half-thoughts will have excellent opportunity to do so in the drowsy period when sleep approaches, or during the moment of semi-stupor when he passes from the shadowy chambers of sleep into the clear room of waking. Sometimes these flying thoughts seem like the disembodied spirits of our own actions—little teasing, flitting regrets, fragmentary anticipations, swift yet ill-defined realizations of sorrow or joy; but oftener they bear no relation to anything we consciously have thought or done. It is as if we heard the beatings of the wings of an invisible bird; or as if our ideas were creatures of form and substance awaiting to appear before us, shuffling and pushing, and with only a minority finding place in our cognition. Sometimes they are so charming that in our effort to grasp them we awaken completely; sometimes they are so menacing that the sane mind voluntarily repudiates them. It may be suggested that these things are but the fringe of dreams—the spume and spray of the waves of sleep-thought. But such a classification is not an explanation, and there are, moreover, reasons why it seems as if these half-thoughts ought not to be so classified. The chief of these is that frequently these half-thoughts bear no more relation to the things we dream than to the completed ideas which we think in our more controlled moments.

A large proportion of the little scudding visions which precede sleep or dismiss it, may be described as hauntings. Kipling gives a memorable description of the hauntings to be found in real sleep in his "Brushwood Boy," and Du Maurier has described them even better in *Peter Ibbetson*, but the hauntings of sleep, however telepathic or given to repetition, are not to be confused with the illusive half-thoughts which fly like bats about the margin of unconsciousness, and which are, like true and completed thought, considerably influenced by habit.

A lady who has found some diversion in observing the involuntary processes of her mind contributes the confession that she has had three "hauntings." They have not, she says, come to her every night, but they have recurred so frequently that they have made themselves a part of the warp and woof of that curious fabric of mental life which may best be described as "the familiar things." The first haunting came to her when she was a child, and was compacted of the vision of a little girl whose face she never saw, but who wore a blue dress and, when glimpsed, was invariably running

through a wood. Her short blue skirts could be followed by her sleep-seeking observer as she flitted among the trees, and as the little vision went deeper and deeper into the wood, sleep came nearer and nearer. At last the dream-child vanished, and sleep shut down completely upon the watcher. Later the little girl left the lady entirely and gave way to another "haunting"—a dark, rich, glowing masculine face, Arabian in its aspect. Beturbanned and bejeweled, implacable, with hot, valorous brown eyes, he gazed out of the darkness as the sign and token that sleep was nearing. This luxuriant visitor was uncongenial to his hostess, and she was relieved when he vanished to give place to a slender skater, clothed in black, who, like the first little visitor, never turned his face. The lady could see him winding down the dark ice of a river, watch him swing around the bend, note the fine vigorous rhythm of his form—made very small by distance and could follow him as he approached the shining path of a large star. If she could, so to speak, get him across that bright path, she slept; if he could not be coaxed to go so far, sleep held off from her, and she had to will him onward again and again before she could attain the kind oblivion she sought. Whether such hauntings are the particular characteristics of persons shadowed with insomnia or not, is something that cannot be theorized upon without much inquiry.

It may be that these hauntings should be classed with habits of the mind—those perplexing habits which tempt a person to fall into the same conversation over and over again with a certain person; and to drop from the lips involuntarily, upon the recurrence of a given occasion, the same phrase; or which trick the mind into dwelling upon certain foolish stories or tunes, when the same provocative incidents occur. Concerning these teasing mental bypaths, the psychologists have written a considerable amount, but they have not investigated the crepuscular little semi-sleep paths.

Now and then some whimsical and observant friend will offer a confession which will add to one's knowledge concerning this vague stuff, this trifling gray chiffon of the mind, but as a general thing folk are reluctant to speak of these subterranean mental processes, evidently regarding such caprices of the mind as abnormal, whereas they are in reality transitional. A very interesting contribution of personal experience came from a little boy of eleven who sometimes writes verses. He offered for criticism a curious rhymed composition which he called "Little Windows." It described eery casements opening on crooked little streets which ran through twilight land, and from these windows looked the faces of dwarfs and

elves, weeping or grinning, and the faces of foolish babies with bald heads, and old, old men, very wrinkled, with toothless gums. These hung from the windows for a second's space and were gone.

"Have you any idea what I mean?" asked the boy.

"Perhaps," was the reply, "you mean to describe the five minutes after you get in bed and before you fall asleep."

"That's it!" he said, honestly relieved that another fellow-creature should share his elf-land with him. "I couldn't find words for the things I really see, so I made up these little symbols. I didn't quite see the streets and windows, but I saw something that made me feel as if I had seen them."

He was told about the saying of Arthur Symons, who averred that the poets of the future would write about the things they discovered in themselves. Symons said that the external views appeared to have been taken. The epics were done with, the ballads written, nature described, and that all that now remained for the poets to do was to delve in themselves—in the misty mid-region of Me, he might have phrased it. Symons expressed it as his opinion that the reason Verlaine made so great an appeal to discriminating lovers of poetry was because he had the art of putting wordless things into words. Verlaine describes the Chimera as lending her back to the little lost children of his mind—the vagrant, runaway, dream-horde, the "little flies," of his "black suns" and "white nights," and he shouts "*Ite, acgri, somnia*" after them as he sees them departing. Again, however, he sees possibilities of goodness and beauty in these vanishing visions.

"Glimmering twilight things are these,
Visions of the end of night.
Truth, thou lightest them, I wis,
Only with a distant light,

"Whitening through the hated shade
In such grudging dim degrees,
One must doubt if they be made
By the moon among the trees,

"Or if these uncertain ghosts
Shall take body bye and bye,
And uniting with the hosts
Tented by the azure sky,

"Framed by Nature's setting meet,
Offer up in one accord
From the heart's ecstatic heat
Incense to the living Lord."

The note of worship struck in Verlaine's verse seems the fitting culmination of his poem, for the reason that religious perception appears not infrequently to come in some such mysterious way as he describes. A person may go for days with a sense of something bright gleaming down in the subconscious self, just as the eyes, busied about their necessary seeing, may be aware of the glitter of frozen snow without the window. Suddenly there comes a refulgence. Beauty bursts upon the eyes with something akin to violence. And in the same manner some spiritual joy shines, mystical and gleaming as the sun-lit snow-field, before the eyes of the spirit. It would be profoundly interesting to know to what extent the visions of the devout are the materialization of the wraiths of thought.

One of the most coherent things written upon the subject of half-thoughts came from the pen of Dr. Otto Weininger, who called them "henids." He writes: "A common example from what has happened to all of us may serve to illustrate what a henid is. I may have a definite wish to say something particular, and then something distracts me, and the 'it' I wanted to say or think has gone. Later on, by some process of association, the 'it' is quite suddenly reproduced, and I know at once that it was what was on my tongue, but, so to speak, in a more perfect state of development." Later, in trying to make clear his meaning, he says that henids are distinguished from thoughts by a lower grade of consciousness, by the absence of relief—the blending of the die and the impression, and he concludes, "one cannot describe henids; one can only be conscious of their existence."

He thinks that all of the thoughts of early infancy are henids, and suggests it may be that the perceptions of plants and animals partake of this character. He thinks that women are more indecisive than men, and concludes that women therefore are more subject to henids than are men. Other observers, less obsessed than Weininger with the idea of the ineptitude of consummate femininity, are of the opinion that men like women, are indecisive in certain directions. Each is so in dealing with unfamiliar work and situations. It may be inquired if the henid as it appears in the normally developed mind, is not the result of an instinct for recuperation. Reverie is a dim room into which one withdraws for rest, and a temperate indulgence in such a relaxation makes for the rebuilding of brain and nerve. When a man lights his pipe, or a woman takes up her crochet needle, the obvious occupation is really secondary to the pursuit of the gentle henid, who, however much

he may defy definition, has a little globule of peace hidden somewhere within him, even as the unresistant bivalve conceals his pearl.

No place is more propitious for the hunting of henids than a comfortable seat in a railway train. The flying scene arouses a horde of half-thoughts from their lair in the undiscovered self. A house, a gate, a path, seems to hold the very essence of familiarity. Birds picking at the wild rice, a windmill trembling half around its circuit and falling back, two spires announcing an unseen village beyond the hill, release from invisibility swarming schools of henids which gleam fish-like beneath a swift-flowing stream, and are gone before one can say whether they show the tawny-gold fin or the gray-blue luster, to tell if they be redsides or trout.

It will not do to say that the railway traveler merely has given the imagination play. Imagination involves ideas. These impressions do not attain the stature of ideas. They are a rout of sympathetic henids through which the traveler comes into fleeting touch with hundreds of previously unknown men, landscapes and habitations, at no cost to himself—beyond the railway fare. These lightning-swift adventures have the effect of elongating the journey, and yet, curiously enough, they help to pass the time. Hashish, it is said, has similar but much more emphasized effects. The long waves of thought that break upon the mind as it is submerged beneath an anesthesia, must bear some resemblance to the hashish visions. The tempo of the intoxicated man's thought, however, is much quicker. The figures in the mental mirage follow each other swiftly, breaking into shapes which pass from the fantastic to the appalling.

It will be remembered that Weininger spoke of the mental processes of animals and plants. It seems likely that the thoughts of the domestic animals are, for the most part, placid henids, arising in moments of excitation to the importance of thoughts. Many dogs and some horses appear to have clear ideas and indications of genuine character. A cat finds it more difficult to shake off the impersonal attitude of the jungle than do these other animals, but even pussy is not without her acumen and humor. Fleas, as is well known, can be trained to obey man; carrier pigeons have a superior form of knowledge; birds mock men with their perceptions of melody, and some of them speak the tongue of the masterful biped, though they dwell in intellectual twilight, see without observing much, hear without understanding, go hither and yon with but little purpose, and are constrained by only transitory affection. Yet the dog may die with his master, the eagle eat out his heart in chagrin, the lion pace his cage with true melancholy in his nostalgic

eyes, the cat follow his master hundreds of miles, the dove recognize an old-time friend in the streets of a thronged city. Here indeed, are far-reaching fields of conjecture but little explored.

John Burroughs does not accord reasoning powers to animals. Probably he would grant them no more intellectual force than is included in many henids and some lucid cognition. His chapters on *What Do Animals Know?* are worth perusal by those interested in the rudiments of thought.

The theory that plants have initiatory thoughts is not singular to Weininger. Darwin pointed out that the divisions between plant and animal life are imperceptible at certain points of conjunction, and he discerned as much perception in the sensitive plant as in the sponges. The biological theory of consciousness is that plants and animals, but not minerals, possess consciousness. Ernst Haeckel in *The Riddle of the Universe* has conceded consciousness to the very lowest forms of animal life and also to plants, and Max Verworn believes that the protists have developed self-consciousness, but that their sensations and movements are of an unconscious character—in other words, that their henids are of the vaguest sort. As for the poets, they have, regardless of the age or the country in which they lived, attributed aspiration and enjoyment to flowers and trees, and that teller of tales who gives individuality to animals—providing he does it well—is certain to win the applause of children old and young; for incontestibly the world seems to be a happier place when the little brothers of the air and field think, act and communicate according to laws in consonance with those that obtain among humans.

Henids have been spoken of as a means of recuperation, as an amusement, as a link between man and the lower forms of life, and may now be considered as the refuge of the tortured or too exalted mind. Suppose that a man is brought face to face suddenly with a great catastrophe. Does he devote himself to adequate reflections upon the disaster, weighing the suffering to be borne, and carefully estimating the changes it will bring to him? No; his mind shudders away from these gaunt realities and takes refuge in half-thoughts, observing immaterial things vagrantly, and permitting these fragmentary notions to drift away like motes in the sunshine. Or supposing that a supreme joy arrives. Does it bring with it the power to measure the felicity? Not at all; it in its turn is tempered to mortal use by these innumerable little semi-thoughts, these useful buffers between fact and perception. The victim who is led to the executioner's chair, the martyr who walks unprotestingly to his

death, alike are comforted by these shadowy ideas, and scenes and circumstances which else would overwhelm by their strangeness are made to approach familiarity by these curious little emanations from oneself.

In Mr. William James's *The Nature of Truth*, considerable is said about the thoughts that lie between thoughts—the conjunctive ideas, as he terms them. He speaks of these swift-moving half-thoughts as the short cuts or the by-paths which lead from one experience to another, and give to them an economical value. "In a general way," he writes, "the paths that run through conceptual experiences, that is, through 'thoughts,' or 'ideas,' that 'know' the things in which they terminate, are highly advantageous paths to follow. Not only do they yield inconceivably rapid transitions; but owing to the 'universal character' which they frequently possess, and to their capacity for association with one another in great systems, they outstrip the tardy consecutions of the things themselves, and sweep us toward our ultimate termini in a far more labor-saving way than the following of sensible perception ever could. Most thought-paths, it is true, are substitutes for nothing actual; they end outside the real world altogether, in wayward fancies, utopias, fictions, mistakes. But where they do re-enter reality and terminate therein, we substitute them always; and with these substitutes we pass the greater number of our hours."

This is a respectful tone to assume toward the thought-debris. But Mr. James has mined deep in the human soul; he has assayed the metal again and again, and he is too skilled a chemist not to estimate at the right value the dump of "tailings" which the less experienced operator casts aside.

Greater claims may be held for this thought-detritus, however, than that of labor-saving. Its value is far from being all negative. It is not too much to aver that it is a clew to our hidden and unrecognized selves. Much has been learned the last few years concerning the dual, and even the multiple personality. Many neurotic persons have developed two or more personalities often of the most oppositional qualities. In one state, a man afflicted with these warring individualities will be unconscious of all he experiences in the other state; and even the outward demonstrations of his personality will undergo a change, so that the tones of his voice, his gestures and smile, as well as his principles and tastes will suffer a sea-change. To determine which is the really normal, or the more desirable state, is no mean task, and beneficent and efficient

pathologists have succeeded in more than one instance in merging these seemingly antagonistic personalities, providing the restored neurotic with a character of excellent durability and worth. Fortunately, few are called upon to endure so confusing a partition of self, but in all of us there are undeveloped potentialities.

It is permissible for us to inquire the source of the swift impulses for sacrifice and heroism which leap into our consciousness now and then, startling us from our tepid goodness. We may well wish to know the meaning of the swift temptations which assail us and which are as unrelated to our usual customs and thoughts as a dodo to a thrush. How is it that we struggle all our lives between opposing influences—not necessarily classifiable as good or bad, but differing in tendency and destination. Why does the sight of a gypsy band tug at our domestic and suburban souls? Why does the sound of a blacksmith's hammer stir us as nothing within our well-ordered offices can do? Why have we unaccountable homesicknesses for the things we never have seen? Why does a picture of the yellow desert grip our imaginations? What are these cryptic sympathies which follow our obvious and explainable sympathies, as the gradations of the spectrum follow its primal colors? Are not these haunting, nameless wraiths of thought the shapeless guardians of the doors of understanding? We look through them into the houses of other souls and provide ourselves with synthetic experiences. The social pariah wrings from us the admission: "There but for God's grace go I," and, no less, the man or woman of great achievements and benevolences forces from us the confession: "There but for fears and doubts and haltings, go I."

