

# 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.

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VOL. XXX (No. 12)

DECEMBER, 1916

NO. 727

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## CONTENTS:

	PAGE
<i>Frontispiece.</i> The Ascension of Mohammed.	
<i>Voices from German Freemasonry.</i> After ERNST SCHULTZE .....	705
<i>Erasmus at the Court of Satan.</i> B. U. BURKE .....	715
<i>Carlyle and Germany.</i> MEDICO .....	719
<i>Carlyle on the French-German War, 1870-71</i> .....	724
<i>Sob Sisters and the War.</i> CHARLES ALMA BYERS .....	733
<i>The Caaba</i> (Illustrated). PAUL CARUS .....	736
<i>The Psychology of German Action.</i> OTTO C. BACKOF .....	746
<i>The Election</i> .....	764
<i>Mohammed's Ascension</i> .....	765
<i>A Personal Statement.</i> BERTRAND RUSSELL .....	766
<i>The Myth</i> (Sonnet) .....	767
<i>To Uncle Sam</i> (Verses). GEORGE R. DEAN .....	768

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## The Open Court Publishing Company

CHICAGO

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

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# Dawn of a New Religious Era

By DR. PAUL CARUS

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THE OPEN COURT PUBLISHING COMPANY  
122 S. MICHIGAN AVENUE  
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## The Vampire of the Continent

By Count Ernst zu Reventlow

Translated from the German with a preface

By George Chatterton-Hill, Ph. D.

University of Geneva, Switzerland

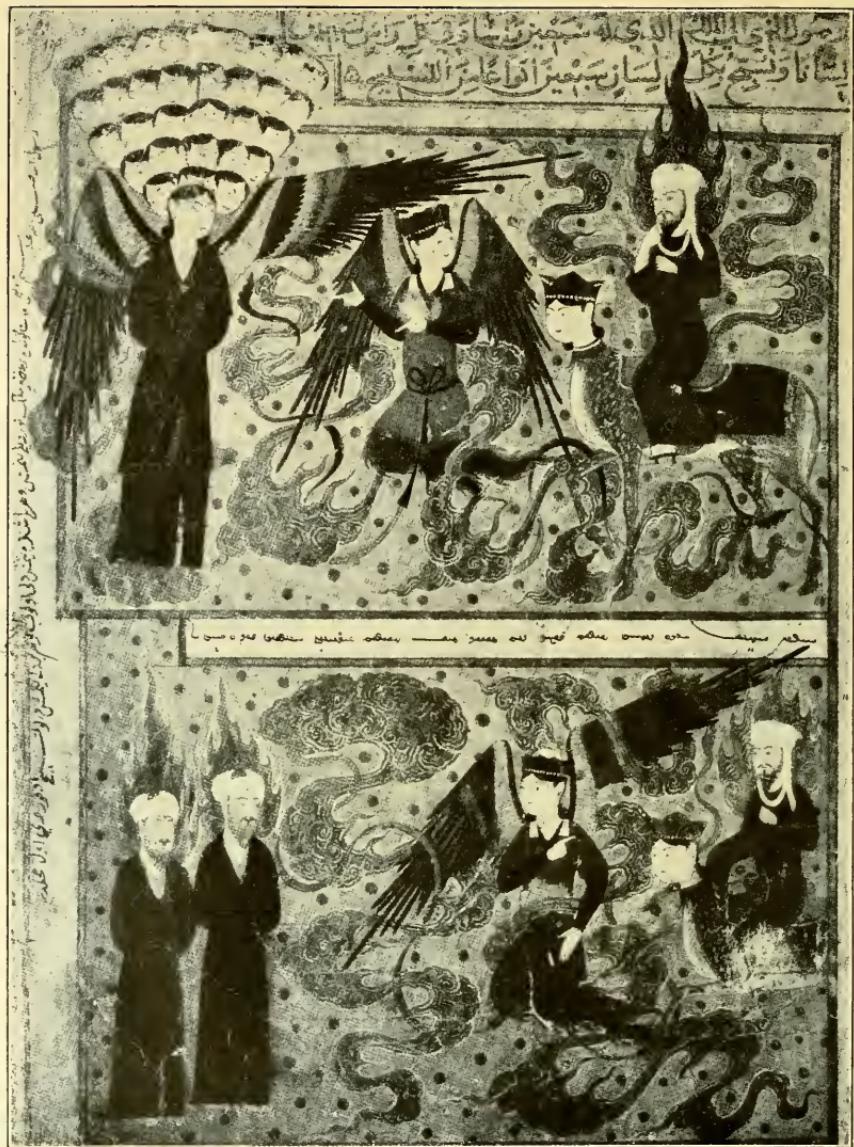
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This book cannot be too strongly recommended to all those who desire to obtain an insight into the hidden recesses of European political history, where the forces are at work which have shaped the evolution of Europe since about the middle of the sixteenth century.

The author has attempted to show that the present war is a typically English war of destruction waged against a continental rival who was at once envied and feared. The history of the war cannot yet be written in detail. For the purpose of the present book such a detailed history is not necessary. But what is necessary is, that Americans should understand that this is not an accidental war, but a war carried on with the object of annihilating an economic rival.

The Open Court Publishing Company  
Chicago, Illinois





### THE ASCENSION OF MOHAMMED.

From a 15th century manuscript in the Bibliothèque Nationale at Paris.

*Frontispiece to The Open Court.*

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## VOICES FROM GERMAN FREEMASONRY.

AFTER ERNST SCHULTZE.

FREEMASONRY is a society which does not plead for any patriotism but stands for the ideal of humanity. It originated through the medieval guild of master masons retaining their aspirations and using the terms of the masonic trade as symbols for the building up of a temple of mankind.

Masons believe in the architect of the world as the main symbol of an ethical world-conception, and look upon one another as brothers. This ideal of brotherhood is adhered to even in the face of the difficulties of struggle, of competition and of war. Thus it happens that in times of war Freemasonry has always asserted its ideals with special emphasis, and it is natural that in times of national struggle and hatred Masonic ideals have again and again, with more or less success, been appealed to. There have been voices among the Freemasons tending to disrupt the friendly connection of the lodges between different countries, and on such occasions the differences between Masonic institutions in different countries often become apparent.

The Freemasons of England and France are almost at opposite extremes in their views, while their German brothers occupy a middle position; but at present the difficulty is not between the French and the English, but between the Germans and the two extremes of Masonic thought, viz., the almost atheistic lodges of Latin Italy and France, and the well-nigh dogmatic Christian conception prevalent in Great Britain. At present the situation is not clear, for the connection between the lodges in different countries has been interrupted, and the present war has allowed very little, if anything, in the way of a friendly approach between the French and German branches of the order. Our readers, however, will be

curious to learn how the humanitarian ideal of Masonry fares at such a time as the present, and we here quote at some length from an article by Ernst Schultze which is representative of Masonic feeling in Germany to-day. The article appeared in the *Mitteilungen aus dem Verein deutscher Freimaurer* and the extracts here presented have been translated into English for *The Open Court* by Mr. Percy F. Morley.

"History teaches us that the bloodier every recourse to arms and the longer its duration, the greater the danger it brings with it of a reversion to savagery, since war destroys at a single stroke associations that are the product of a long and laborious development. Yet we should not have believed it possible to-day that a struggle between civilized peoples would have brought forth, at the very outset, such a flood of meanness, falsehood and infamy. Whoever tries to keep a level head, not accepting every bit of sensational news as true as they whir through the air by hundreds, but rather refusing to believe them in spite of a seeming probability until they have been sufficiently established,—he will find himself compelled to discount much of what even in Germany is accepted as true regarding our enemies. With what absolute assurance, even in the early days of August, 1914, and countless times since then, it was related how in every one of our hospitals there were wounded men whose eyes had been prodded out! But if one questions an eye-specialist the answer is that all this is fiction, and that hitherto only a single case has been authenticated.

"In like manner rumor, enhanced a thousandfold by the imagination of the masses, has exaggerated other things both great and small. Abroad—and unfortunately not only in the enemies' countries—such sensational reports concerning ourselves seem to be far more widespread. Nor do they necessarily originate from deliberate falsehoods. Whoever knows the liveliness of the childish imagination will not at all be surprised that in the excitement of war elements which are a sheer product of the unbridled imagination should creep into the beliefs of one people concerning another, when even in times of peace these beliefs contain so much that is erroneous.

"In many a German newspaper to-day our opponents are being accused at every move of conduct and intentions of which we do not always possess sufficient evidence. Because some French officers in Alsatian cities behaved like Huns we are far from being justified in believing that all their comrades sank to the same level. Because the *Times* lies in many matters, we must by no means conclude that

every English newspaper is filled with falsehoods—indeed not even that the *Times* always avoids the truth. Because the Cossacks have caused boundless desolation in Eastern Prussia we are not justified in believing straightway that the whole Russian nation is so far removed from all semblance of civilization that our wounded and prisoners in that country are exposed to the basest treatment. We are quick at making generalizations which have no logical foundation and are morally unreliable."

The same writer dwells elsewhere on the very real dangers to civilization in the present state of strife and hatred among peoples:

"We are facing a most solemn time. If we look carefully we can discern on the horizon of humanity the possibility of a lapse into barbarism. This danger can scarcely be overestimated. If we look into history we shall find numberless examples of the rise and decline of peoples, even of mighty and gifted peoples. But if we look more deeply we shall see the causes which have led to the disintegration of great nations. Some of these are well known: lack of population, whether caused by protracted wars or by a steady falling off in the birth-rate; senseless luxury and absurd high living; but most often moral weakness. There are other factors less frequently cited, but among them I shall single out one diabolical force which has occasioned untold evil, namely, hatred among nations . . . .