May it not be admitted that we owe no inconsiderable portion of our most delicate happiness to our half-thoughts? Not to go further than the mere matter of recognitions and familiarities, we shall find infinite sources of satisfaction. The sense of home which rises to meet us at the creak of our own gate, the gleam of our own fire, the scent of our own roses, flooding us with vital at-homeness, with beautiful, inarticulate awareness, though compacted of nebulous and evasive thoughts, is nevertheless a superfine delight. And a perfume, a voice, a gesture, will call up memories which, piling higher and higher, finally obscure the sky of the present with tossing thought-cumuli.

The most illusive and transfigured of all the half-thoughts is, however, that which flutters into oblivion at the moment of awaking. It seems to be some essence of self, yet something dearer and more

desirable than self, and when it vanishes—as it invariably does when consciousness asserts itself—one seems to have parted company not only with an inner and secret core of being, but with the friends who companioned the hidden spirit. It is as if one turned from a door more truly one's own than any material door ever can be; or as if, in stepping out from that silent place upon the streets of life, one had quitted what was familiar and contenting for what was alién. The reality appears impoverished and the mind is suffused with a poignant wistfulness, for the half-glimpsed things lie beyond the barrier of sleep. It seems as if one had caught a hint of unknown glories of sight and sound, of peace and love, and of correspondence with the source of things which, in more self-directed and limited hours resolve themselves into a feeble and faint surmise.

No experience with half-thoughts can be universal, for no experience in action or in ideas completely repeats itself in this world of perpetual change and illimitable variety. Yet, because they are a part of the universal possession of thinking man, they will command the increasing attention of the psychologist beyond a doubt. The enormous proportion of time occupied by them in the mental life, makes such a result inevitable. More mysterious than thoughts, they make an appeal to all who are interested in the origins of our moralities, our inherent defects and our presciences. Uncontrolled as they are by the exercise of will, they fascinate by their freedom, their winged spontaneity; or—lest that figure of speech be thought too light—they may be compared to those unformed yet potential creatures which palpitated from the stones Deucalion hurled from his life-giving hand. They lift their strange faces but a little way above the earth, yet in each one lives the promise of life and achievement.

Massed and permitted to sink into a blue of subterranean brooding, these half-thoughts assume a curious and comforting quality like that of an incoherent lullaby, or the distant sound of the ocean, or the low breathing of the plains. But Arthur Symons has said it as no one may say it in prose. He rhymes it after this fashion:

“O, is it death or life
That sounds like something strangely known
In this subsiding out of strife,
This slow sea-monotone?

“A sound, scarce heard through sleep,
Murmurous as the August bees
That fill the forest hollows deep
About the roots of trees.

“O, is it life or death,
O, is it hope or memory,
That quiets all things with this breath
Of the eternal sea?”

GOETHE'S PERSONALITY.

CHARACTERIZED BY INCIDENTS FROM HIS LIFE.

BY THE EDITOR.

GOETHE was of a fine stature and a prepossessing noble face. He had large bright eyes and generally wore a serene and kindly expression. We know from many reports of his contemporaries that his appearance was striking, although we may fairly well take for granted that most of the portraits made of Goethe are idealized, and this is especially the case of the bust made by Alexander Trippel (born 1744 at Schaffhausen, died September 24, 1793 at Rome). He met Goethe in Rome, and the bust he made of the poet is commonly called Goethe's Apollo bust, because it bears an unmistakable resemblance to the Belvidere statue of the god of music and poetry. Goethe wrote of this piece of art under September 14, 1787: "My bust is very well executed. Everybody is satisfied with it. Certainly it is wrought in a beautiful and noble style, and I have no objection that posterity should think I looked like this."

As a rule Goethe enjoyed good health, but when a child he not only passed through all the usual children's diseases but also the dangerous black pox. In his eighteenth year at Leipsic he suffered from a hemorrhage of the lungs and remained for some time in a critical condition. In later years he observed the rules of hygienic living and only once afterwards underwent a dangerous disease. Slight disturbances of his health he would not allow to interfere with his work, for he exercised his will power and was firmly convinced that a man could overcome the danger of infection by courage, while fear of a disease rendered the system liable to succumb to it. He said to Eckermann (April 7, 1829):

"It is remarkable what the moral will can accomplish. It pervades the body, so to speak, and puts it in an active condition that throws off all injurious influences. Fear, on the other hand, is a



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THE APOLLO BUST OF GOETHE.
By A. Trippel.

condition of cowardly weakness and susceptibility which makes it easy for every foe to gain possession of us."

He repeated this opinion in the last year of his life (March 21, 1831):



GOETHE IN HIS 83D YEAR.

After an engraving by Schwerdgeburt.

"I often suffer from abdominal trouble, but a determined will and the powers of my superior parts keep me going. The spirit must not yield to the body. I work more easily when the barometer is high than when it is low. Since I have discovered this I try by

greater exertion to overcome the evil effects of the low barometer, and I succeed very well."

Goethe's genius consisted mainly in what may be called "ob-



FRIEDERICH VON MÜLLER, 1797-1849.

Drawing by Schmeller.

jectivity." A significant trait of his character consisted in the ability to view the world and the persons with whom he came in contact, with a minimum degree of personal equation. His soul was like a

perfect mirror which reproduced his surroundings with great correctness and impartiality. He was conscious of this himself. Whenever his genius was praised in his presence he used to explain it in some such words as these, recorded to have been spoken to Chancellor von Müller: "I permit objects to make their impression upon me quietly. I observe the effect and endeavor to reproduce it faithfully and without vitiation. That is the whole secret of what men are pleased to call genius."

In the same way he spoke to M. Soret, the tutor of the young princes: "By no means do I owe my works to my own wisdom, but to thousands of people and things around me that have furnished the material. There came to me fools and sages, bright minds and narrow, childhood and youth as well as mature age. All told me their opinions, how they lived and worked and what experiences they had gathered, and I had nothing else to do but get to work and reap what others had sown for me."

The objectivity of Goethe's character enabled him to work out the *dramatis personae* of his great dramas with great perfection. It is true that the main characters always reflected one or another trait of himself, and mostly in an exaggerated degree. Goethe was Werther himself, and he experienced the pathological condition so marvelously described in his book; but Goethe possessed sufficient strength to diagnose his own case and as soon as he had worked it out in good literary form he had rid himself of the disease.

It is for this reason that Goethe's novels are by no means characteristic of Goethe's genius, and we deem it regrettable that in certain circles they are read more than his other works. Goethe has incorporated in all his works the pathology of his own development, but his novels, "Werther," "Elective Affinities," and "Wilhelm Meister," contain much that would better have been relegated to oblivion. It is true that problems are treated in them which will always command the interest of the student of psychology, but this being the case we must remember that the book should not be taken by the broad public as ideal literature, but should bear a warning sub-title, such as "Studies for the Pathologist." It takes a deeper knowledge of the human mind to appreciate the genius here displayed, which as in all of Goethe's works reflects the objectivity of his mind.

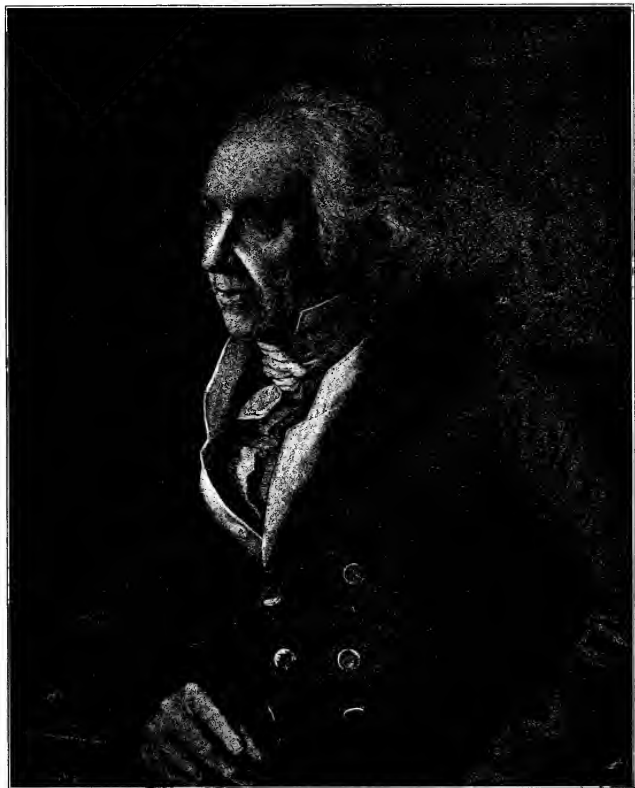
This same objectivity in Goethe's character enabled him to understand persons who were different from himself, and to be just to every one. Part of his success in life is due to his marvelous faculty of treating persons in the proper way, avoiding unnecessary

conflicts and making friends of enemies. This is illustrated in an incident which occurred to him in 1774 when he was still a young man in the period of Storm and Stress.



MIGNON POSING AS AN ANGEL. (WILHELM MEISTER).

While traveling with Lavater he sat at the dinner table at Duisburg together with several guests of the hotel, one of whom was Rector Hasenkampf, a pious but tactless man. While Goethe and the rest were carrying on a jovial conversation, Herr Hasenkampf



KARL FRIEDRICH ZELTER.

interrupted them by asking, "Are you Mr. Goethe?" Goethe nodded assent. "And did you write that notorious book, 'The Sorrows of Young Werther'?" "I did." Then I feel in duty bound to express my horror at that infamous book. May God change your perverted

heart! For woe to that man by whom offense cometh." A painful silence followed, for all present expected the young poet's temper to be aroused, but Goethe answered calmly, "I understand that from your point of view you must judge me as you do, and I respect the honesty of your reproof. Remember me in your prayers." In this way Goethe disarmed the pious rector and won over every heart. The conversation continued merrily, even the rector taking part in it.

Goethe could sympathize with others because he had experienced in his own life much of the fate common to all men. Thus we have a letter from him to Karl Friedrich Zelter, a musician of Berlin with whom he carried on a long correspondence, and to whom he looked up as his musical adviser. Zelter's son had committed suicide, and Goethe wrote to him in these words: "About the deed or misdeed itself, I know of nothing to say. When the *tadium vitæ* attacks a man it can only be regretted, not censured. That the symptoms of this wonderful disease, as natural as it is unnatural, once took possession of my inmost being also, 'Werther' leaves no one in doubt. I know right well what exertion and decisions it cost me at that time to escape the waves of death, just as I have also with great trouble rescued myself and laboriously recovered from many a later shipwreck."

* * *

Goethe's father was a patron of painters, and so the love of art was naturally instilled into the poet from his earliest childhood. We have many sketches by the young Goethe which betray considerable talent, and even though he never became a real artist he did not cease to exercise his eye in seeing beauty and his hand in reproducing on paper the impression received. He never traveled without taking paper and sketch-book with him, and we have innumerable drawings from his hand which, though by no means perfect, possess some interest even for great artists.

Goethe collected all the sketches which he made in his early youth in a portfolio which he called *Juvenilia*. The *Goethe-Gesellschaft* has published the most characteristic of these drawings, and we here reproduce some of them. Most of them are artistic in conception and drawn with a firm yet delicate hand. Take for instance the watch-tower of Sachsenhausen and the church of St. Leonhard, and consider that they were made by a boy in his 15th year who had no special artistic education.

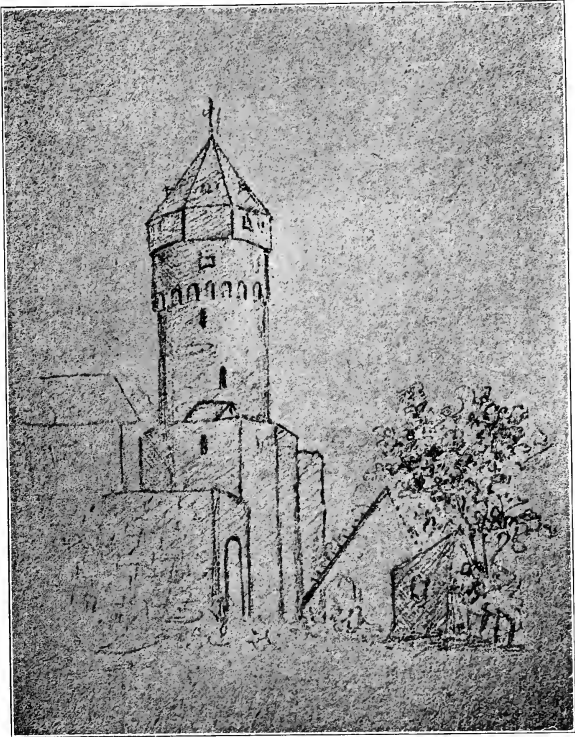
In another drawing the young poet has sketched himself, and we notice his intention to display the characteristic interests of his life. He himself is seated at a table writing, and on the wall in the

background hang his hat and coat together with his sword, and probably a guitar. At the left upper corner of the window is his sketch of his sister, Cornelia. Behind his chair stands an easel with



THE YOUNG POET, DRAWN BY HIMSELF.
From the portfolio *Juvenilia*.

an unfinished landscape upon it. Tradition does not betray the contents of the bottle on the table behind him. In spite of some technical mistakes, the conception of the sketch is admirable and shows both thought and taste. How much Goethe trained himself in



THE WATCH TOWER OF SACHSENHAUSEN ON THE MAIN, OPPOSITE
FRANKFORT.

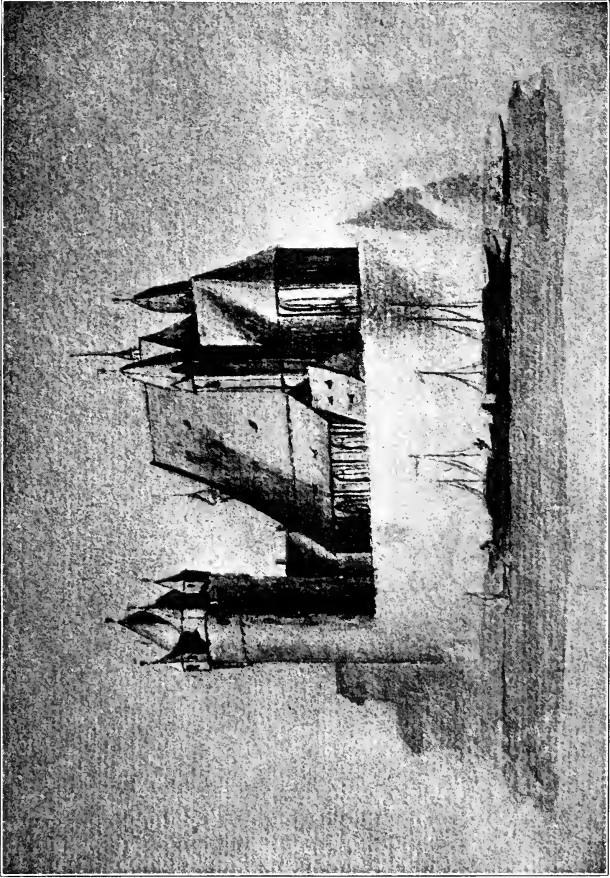
Drawing by Goethe contained in the portfolio *Juvenilia*.

artistic observation appears in the following sentence in "Truth and Fiction": "I saw no old castle, no old building, which I did not reproduce as closely as possible."