"Civilized nations must learn to bury race hatred, instead of allowing it to thrive and become powerful, or even to become the prevalent habit of mind. This feeling of hatred springs from three essentially different sources; first, the conceit of being a kind of chosen people; second, the feeling of aversion for all that is foreign; third, the remembrance of wrong suffered, and the thirst for revenge nourished thereby. The last two causes are the most dangerous, especially the third; and this is always tremendously augmented by a war.

"In this way even the Greeks themselves brought about their own ruin. Although far overshadowing all other Mediterranean peoples in gifts and cultural attainments, they allowed the hatred which ranged one state against another to become more and more ferocious and destructive from generation to generation. And its cause lay not in their deep-rooted tribalism; for often did Ionians rage more furiously against Ionians than against Dorians, while the Lacedemonian Dorians, in turn, were exterminating the Messenian Dorians—just as in the present war all community of race has been lost. It was terrible how the quarrels of the Greek cities

became more and more frequent, the intervals of peace shorter, and the possibility of an amicable settlement ever more remote. But the most terrible feature of it all was that the period of the greatest culture should also have been that of the most widespread war and the most merciless tactics. And it is actually a matter of history that once when the people gathered in public assembly to take counsel as to the means of rendering several thousand prisoners of war harmless, it was decreed that their thumbs should be cut off, for then, although they would still be able to row, they could no longer wield the spear....

"Vain were the efforts of those who pleaded for moderation. When in the Peloponnesian war the Syracusans had killed 18,000 Athenians and had made prisoners of 7000, including two generals, one of the most distinguished popular leaders proposed that the generals be put to an ignominious death, and that the rest of the prisoners be treated with extreme cruelty. When Hermocrates opposed this demand and sought to show that mercy on the part of conquerors is even greater than conquest, the people raised an uproar and refused to listen to his admonition. Then Nicholas, an old man who had lost two sons in the war, mounted the platform, supported by two slaves. He gained a hearing immediately, for the people thought he was about to speak against the prisoners. But instead he pointed out the great advantages of conciliatory treatment and the absolute necessity of avoiding a perpetuation of hostility and hatred between peoples. His speech, preserved for us by Diodorus, is of special interest and significance to-day. But the Syracusans, like nearly all the Greeks, were too lacking in political discipline for the counsel of moderation to prevail. They preferred to keep alive by every available means the reckless irreconcilability of their more and more brutal and excessive hate.

"The ancient Greeks had purposely erected their memorials of victory out of imperishable material, and Greece later teemed with indestructible monuments and votive offerings perpetuating the triumphs of Greeks over Greeks. Greater magnanimity and foresight, however, were evinced by the Macedonian kings when they purposely dropped this custom. They knew that the continual remembrance of defeats would render difficult for them the ultimate and real conquest of their neighbors. In all Greek cities, on the other hand,—with the single exception of Corinth—the monuments of this senseless popular hatred outlasted even the state itself. But even before the fall of the states themselves the cultural efflorescence had perished of all those states which hoped to become

greater and mightier through the working of hatred against their neighbors, while they were but digging their own graves.

"From such considerations we find ourselves facing the twofold problem: (1) to strive to act in such a way that the people of other countries will not receive absolutely wrong impressions of Germany, its ideals and conduct, its soldiers and citizens; and (2) among ourselves, to see that the mental attitude of the German people, in spite of the provocation to which they are subjected by the military tactics of our opponents, remain worthy of the nation of thinkers and writers to which they belong....

"What we really know to-day concerning the causes of this world-war is that it was kindled by some half dozen vain diplomats and generals while the greater part of each people desired peace. That to-day there seems to be nothing but bitter hostility and seething popular hatred is no refutation of this. These feelings have been artificially created since the outbreak of the war by false news concerning its causes, and by the rousing up of base passions, while into all this fire was poured the boiling oil of the cry for patriotism.

"Is the danger of an excess of hatred between peoples any less to-day than in Greek antiquity? We have no justification for thinking so. The boundless hatred which has become manifest in this war exceeds all that we thought possible. Daily we see the war fever fanned not only by the dum-dum bullets which lacerate the bodies of our soldiers, but by the poisoned arrows of falsehood and calumny shot off by the thousand. So we must be on our guard—and not alone against the fruits of such slander in foreign countries, but we must also guard against the infection among ourselves."

Another Freemason writes from the field to an official publication of German Freemasonry as follows:

"What a hatred among men! Yes, but in what does this hatred really consist? I have heard and seen a great deal about hatred in this war, but I have seen no hatred between man and man, nothing worthy of the name. England is hated. Indeed! But it is not Carlyle or Ruskin, Milton or Shakespeare, that is hated. It is the hypocrisy of English politics. Russia is hated, but we do not hate Dostoyevsky, Tolstoy or Turgenieff. We hate the brutal ambition of an outward expansion which has no corresponding inner necessity. Toward France we do not feel hatred but sympathy because of the bitter woe she is compelled to suffer for the sake of a delusion. The individual may feel otherwise. The soldier in the shock of battle, in the instinct of self-assertion, may hate the enemy

that would kill him; but the people as a whole, the great magnificent German people in arms, as in their unshakable fidelity they have proved themselves true, know but one hatred, the hatred of what is bad, of what hampers life, the hatred of lying and treason.

"Let our hate be the hate of love. While we fight for our German homes against half the world, while we conquer and kill and die, we are preserving our interests and at the same time the truest interests of our enemies. For it is—however strange it may sound—in the highest and truest interest of our enemy to be conquered and subdued by the German people. Whoever cannot believe this has certainly allowed his humanitarian ideal to come to grief.

"It is well for us that we can believe in this with our hearts. After this war a new humanity will be constructed and it will be a blessing to this future society if English and Russian imperialism have been destroyed. The German ideal, however, the ideal of a world leadership on a moral basis, brings into power what in all times has united the best in all nations."

Similar belief in the divine mission of the Fatherland and praise of self-sacrifice in its behalf are found in the following passage:

"Scarcely ever before has the consciousness been so mightily present among our people that the meaning and mission of their lives consists in complete sacrifice for the good of the Fatherland; that in these troublous times they must defend it to the utmost with their lives and resources; that on it they must help to rear, through bitterest struggle, a glorious German life for coming generations. Brother Masons, a public spirit conscious of its royal creative power has prevailed in this time of moral upheaval and self-mastery of our people, over that dwarfed commonplace against which in days gone by the healthy idealism of our Freemasonry has had to battle at every step in practical life."

German Freemasons are keenly alive to the host of problems and duties which have been created by the war. They believe, as Mr. Schultze declares, that "the world will be in still greater need of Freemasonry, in its international capacity, after the war than ever before," and that "the most fruitful means for the German people to gain the good-will of foreign nations is to be found in the very ideals upon which Masonry is founded."

"The world war confronts Freemasonry with greater tasks than it has ever before attempted. Far around in a bewildering panorama extends the vista, now even greater than before, of the duties and opportunities of our order. And first among these is

that which has ever been dear to all Freemasons, viz., good-will and mutual service!....

"True to the fundamental principles of our society, and as members of our circle, we indeed scorn the idea of entering the limelight. So it is impossible to know with certainty what is being accomplished by Freemasons....

"Unfortunately we have hitherto made the unaccountable mistake of thinking that our consciousness of our own worth and the conviction of our own blamelessness were sufficient to impose the same view on the whole world. In practical social psychology we have still well-nigh everything to learn. If in court we do not think of relying on our own guiltlessness instead of offering proofs for it, we must admit that in international matters the same principle holds. Indeed it is even more true when we are dealing with nations, for in this case the judges are often prejudiced if they do not belong to the people in question, or are unrelated to or unconnected with them. Thus we have underestimated the psychological influence which our occupation of Belgium has had on all other peoples. That our own conscience suffered under this merciless necessity was indeed clear from the words of our Imperial Chancellor at the memorable session of the Reichstag on the fourth of August. Nevertheless we must not forget at the same time that our enemies scornfully sneer at the honorableness of this explanation, and also that in neutral countries sentiment has for the most part been against us. If fair judgment were a requisite in international relations there would be less talk among neutrals about Louvain and more about Eastern Prussia. But since an ethical demand cannot be enforced, we must in every future reckoning take all the details of the given psychological situation into consideration, even when they rest on ignorance or ill-will.

"If we wish to win our due place in the esteem of nations each German individually must do his part in the cultivation of the good-will of foreign peoples, while for the performance of this function for our people as a whole we have *institutions* to create, *departments* in the state machinery, which, in the history of nations, are evolved for this purpose. That our diplomacy has not accomplished this, indeed that it has not even taken the trouble to make us understood by others, the war was not the first occasion to bring home to us with terrible distinctness. But we are not going to dwell here

<sup>1</sup> For the general problems which the war has created for Germans, and especially for German Freemasons, see the writings of Diedrich Bischoff, *Deutsche Gesinnung* (Engen Diederichs, Jena, 1914), and *Freimaurers Kriegsgedanken* (Bruno Zechel, Leipzig, 1914).

on the need of reform in our department of foreign affairs; we wish to speak of the role of German Freemasonry in its endeavor to gain the good-will of foreign nations.

"Are there reasons which render it desirable for us Freemasons to become active in these fields? Three such reasons present themselves. In the first place by its nature and plan our society is an international community which, though it has indeed suffered many a wound by the war, should nevertheless exert every effort to heal its wounded members. We cannot here go into the question of a lasting union in spiritual intercourse among the lodges of the present warring countries after the conclusion of peace. In the second place Freemasonry, from the fact that it has neither political nor economic interests of any kind, can exert a peculiarly strong spiritual influence abroad for good in every time of national trial. For this reason its utterances and pleading in many cases carry much more weight than is the case with bodies more or less dependent on the guidance of the German empire or of certain interested groups. Last, but not least, Freemasonry can and must see to it that in cultivating the good-will of other nations, we do not lose sight of the all-important thing, viz., the magic power of moral worth."