Goethe's own home at Weimar was comfortable and betrayed his love of art, but there was no show of luxury, and his study

presented the appearance of Spartan simplicity. In his talks with Eckermann (March 23, 1829) he said:

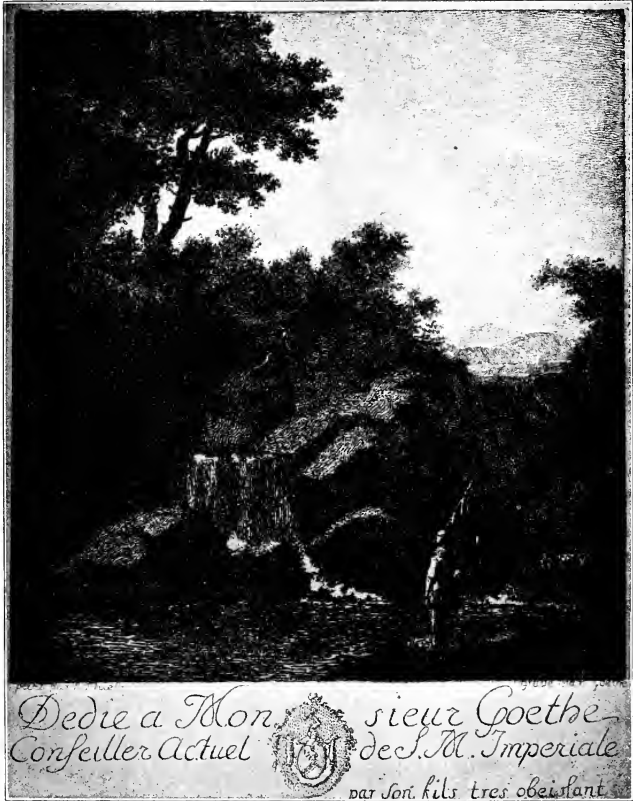
“Magnificent bulidings and rooms are for princes and kings.



THE CHURCH OF ST. LEONHARD.
Drawing by Goethe in 1764. From the portfolio *Juvenilia*.

He who lives in them feels at ease ; he is contented and wishes for nothing else. It is quite contrary to my nature. In a splendid dwelling such as I had at Karlsbad I am lazy and indolent. Narrow

quarters on the other hand like this poor room where we now are, in somewhat disorderly order, a little Bohemian, are the right thing for me. They permit my nature entire freedom to be active and to make something of myself."



AN ETCHING BY GOETHE.
 From the portfolio *Juvenilia*.

Two days later he touched on the same subject:

"You see no sofa in my room; I always sit in my old wooden chair and only in the last few months I have arranged a sort of

rest for my head. Surroundings of comfortable, tasteful furniture dull my thought and reduce me to a passive condition."

While Goethe's study was simple and serviceable his home was large and comfortable and did not lack a display of art. One of his friends, the naturalist-philosopher Karl Gustav Carus of Dresden, describes Goethe's house at Weimar thus:

"Immediately upon entrance into the modestly large house, built in a simple antique style, the inclinations of the owner were clearly indicated by the broad easy stairway as well as the decoration of the banisters with the hound of Diana and the young fawn

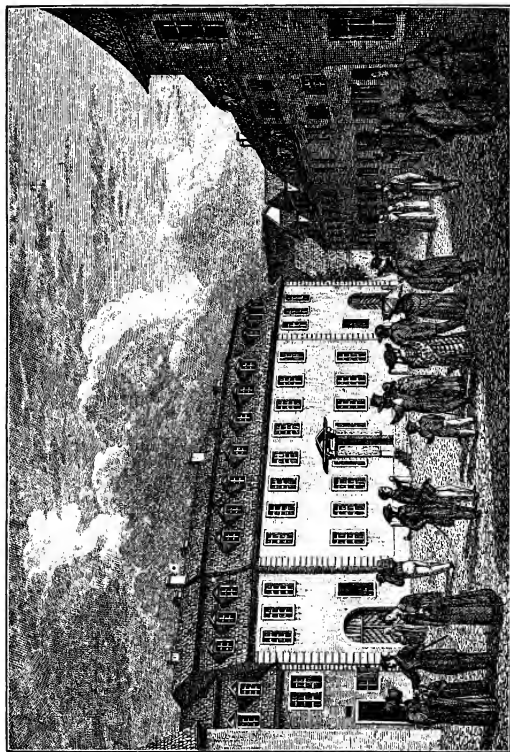


GOETHE'S STUDY.

Drawn by O. Schultz after a photograph by L. Held.

of Belvidere. Farther up a group of Castor and Pollux agreeably surprise the eyes, and on the main floor the guest was greeted by a hospitable "Salve" in the hall. This room itself was richly decorated with busts and engravings, and towards the back of the house opened through another hall of statuary upon the gaily entwined balcony and a stairway leading into the garden. Conducted into another room the guest found himself surrounded anew with works of art and antiquities. Beautifully burnished vessels of chalcedony stood around on marble tables; above the sofa green hangings half concealed a large copy of the old mural painting known by the

name of "the Aldobrand Wedding";¹ while the selection of pieces of art kept under glass and in frames, and mostly representing objects of ancient history, deserved the closest attention."



Warum stehen sie da vor?
 Ich nicht Thüre da und Thor

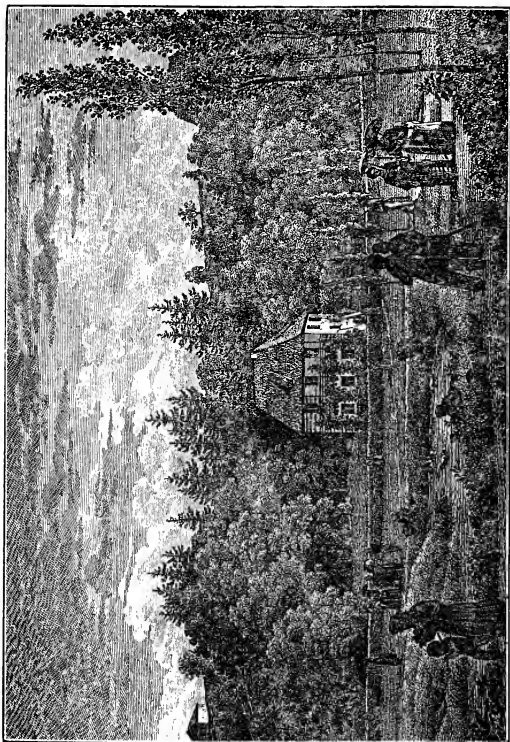
Häuser sie getroffen herein
 Kunden wohl empfangen seyn
 Goethe 1782

GOETHE'S HOUSE IN WEIMAR.*

¹ The Aldobrand Wedding is a picture dating presumably from the age of Augustus, which has been discovered (1606) near the Church of St. Maria Maggiore at Rome, on the grounds which formerly belonged to Mæcenas. It represents the preparation for a wedding, consisting of three groups. It was named after Cardinal Aldobrandini, its first owner, and is now kept in the Vatican library.

* A gift from Duke Karl August, 1792. Johann Walther Goethe, the poet's grandson and the last of the family, bequeathed it to the state of Saxe-Weimar at his death, April 15, 1885. Now the seat of the Goethe National Museum.

Goethe loved traveling. He journeyed along the Rhine, through Switzerland and Italy, and frequently visited Karlsbad and Teplitz; but he was always glad to return to his home in Weimar, and in one of his letters to Christiana Vulpius, his faithful consort, he wrote:



*Übermuthig sieht's nicht aus
Dieses stille Gartenhaus
Aben die darin verwehrt
Ward ein guter Muth beschoer
Goethe 1828*

GOETHE'S GARDEN HOUSE.

"From east to west,
At home is best."

[Von Osten nach Westen—
Zu Hause am besten.]

He always dressed as occasion demanded. At court or when receiving guests he would appear in a somber black court dress with

his decorations on his breast, but he did not hesitate to be seen by his intimate friends on hot days in his shirt sleeves, or in his comfortable woolen gown in winter.

Goethe enjoyed gardening, and his philosophical as well as scientific interest in plant life is sufficiently proved by his poem on the "Metamorphosis of Plants." He stayed frequently in his little garden house outside the city and loved to meet his friends there.

A humorous incident is told by Goethe of Gottsched,² who was considered a kind of dictator of German literature. While Goethe was a student at Leipsic Gottsched still basked in the glory of his fame though he had long since passed the zenith of his significance. He was a pompous man of the old style belonging to the period of the full-bottomed wig, the French allonge periwig, and Goethe criticised him with impartiality as an author in the second book of his



"Truth and Fiction." When Schlosser visited Leipsic Goethe called on Gottsched in company with his future brother-in-law, and gives an account of this interview. We quote from Oxenford's translation of "Truth and Fiction":

"I cannot pass over the visit we paid Gottsched, as it exemplifies the character and manners of that man. He lived very respectably in the first story of the Golden Bear, where the elder Breitkopf, on account of the great advantage which Gottsched's writings, translations, and other aids had brought to the trade, had promised him a lodging for life.

"We were announced. The servant led us into a large chamber, saying his master would come immediately. Now, whether we misunderstood a gesture he made, I cannot say; at any rate, we thought

²Gottsched was born February 2, 1700, at Juditten in Eastern Prussia, and died September 12, 1766, at Leipsic, where he had lived since 1724. In 1730 he became professor of poetry, and in 1734 professor of logic and metaphysics.

he directed us into an adjoining room. We entered, to witness a singular scene : for, on the instant, Gottsched, that tall, broad, gigantic man, came in at the opposite door in a morning-gown of green



damask lined with red taffeta; but his monstrous head was bald and uncovered. This, however, was to be immediately provided for. The servant rushed in at a side-door with a full-bottomed wig in his hand (the curls came down to the elbows), and handed the head-ornament to his master with gestures of terror. Gottsched, without manifesting the least vexation, raised the wig from the servant's arm with his left hand, and, while he very dexterously swung it up on his head, gave the poor fellow such a box on the ear with his right paw, that the latter went spinning out at the door, as is often seen in comedies; whereupon the respectable old grandfather invited



GOTTSCHED REBUKES HIS SERVANT.

us quite gravely to be seated, and kept up a pretty long discourse with good grace."

* * *

Goethe was a man of the world. It is true that in his youth he passed through a period of fermentation in which, Titan-like, he could rebel against authority in any form, but when he saw more of the world he followed the behests of common sense and respected rank and power even when due merely to heredity. He was a poet by nature, but in Weimar he had become a man of affairs and a courtier. In this respect he was different from Beethoven who re-

mained an outspoken democrat all his life, at least a non-respector of rank, preserving this tendency even in the presence of his imperial friend, the liberal-minded Emperor Joseph, who not only distinguished him frequently with marks of personal friendship, but also humored his often rude independence. Bettina von Arnim tells a story which illustrates this contrast between Goethe and Beethoven.

One day during their stay at Teplitz Beethoven and Goethe were walking together when they met the whole coterie of royal personages. Beethoven went so far as to show a certain disrespect



CARICATURE OF GOETHE.

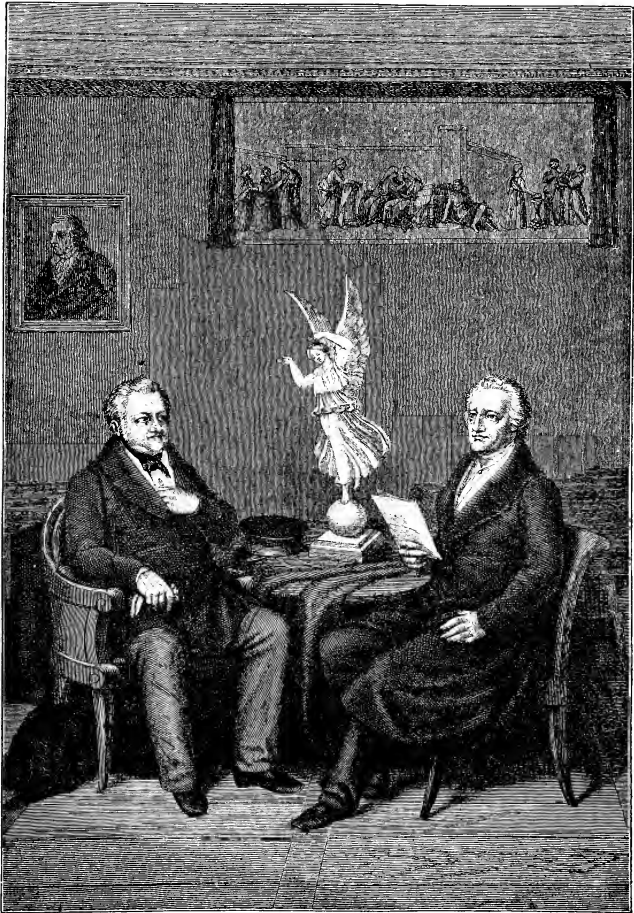
By Daniel Maclise after a similar caricature by Thackeray.



A CARICATURE OF BEETHOVEN.

by passing through their midst regardless of their rank, while Goethe modestly doffed his hat and made room for them to pass. Bettina tells us that Goethe was somewhat perplexed by the "quite untamed" personality of the great composer, while Beethoven blamed Goethe for his courtier-like behavior and on the next day following vented his indignation in these words: "Kings and princes can indeed bestow titles and orders, but they can not make great men, who therefore must be held in respect. When two come together such as Goethe and I, then these great gentlemen must observe what it is

that counts for great with such as we. Yesterday we met the whole imperial family [of Austria], and Goethe disengaged himself from my arm in order to stand aside. I pressed my hat down on my head



DUKE KARL AUGUST AND GOETHE.
After an engraving by Schwerdgeburdt.

and went through the thickest of the crowd with my arms hanging at my sides. Princes and courtiers drew up in a double line, the Duke of Weimar took off his hat to me and the Empress greeted me first. Much to my amusement I saw the procession file by Goethe who stood at one side bowing with his hat in his hand. I took him roundly to task for it afterwards."

This makes Goethe appear in a rather unfavorable light, but we must consider that Beethoven also went too far in his brusque



JOHANN FRIEDRICH COTTA, BARON COTTENDORF.
Goethe's publisher and founder of *Die Horen*.

manner, and he might perhaps on second thought have granted that even royalty ought to be treated with gentlemanly behavior.

To complement this trait of Goethe's character we ought to say that while he admired his own sovereign, Karl August, and while he respected his rights even in punctilious formalities, he was by no means a pliable courtier, but in his official duties whenever he thought that his own judgment was better than his sovereign's, he insisted on his point with great tenacity so that the Duke is reported to have

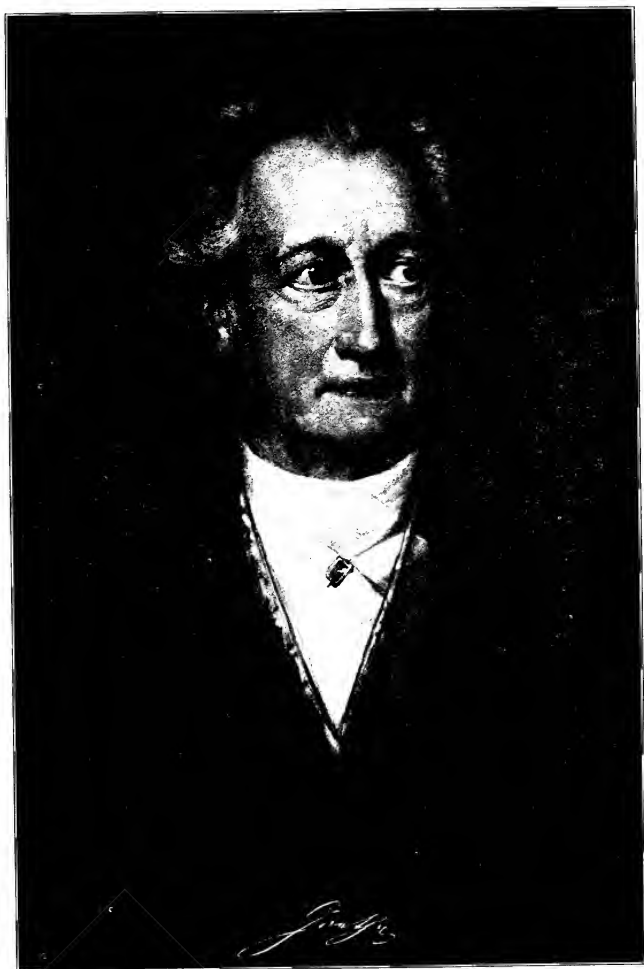
complained sometimes of his obstinacy. Once while disagreeing about filling a chair at the university of Jena, the Duke finally broke off the conversation by saying in a tone of comradeship, "Thou art an odd fellow and canst not stand contradiction."

* * *

Though Goethe was upon the whole very simple in his habits of life and in a way frugal, he spent much money, partly for his travels, partly for books and art treasures, and also for his wines. Further we have good reason to know that neither his wife Christiana nor his daughter-in-law Otilie were good housekeepers. He drew a very good income from his books and received many gifts from home. When his mother died he inherited the fortune of his parents which was not inconsiderable. Payments made to him between 1795 and 1832 by Cotta alone, his main publisher, amounted to 401,090 thalers; and between the years 1832 and 1865, until the expiration of the copyright, his heirs drew the additional amount of 154,824 thalers. He kept a faithful account of his expenses, and yet his pecuniary affairs were never prosperous, and he frequently complained of being short of funds.

* * *

Goethe loved jovial company and wrote several jolly drinking songs. In his younger years especially he drank wine rather freely, but when he grew older he became suspicious of all stimulants. He drank no tea and very little coffee, deeming both to be poisonous, and also abstained from the use of tobacco. He took beer or strong liquors only as an exception, but being a Rhinelander it was difficult for him to give up wine even when he began to doubt its wholesomeness. Once he wrote (in 1780): "I drink almost no wine at all and gain daily in insight and ability to lead an active life." In 1786 he wrote from Italy: "I am very moderate. The red wine of this country I can not stand, and like St. Louis I drink it mixed with much water." But these moods did not make him a total abstainer. He continued to drink a glass of Madeira for his forenoon lunch and a bottle of Würzburg wine for mid-day dinner, while in the evening he enjoyed either a punch or a glass of champagne. It is remarkable that he could stand so much, but it is noteworthy that he recommends moderation to his son while a student at the university of Heidelberg. In a fatherly letter he writes in 1808: "We are living on in the same old way, quietly and busily, especially, too, as far as wine is concerned, with regard to which it pleases me to learn from your letter that you beware of drinking which has



GOETHE (BY RUMPF).

become so very much the fashion although it militates more than one thinks against a prudent, cheerful and active life."

An anecdote from the poet's sojourn in Karlsbad is told in Goethe's own words by Professor Luden of Jena as follows:

"Walking up and down as was my habit, I repeatedly came across an old man of perhaps 78 or 80 years of age, who leaning on his gold-headed cane passed along the same street coming and going. I learned that he was a very deserving retired general of a prominent old family. I noticed several times that the old man looked at me sharply, even standing still and looking back at me after I had passed. I paid no special attention to this at the time because I had had similar experiences before. Once, however, I started to take a stroll on the side path in order to look at something or other more particularly. The old man came up to me in a friendly manner, slightly lifted his hat, to which of course I suitably responded, and addressed me in the following fashion: 'Your name is Mr. Goethe, is it not?'—Quite right.—'From Weimar?'—Right again.—'You have written books, haven't you?'—Oh yes.—'And made verses?'—That too.—'They are said to be fine.'—Hm!—'Have you written much?'—Some might think so.—'Is it hard to write verses?'—So so.—'It depends a good deal on one's mood I fancy? Whether a person has eaten and drunk well, doesn't it?'—It amounts to about that.—'Now see! You ought not to waste your time in Weimar, but in my opinion you should come to Vienna.'—I've often thought of it.—'Now see! It's fine in Vienna, they have good things to eat and drink!'—Hm!—'And they make a lot of such people who can write verses.'—Hm!—'Yes indeed, such people—if you are a good fellow, you see, and know how to live—are received in the first and finest houses.'—Hm!—'Do come and try! Let me know when you come, for I have a wide acquaintance, relatives and influence. Just write: Goethe from Weimar, met at Karlsbad. The last is necessary to remind me because I have so much on my mind.'—I'll not fail to.—'But tell me though, what have you written?'—All sorts of things from Adam to Napoleon, from Ararat to Blocksberg, from the cedar to the bramble bush.—'They say it is widely known.'—Hm! Unfortunately.—'Too bad that I have never read anything of yours, and never heard of you before! Have new revised editions of your writings appeared?'—Oh yes, probably.—'And perhaps more will appear?'—Let us hope so.—'Well, but see! then I will not buy your works. I only buy final editions. Otherwise one always has the annoyance of owning a poor book or else one must buy the same book the second time. Therefore in

order to be secure I always wait until the author is dead before I buy his books. It is a principle with me, and I can not depart from this principle even in your case.'—Hm!"

* * *

Another encounter of a humorous kind is reported of a captain of hussars, Franz von Schwanenfeld, who happened to cross Goethe's path in Teplitz in 1833. The gallant officer had reached the place at the end of June and could not get a room except in the basement of a garden house situated on the promenades. One morning the light of his room was darkened by the figure of a fine old gentleman who sat on the bench just outside his window and drank a mug of water which the servant brought him. This was repeated so frequently that our hussar was annoyed and yet he was attracted by the fine features of the stranger. He opened his window and called out, "Good morning!" but received no reply except a glance of rebuke. Undaunted the captain continued, "Are you a hypochondriac?" No answer. The question was repeated in a voice of thunder. Finally the old gentleman spoke: "Strange!" said he. "Indeed it is strange," replied the captian, "here you are sick and sit out in the cold fog drinking your water alone in solitude and silence. I would rather drink ink in company with others and would be cured the sooner. Do you know, I would be disposed to come to blows with you."

Goethe's eyes opened wide in amazement, and the captain continued: "No danger! I like your hero face too much!"

The stranger was pleased with the aggressive soldier who clothed his offensive language so adroitly in flattery. They entered into conversation and soon were walking together arm in arm. They talked about Schiller and Goethe, about the Duke of Weimar and the war, and the captain said he was very fond of "Tasso" but disliked "Werther." The stranger called the hussar his doctor because he had cured him of his attack of hypochondria, and on the following day they met again, but this time the patient was in company with another gentleman whom the doctor took to be a forester or the tenant of some large estate, and he tried to instill into both a more joyous conception of life. After a few days Herr von Schwanenfeld was informed that his acquaintance was Goethe, and the latter's companion whom he had addressed so unceremoniously, the Duke Karl August.

* * *

A curious incident is reported by Dr. G. Parthey, of a Berlin woman who may be characterized as a German Mrs. Malaprop.

He quotes her as giving the following account of her meeting with the famous poet:

"I had made up my mind to visit the great Goethe just once, and so one day when I rode through Weimar I went to his garden and gave the gardener one dollar so that he would hide me in an arbor and give me the wink when Goethe came along. Now when he came down the path and the gardener beckoned to me, I stepped out and said: 'Worshipful sir!' Then he stood still, put his hands behind his back, looked at me and asked, 'Do you know me?' I answered, 'Great man, who is there that does not know you?' and began to recite,

"Firmly bound, the mold of clay
In its dungeon walls doth stand."³

At that he made a bow, turned around and went on. So I had my way and had seen the great Goethe."

* * *

It was characteristic of Goethe that he was opposed to all gossip, and whenever slander was reported to him he resented it strongly. Once he said to Chancellor von Müller, "Through such malevolent and indiscreet inventions one makes enemies and embitters one's own existence. I would rather hang myself than be constantly negative, constantly in the opposition, constantly ready to shoot at the faults and shortcomings of my fellows and neighbors. One must be very young and frivolous to tolerate such things." On another occasion he replied very sharply to a visitor who related some scandal, "Keep the sweepings of your dirt at home, and do not bring it into my house."

Once while passing through a park at Weimar his attention was called to a couple of lovers who thought themselves unobserved. They were known in Weimar, and when asked whether he had seen them Goethe answered, "I did, but I don't believe it."

* * *

Goethe was lenient in judging harmless joys and insisted especially upon the protection of the liberties of children. He used to complain that the police disturbed the people in some of their innocent enjoyments. Eckermann reports the following remarks under the date of March 12, 1828:

"I only need look out of the window in our dear Weimar to become aware of how things are with us. When recently the snow lay on the ground and my neighbor's children wished to try their

³ This is the beginning of Schiller's best known poem "The Bell."

little sleds in the street, a police officer was immediately on the spot, and I saw the poor little things run away as fast as they could. Now when spring sunshine entices them out of the houses and they want to play some little game with their companions in front of their doors, I see that they are always uneasy as if they were not sure and as if they feared the arrival of some police tyrant. No boy can crack a whip or sing or call out but the police is on hand at once to forbid him. In our town everything tends toward making young people tame before their time and to drive out of them all naturalness, all originality, and wildness, so that in the end there is nothing left but the Philistine."

When the ancient custom of burning up old brooms on St. John's day was prohibited by a regulation of the Weimar police, Goethe wrote down the following lines to be circulated as a propaganda against this interference with boyish merry-making:

"St. Johns-day fires shan't be forbid,
Nor hindered harmless joys;
For of old brooms we must be rid,
And boys will still be boys."

[Johannisfeuer sei unverwehrt,
Die Freude nie verloren!
Besen werden immer stumpf gekehrt,
Und Jungens immer geboren.]

SONGS OF JAPAN.

TRANSLATED AND EDITED BY ARTHUR LLOYD.

POEMS BY PAST EMPERORS.

A Prosperous Country.

[This is the poem to which the present emperor alludes in his second poem "Prosperity," *Open Court*, Sept., 1911, p. 532.]

From the high roof of my imperial hall
I gaze upon the city, and behold
The rising smoke from many a lowly cot,
And know that all is well within the land.

Nintoku.

Birth 290, accession 313, death 399.

Pity for the Poor.

The thatch upon the cottage is so thin
That the rain penetrates it, drop by drop,
And as he works at indoor winter tasks,
The farmer's hand is wet.

Tenchi.

Birth 626, accession 662, death 671.

The Vanity of Human Life.

[The Emperor Shujaku may be taken as an illustration of the bad custom which prevailed during the Dark Ages of forcing the emperors to abdicate at an early age so as to prevent their acquiring any real power in the state, which was thus left at the mercy of the ambitious Fujiwara family. The Buddhist clergy of the time, for purposes of their own, aided and abetted the Fujiwara in their treacherous policy.]

How profitless a thing is this same self,
That I should think of it!

A few more months,
 And, lo! 'tis scattered to the winds that blow,
 And all resolved into nothingness.

Shujaku.

Birth 923, accession 931, abdication 946, death 952.

Pity for the Poor.

[Go-toba was one of the weak emperors of the Middle Ages, a mere puppet in the hands of the ambitious nobles and priests. He must have been very happy to be relieved from the cares of state.]

The night is cold, the mournful sougning wind
 Howls through the chamber door. And then I know
 How great must be the sufferings of the poor.

Go-toba.

Birth 1179, accession 1184, abdication 1198, death 1239.

There is Safety in Retirement.

The towering peak catches the rising sun,
 And all men see it: but the dried up stick,
 Hidden beneath the brushwork in the glen,
 Escapes the ken of man.

Go-toba.

The Ideal of a Sovereign.

[During the whole of his reign Godaigo was troubled by the usurping rival dynasty of the North, which, commencing in A. D. 1313, did not end until 1392.]

My people's peace, the welfare of my land,
 What an unending theme for thought is here!

Godaigo.

Birth 1287, accession 1319, death 1338.

Social Equality.

The whole world is but Buddha. Then to draw
 Invidious bars and lines 'twixt high and low,
 'Twixt rich and poor, how great a sin were this.

Kwanzan-Iu.

The Three Religions

[The restoration which was being prepared during Kōkaku's life, if not his reign, was mainly the work of Shintoists, aided by Confucianists. The

Confucianists were constant supporters of the Shōgunate, and consequently never in favor with the imperial court in the 19th century.]

Shinto.

The winds of heaven dispel the lowering clouds
From the blue sky, and lo! the glorious moon
Shines with an undimmed luster o'er the earth.

Confucianism.

A truly glorious faith. But all its charm
Comes from our nation's garb wherein 'tis dressed.

Buddhism.

A creed of emptiness, a lotus-plant
In autumn-time, when flower and fruit are nought.

Kōkaku.

Birth, 1780, Accession 1816, Death 1840.

Dislike for Foreigners.

[Emperor Komei was the father of the present ruler. He was a consistent opponent of the policy of allowing foreigners to enter Japan, and it was not until the accession of his son in 1867 that a more progressive policy became possible.]

Perish my body 'neath the cold, clear, wave
Of some dark well; but let no foreign foot
Pollute the earth around me with its tread.

Kōmei.

Birth 1831, accession 1847, death 1867.

POEMS BY MEN OF ACTION.

Images of Life.

[Sanetomo was the third and last of the Minamoto line of Shoguns at Kamakura.]

a The cold spring wind is fragrant with the scent
Of the first flowering plum, and as it blows,
The fragrance lingers in my garment's folds.

b The world's a dream, a cherry flower that blows,
And sheds its petal-snow and is no more.

c Spring verges on to summer, and the bloom
That pleased my eye in April is no more.

d At midnight, when the glistering drop of dew
Shines on the lotus-petal, thou mayest see
The moon's bright face reflected wholly there.