The following extracts give expression to the broad ideal of human brotherhood which is one of the cardinal doctrines of Masonry.

"In Freemasonry the problem of internationalism gains a new significance. Are we a society whose goal lies in the brotherhood of all humanity—or are we not? The question formerly so often propounded to meet this is now no longer heard, viz., Can one reconcile with a Freemason's duties toward his fatherland the fact that he is striving toward an ideal of humanity which involves to a mild extent the slighting of his duties toward his fatherland? While this old question has been disposed of, a new one raises its head demanding an answer: Would it not be wiser for the Freemasons of each country to limit themselves to their national boundaries and to drop all relations with their brothers in other lands, or at most to carry them only so far as the community of scientific endeavor or vocation might perchance lead?

"If we acquiesced in this answer to the question we should sacrifice one of the most treasured principles of our order. We should immediately have to strike from our rites some of the most beautiful words and symbols. No longer could we utter as our desire and our goal:

'That the human race become  
One united brotherhood,  
Sharing truth and light and right.'

[Dass das menschliche Geschlecht  
Eine Bruderkette werde,  
Teilend Wahrheit, Licht und Recht.]

"We could then speak only of our own people, no longer of mankind. We should have to drop the cherished vessel in which our brothers of the eighteenth century have handed down to us through long generations the deepest and noblest possession of our order, crashing and scattering its contents or distorting them to a formless mass....

"Are we justified, because Freemasonry was unable to prevent the war, in robbing it on this account of its ideal of the brotherhood of man? That would be the worst sort of fallacy. Neither in Germany nor in England does Freemasonry possess political power. In Russia it ceased to exist over a century ago. And if it seeks political power in Latin countries its ambitions are confined to home politics and have scarcely anything to do with foreign relations. Freemasonry in these countries directs its aim rather at the social question which, according to the striking presentation of Brother Bischoff, "is not conceived essentially as a problem in good-will but rather as one in justice." Brother Bischoff is also right when he says<sup>2</sup> that French and Belgian Freemasonry developed a thoroughly earnest and well-meant activity for the creation of harmonious international relations. Now we must by all means take into consideration that with the peculiar temperament of the Latin peoples, the inclination to a continuance of these efforts will be very slight in the two above-named countries, in the event of a war ending unfavorably for them. Perhaps years even may elapse before an echo is heard of those friendly relations between German and French Masonry for which Brother Bernardin of Nancy and our own Brother Kraft of Dresden so successfully paved the way in 1911. But even this would as little relieve us of the duty of later undertaking our task anew, as the many miscarriages of foreign Masonry during the war justify us in desisting from it at present.

"The very differences among the branches of Masonry of different countries makes it all the more clearly evident that the one

<sup>2</sup> Diedrich Bischoff: *Freimaurers Kriegsgedanken*. p. 12. The whole section, pp. 10ff, is important for the forming of a proper estimate of Freemasonry in foreign countries.

affects the other. Most indispensable is such a fructification in the case of English Freemasonry, as we know not alone from the public utterance of Ampthill. But if English lodge life has lapsed too much into mere ritual and sociability, that of the Latin countries, and not less that of Germany, need the influence of foreign brothers in order to advance.....

"If we Freemasons understand aright the tasks we shall have after the war, it will be to point mankind to higher guiding stars, striving, in spite of all obstacles, toward an inner union, and combating all barbarity and malevolence. Zschokke, a century ago (1817) expressed the duties of our order in the following magnificent terms: 'Conceive for yourself an image of mankind in its coming perfection; all nations, without distinction of color, speech, mental make-up, religion or political relations, fused into one brotherhood; all freed from the prejudices of locality, position and vocation, without national or religious hatred; all united in brotherly equality and love, around the Father of all; all esteeming service and virtue above outward rank or the accident of birth or fortune; all emulating one another in humility, love and truth in the creation of their common happiness; all ministering to one another with unequal gifts; all, though endowed with unequal powers, wishing one another well; tolerant in the presence of differing views and judgments; all mutually honoring one another; nowhere despotism, nowhere servitude.'

"These aims have lost nothing in significance through the war. On the contrary, they have become dearer to us after all the ugly things we have had to experience and which, in this period of highly developed civilization, have pained us the more. Whoever takes the tasks of Freemasonry seriously will not allow himself to become disheartened though the work before us has now become more difficult. Without doubt the bulwarks of humanity are being ravaged by the flood, but we shall work all the more diligently for the restoration of what has been lost. As soon as peace makes an end to the clash of arms and allows us once more to look toward the future, we shall undertake with swelling breast new and greater work to prepare for all future generations a sure foundation for human society."

## ERASMUS AT THE COURT OF SATAN.

BY B. U. BURKE.

ERASMUS, absorbed till recently in heavenly contemplation, (for in Paradise many centuries are as a day), decided to celebrate the four hundredth anniversary of his publication of the first Greek New Testament, March 1, 1916, by revisiting the earth. He happened to alight in Flanders, where he was much shocked at the course of current events and suspecting the Evil One of a hand in the issue, betook himself to Hell for an explanation. Whereupon the following conversation ensued:

*Erasmus.* My dear Satan, I come to you fresh from a rapid trip to Earth, to beg of you to explain to me how such a lamentable state of things comes to be in force there. Having verified the date and seen the havoc that is daily being perpetrated, I can only conclude that you have contrived some method of persuading the globe to revolve backward. Now when I left the Earth I had already started and set in motion an excellent humanistic movement, which bade fair to put the world on the right path to universal brotherhood and to aid all those coming after me along the straight road of common sense. What then has become of the fruits of my labor, and who but you can have thus brought them to naught?

*Satan.* Truly, my dear Erasmus, such credit from a man of your penetration and clarity of intellect flatters me, and indeed I pride myself that the scheme by which I have arrived at such results has not been altogether without ingenuity. The world, as you say, had acquired a perceptible impetus in the direction of goodness from the example of yourself and others like you. The danger lay not so much with the leaders as in the fact that the seeds of good began to be disseminated among the people at large, and the world showed a dangerous tendency to become moral as a result of it. I therefore hit upon a plan which, as I said, I pride myself was not

without ingenuity. I took unto myself the principle of nationality, evolving and perfecting it to my own ends.

*Erasmus.* But why, Satan, put yourself to so much trouble? Why not have been content with the great amount of evil that is in any case existent in the world, and have lived in peace on that?

*Satan.* Ah, Erasmus, it is easy to see where you have been! It is to be regretted that no one ever visits those Elysian Fields without getting softening of the intellect. I assure you, if I ceased my exertions the world would be good in no time, and there would soon be no air left for me to breathe. Besides—a world either wholly good or wholly bad would be insufferable, there would be no snap, no spice to it, and a man of your reason would have been the first to admit this when you were upon Earth.

*Erasmus.* Expound to me then this scheme of nationalism, for I confess the whole matter is obscure to me.

*Satan.* Here then in brief is my receipt. The world being already divided as you know by varied tongues and natural geographical boundaries, I took pains to encourage this division more and more, inducing the men of various races to fraternize together instead of mingling with each other, and aiding by every means in my power the establishment of conventional states with, wherever possible, hereditary rulers. Some thought in time to elude me by the establishment of republics and there has been much vain talk of democracy, but men have as yet no true realization of this last, and I have found that a president can be as useful to my schemes as a crowned monarch. Granted then, the world split into distinct nations with definite boundaries, each with a man or group of men at the head of its affairs, and all the energy of the bulk of its members expended within its boundaries for their mutual cultivation and consolidation. These conditions I then soldered together with a cement of patriotism of my own brewing, the ingredients being: overweening conceit of the land of birth; the tendency to consider that everything to do with it, people, produce, language and all else are of necessity superior to similar products of other nations; the quality of being supersensitive as to this superexcellence and treating with high scorn any manifestations of proof to the contrary. These and a few other minor matters constitute, as you see, my dear Erasmus, a powerful potion; and believe me, the emotional enthusiasms engendered by it are potent almost beyond belief.

*Erasmus.* Nay, that I can well understand, but how then should such motives work for evil, for though limited in vision they are certainly not altogether evil in themselves, and such cooperation

should have tended to unprecedented development? Indeed no such unity of purpose was dreamed of while I lived.

*Satan.* My objects were furthered in this way: that such union tended, by concentrating the gaze of the various nations on themselves, to blind them to their universal kinship, and consequently to develop in each unlimited national selfishness in proportion as each increased in prestige, power and wealth. Of course as long as the plan was in its infancy it worked for their good and I had a proportionately lean time, but I was prepared to wait until the scheme was ripe and am content with the result. For as the confines of the Earth have not expanded in proportion with the growth of these rival powers, it followed as a matter of course that in time they came to rub elbows and get seriously in each other's way, and each being convinced that they had attained to the one true solution of right living, (their ways all being ludicrously alike, did they but realize it), the moment these conceptions clashed they fell upon each other as you have seen, and the very intensity of their feelings of patriotism and nationality are keeping them at each others' throats and are likely to do so. Oh! It is indeed a great war such as there never was before, and I am glad to think, Erasmus, that you have seen something of it. I have as my abettors many marvelous scientists on all sides, and scarcely a week passes but they produce some scheme of annihilation more delightfully wicked than any that has gone before. I have in fact been obliged to add new furnaces of especial power in anticipation of their advent in my kingdom, for I cannot risk having my contrivances considered old-fashioned by mere mortals, however ingenious they may be.

*Erasmus.* But how then, Satan, are you benefited by war if the fighting units believe in their own ends and fight, not from desire of the conflict, but from a sense of duty?