Minamoto Sanetomo.

1192-1219.

Practical Religion.

Better a man should wrestle with his sins
Then build a temple to the holy gods.

Minamoto Sanetomo.

A Layman's View.

These priests, they labor not to save men's souls,
They only preach to fill their money bags.

Anon.

A Want of Common Sense.

[A celebrated patriot and loyalist, Masashige fought for the emperor Go-daigo (see above) against his usurping rivals. He has been a very popular hero in Japan ever since the restoration.]

"Deep water and thin ice,"—the man that sees
This notice by the frozen lake, and still
Ventures upon the ice, call him a fool.

Kusunski Masashige.

1294-1336.

Depth of Character.

[The chief claim of Ota Dōkwan to renown to-day is that he built the Castle of Yedo, which is now the imperial palace at Tokyo.]

Deep-channeled streams sweep silent to the sea,
But shallow brooks go babbling o'er the stones.

Ota Dōkwan.

1432-1486.

The Thought of Death.

How sad it is to leave one's life just now!
Yet, when I think of it, this life is nought.
And leaving nought behind me can't be sad.

Ota Dōkwan.

That Which Changes Not.

[A well-known figure in the history of the Civil Wars, Takeda is always looked upon by the Japanese as a paragon of knightly virtues.]

We watch the changing phases of the moon
 From crescent back to crescent. Thus the world
 Fixes its gaze upon the transient show
 And change of this material world of ours,
 Nor heeds the unchanging Truth that dwells beneath.

Takeda Shingen

1521-1573.

Death in Exile.

To die an exile in a far-off land
 Is no such great misfortune, so it be
 Faith or my country's weal that sent me there.

Zoshi.

The Vanity of Life.

[Toyotomi Hideyoshi, generally known as Taikō Sama, was without doubt the greatest man that Japan has ever produced, a warrior, a statesman and a man of intellect. He was no lover of the corrupt Buddhist priesthood of his time.]

Life's but a dew that sparkles on the leaf
 And sparkling melts, and all my mighty deeds
 In camp and castle but as images
 Reflected in the dewdrop, dreams that pass,
 With him that dreamed them, into nothingness.

Hideyoshi.

1538-1598.

Worthless Priests.

In stole and scarf the counterfeiting priests
 Of this decadent age go round the streets,
 Deceiving men with outward pomp and pride.
 But, see, the fox peeps out, for all their clothes.

Hideyoshi.

Light in Darkness.

[Date Masamune, *daimyō* of Sendai, was at one time a great patron of the Catholics. He sent an embassy to Rome and Madrid, and was even very

much inclined to embrace Christianity. The fear of the Shōgun kept him from this step, and he finally became a persecutor of the Christians. It is possible that this poem was written by him in his pro-Christian days.]

The world is dark, yet can I see to walk,
The silver moon illumining my path.

Date Masamune.
1566-1636.

To-Morrow's Hopes.

O fool! that, with misguided confidence,
Bragg'st of to-morrow and to-morrow's hopes!
To-morrow's hopes? What are they but refrains
Still trembling in the air from yesternight?
—And yesternight has gone.

Minamoto Ietaka.

The Whispers of Conscience.

"Thou has a devil," says my friend to me:
And I, indignantly, give him the lie.
But when my conscience whispers me and says,
"Thou hast a devil," what can I reply?

Abe Suruga no Kami.

NEW VISTAS OF IMMORTALITY.

BY THE REV. RICHARD B. DE BARY.

“VISTAS” is the fitting word for describing the latest revelations of science from the viewpoint of religion. Not every one perhaps has remarked the startling similarity between these vistas of science and the latest amended conceptions of the significance of Christ’s doctrine of the heavenly sovereignty, of the Fatherhood of God, of his own unique claim of sonship, and of the destiny of humanity.

In Dr. William Osler’s Ingersoll lecture on “Science and Immortality,” surprise was expressed that science, “knowing nothing of an immortality of spirit” should have “put on an immortality of the flesh.” But amid the revolutionary discoveries of current physics and biology it is precisely this conception of a reversionary immortality which makes the scientific vista and the teaching of Christ almost identical.

A brief survey of the amended conception of scholars,¹ about Christ’s teaching, compared with the most recent scientific views on matter, energy, and life, will make this point clear:

1. God is Father to man, Christ taught, through *reversion*; through a “subtracting from” rather than by an “adding to,” human nature. This view, it will be noted, affords sanction to Wordsworth’s dictum,

“.....by grace divine
O Nature, we are thine!”

2. Christ always implied that he was the unique son of God, in the sense that he alone had experienced “naturally” a reversion to the Origin of life. This “intimacy with the Father” was thus, to him, the “natural order.” His sonship was unique and natural.

3. Christ knew that other men had not experienced this natural reversion to their Father, the Origin of their being. An alien and

¹G. Dalman, N. Schmidt etc.

evil power separated them from him. Their "Father" was unknown. Christ undertook the mission of removing, of taking away, of "subtracting" this evil and alien power. The result was *conversion*, that is, reversion by his own personal initiative—by divine grace.

4. Physical nature, including the stars, was the "heavenly sovereignty," the kingdom prepared from the beginning, into which he who strictly disciplined himself should enter, or towards which he should revert; but "in possession," that is, constructively rather than destructively.

The voice of the people, it may be added, has gone further than Dr. Osler in making the most material of all objects, namely the stars, the true symbol of immortality. Dr. Osler stated in a popular form the conclusions of August Weismann that life was naturally immortal, death being an accident incidental to the evolution of many-celled animal life, and the single-celled animals experiencing no death in the normal sense of the word. More radical still than this was Christ's teaching that the coming of the divine sovereignty was man's reversion, maintaining his individuality, to the stellar universe; or, might we say, the possession of the kingdom was the absorption of life by morality and through faith, hope and love, not into the reputed "higher" or metaphysical sphere, but into the reputed "lower" or physical sphere, with the one single new phase that in this reversion to the physical individuality was preserved.

A few years ago the statement of this view would have sounded too absurd to need consideration. A brief survey, however, of the most modern conceptions of science will show that the gospel merely states *religiously* what physics and biology imply *scientifically* in the vistas of life that these sciences now afford.

It is noteworthy that the more radical the investigators are and the more they eschew the metaphysical, the more substantial support they apparently give to the view of a divine reversion towards immortality.

1. In physics, J. J. Thomson, Rutherford, and Soddy—in fact every leading physicist, carrying on the noble line of mathematical conceptions of Faraday, Maxwell, and Hertz—openly admit a parallel to the stellar universe in the composition of matter itself and of its atoms. There is here both the parallel gravitational or *directive* force, and the parallel radiating or *expressive* force to that which reigns in the stars.

2. In biology the radical views of Professors Loeb and Matthews are now well known. Life, says Prof. Albert Matthews, in brief, is a ferment in which the directive force called the "difference

of potential energy" becomes operative in cells and complexes of cells. First of all this sounds shockingly materialistic, but on more careful inspection the same vista recurs of reversion to "stellar" immortality within the individual.

In evolutionary studies a recent noted work on *Evolution by Atrophy* stated that there were actual multicellular organisms reputed among the "dying" which had "degenerated into immortality," that is, reverted into the natural immortality of the unicellular organisms.

3. In psychology and psychical research the significance of the fact should be noted that the so-called psychic phenomena have been clearly identified with protoplasmic activities of the brain and nerve cells. Prof. S. N. Patten recently showed the importance of the fact that the germ cells in their extreme responsiveness and adaptivity have more extraordinary powers than any other more specialized cells. Loeb himself admits that brain and nerve cells retain the original powers of the unicellular organisms. Since "personality" may be physically defined as a specific tuning of memory waves, why may not each man possess a manifold existence among the memory cells of all those whom his personality has influenced? In genuine modern science there are no metaphorical, only real existences, nor are considerations of "great" or "small" to be accounted philosophical. In the shrine of our memories therefore the deceased may really live. The attuned memory waves *are* the person of the deceased, and in no mere pleasantry of speech or metaphor.

Again, may not each vital memory, say of the deceased individual A, itself retain the wave rhythms of all whom A himself knew,—say his parents—but whom his living friend did not know?

A goal to evolution on the vista of the psychical might then be set as the reversion of humanity to the complete consciousness of all its vital memories, with the corresponding emergence of these individualized memories into a new consciousness which would be equivalent to a resurrection.

Since it is now admitted that directive force is as universal in atomic existence and in cellular life as it is admittedly also universal in the stellar universe under the name of gravitation; and since directive force and gravitation are both manifestations of the same single law of the "difference of potential of energy," it becomes conceivably within the reach of mathematical demonstration that the goal of humanity is the reversion to a state of exact counterpart to the stellar equilibrium of forces, but interrelated in individual careers. Would not such a reversion be identical with Christ's con-

ception of a heavenly sovereignty towards the possession of which humanity tended as to its birthright?

The ministry of Christ in the world from this viewpoint would not lie in "adding to" humanity, an idea which is inconceivable to evolution; but in "subtracting from" humanity an evil influence, or power, which blocked its reversion into these immortal ways. Christ's teaching of God's universal Fatherhood cannot coincide with any other view of "conversion" than that included in this conception of a "restoration to nature." The new vistas of life revealed by science, no less than Christ's own intensely pious regard for the kingdom of nature, both call for a new reverence on the religious man's part for the physical world. The physical truth of things is not only not evil, but rightly interpreted, it becomes the "heavenly sovereignty" itself, the reign of the stars in individual life. The discovery, lamented over by Dr. Osler, that the physical alone was immortal, was in truth then, a good augury of the advent of the kingdom of heaven. Unless the spirit of man enters into the immortality of the physical world, it cannot see nor possess the heavenly sovereignty of God; for this is nothing else but the eternal law of give and take in the cosmos.

MISCELLANEOUS.

THE PEACE IDEA.

Prof. L. Michelangelo Billia, of Turin, an enthusiastic supporter of the peace movement, sends to *The Open Court* an open letter addressed to M. Frederic Passy, one of the chief champions of peace in France. M. Passy is well known in his own country and among the adherents of the cause of peace in all parts of the world. As early as 1867 he was one of the founders of the International and Permanent League of Peace (later entitled "The French Society for Arbitration Among Nations"); in 1888 he established with W. Randal-Cremer the Interparliamentary Union for Arbitration and Peace. In 1892 he was a member of the committee of the International Bureau of Peace at Berne, and in 1901 he was the recipient of the first award of the Nobel Peace Prize. To show how strongly Professor Billia feels the justice of his country's cause in connection with the present troubles in Tripoli, we shall first quote in an English translation a personal letter from him to the Editor:

"Nothing more senseless and intolerant can be imagined than the unfairness with which some English and German journals deride and slander Italy. Their information is gained from the destroyers of peace and from slave dealers. According to these writers we Italians are bandits and thieves because we dare to oppose a domination which turns men into brutes and makes the land sterile. You know that I am an idealist of old, but I am convinced that nothing but bad faith of the worst kind could defend the rights of Turkey.

"I enclose for *The Open Court* a letter which I have addressed to my honorable friend, M. Frederic Passy. You will see how I have succeeded in conciliating the good right of my country with respect for the man who is too noble to array himself on the side of the enemies of Italy and of justice.

"You have a broad mind, dear Dr. Carus, and I think you will recognize that the Anglo-American world ought to know that Italy is conscious of having a lofty mission to accomplish, and that those who are given to understand that we are risking and sacrificing the blood of our heroic youth for petty commercial interests are dupes of a gross error. In this hour Italy represents Right, and Reason goes to battle!

"Therefore I hope you will publish the enclosed letter. I am drunk with enthusiasm; I am working myself to death; my strength is failing."

Professor Billia's letter to Frederic Passy, translated into English, reads as follows:

"TO M. FREDERIC PASSY:

"To you as the highest authority among the friends of peace, I appeal against many insults hurled at Italy by international Tartufes pretending to

be on the side of peace, especially those who give instructions to break the heads of workmen who refuse to strike. They pretend to be unaware of the massacres which occur from time to time, of children's heads held up on pikes under the windows of the consuls, of very recent assassinations for which Turkey has refused us reparation, in order that the restoration of law, the performance of the duty of human responsibility in which Italy sets an example should pass as an act of violence and theft. To consider Turkey as a state and to pretend that there is no question of a domination which is a disgrace and scourge to humanity, is simply dishonoring the cause of peace and denying its fundamental principles. The rights of Turkey! The right to keep men in bondage, to forbid agriculture and civilization, to prescribe carnage, to destroy populations! Ah it is not violence to give free rein against the disarmed, against women and children, the wounded and the sick in the hospitals—yea, even the dead in the cemeteries! Violence they call the behavior of the Italian soldier who spares others' lives as much as possible and risks his own to burst the fetters of slaves, to return the land to cultivation and men to human life; who can lay aside his gun to become a laborer, judge, physician, farmer—to nurse even his most obstinate enemy. Oh were not Tartufe so intelligent, men would call him an imbecile!

"But Italy is winning! Would that all the nations of Europe had won in this manner, to this title, and in the same degree!

"I admit that disputes may arise about the financial and political phases of the enterprise, but let us not speak of violation of rights because then the word "right" would lose its significance.

"Now you have always labored so nobly to set forth ideas clearly, to make the truth understood; you have so often borne testimony with your example and your work that next to covetousness the greatest cause of the evils that afflict humanity lies in the confusion of ideas and in lying words.

"Therefore I appeal to you to say a word to set right the deceived, to unmask the deceivers, to declare that there is no right which opposes the supreme right of the human being and his advance, that the idea of peace is not the idea of lax and selfish toleration of all that is most disgraceful and cruel, but the idea of human solidarity; that nothing works better for the establishment of peace than force directed by intelligence and conscience against the state of injustice; finally that the action of civilized nations against Turkish control is not war waged by well meaning men in place of arbitration, but it is police duty which every individual and every community with a conscience ought to perform against brigands and monsters if it would not become their accomplice.

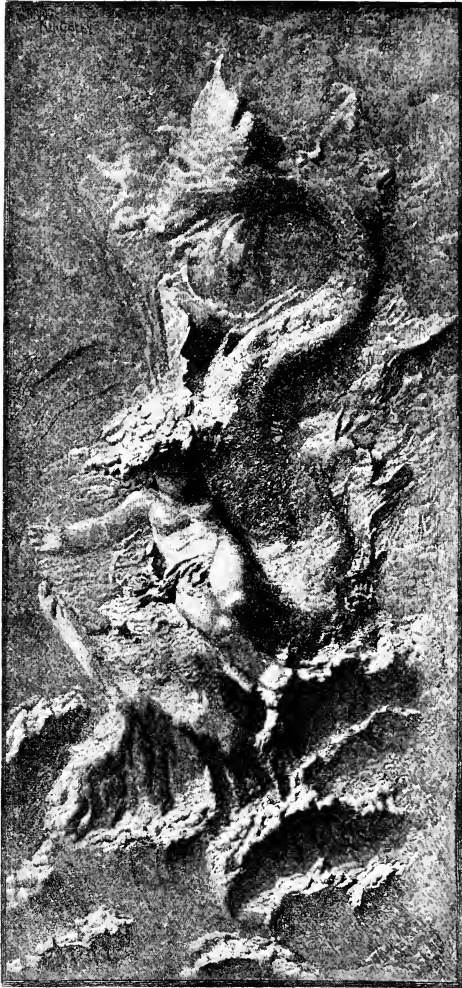
"I await this word from you, that I may repeat it to Italians, and that I may have the pleasure of telling you for the hundredth time how much admiration, appreciation and veneration we feel for Fredeic Passy.