*Satan.* How? Because no matter how they start the great majority are sooner or later brutalized by it. All their ignoble instincts are aroused and the evil passions that I most delight in are loosed upon the Earth and engender a riotous profusion of crime. The hate aroused too is as incense to my nostrils and I am even now casting about in my mind for a means of perpetuating it.

*Erasmus.* But how came it that such a very obvious danger as the clashing of so many interests should not have been foreseen and prepared against?

*Satan.* Oh, it was both by a certain faction, and they even went so far as to build a Peace Palace at the Hague with the special

object of thwarting my designs. That, I admit, gave me a bad moment, but there turned out to be after all only a very small body who cared about peace one way or the other at the time they had it, and the vast majority were too wrapt up in their own lives to pay any serious attention to public matters. I made it a point to see that as many as possible were engrossed in their own affairs to the exclusion of all else, thus leaving full control in the hands of their leaders, on whom I knew of course I could implicitly rely.

*Erasmus.* One thing still puzzles me. How then about the Christian doctrine, which is utterly opposed to all such slaughter? It cannot surely have died out, yet the modern methods seem analogous only with those of the Old Testament.

*Satan.* On the contrary, Christianity is flourishing as never before. It has been reduced to such a science that it can now be adapted to fit any needs or prove any ends. Indeed I have among the priests of all denominations some of my most zealous helpers, for they preach the continuance of hostilities and the righteousness of enmity even from their pulpits, and how should their followers suspect evil where they themselves are in good faith!

At this Erasmus groaned with horror and the Devil indulged in a very orgy of mirth. "That indeed is the cream of the entire situation," he continued, when he had sufficiently recovered to speak again, "that all this, my work, is being most solemnly waged in the name of the Most High!" and he guffawed again with even greater enjoyment. But Erasmus was too sickened with these last ideas to keep his temper longer. That poor innocent mortals, acting in good faith and living up to their principles (even if these principles were false), could be made all unconsciously to do the work of the Devil, even as in his own day; and that the centuries should have brought no improvement in such matters, clearly as he had demonstrated the evils of imposture and strife, seemed to him too horrible to be borne, and he left hurriedly, cursing the Devil with all the evil epithets formerly known to him.

But Satan only laughed the louder, for he well knew that to have made even the level-headed Sage of Rotterdam lose his equanimity was certain proof that he, Satan, was accomplishing more evil than he had ever managed to achieve before.

## CARLYLE AND GERMANY.

BY MEDICO.

THE *New York Times Book Review* reviewed Mr. Marshall Kelly's book, *Carlyle and the War*, on May 7, 1916. I was particularly impressed when I read the words of that title; for Carlyle in relation to this war is a subject on which I have thought a good deal during the present conflict, not, however, with any intention of ever writing anything on it. But with Carlyle's political views in mind, I have often conjectured on his probable attitude in this war, and the extent to which his predictions have been, or will be, verified by the events of these momentous days.

Having never read nor heard before of the book reviewed by the *Times* I can of course have no opinion as to its merits; but there is one statement made by the reviewer in which he is in error. I say this on the basis of a rather careful study of Carlyle's published works and criticisms on them by several writers. The mistaken impression on the point in question is probably due to a lack of full knowledge of Carlyle's life, writings, and teachings. I quote the review literally: "His [Mr. Kelly's] attempts to yoke up Carlyle with the Germany of the world war would be a little more comprehensible, if he did not ignore the fact that the Germany and the German character, which he declares Carlyle knew 'as no other Briton has ever known' was not the Germany of present and recent years. It was the old Germany of philosophy, literature, art, and music. The modern militaristic, industrial and materialized Germany, was beyond the furthest outskirts of his vision."

Carlyle, it is true, did entertain a very high opinion of certain literary men of Germany and their writings. His debt to them he frequently and frankly acknowledges. There can be no doubt but that German literature influenced him deeply; an influence that was never lost throughout his long life. As to the "art and music" of Germany, or of any other country, I can find no evidence for be-

lieving that his liking for Germany was much influenced by them. For "art" as the dilettante views it he repeatedly expressed his contempt, though Carlyle himself was an artist of a high order, having a keen appreciation for works of art, and being highly susceptible to the charms of music.

But it is not on these qualities that his admiration for Germany is based. Except as he wrote in his early life of German writers and German literature his principal literary products dealing with Germany are of a politico-historical nature and are concerned chiefly with that part of the empire where those qualities mentioned by the reviewer are generally conceded to be least conspicuous, i. e., Prussia. His liking and his enthusiasm for Germany, in the last analysis, appears to be founded on two things: (1) The German character as he interpreted it, i. e., silent valor, lack of bombast and braggadocio, industry, justice, inherent honesty, connected with a romantic love for and belief in the destiny of the whole Teutonic kindred, in which were included, of course, all the Teutonic countries—England, Holland, Germany, and the three Scandinavian nations; (2) The excellence of the Prussian government under the management of the House of Brandenburg or Hohenzollern.

A careful study of his *Frederick the Great* will show innumerable specific examples of these beliefs, and further that they form the ground-work of the whole book and, in fact, its *raison d'être*: for Carlyle wrote always with a definite purpose other than "literary." I will not attempt in a communication of this character to make quotations to support my position, but am willing to undertake its proof if desired.

Carlyle lived through the period of the three wars by which German unification was brought about under the leadership of Prussia, and by Prussian methods; yet he never changed his former favorable opinions one iota as far as we have any record, and he lived ten years after the conclusion of the Franco-Prussian war. During Germany's victorious advance through France he wrote that Prussia alone of modern nations seems to have "the art of government." And during the siege of Paris, when English opinion which had earlier in the war been favorable to Germany began to waver out of sympathy for "the under dog" and suspicions on the balance of power, Carlyle wrote a letter to the London *Times* in which he forcibly and logically presented the German side from the historical point of view. This letter is at all times most interesting and instructive reading, and in view of the present war in Europe it is trebly so. It may be found in his miscellaneous works reprinted

from the London *Times* of November 11, 1870.<sup>1</sup> Its influence at the time was great, and it is said to have accomplished the results desired by its author. Incidentally I might add that, the hour and day being considered, its republication at this time is particularly appropriate.

There do exist, however, other definite proofs that "the modern militaristic, industrial, and materialized Germany" was not "beyond the furthest outskirts of his vision," and further that it was well within the bounds of his sympathies. During the last half of his life, from about 1840 on, his writings were largely of a political nature, and he has repeatedly and picturesquely expressed his views on government. As Gilbert Chesterton says, "he was the first of the socialists," though his was far from the socialism of the modern exponents. Carlyle's idea, as I understand it, demands first a genuine government, strong, and if possible well-traditioned, stable, permanent and continuous; not such as is to be had by "election," for with modern democracy, so called, he had no sympathy whatever. The "governing powers" should first of all be fully alive to their tremendous responsibilities. Next they should be serious, talented and qualified leaders, the "able man" of Carlyle, and they should drill, guide, help, instruct and teach the nation they are called upon to rule, with an eye single to their high commission and nature's inexorable laws. The principle of *laissez-faire*, of extreme individualism in national life, was to him abhorrent. Government must be paternal and concern itself directly and in an infinite variety of ways with promoting the well-being of its people. Great penalties will follow neglect of this. Poverty in a country is an abomination and must be eliminated by active governmental interference. The poorhouses of England filled with able-bodied workers doomed to death-in-life afforded his text for *Past and Present*, a book in which many of his views on government are set forth. His observations on sanitation in factories, in the houses of the poor, on the consumption of smoke at the factories—all sound strangely modern and show him to have been far in advance of the opinion in his day, in these matters at least. An aristocracy that governs is a noble, a divine thing. A dilettante aristocracy that hunts foxes and passes "corn laws" is a diabolical anomaly and carries far-reaching penalties with it. What is an aristocracy etymologically but the "best," and duke, *dux*, a leader, or director? There is no doubt but that Carlyle believed thoroughly in government by the aristocracy, not necessarily always by the hereditary nobility; and

<sup>1</sup> Carlyle's letter to the *Times* will be found on another page of this issue.

further that only in rare instances do the aristocracies measure up to their responsibilities. In Germany, and in Prussia especially, he saw his ideas applied to a greater degree than elsewhere; hence his predilection for the Prussian government, a partiality that was apparently becoming more firmly rooted from year to year up to the time of his death in 1881.

But after all it is the modern Germany that has carried out Carlyle's principles of government and has applied them so thoroughly and so widely that one might be tempted to believe that he had furnished the model on which Germany was to build up a modern state as an example of what can be done by a living government. Yet so far as I know, Carlyle, while highly appreciated in Germany, is in no sense the father of its governmental undertakings. But to say that Carlyle would have been, on the whole, displeased with the Germany of 1881 to 1914, is equivalent to saying that that stern and earnest man did not believe what he preached so vehemently for more than fifty years.

I would not, however, convey the impression that I believe that Carlyle held the Prussia and the Germany of his day to be ideal, any more than I think there is reason to believe that he, if living, would call the Germany of 1871 to 1914 perfect. I simply hold that of the leading governments, that of Prussia, and later that of Germany, seem to be the least defective and to conform most nearly in theory and practice to the underlying principles of government.

As to industrialism in a state in contrast to "art, music and philosophy" he has left us in no doubt. All his visions of the well-governed state show it teeming with industry of every honorable sort, protected, supported, and regulated by an all-powerful government. In the early sixties he speaks of "a Prussia all shooting into manufactures, into commerces, opulences," and approvingly. As to those who pursue "art" as an end he has left us his opinion in language such as only he could command. Thomas Carlyle, "the last of the Puritans," said in no uncertain voice that man is here only to do his duty, and "art and litterateurs figure very little in all that." He has spoken over and over again kindly and even lovingly of the Prussian soldiers. Except Cromwell's Ironsides no others apparently ever so appealed to him, and he had followed the Prussian through all his wars up to and including the Franco-Prussian. He approved of the large Prussian army in particular, and of preparedness in general. In a large measure, possibly too large a measure, Carlyle seems to have taken the size and state of its army as an index of

the virility, health and prosperity of a nation. His liking for the military, which increased as he grew older, is of more than passing interest, but cannot be inquired into nor analyzed here.

This question of Carlyle and the present war is one of more than superficial interest. For no other author's writings, doctrines and life-teachings are more at stake than are his. A public discussion of his teachings in their relation to the war and conjectures as to his probable attitude toward the several belligerents, would excite a lively interest among a considerable circle of readers.

As this point in the *Times* review of Mr. Kelly's book which I have taken up, is one that I conceive to be not of opinion, but of fact, and one that is essential to any intelligent discussion of Carlyle and the war, I thought it only just that the *Times* should give it the same publicity as they gave to the original statement to which I have taken exception. With these two view-points before it the public could at least decide for itself or, what is still better, investigate for itself. Nevertheless, the *Times* did not see fit to publish my statement, which accordingly appears here for the first time.

## CARLYLE ON THE FRENCH-GERMAN WAR,

1870-71.<sup>1</sup>

TO THE EDITOR OF THE TIMES.

CHELSEA, 11 Nov., 1870.

SIR,—It is probably an amiable trait of human nature, this cheap pity and newspaper lamentation over fallen and afflicted France; but it seems to me a very idle, dangerous, and misguided feeling, as applied to the cession of Alsace and Lorraine by France to her German conquerors; and argues, on the part of England, a most profound ignorance as to the mutual history of France and Germany and the conduct of France toward that country for long centuries back. The question for the Germans, in this crisis, is not one of “magnanimity,” of “heroic pity and forgiveness to a fallen foe,” but of solid prudence, and practical consideration of what the fallen foe will in all likelihood do when once on his feet again. Written on her memory, in a dismally instructive manner, Germany has an experience of four hundred years on this point; of which on the English memory, if it ever was recorded there, there is now little or no trace visible.

Does any one of us know, for instance, with the least precision, or in fact know at all, the reciprocal procedures, the mutual history as we call it, of Louis XI and Kaiser Max? Max in his old age put down, in chivalrous allegorical or emblematic style, a wonderful record of these things, the *Weisse König* (“White King,” as he called himself; “Red King,” or perhaps “Black,” being Louis’s adumbrative title); adding many fine engravings by the best artist of his time; for the sake of these prints, here and there an English collector may possess a copy of the book; but I doubt if any Englishman has ever read it, or could, for want of other reading on

<sup>1</sup> From the *Critical and Miscellaneous Essays of T. Carlyle*, Vol. V. New York, 1899.

the subject, understand any part of it. Old Louis's quarrel with the Chief of Germany at that time was not unlike this last one of a younger Louis: "You accursed Head of Germany, you have been prospering in the world lately, and I not; have at you, then, with fire and sword!" But it ended more successfully for old Louis and his French than I hope the present quarrel will. The end, at that time, was that opulent, noble Burgundy did not get re-united to her old Teutonic mother, but to France, her grasping step-mother; and remains French to this day.

Max's grandson and successor, Charles V, was hardly luckier than Max in his road-companion and contemporary French king. Francis I, not content with France for a kingdom, began by trying to be elected German Kaiser as well; and never could completely digest his disappointment in that fine enterprise. He smoothed his young face, however; swore eternal friendship with the young Charles who had beaten him; and, a few months after, he egged on the poor little Duke of Bouillon, the *Reich's* and Charles's vassal, to refuse homage in that quarter, and was in hot war with Charles. The rest of his earthly existence was a perpetual haggle of broken treaties, and ever-recurring war and injury with Charles V;—a series, withal, of intrusive interferences with Germany, and every German trouble that arose, to the worsening and widening of them all, not to the closing or healing of any one of them. A terrible journey these two had together, and a terrible time they made out for Germany between them, and for France too, though not by any means in a like degree. The exact deserts of his Most Christian Majesty Francis I in covenanting with Sultan Soliman,—that is to say, in letting loose the then quasi-infernal roaring lion of a Turk (then in the height of his sanguinary fury and fanaticism, not sunk to *caput mortuum* and a torpid nuisance as now) upon Christendom and the German Empire. I do not pretend to estimate. It seems to me, no modern imagination can conceive this atrocity of the Most Christian King; or how it harassed, and haunted with incessant terror, the Christian nations for the two centuries ensuing.

Richelieu's trade, again, was twofold: First, what everybody must acknowledge was a great and legitimate one, that of coercing and drilling into obedience to their own sovereign the vassals of the Crown of France; and secondly, that of plundering, weakening, thwarting, and in all ways tormenting the German Empire. "He protected Protestantism there?" Yes, and steadily persecuted his own Huguenots, bombarded his own Rochelle; and in Germany kept up a Thirty-Years War, cherishing diligently the last embers

of it till Germany were burnt to utter ruin; no nation ever nearer absolute ruin than unhappy Germany then was. An unblessed Richelieu for Germany; nor a blessed for France either, if we look to the ulterior issues, and distinguish the solid from the specious in the fortune for nations. No French ruler, not even Napoleon I, was a feller or crueler enemy to Germany, nor half so pernicious to it (to its very soul as well as to its body): and Germany had done him no injury that I know of, except that of existing beside him.

Of Louis XIV's four grand plunderings and incendiарisms of Europe,—for no real reason but his own ambition, and desire to snatch his neighbor's goods,—of all this we of this age have now, if any, an altogether faint and placid remembrance, and our feelings on it differ greatly from those that animated our poor forefathers in the time of William III and Queen Anne. Of Belle Isle and Louis XV's fine scheme to cut Germany into four little kingdoms, and have them dance and fence to the piping of Versailles, I do not speak; for to France herself this latter fine scheme brought its own reward: loss of America, loss of India, disgrace and discomfiture in all quarters of the world,—advent, in fine, of the French Revolution; embarkation on the shoreless chaos on which ill-fated France still drifts and tumbles.

The Revolution and Napoleon I, and their treatment of Germany, are still in the memory of men and newspapers; but that was not by any means, as idle men and newspapers seem to think, the first of Germany's sufferings from France; it was the last of a very long series of such,—the last but one, let us rather say; and hope that this now going on as “Siege of Paris,” as wide-spread empire of bloodshed, anarchy, delirium, and mendacity, the fruit of France's latest *marche à Berlin* may be the last! No nation ever had so bad a neighbor as Germany has had in France for the last 400 years; bad in all manner of ways; insolent, rapacious, insatiable, unappeasable, continually aggressive.

And now, furthermore, in all history there is no insolent unjust neighbor that ever got so complete, instantaneous, and ignominious a smashing-down as France has now got from Germany. Germany, after four hundred years of ill-usage, and generally of ill-fortune, from that neighbor, has had at last the great happiness to see its enemy fairly down in this manner:—and Germany, I do clearly believe, would be a foolish nation not to think of raising up some secure boundary-fence between herself and such a neighbor, now that she has the chance.

There is no law of nature that I know of, no Heaven's Act of Parliament, whereby France, alone of terrestrial beings, shall not restore any portion of her plundered goods when the owners they were wrenched from have an opportunity upon them. To nobody, except to France herself for the moment, can it be credible that there is such a law of nature. Alsace and Lorraine were not got, either of them, in so divine a manner as to render that a probability. The cunning of Richelieu, the gradiose long-sword of Louis XIV, these are the only titles of France to those German countries. Richelieu screwed them loose (and, by happy accident, there was a Turenne, as general, got screwed along with them;—Turenne, I think, was mainly German by blood and temper, had not Francis I egged on his ancestor, the little Duke of Bouillon, in the way we saw, and gradually made him French): Louis le Grand, with his Turenne as supreme of modern generals, managed the rest of the operation,—except indeed, I should say, the burning of the Palatinate, from Heidelberg Palace steadily downward, into black ruin; which Turenne would not do sufficiently, and which Louis had to get done by another. There was also a good deal of extortionate law-practice, what we may fairly call violently-sharp attorneyism, put in use. The great Louis's *Chambres de Réunion*, Metz Chamber, Brissac Chamber, were once of high infamy, and much complained of here in England, and everywhere else beyond the Rhine. The Grand Louis, except by sublime gesture, ironically polite, made no answer. He styled himself, on his very coins (ecu of 1687, say the medalists), EXCELSUS SUPER OMNES GENTES DOMINUS; but it is certain, attorneyism of the worst sort was one of his instruments in this conquest of Alsace. Nay, as to Strasburg, it was not even attorneyism, much less a long-sword, that did the feat; it was a house-breaker's jemmy on the part of the Grand Monarque. Strasburg was got in time of profound peace by bribing of the magistrates to do treason, on his part, and admit his garrison one night.

Nor as to Metz la Pucelle, nor any of these Three Bishoprics, was it force of war that brought them over to France; rather it was force of fraudulent pawnbroking. King Henri II (year 1552) got these places, Protestants applying to him in their extreme need, as we may say, in the way of a pledge. Henri entered there with banners spread and drums beating, "solely in defense of German liberty, as God shall witness"; did nothing for Protestantism or German liberty (German liberty managing rapidly to help itself in this instance); and then, like a brazen-faced unjust pawnbroker,

refused to give the places back,—“had ancient rights over them,” extremely indubitable to him, and could not give them back. And never yet, by any pressure or persuasion, would. The great Charles V, Protestantism itself now supporting, endeavored, with his utmost energy and to the very cracking of his heart, to compel him; but could not. The present Hohenzollern King, a modest and pacific man in comparison, could and has. I believe it to be perfectly just, rational and wise that Germany should take these countries home with her from her unexampled campaign; and, by well fortifying her own old *Wasgau* (Vosges), *Hundsrück* (Dog's Back), Three Bishoprics, and other military strengths, secure herself in time coming against French visits.