"Yours sincerely,

"L. MICHELANGELO BILLIA."

AN EXAMPLE OF THE MELIKERTES MOTIVE IN MODERN ART.

A modern artist, Mr. Theodore Baur, has utilized the Melikertes motive (see *May Open Court*, pages 275-278) in a beautiful tile which was published in *The Century* of April, 1882, illustrating an article by Frank D. Millet on "Some American Tiles." Here it is simply called "Boy on Dolphin"



BOY ON DOLPHIN.
Tile by Mr. Theodore Baur.

and it is quite doubtful whether the artist was at all familiar with the myth of ancient Greece. It seems that he has taken up the ornamental motive as deserving reproduction because of its beauty. As on many of the ancient coins Melikertes is here represented as a young child, producing an almost feminine type quite in agreement with the ancient legend.

DIES IRAE.

The fine article of B. Pick on the text of this grand hymn (Vol. XXV, No. 10) suggests the question, how are we to write and understand the first two lines. The article is quite correct in saying (p. 584):

"The author takes the beginning and the keynote of his poem from Zephaniah i. 15, 16, where the text of the Vulgate reads: *Dies irae, dies illa*, etc., which may be thus translated: 'That day is the day of wrath, etc.'"

Quite right; but then we must strike out, according to our modern system of punctuation, the comma after *dies irae*; we no longer separate subject and predicate by a comma. And then we must translate the first two lines of the hymn: "A day of wrath is that day, *it* will dissolve the world."

But that is not the common way to write and understand the hymn. Generally *dies irae* is taken as in apposition to *dies illa*: "That day, the day of wrath, will dissolve the world;" no comma standing after *irae*.

The text in *The Open Court* combines both constructions, putting a comma both before and after *dies irae*, a way of punctuation not to be imitated.

MAULBRONN, Germany.

EB. NESTLE.

CHINESE COURTESY.

During these times of rebellion and turmoil in China, it will be interesting to have a glimpse of private life into the sentiment of a Chinese scholar who has been visiting an American friend acquainted with Chinese civilization and literature. Mr. James Black of Denver, Colorado, the author of several publications on the literature of the Celestial Empire, had as his guest one of his Chinese friends who on his return to his home in Asia, sends him a letter of thanks in the form of a poem. Literally translated it reads thus:

"In former years when I sojourned in America it was a pleasure to me to meet you in the afternoons to discuss literary topics. Together we discriminated doubtful literary meanings, and I felt ashamed that my mind seemed like an empty basket, while you were quick to discern. As we chatted pleasantly, the shadows lengthened, for the meanings were hard to understand. In my own country, the old learning is decaying, but here in another land I found a student acquainted with Confucius and Mencius and knowing the writers of Han and T'ang, who not only turned his mind to poetry, but, looking higher, contemplated the former wisdom. When you rose to leave I could not bear to see you go because good friends are hard to find. Great labor obtains rich prizes and every effort brings the goal nearer. For three years we have been far apart, but correspondence has not ceased. You have bought the works of Han (Yu) and Ou (Yang Hsiu), and your translations have been published. Dwelling on the mountain, I see little company, and the old, rainy time comes back to my mind. Seated by the south window, I think of the distant, and hum over poetry to myself without ceasing. When shall I see you again? How much a cheerful talk would brighten me. And so taking paper I use my leisure to write you this from here.

"In the year Hsin Hai, the 5th month, the middle ten days, being unoccupied, and forgetting the mud outside, I write this to amuse my elder brother Lai-ko."

Note.—It should be explained that Mr. Black's surname has been sinicized into *Po-lai-ko*, so in the epistolary style all that is left is the second and third syllables, *Lai-ko*; also that the title which was given him is *Shih Yin*, "the private individual living in the city."

A better acquaintance with the best minds of other countries is the best way to establish peace and good will on earth, and for the sake of characterizing a Chinese gentleman and scholar, we take pleasure in publishing this poetical letter. It goes without saying that if we could add to it the zest which the original possesses it would be still more appreciated by our readers.

P. C.

JAPANESE ABROAD.

The *Japan Mail* of April 15, 1911, translates from the *Jiji* a list of advisory regulations given by the Minister of State in 1871 to Count Togo and eleven fellow students when leaving home to study in England. The paper is still in the possession of Count Togo, and the *Mail's* translation reads as follows:

"1. Every clause of the provisions contained in the treaties with various countries shall be kept in your mind.

"2. When you see or hear of things, no matter what they may be, which you think conducive to the interests of this empire, cause a thorough investigation to be made thereinto with all your might and main and report them in writing to the Foreign Office or the officers in charge of foreign affairs at Kanagawa, Osaka, Hyogo, Niigata and Hakodate, when the mail service is available, or otherwise send in such report after your return home.

"3. Now that you are going to leave the land of your parents for a foreign country, I feel confident that you have all formed your resolutions. You must, nevertheless, be very careful in your deportment and be always mindful not to do even the slightest thing that might disgrace the honor of this empire. Never borrow money from foreigners unless you can back it up with security. If you perchance contract a debt abroad for traveling expenses and other unavoidable necessities, you must clear it off by all means before you leave for home, and must not under any circumstances leave your debt unpaid. In case you return home without paying the money you owe to a foreigner and disclosures are made thereof, not only yourselves but your master and all your relatives will be held responsible according to circumstances and be called on to pay off the debt.

"4. If you happen to meet your own countrymen during your sojourn abroad, you must befriend them even if they are parties unknown to yourselves, and you must give them sound advice if they be found in fault. You must also give them relief if they are in sickness or in distress.

"5. Even if you happen to owe foreigners a grudge you must show the utmost patience, and appeal, if unavoidable, to the government of the land to have your wrongs adjusted. However exasperating the case may be you must refrain from either killing or injuring foreigners.

"6. The seals entrusted to you must be treated with great care and handed back to the authorities after your return home. The seals may, however, be returned to the offices mentioned above to suit your own convenience.

"7. You are strictly prohibited from becoming naturalized or proselytized.

"8. The term of your sojourn abroad is not specially fixed but you are permitted to extend your stay for about ten years.

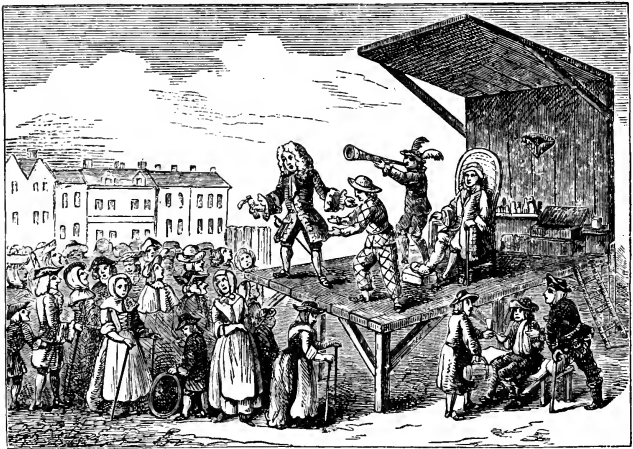
"9. When you come home at the expiration of your term you must produce a report of the particulars of your journey."

THE QUACK IN FORMER CENTURIES.

The articles on Christ as a physician and apothecary published in *The Open Court* for October and November of last year, recall the prominent position held by quacks in social life in former centuries. They appeared at fairs and on other public occasions, traveling from place to place and recommending their cures. The subjoined picture with its explanation is reproduced from the *Book of Days*.

* * *

The Earl of Rochester whose eccentricities made him famous in the days of Charles the Second, on one occasion personated a mountebank doctor, and



A SEVENTEENTH CENTURY QUACK.

delivered a speech which obtained some celebrity. His example was followed by the legitimate comedians. Thus Leveridge and Penkethman appeared at fairs as "Doctor Leverigo and his Jack-Pudding Pinkanell," and the still more famous actor Joe Haines as "Watho Van Claturbank, High German Doctor." His burlesque speech was published as a broadside, with an engraving representing his temporary stage, which we here copy.

The scene is Tower-hill, then a rendezvous of mountebanks: Joe is represented delivering his speech, medicine in hand; beside him is a harlequin; behind, his "Jack-Pudding" sounds lustily on the trumpet to call attention to

his work. A gouty patient is seated in the operating chair; behind are boxes of medicines and phials for "retail trade." Patients on sticks hobble towards the stage; an itinerant vendor of "strong waters" keeps up the courage of one waiting his turn on the stage for cure. A mass of all kinds of people are in front, among them a juvenile pickpocket. It is a perfect transcript of the genuine mountebank's stage of the days of Queen Anne; his speech burlesques their high-flown pretensions and inflated verbosity. He calls himself "High German Doctor, Chymist, and Dentifricator, native of Arabia Deserta, citizen and burgomaster of the City of Brandipolis, seventh son of a seventh son, unborn doctor of above sixty years' experience.

"Having studied over Galen, Hypocrates, Albumazar, and Paracelsus," he says, "I am now become the Æsculapius of the age; having been educated at twelve universities, and traveled through fifty-two kingdoms, and been counsellor to the counsellors of several monarchs.

"By the earnest prayers and entreaties of several lords, earls, dukes and honorable personages, I have been at last prevailed upon to oblige the world with this notice. That all persons, young or old, blind or lame, deaf or dumb, curable or incurable, may know where to repair for cure, in all caphalalgias, paralytic paroxysms, palpitations of the pericardium, empyemas, syncope, and nasieties; arising either from a plethory or a cachochymy, vertiginous vapors, hydrocephalous dysenteries, odontalgic, or podagrical inflammation, and the entire legion of lethiferous distempers.

"This is Nature's palladium, health's magazine; it works seven manners of ways, as Nature requires, for it scorns to be confined to any particular mode of operation; so that it effecteth the cure either hypnotically, hydrotically, cathartically, poppismatically, pneumatically, or syndochically; it mundifies the hypogastrium, extinguishes all supernatural fermentations and ebullitions, and, in fine, annihilates all nosotropical morbid ideas of the whole corporeal compages. A drachm of it is worth a bushel of March dust; for, if a man chance to have his brains beat out, or his head dropped off, two drops—I say two drops! gentlemen, seasonably applied, will recall the fleeting spirits, re-enthroned the deposed archeus, cement the discontinuity of the parts, and in six minutes restore the lifeless trunk to all its pristine functions, vital, natural and animal; so that this, believe me, gentlemen, is the only sovereign remedy in the world. *Quaerenda pecunia primum*. Down with your dust."

* * *

A famous quack flourished in London at the same time. This was Dr. Graham, who opened what he called a "Temple of Health," in the Adelphi, in which he expatiated on the advantages of electricity and magnetism. He says in one of his advertisements that he will explain "the whole art of enjoying health and vigor of body and mind, and of preserving and exalting personal beauty and loveliness; or in other words, of living with health, honor, and happiness in this world, for at least a hundred years."

One of the means for ensuring this was the frequent use of mud-baths; and that the doctor might be observed to practise what he preached, he was to be seen, on stated occasions, immersed in mud to the chin; accompanied by a lady to whom he gave the name of Vestina, Goddess of Health, and who afterwards became celebrated as the wife of Sir William Hamilton, and the great counsellor and friend of Nelson. At this time she had only recently ceased to be a nursemaid; but her beauty attracted general attention in Lon-

don. It is to be remarked that while she remained in the mud-bath, she had her hair elaborately dressed in the prevailing fashion, with powder, flowers, feathers, and ropes of pearl; the doctor appearing in an equally elaborate wig.

From the Adelphi, Graham removed to Schomberg House, Pall Mall, which he christened the "Temple of Health and Hymen," and fitted up with much magnificence. The admittance was five shillings, yet the place was crowded by a silly audience, brought together by his audacious puffs and impudent lectures.

BUDDHIST SOCIETIES IN EUROPE.

It is interesting to notice that Buddhism begins to take a strong hold on the minds in Europe, especially in Germany and in England. In Germany there are two Buddhist societies, the Pali-Gesellschaft and the Maha Bodhi. The former publishes in German the *Buddhistische Welt*, the latter the *Buddhistische Warte*. The Maha Bodhi society has the endorsement of Mr. Dharmapala and favors a more progressive conception of Buddhism. It is a secession from the former for various reasons, some of them of a personal nature, and represents a great number of well-known thinkers and authors, among them Professor Zimmermann, who is the author of a Buddhist Catechism, published under the name of Subadra Bikshu; Mr. Charles T. Strauss formerly of New York; Mr. Karl Seidenstücker, translator and publisher of many Buddhist books, and others.

The Buddhist Society of Great Britain and Ireland, who publish a periodical under the name of *The Buddhist Review*, have of late published an appeal in which they characterize the present situation thus:

"For the past three and a half years the Buddhist Society of Great Britain and Ireland has been laboring in London, in order to present to the western world a more definite knowledge of the precepts of the Buddha, enunciated by him on the banks of the Ganges just twenty-five centuries ago. Born in an age of ritual, that profound philosopher, who 'preached the truth without making any distinction between exoteric and esoteric doctrine,' and had 'no such thing as the closed fist of a teacher who keeps some things back,' boldly swept aside the refinements of speculation which obscured the path of righteousness, and proclaimed for all mankind his Four Noble Truths, the last of which laid down the Noble Eightfold Path of right views, aims, speech, conduct, livelihood, effort, mindfulness and concentration.

"Anticipating the very latest discoveries of western science, he saw on all sides transience and the working of the law of cause and effect, and thereon he based his plain and simple teaching.

"Within a comparatively short space of time his system overspread the continent of Asia, winning its way without the exercise of force or the shedding of a single drop of blood. His message of universal compassion and destruction of suffering turned countless thousands of barbarians into marvels of patience, and to-day nearly one-third of the human race look to his word for guidance.

"The Buddhist Society of Great Britain and Ireland, entirely unsectarian in its constitution, seeks not to make mere converts, but to proclaim the truth and beauty of this grand religion, and is confident that Buddhism properly and systematically understood offers a remedy for many of the evils of our western

life. Working amid many difficulties, it has organized nearly one hundred and fifty public meetings and issued eleven numbers of the *Buddhist Review*, totalling nearly to nine hundred pages. The time has arrived for an increase of the society's usefulness, and its most pressing need is a hall, a library, and a retreat in central London, whither persons of all races and creeds may resort for a knowledge of the Buddha's teaching. The society seeks in no way to combat other religions, but to strengthen all who appeal for personal and national well-doing. Membership is open to all. The officers are unpaid and are inspired by the example of him of whom Prof. E. W. Hopkins has said: 'It was the individual Buddha that captivated men; it was the teaching that emanated from him that fired enthusiasm; his magnetism that made him the idol of the people. From every page stands out the strong, attractive personality of this teacher and winner of hearts. Arrogating to himself no divinity, leader of thought but despising lovingly the folly of the world, exalted but adored, the universal brother, he wandered among men, simply, serenely; the master to each, the friend of all.'