The French complain dreadfully of threatened “loss of honor”; and lamentable bystanders plead earnestly, “Don’t dishonor France; leave poor France’s honor bright.” But will it save the honor of France to refuse paying for the glass she has voluntarily broken in her neighbor’s windows? The attack upon the windows was her dishonor. Signally disgraceful to any nation was her late assault on Germany; equally signal has been the ignominy of its execution on the part of France. The honor of France can be saved only by the deep repentance of France; and by the serious determination never to do so again,—to do the reverse of so forever henceforth. In that way may the honor of France again gradually brighten to the height of its old splendor,—far beyond the First Napoleonic, much more the Third, or any recent sort,—and offer again to our voluntary love and grateful estimation all the fine and graceful qualities nature has implanted in the French.

For the present, I must say, France looks more and more delirious, miserable, blamable, pitiable and even contemptible. She refuses to see the facts that are lying palpable before her face, and the penalties she has brought upon herself. A France scattered into archaic ruin without recognizable head; head, or chief, indistinguishable from feet, or rabble; ministers flying up in balloons ballasted with nothing but outrageous public lies, proclamations of victories that were creatures of the fancy; a government subsisting altogether on mendacity, willing that horrid bloodshed should continue and increase rather than that they, beautiful Republican creatures, should cease to have the guidance of it; I know not when or where there was seen a nation so covering itself with dishonor. If, among this multitude of sympathetic bystanders, France have any true friend, his advice to France would be, to abandon all that, and never to resume it more. France really ought to know that

"refuges of lies" were long ago discovered to lead down only to the Gates of Death Eternal, and to be forbidden to all creatures!—That the one hope for France is to recognize the facts which have come to her, and that they came withal by invitation of her own: how she,—a mass of gilded, proudly varnished anarchy,—has wilfully insulted and defied to mortal duel a neighbor not anarchic, but still in a quietly-human, sober and governed state; and has prospered accordingly. Prospered as an array of sanguinary mountebanks versus a Macedonian Phalanx must needs do;—and now lies smitten down into hideous wreck and impotence; testifying to gods and men what extent of rottenness, anarchy and hidden vileness lay in her. That the inexorable fact is, she has left herself without resource or power of resisting the victorious Germans; and that her wisdom will be to take that fact into her astonished mind; to know that, howsoever hateful, said fact is inexorable, and will have to be complied with,—the sooner at the cheaper rate. It is a hard lesson to vainglorious France; but France, we hope, has still in it veracity and probity enough to accept fact as an evidently-adamantine entity, which will not brook resistance without penalty, and is unalterable by the very gods.

But indeed the quantity of conscious mendacity that France, official and other, has perpetrated latterly, especially since July last, is something wonderful and fearful. And, alas, perhaps even that is small compared to the self-delusion and "unconscious mendacity" long prevalent among the French; which is of still feller and more poisonous quality, though unrecognized for poison. To me, at times, the mournfullest symptom in France is the figure its "men of genius," its highest literary speakers, who should be prophets and seers to it, make at present, and indeed for a generation back have been making. It is evidently their belief that new celestial wisdom is radiating out of France upon all the other overshadowed nations: that France is the new Mount Zion of the universe; and that all this sad, sordid, semi-delirious and, in good part, infernal stuff which French literature has been preaching to us for the last fifty years, is a veritable new Gospel out of Heaven, pregnant with blessedness for all the sons of men. Alas, one does understand that France made her Great Revolution; uttered her tremendous doom's voice against a world of human shams, proclaiming, as with the great Last Trumpet that shams should be no more. I often call that a celestial-infernal phenomenon,—the most memorable in our world for a thousand years; on the whole, a transcendent revolt against the Devil and his works (since shams are all the sundry of

the Devil, and poisonous and unendurable to man.) For that we all infinitely love and honor France. And truly all nations are now busy enough copying France in regard to that! From side to side of the civilized world there is, in a manner, nothing noticeable but the whole world in deep and dismally-chaotic Insurrection against Shams, determination to have done with shams, *coute que coute*. Indispensable that battle, however ugly. Well done, we may say to all that; for it is the preliminary to everything:—but, alas, all that is not yet victory; it is but half the battle, and the much easier half. The infinitely harder half, which is the equally or the still more indispensable, is that of achieving, instead of the abolished shams which were of the Devil, the practicable realities which should be veritable and of God. That first half of the battle, I rejoice to see, is now safe, can now never cease except in victory; but the further stage of it, I also see, must be under better presidency than that of France, or it will forever prove impossible. The German race, not the Gaelic, are now to be protagonist in that immense world-drama; and from them I expect better issues. Worse we cannot well have. France with a dead-life effort, now of eighty-one years, has accomplished under this head, for herself or for the world, Nothing, or even less,—in strict arithmetic, zero with minus quantities. Her prophets prophesy a vain thing; her people rove about in darkness, and have wandered far astray.

Such prophets and such a people;—who, in the way of deception and self-deception, have carried it far! “Given up to strong delusion,” as the Scripture says; till, at last, the lie seems to them the very truth. And now, in their strangling crisis and extreme need, they appear to have no resource but self-deception still, and quasi-heroic gasconade. They do believe it to be heroic. They believe that they are the “Christ of nations”; an innocent godlike people, suffering for the sins of all nations, with an eye to redeem us all:—let us hope that this of the “Christ of nations” is the *non plus ultra* of the thing. I wish they would inquire whether there might not be a Cartouche of nations, fully as likely as a Christ of nations in our time! Cartouche had many gallant qualities; was much admired, and much pitied in his sufferings; and had many fine ladies begging locks of his hair, while the inexorable, indispensable gibbet was preparing. But in the end there was no salvation for Cartouche. Better he should obey the heavy-handed Tentch police-officer, who has him by the windpipe in such frightful manner; give up part of his stolen goods; altogether cease to be a Cartouche, and try to become again a Chevalier Bayard under im-

proved conditions, and a blessing and beautiful benefit to all his neighbors,—instead of too much the reverse, as now! Clear it is, at any rate, singular as it may seem to France, all Europe does not come to the rescue, in gratitude for the heavenly “illumination” it is getting from France: nor could all Europe, if it did, at this moment prevent that awful Chancellor from having his own way. Metz and the boundary fence, I reckon, will be dreadfully hard to get out of the Chancellor’s hands again.

A hundred years ago there was in England the liveliest desire, and at one time an actual effort and hope, to recover Alsace and Lorraine from the French. Lord Carteret, called afterward Lord Granville (no ancestor, in any sense, of his now Honourable synonym), thought by some to be, with the one exception of Lord Chatham, the wisest Foreign Secretary we ever had, and especially the “one Secretary that ever spoke German or understood German matters at all,” had set his heart on this very object; and had fair prospects of achieving it,—had not our poor dear Duke of Newcastle suddenly peddled him out of it; and even out of office altogether, into sullen disgust (and too much of wine withal, says Walpole), and into total oblivion by his nation, which, except Chatham, has none such to remember. That Bismarck, and Germany along with him, should now at this propitious juncture make a like demand, is no surprise to me. After such provocation, and after such a victory, the resolution does seem rational, just and even modest. And considering all that has occurred since that memorable cataclysm at Sedan, I could reckon it creditable to the sense and moderation of Count Bismarck that he stands steadily by this; demanding nothing more, resolute to take nothing less, and advancing with a slow calmness toward it by the eligiblest roads. The “Siege of Paris,” which looks like the hugest and most hideous farce tragedy ever played under this sun, Bismarck evidently hopes will never need to come to uttermost bombardment, to millionfold death by hunger, or the kindling of Paris and its carpentries and asphalt streets by shells and red-hot balls into a sea of fire. Diligent, day by day, seem those Prussians, never resting nor too much hasting; well knowing the proverb, “Slow fire makes sweet malt.” I believe Bismarck will get his Alsace and what he wants of Lorraine; and likewise that it will do him, and us, and all the world, and even France itself by and by, a great deal of good. Anarchic France gets her first stern lesson there,—a terribly drastic dose of physic to sick France!—and well will it be for her if she can learn

her lesson honestly. If she cannot, she will get another, and ever another; learnt the lesson must be.

Considerable misconception as to Herr von Bismarck is still prevalent in England. The English newspapers, nearly all of them, seem to me to be only getting toward a true knowledge of Bismarck, but not yet got to it. The standing likeness, circulating everywhere ten years ago, of demented Bismarck and his ditto King to Strafford and Charles I versus our Long Parliament (as like as Macedon to Monmouth, and not liker) has now vanished from the earth, no whisper of it ever to be heard more. That pathetic Niobe of Denmark, reft violently of her children (which were stolen children, and were dreadfully ill-nursed by Niobe Denmark), is also nearly gone; and will go altogether so soon as knowledge of the matter is had. Bismarck, as I read him, is not a person of "Napoleonic" ideas, but of ideas quite superior to Napoleonic; shows no invincible "lust of territory," nor is tormented with "vulgar ambition," etc.; but has aims very far beyond that sphere, and in fact seems to me to be striving with strong faculty, by patient, grand and successful steps, toward an object beneficial to Germans and to all other men. That noble, patient, deep, pious and solid Germany should be at length welded into a nation, and become Queen of the Continent, instead of vaporizing, vainglorious, gesticulating, quarrelsome, restless, and over-sensitive France, seems to me the hopefulest public fact that has occurred in my time.—I remain, Sir, yours truly,

T. CARLYLE.

## SOB SISTERS AND THE WAR.

BY CHARLES ALMA BYERS.

VERILY, the old order changeth. The day of the real war correspondent, the man of red blood and nerve and with a nose for battlefield news, has passed. In the modern theaters of war he has become a *persona non grata*, and therefore non-existent. And in his place—*vive feminism!*—has come the “sob sister.” It is indeed a cruel war which the world is experiencing.

If there were some modern Diogenes to prowl about with a lantern—or even modernly equipped with a searchlight—looking for the possible good accruing from the ill-wind which sweeps the world to-day, it is to be wondered if he would be more successful than was the original, christened Laertius, who sought for an honest man. In America, on whose door Opportunity has loudly rapped, he would find, it is true, that we have reaped millions of dollars from “humanity”-protected ammunition and have produced and nurtured some scores of “sob sisters.” But what else? And would he be satisfied with the discovery? For Diogenes, you know, was a skeptic.

The “sob sister” is a peculiar species of the *genus homo*—feminine in name but common in gender, and variously garbed in skirts or trousers. But although peculiar, she—let us call her such for want of a more adequate pronoun—is by no means a *rara avis*. Begat of the union of the much-common “sob sister” of the daily newspaper and the once-loved muck-raker of the magazine—as mother and father respectively—she, although perhaps more *blasé* than they, is as much a product of the war as are the “war babies” of Europe; and probably as numerous. And of course since she is a child of the war and her father is dead, we, to be consistent to sentiment, must nurture her well—God bless the dear!

Not to the battlefields does the “sob sister” flock; but safe and secure in boudoir or den or editorial sanctum annex, far from the

din and bullets of conflict, she supplants the old-time war correspondent with ease and grace and sweet presumptuousness, her facile typewriter—like the old mill that, on the ocean bed, ground out salt, salt, salt—grinding out words, words, words. Occasionally mayhap, she, like the vulture that hovers safely against the azure sky, will visit the third or thirteenth trench “at the front,” for a fleeting moment at still of night, or the capital of some country at war, and send thence her wail to the sentiment-and-atrocity hungering world. But not for facts does she venture thither; instead, it is merely for “local color” and the essential prestige—if the latter be otherwise lacking.

She prejudiced? Ah, not necessarily; just human—avaricious. She caters to that market which rewards in dollars. The market itself may be prejudiced—may hunger for English-flavored sobs and universal German condemnation; but little cares she. For a jitney a word, she stands ready to herald any one who steals a loaf of bread as a Jean Valjean, or any Cavell as a Jeanne D'Arc. She might have even deigned to make heroines of Margarete Schmitt and Ottolie Moss, executed in France for espionage, had a lucrative American market for German heroines existed. Hence—for an American press, English-prejudiced or English-subsidized—she, with a magnifying glass, explores the stars of the *Entente* firmament, soberly analyzing their divine luster and their beneficent brilliancy, and the meanwhile, under the small end of a telescope, she likewise soberly dissects the *Kultur* of the Teutons, kindly laying bare before our long-unseeing eyes its coarseness, its barbarity, its *et cetera ad infinitum*.

And besides undertaking to supplant the war correspondent, 'tis feared she imagines she is writing history! Does she? I wonder. Could one be really certain, one might be tempted to backtrack over her dollar-paved trail, to reconsider her well-worn themes and present rebuttal. But why be ungallant—embarrassing? Moreover, why should one, by becoming analytical, court the stigma of propagandist? A propagandist, you know, must necessarily possess a German leaning, and is therefore a criminal. Then, too, there is that branding iron called the “hyphen”—contaminating if German—to be feared and shunned.

While no prize-fighter, college president, or other laurel-crowned person is necessarily debarred from the ranks, if his or her name be of the *n*th power, the fiction writer, of course, makes the best loved “sob sister” of all. She is so excellently qualified. Witness, for instance, the number of fictionists, both imported and domestic,

who have joined the sisterhood, and thereby become such valued authorities on the European war—its causes and its effects, its crimes and its glories, its barbarians and its heroes. But the name's the thing—the entering wedge. It was not sophisticated Shakespeare who asked: "What's in a name?" It was love-blind, love-loony Romeo; and Romeo was not an editor.

But enough by way of preamble. "Preparedness" is the issue of the day in America. And why not? Let us forget "militarism," since "militarism" can be a crime only when fostered by Germans. And in "preparedness" let us not forget the "sob sister." It perhaps is important, to an extent, that we possess a few battleships and be able to mobilize some soldiers, but most important of all is a country's ability to mobilize a goodly quota of untiring "sob sisters." They, as a sort of press agent, subsidized or otherwise, can right all wrongs and wrong all rights, and, above all, recruit "flunkeys" at will. If any one has made the pen mightier than the sword it is they. Therefore, let us be ever worshipful.

## THE CAABA.

BY THE EDITOR.

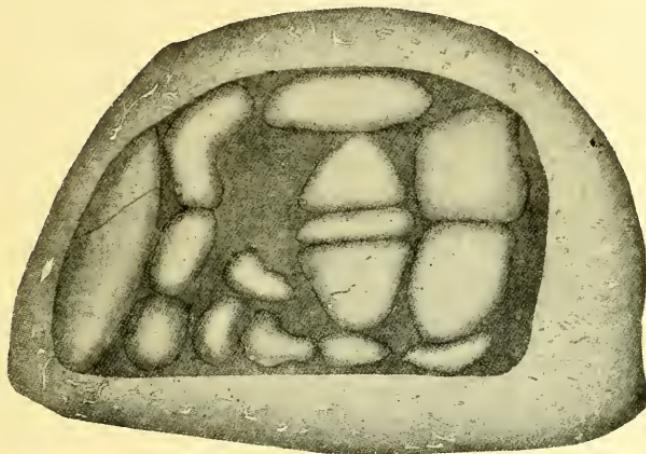
THE Caaba is well known in the Western world as the holiest object of Islam, but while this is true it originally had no intimate connection with this rigorous monotheistic faith. On the contrary it is a pre-Mohammedan relic of an earlier paganism. It was holy to the Arabians long before the time of Mohammed when the inhabitants of the desert still were given to the old pagan worship of Sabaism. In the pre-Islamic stage the Arabians worshiped several gods and even then Mecca was the holy city because it held the sacred "black stone" (*hadjura 'l-aswad*) that was regarded with superstitious awe for reasons which we no longer know. May it have been a meteorite which had fallen from heaven? This is not impossible, but we must remember that it is not one stone, but about a dozen small stones united by a dark cement into one and held together by a silver band.

This stone is kept hidden from the profane sight of infidels and so we must content ourselves with the description of those fortunate men who have been able to visit Mecca when the stone was greeted by the faithful. The size of the black stone is not large, but it is set in a brick building as large as a small house, which on account of its rectangular form has been called the "cube" or in Arabic, *Caaba*.

A description of the Caaba, the oblong structure built to contain the precious black stone, is given at some length in T. P. Hughes's *Dictionary of Islam* where we read (s. v. *Ka'bah*, *Hajura 'l-aswad*, and *Kiswah*): "The *Ka'bah* (*Caaba*) is, according to Burckhardt and Burton, an oblong massive structure, 18 paces in length, 14 in breadth, and about 35 feet in height. It is constructed of gray Makkah stone in large blocks of different sizes, joined together in a very rough manner with cement. (Burton says it is excellent mortar like Roman cement.) The *Ka'bah* stands upon a base two

feet in height, which presents a sharp inclined plane; its roof being flat, it has at a distance the appearance of a perfect cube. The only door which affords entrance, and which is opened but two or three times in the year (Burton says it can be entered by pilgrims, by paying the guardian a liberal fee), is on the east side and about seven feet above the ground. At the southeast corner of the Ka'bah near the door is the famous black stone (*Hajura 'l-aswad*) which forms a part of the sharp angle of the building, at four or five feet above the ground.