BOOK REVIEWS AND NOTES.

LIFE AND LETTERS OF EDMUND CLARENCE STEDMAN. By *Laura Stedman* and *George M. Gould, M. D.*, New York: Moffat, Yard, 1910. 2 volumes.

No monument to the life of a man of letters could be more comprehensive or a more worthy tribute to a long and well spent life than this biographical work. Miss Stedman, the editor upon whom has devolved most of the responsibility and detail work, has performed her task most faithfully, following out her grandfather's expressed tastes and wishes to a remarkable degree. Mr. Stedman considered an autobiography as the only really satisfactory biography, saying, "There can be no real biography when the real actor is banished from the scene." Though he left no such definite autobiographical record for this purpose, thousands of letters, papers, and personal data were at the editors' command so that the result is to all intents and purposes autobiographical, and in this case the "real actor" cannot be said to be "banished" even by death. Relatives and friends have contributed generously from their store of letters and personal notes.

A very complete bibliography of Stedman's works in their various editions from 1850 to 1910 has been prepared most painstakingly by Miss Alice Marsland. The index is very thorough and satisfactory. It was prepared by Dr. A. C. Durand, and even here care was taken that it be "made after the pattern set by Mr. Stedman." That the work should have the benefit of the advice and help of Dr. Gould was one of his latest expressed desires. The last chapter, "The Man," is entirely Dr. Gould's.

Mr. Stedman had a wide friendship with the leading literary characters of England and the United States. His letters have been justly valued and preserved, and now throw interesting sidelights on the personality of many other people of note. His personal comments on life and literature are often illuminating.

The world at large rarely realizes that Stedman was a banker, a member of the New York Stock Exchange for thirty years. But his heart was in his literary work and he refused advantageous partnerships and remunerative offices when hard pressed financially because he could not induce himself to give up his "freedom." When he finally sold out his interest he wrote in his

diary: "It is the first chance, in seventeen years, for retiring with honor, though half the money goes to liquidate my debts to my dear comrade who has carried me through evil times," and nearly a month later an item in the Diary shows not only his constant struggles with the details of life but also his modest spirit: "Am quite a sufferer in the cardiac region from the necessary work. Am almost humiliated in my own feelings by the eulogies lavished upon me by the press. I suppose I am honest in many matters—but such adjectives as "stainless" make me feel almost a hypocrite. Then, too, they all speak of my "fortune." I would it existed. They think I am to have perfect leisure to write fine books—whereas, I am frightened at the prospect.—What do we know of one another, anyhow? But I am out of debt for the moment: and I am glad to be liked—whether I deserve it or not. Still, on reflection, it seems to me a big 'Stedman myth.'" ρ

WILLIAM JAMES. Par *Emile Boutroux*. Paris: Colin, 1911. Pp. 142. Price 3 francs.

Perhaps no man is better fitted for the task of paying an appreciative tribute to the memory of William James in the name of France than M. Emile Boutroux. He realizes that in James more than in almost any one else the work and personality of the man are almost inseparably connected, and he expresses the wish that that remarkable psychological analyst of character, Professor James's brother Henry, would give the world, as no one else is able to do, an adequate portrait of this rich and charming personality. Of Professor James's view of philosophy and life, M. Boutroux says: "He believed that philosophy had its roots in life, not in the collective or impersonal life of humanity—to his mind an abstraction of the schools—but in the concrete life of the individual, the only life that truly exists. And as the flower torn from its stalk begins at once to wither, James thought that philosophy even in its toughest speculations, must maintain its connection with the thinker's soul if it would not degenerate into a vain assemblage of words and concepts lacking actual significance." M. Boutroux's treatment divides naturally into chapters according to the different phases of James's mature activity. The first deals with the external details of his life and personality. His philosophy is then discussed under the captions Psychology, Religious Psychology, Pragmatism, Metaphysical Views and Pedagogy, easily suggestive respectively of his books in chronological order. ρ

SOME NEGLECTED FACTORS IN EVOLUTION. An Essay in Constructive Biology. By *Henry M. Bernard*. Edited by *Matilda Bernard*. New York: Putnam, 1911. Pp. xx, 489. Price \$3.00 net.

This volume consists of two long essays, one pointing out that a net-work is the typical feature of all organisms, and the other insists on the significance of rhythm in the development of life. Mr. Bernard worked under Professor Haeckel in 1889, and published his investigations on the retina in the *Quarterly Journal of Microscopic Science* (Vols. 43-47). His studies led him to the conclusion that the retina consists of a net-work, that what appeared to be cells are nodes of the net, and generalizing his experience he discovered that all organized structures follow the same plan. This is set forth in a very elaborate essay on pages 3 to 265 of the present book. "The Cosmic Rhythm" (pages 269 to 481) explains higher organisms as colony formations. After a

short introduction on rhythmic evolution the author points out the inadequacy of the cell doctrine, and proceeds to point out the successive origin of units in evolutionary periods corresponding to what biologists call the cell unit, the gastræal unit, the annelidan unit, man as a unit, etc. He includes a consideration of the *psyche* as a faculty of perception. The editor has been helped in her work by Mr. Randolph Kirkpatrick of the Natural History Department of the British Museum, Professor Blackman of the University of Leeds, and Dr. John Cameron of the Middlesex Hospital Medical School, who is an expert on nerves and the retina.

BUDDHIST AND CHRISTIAN GOSPELS. Now First Compared from the Originals. By *Albert J. Edmunds*. Edited by *Prof. M. Anesaki*. Fourth edition. Philadelphia: Innes & Sons, 1909. Pp. 315. Price, \$5.00.

We have not heretofore called attention to the publication of the second volume of this important work, although it appeared almost two years ago. The Tokyo edition, of which this two-volume work is an enlarged revision, was fully reviewed in *The Monist* of October, 1906, and the first volume of the present fourth edition which appeared in 1908 was reviewed in detail in *The Open Court* of August, 1909. The former volume contains a thorough analytical table of contents of the whole work, and so the present volume begins at Parallel 33, with no preliminary matter whatever except an additional preface account of the author's debt to Dr. Anesaki, the Japanese editor of the third edition.

LE PHILOSOPHE MEH-TI ET L'IDÉE DE SOLIDARITÉ. Par *Alexandra David*. London: Luzac & Company, 1907.

Madame Alexandra David has contributed two interesting works on the philosophy of the Orient. One of these under the general title *Chinese Socialism (Socialisme Chinois)* treats of the Chinese philosopher Meh-Ti and the idea of solidarity. The author's object at first was to publish a translation of Meh-Ti's treatise on universal love, but she finally abandoned that project, thinking that she could bring her Chinese author more clearly before Western readers by selecting the suitable fragments of his writings, and connecting them with her own comments. In characterizing his work, she says in her preface: "The Christian precept 'Love your neighbor as yourself' represents part of Meh-Ti's message, but he has given it an absolutely utilitarian motive, a motive directed towards the nature and legitimate egoism of the individual. 'Love your neighbor as yourself,' says Meh-Ti, 'for the advantage of both.'" Her notes on Japanese philosophy deal first with the Confucianist and then with the Buddhist schools.

THE RELIGION OF THE CHINESE. By *J. J. M. DeGroot*. New York: Macmillan, 1910. Pp. 223. Price \$1.25 net.

Dr. DeGroot is professor of ethnography in the University of Leyden, Holland, and is recognized as one of the most reliable authorities on matters pertaining to the Chinese. Besides some very comprehensive works on different details of Chinese religions, his *Religious Systems of China* is a remarkably thorough and painstaking discussion of the evolution, history and present aspect of the religious system of China, together with the manners, customs and social institutions connected with it. The general reader is therefore very fortunate to have a treatment of the same subject by the same

author compressed into a small volume and written in popular style. He owes this opportunity to the foundation of Hartford-Lamson lectures delivered at Hartford Theological Seminary. The treatment deals first with polydemonism, struggle against specters, and ancestral worship, before taking up in turn Confucianism, Taoism, and Buddhism as they are found in China. ρ

The Agassiz Association has recently suffered a blow so severe as to endanger the continuance of this laudable enterprise. In answer to his appeal the president of the Association, Mr. Edward F. Bigelow, has received contributions to the extent of \$1200 in three weeks from those friends who are familiar with his work. But in order to establish the society on a permanent footing the sum of \$10,000 is needed, and Mr. Bigelow will be glad to inform lovers of nature-study with regard to the details of his method and the history of the Agassiz Association, whose headquarters are at Sound Beach, Conn.

Through a widely known and exceedingly influential National Committee, the American Institute of Social Service is reaching a large public with its *Studies in Social Christianity*, edited by Dr. Josiah Strong. They make a careful study of the themes presented carrying each to its proper application in the line of practical remedies for evils or the better development of the useful. One class in Brattleboro, Vermont, was instrumental in the passing of child-labor legislation and improvement of industrial conditions. The subject recommended for the first quarter of the ensuing year is that of a working religion for man, and a citizen's responsibility to his country and his fellows. The subject for the second quarter is woman's relation to the community in the home, in industry, and in public activities. The third quarter is to be devoted to the home and the family, marriage and divorce and training of the children. The lessons of the fourth quarter deal with the causes, growth and prevention of crime and the treatment of criminals both juvenile and adult.

These lessons are published by the American Institute of Social Service, Bible House, Astor Place, New York. ρ

Science no doubt discovers "new vistas of immortality," and the Rev. Richard B. De Bary proceeds in the right direction when he attempts to harmonize the results of science with traditional religion. He escapes the error of twisting the facts presented by naturalists and puts a new interpretation upon the old texts, discovering a deeper sense in the traditional formulations of religious doctrines. We would avoid some of his favorite expressions, such as "memory waves," reminding one too much of the thought vibrations which in occultist circles are supposed to be communicated through ether in some mysterious manner, and are introduced as an explanation of telepathic phenomena—reason enough to be careful in the use of the term. Further when Mr. De Bary speaks of the universality of "directive force known under the name of gravitation" we would hesitate to accept the identification. Nor does the use of the term "reversion" which underlies his Christology appeal to us; it is not a happy name for the highest ideal of mankind. But the article as a whole is full of suggestions, and coming from the hand of a minister of the Anglican church will be of sufficient interest to our readers because it characterizes the fermentation which the leaven of science works in religious minds. P. C.

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INDEX TO VOLUME XXV.

ARTICLES AND AUTHORS.

	PAGE
Æonic Number of Babylon. Alan S. Hawkesworth	511
Ah Fang Palace. Tr. by James Black	572
Albers, A. Christina. A Daughter of the Zenana	667
Animal Symbolism. Paul Carus	79
Arithmetic, On the Foundation and Technic of. George Bruce Halsted 65, 140, 224, 302, 415.	65, 140, 224, 302, 415.
Art, The Influence of Oriental. F. W. Fitzpatrick	594
Ashvaghosha's "Awakening of Faith"	251
Avesta and Pahlavi Languages, A Revival of the	698
Babylon, Æonic Number of. Alan S. Hawkesworth	511
Babylon, Sardinia's Connection with. Alan S. Hawkesworth	447
Bartlett, A. E. Evolution of the Divine	364
Beethoven, The Eroica Symphony of. Baron von der Pfordten	501
Beethoven, Ludwig van. Paul Carus	685
Beethoven's Character and Destiny. Baron von der Pfordten	641
Bible Study, Indispensability of. Paul Carus	55
Black, James. Poems Translated from the Chinese: The Scholar's Hum- ble Dwelling, 186; Verses by Li T'ai Po, 442; The Old Statesman's Thoughts, 508; The Ah Fang Palace, 572; Chinese Courtesy, 760.	
Bond, Frederic Drew. Immediacy	358
Buddha Anniversary, The	446
Buddhism, The Fish in Brahmanism and. Paul Carus	343
Buddhist Texts in the Fourth Gospel. Albert J. Edmunds	257
Buddhist Veronica, A. Paul Carus	650
Cabala and its Influence on Judaism and Christianity. Bernhard Pick ..	321
Carus, Paul.	
Animal Symbolism	79
Ashvaghosha's "Awakening of Faith"	251
Beethoven, Ludwig van	685
Buddha Anniversary	446
Buddhist Veronica	650
The Catacombs	471
The Divine Child in the Manger	705
Edison, Thomas A., and Edward C. Hegeler	1
The God Problem (In Comment on A. E. Bartlett's "Evolution of the Divine")	377
Goethe's Personality	720

Carus, Paul (Con.)	
Hudson Maxim, the Poet-Inventor	692
Indispensability of Bible Study. (Comment on A. P. Drucker)	55
Jonah Story and Kindred Legends	271
Language Study, Some Notes on	292
Lao-tze and Plato, Strange Coincidences in	184
Pagan and Christian Love-Feasts	513
Paladino's Tricks, Mr. Krebs's Disclosure of	508
Reinstating a Decapitated Official	317
Rivers of Living Water	636
Russell, Rev. Gordon M., an Orthodox Critic	428
Short Ballot	128
Strange Fate of Idols	701
Sumangala, Rt. Rev. Hikkaduve (Obituary)	445
Symbol of the Fish: The Fish in Folk-Lore, 34; Animal Symbolism, 79; The Sanctity of Tabu, 154; Fish and Dove, 212; The Russian Fish-Epic, 245; The Jonah Story, 271; The Fish as a Treasure Keeper, 314; The Fish in Brahmanism and Buddhism, 343; The Fish as a Mystic Symbol in China and Japan, 385; The Fish in Christianity, 435; The Catacombs, 471; Pagan and Christian Love Feasts, 513.	
A Thing as the Unity of Sensations (With Reference to F. D. Bond's "Immediacy")	378
Catacombs, The. Paul Carus	471
China and Japan, The Fish as a Mystic Symbol in. Paul Carus	385
Christian Contribution to Japanese Education. Sekiji Nishiyama	432
Christian Love-Feasts, Pagan and. Paul Carus	513
Christianity, The Fish in. Paul Carus	435
Climatic Changes. J. R. Gorrell	412
"Confessions," Criticism of the Clergyman's	187
Cumont, Franz. The Transformation of Roman Paganism, 129. (See also note on p. 320.)	
Day, Edward, The Carpenter of Nazareth	286
De Bary, Richard J. New Vistas of Immortality	753
Decapitated Official, Reinstating a	317
<i>Dies Irac.</i> Bernhard Pick	577
Divine Child in the Manger. Paul Carus	705
Divine Child of India. C. S. Royal	701
Divine, Evolution of the. A. E. Bartlett	364
Divine, Evolution of the. J. G. Townsend	443
Dove, Fish and. Paul Carus	212
Drucker, A. P. The New Testament as a Text-Book in the Sunday-School, 39; A Statement from, 62.	
Dürer, Albrecht, and the Freemasons. W. P. Tuckermann	420
Dürer's Melancholy, Melanchthon on. Eberhard Nestle	574
Edison, Mr. Thomas A., and Mr. E. C. Hegeler. Paul Carus	1
Edmunds, Albert J. Buddhist Texts in the Fourth Gospel	257
Eroica Symphony of Beethoven. Baron von der Pfordten	501
Evolution of the Divine. A. E. Bartlett	364
"Evolution of the Divine." James G. Townsend	443

	PAGE
Fish and Dove. Paul Carus	212
Fish as a Mystic Symbol in China and Japan. Paul Carus	385
Fish as a Treasure Keeper. Paul Carus	314
Fish-Epic, The Russian. Paul Carus	245
Fish in Brahmanism and Buddhism. Paul Carus	343
Fish in Christianity. Paul Carus	435
Fish in Folk-Lore. Paul Carus	34
Fitzpatrick, F. W. The Influence of Oriental Art	594
Flying Ship in 1709, A	695
Fourth Gospel, Buddhist Texts in the. Albert J. Edmunds	257
Freedom, True and False. Arthur B. Frizell	255
Freemasons, Albrecht Dürer and the. W. T. Tuckermann	420
Frizell, Arthur B. True and False Freedom	255
God, The Larger (Poem). Thos. E. Winecoff	186
God Problem, The; in Comment on A. E. Bartlett's "Evolution of the Divine." Paul Carus	377
God's Kingdom in its Successive Stages, The Jewish Expectation of. A. Kampmeier	621
Goethe's Personality. Paul Carus	720
Gorrell, Dr. J. R. Climatic Changes	412
Greek Lamps. Alan S. Hawkesworth	319
Halsted, George Bruce. On the Foundation and Technic of Arithmetic. 65, 140, 224, 302, 415,	
Hawkesworth, Alan S. Reviews of articles in <i>Hilprecht Anniversary Vol- ume</i>	128, 319, 447, 511
Hegeler, Mr. Edward C., and Mr. T. A. Edison. Paul Carus	1
Historicity of Jesus again Questioned, The	382
Horseflesh, The Tabu of	575
Hort, G. M. The Tenant (Poem)	691
Idols and Fetiches. James B. Smiley	455, 540
Idols, Strange Fate of. Paul Carus	701
Immediacy. Frederic Drew Bond	358
Immortality, New Vistas of. Richard J. De Bary	753
India, A Divine Child of. C. S. Royal	701
Individualism, The New. Howard T. Lewis	176
Japan, The Fish as a Mystic Symbol in China and. Paul Carus	385
Japan, Songs of. Tr. by Arthur Lloyd	532, 747
Japanese Education, Christian Contributions to. Sekiji Nishiyama	432
Jenkins, Hester Donaldson. A Word about Turkish Women	264
Jesus, the Carpenter of Nazareth. Edward Day	286
Jesus, The Historicity of, again Questioned	382
Johnston, Charles. The Childhood and Youth of St. Paul	193
Jonah Story and Kindred Legends, The. Paul Carus	271
Kampmeier, A. Did the Sanhedrin Exist at the Time of Jesus? 249; The Jewish Expectation of God's Kingdom in Its Successive Stages	621
King Tsing, the Author of the Nestorian Inscription. Berthold Laufer ..	449
Krebs's Disclosure of Paladino's Tricks	508
Language Study, Some Notes on. Paul Carus	292
Lao-tze and Plato, Strange Coincidences in. Paul Carus	184
Lao-tze and Yin-Hi	189

Laufer, Berthold. Introduction of Vaccination into the Far East, 525; King Tsing, the Author of the Nestorian Inscription, 449.	
Lewis, Howard T. The New Individualism, 176; The University as a Political Factor, 238.	
Li T'ai Po, Verses by. Tr. by James Black	442
Lloyd, Arthur. Songs of Japan	532, 747
Love-Feasts, Pagan and Christian. Paul Carus	513
Maxim, Hudson, the Poet-Inventor. Paul Carus	692
Melanchthon on Dürer's Melancholy. Eberhard Nestle	574
Mohammed, The Religion of. Extracts selected by Tolstoy	16
Montgomery, Dr. Edmund (Obituary Notice)	381
Nazareth, The Carpenter of. Edward Day	286
Nestle, Eberhard. Melanchthon on Dürer's Melancholy	574
Nestorian Inscription. King Tsing the Author of the. Berthold Laufer ..	449
New Testament as a Text-Book in the Sunday School, The. A. P. Drucker	39
Nippur, A Bowl from. Alan S. Hawkesworth	128
Nishiyama, Sekiji. The Christian Contribution to Japanese Education..	432
Old Statesman's Thoughts, The (Poem). Tr. by James Black	508
Oriental Art, The Influence of. F. W. Fitzpatrick	594
Orthodox Critic, An. (Rev. Gordon M. Russell). Paul Carus	428
Pagan and Christian Love-Feasts. Paul Carus	513
Paladino's Tricks, Mr. Krebs's Disclosure of	508
Peattie, Elia W. The Outskirts of Thought	708
Pfordten, Baron von der. Beethoven's Character and Destiny, 641; The Eroica Symphony of Beethoven, 501.	
Pick, Bernhard. The Cabala and Its Influence on Judaism and Christianity, 321; <i>Dies Irae</i> , 577.	
Plato, Strange Coincidences in Lao-tze and. Paul Carus	184
Pluralist, Questions of a (With Editorial Reply). J. G. Townsend	369
Reinstating a Decapitated Official	317
Religious Sacrifices. James B. Smiley	96
Rivers of Living Water. Paul Carus	636
Robinson, Eliot (<i>pseud.</i>). Soteriology (Poem)	695
Roman Paganism, The Transformation of. Franz Cumont	129
Royal, C. S. A Divine Child of India	701
Russian Fish-Epic, The. Paul Carus	245
Russian Political Prisons, An Execution in the. Leonide Semenov	20
St. Paul, The Childhood and Youth of. Charles Johnston	193
Sanhedrin Exist at the Time of Jesus, Did the? A. Kampmeier	249
Sardinia's Connection with Babylon. Alan S. Hawkesworth	447
Scholar's Humble Dwelling, The (Poem). Tr. by James Black	186
Semenov, Leonide. An Execution in the Russian Political Prisons. (With Introduction by Tolstoy)	20
Smiley, James B. Idols and Fetiches, 455, 540; Religious Sacrifices, 96.	
Songs of Japan. Tr. by Arthur Lloyd	532, 747
Soteriology (Poem). Eliot Robinson	695
Stanton, Theodore. Notes on Count Tolstoy, 123; Some Unpublished Letters of Tolstoy, 3.	
Sumangala, Rt. Rev. Hikkaduve (Obituary)	445
Sunday School, The New Testament as a Text Book in. A. P. Drucker	39

	PAGE
Tabu of Horseflesh, The	575
Tabu, The Sanctity of. Paul Carus	154
Tenant, The (Poem). G. M. Hort	691
Thing as the Unity of Sensations (With reference to F. D. Bond's "Immediacy"). Paul Carus	378
Thought, The Outskirts of. Elia W. Peattie	708
Tolstoy, Count Leo N. The Religion of Mohammed, 16; Some Unpublished Letters, 3.	
Tolstoy, Notes on Count. Theodore Stanton	123
Tolstoy, Count Leo N. See also <i>s. v.</i> "Semenof"	
Tolstoy's Philosophy. Johannes Wendland	8
Townsend, Dr. James G. Evolution of the Divine, 443; Questions of a Pluralist (With Editorial Reply)	369
Transformation of Roman Paganism. Franz Cumont	129
True and False Freedom. Arthur B. Frizell	255
Tuckermann, W. P. Albrecht Dürer and the Freemasons	420
Turkish Women, A Word About. Hester Donaldson Jenkins	264
University as a Political Factor, The. Howard T. Lewis	238
Vaccination into the Far East, Introduction of. Berthold Laufer	525
Veronica, A Buddhist. Paul Carus	650
Wendland, Johannes. Tolstoy's Philosophy	8
Winecoff, Thos. E. The Larger God (Poem)	186
Women, A Word about Turkish. Hester Donaldson Jenkins	264
Zedtwitz, Baroness von (Obituary Notice)	128
Zenana, A Daughter of the. A. Christina Albers	667

BOOK REVIEWS AND NOTES.

Bacon, Benjamin Wisner. The Fourth Gospel in Research and Debate..	64
Baker, Arthur. An Esperanto Grammar	448
Berg, Emil P. Gott als Inbegriff des Schönen	128
Booth, William Stone. The Hidden Signatures of Francesco Colonna and Francis Bacon	704
Brown, F. C. Elkanah Settle	512
Confessions of a Clergyman	187
Deussen, Dr. Paul. Jakob Böhme	704
Drews, Arthur. The Christ Myth	256, 382
Ferris, Rev. George Hooper. The Place of Prayer in the Modern World-View	319
Frank, Henry. Psychic Phenomena, Science and Immortality	512
Gilchrist, Edward. Tiles from the Porcelain Tower	511
Hicks, W. The Sanctuary: Maha-Vira	576
Hilprecht Anniversary Volume	128, 319, 447, 511
Langen, Dr. K. Der ästhetische Wert	576
Lehmann, Dr. E. Mysticism in Heathendom and Christendom	64
Mann, Newton. Import and Outlook of Socialism	191
Marriott, L. M. Mother and Child	448
Modernist. The Priest	640
Molee, Elias. Tutonish	192
Payne, William Morton. Leading American Essayists	62
Pfungst, Oskar. Clever Hans	448

	PAGE
Rehmke, Dr. Johannes. Zur Lehre vom Gemüt	447
Richard, Timothy. Ashvaghosha's "Awakening of Faith," 251; The New Testament of Higher Buddhism, 383.	
Sage School of Philosophy, The	192
Siepmann Modern Language Texts	384
Smith, W. B. Der vorchristliche Jesus, 382; Ecce Deus, 382.	
Stanton and Blatch. Letters of Elizabeth Cady Stanton	64
Strong, Dr. Josiah (Ed.). The Gospel of the Kingdom, 191; Studies in Social Christianity, 768.	
<i>Theologische Literaturzeitung</i>	256
Westall, Laura N. A Common-Sense View of the Mind Cure	640
Wettstein, Hermann. The Teleo-Mechanics of Nature	191
Wheeler, Charles Kirkland. The Autobiography of the I or Ego	190
Wright, Arius Luther. Modernism According to the Law of Sensual Impression and Historical Inspiration	63

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CONTENTS

INTRODUCTION	5
CHAPTER I.	
Ontogeny, as a Recapitulation of Phylogeny suggests the Idea of a continuous Action exerted by the Germ Substance upon the Soma throughout the whole Development	11
CHAPTER II.	
1. Phenomena which indicate a continuous formative Action which is exerted by Parts of the Soma upon the other Parts throughout the Whole of Development	19
2. Hypothesis of the Nature of the formative Stimulus	29
CHAPTER III.	
1. Phenomena which point to the Existence of a central Zone of Development	53
2. Hypothesis of the Structure of the germinal Substance	76
CHAPTER IV.	
1. Phenomena which refute simple Epigenesis	104
2. Phenomena which refute Preformation	121
3. Inadmissibility of a homogeneous germ Substance	144
4. Inadmissibility of preformistic Germs	150
CHAPTER V.	
The Question of the Inheritance of acquired Characters	159
CHAPTER VI.	
The most important of the existing biogenetic Theories in Relation to the Inheritance of acquired Characters	224
CHAPTER VII.	
The centroepigenetic Hypothesis and the Explanation of Inheritance afforded by it	289
CHAPTER VIII.	
The Phenomenon of Memory and the vital Phenomenon	316
Conclusion	356
Appendix	358
Index	358

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If you want to know the greatness of a soul and the true mastery of life, apply to The Open Court Publishing Company for a slip of a book by Muriel Strode entitled simply "My Little Book of Prayer." The modern progress of sovereign mind and inner divinity from the narrow cell of the ascetic to the open heaven of man, made in God's own image, is triumphantly shown in it, yet a self-abnegation and sacrifice beyond anything that a St. Francis or a Thomas a' Kempis ever dreamed of glorifies the path. To attempt to tell what a treasure-trove for the struggling soul is in this little volume would be impossible without giving it complete, for every paragraph marks a milestone on the higher way. That the best of all modern thought and religion is garnered in it, its very creed proclaims:

Not one holy day but seven;
Worshiping, not at the call of a bell, but at the call of my soul;
Singing, not at the baton's sway, but to the rhythm in my heart;
Loving because I must;
Doing for the joy of it.

Some one who has "entered in" sends back to us this inspiring prayer book, and to seize its spirit and walk in the light of it would still the moan and bitterness of human lives, as the bay wreath ends the toilsome struggle in the hero's path. Measure the height attained in this one reflection for the weary army of the unsuccessful: "He is to rejoice with exceeding great joy who plucks the fruit of his planting, but his the divine anointing who watched and waited, and toiled, and prayed, and failed—and can yet be glad." Or this, in exchange for the piping cries of the unfortunate: "I do not bemoan misfortune. To me there is no misfortune. I welcome whatever comes; I go out gladly to meet it." Cover all misfortune, too, with this master prayer: "O God, whatever befall, spare me that supreme calamity—let no after-bitterness settle down with me. Misfortune is not mine until that hour." Here, too, is the triumph of the unconquerable mind: "The earth shall yet surrender to him and the fates shall do his will who marches on, though the promised land proved to be but a mirage and the day of deliverance was canceled. The gods shall yet anoint him and the morning stars shall sing." And this the true prayer for the battlefield: "I never doubt my strength to bear whatever fate may bring, but, oh! that I may not go down before that which I bring myself."

Nuggets of pure gold like these abound in this mine of the mind which the victorious author has opened for us. To seek it out swiftly and resolve its great wealth for himself should be the glad purpose of the elect. And who are not the elect in the light of its large teaching? To claim them in spite of themselves is its crowning lesson. "It is but common to believe in him who believes in himself, but, oh! if you would do aught uncommon, believe in him who does not believe in himself—restore the faith to him."—*St. Louis Globe-Democrat, March 5.*

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The Buddhist Society of Great Britain and Ireland

Table of Contents of *The Buddhist Review*, July, August, September, 1911

Frontispiece: The Central Portion of the Temple of Angkor Wat.

The Great Temple of Angkor Wat. By <i>M. George Cœdès.</i>	The Daily Duties of a Buddhist. By the <i>Anagarika H. Dharmapāla.</i>
Knowledge and Ignorance. By <i>Dr. Edmund J. Mills, F.R.S.</i>	The Passing of a Great Man.
The Ballad of the Lamp. By <i>Pathiko.</i>	Third Annual Meeting and Balance Sheet of the Society.
Buddhism and Theism. By <i>Sakyo Kanda.</i>	New Books and New Editions.
Buddha Day Celebration in London.	Notes and News.

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