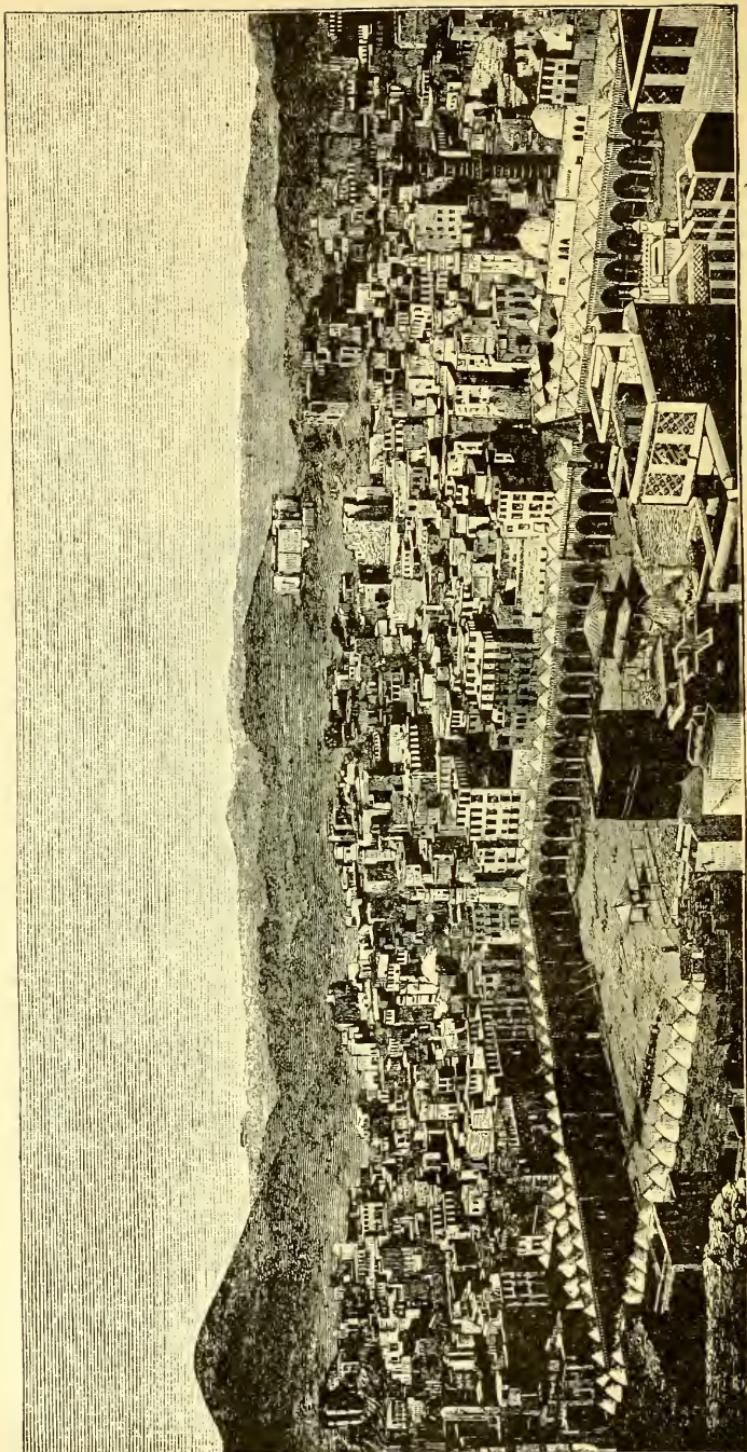
"The black stone, Mr. Burckhardt says, 'is an irregular oval, about seven inches in diameter, with an undulating surface, composed of about a dozen smaller stones of different sizes and shapes well joined together with a small quantity of cement and perfectly



THE BLACK STONE.

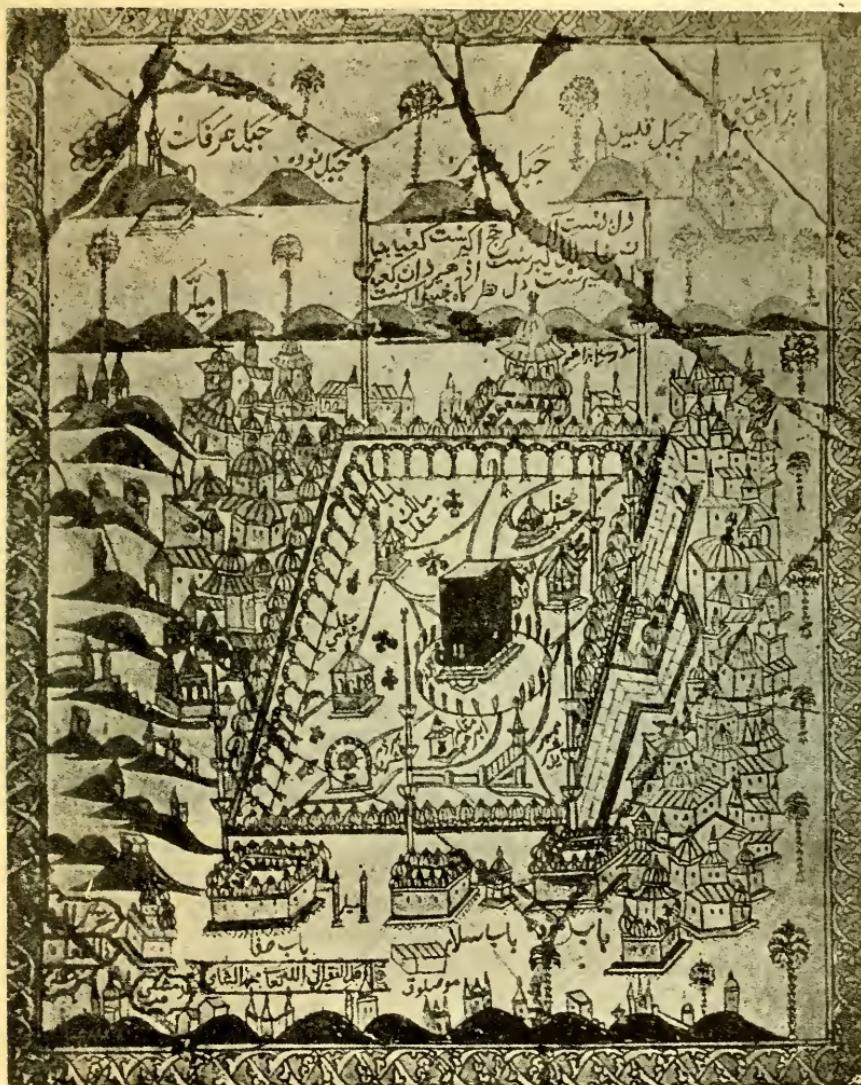
From T. Mann, *Der Islam einst und jetzt.*

well smoothed. It looks as if the whole had been broken into as many pieces by a violent blow, and then united again. It is very difficult to determine accurately the quality of this stone, which has been worn to its present surface by the millions of touches and kisses it has received. It appeared to me like a lava, containing several small extraneous particles of a whitish and of a yellow substance. Its color is now a deep reddish brown approaching to black. It is surrounded on all sides by a border composed of a substance which I took to be a close cement of pitch and gravel of a similar, but not quite the same, brownish color. This border serves to support its detached pieces; it is two or three inches in breadth, and rises a little above the surface of the stone. Both the border and the stone itself are encircled by a silver band, broader



MECCA, SHOWING THE SURROUNDING HILLS.

below than above, and on the two sides, with a considerable swelling below, as if a part of the stone were hidden under it. The lower part of the border is studded with silver nails.'



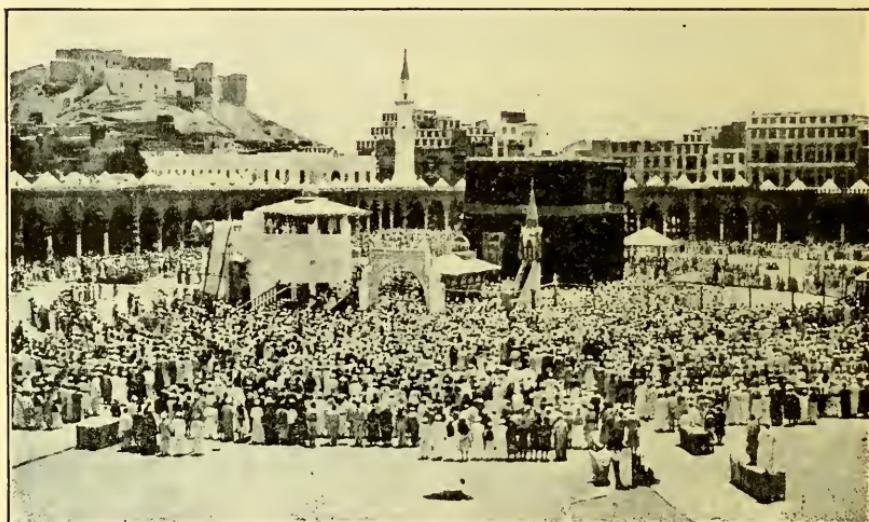
SYRIAN TILE REPRESENTING THE MOSQUE OF MECCA WITH THE CAABA.

1726. Original in the Arabian Museum at Cairo.

"Captain Burton remarks, 'The color appeared to me black and metallic, and the center of the stone was sunk about two inches below the metallic circle. Round the sides was a reddish brown

cement almost level with the metal and sloping down to the middle of the stone. The band is now a massive arch of gold and silver gilt. I found the aperture in which the stone is, one span and three fingers broad.'

"According to Ibn 'Abbas, Muhammad said the black stone came down from Paradise and at the time of its descent was whiter than milk (but that the sins of the children of Adam have caused it to be black by their touching it; that on the day of resurrection, when it will have two eyes, by which it will see and know all those who touched it and kissed it, and when it will have a tongue to speak, it will give evidence in favor of those who touched and kissed it.



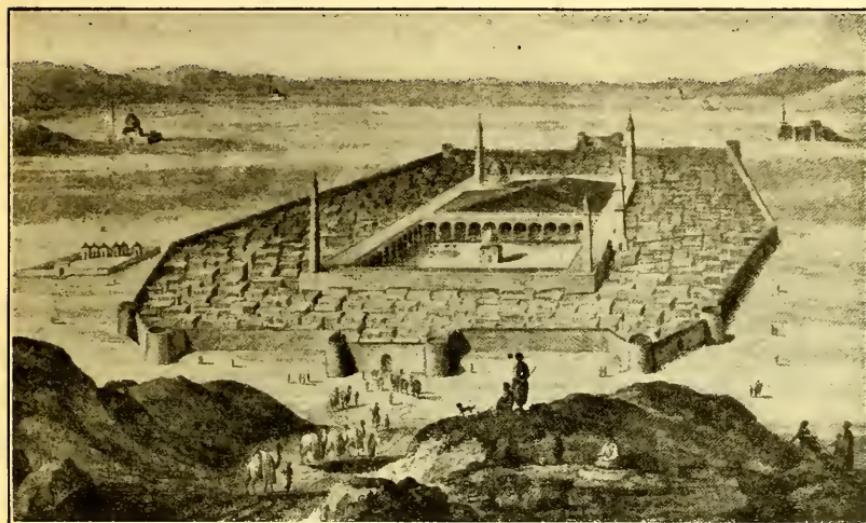
WORSHIPPING PILGRIMS IN THE COURT-YARD OF THE MOSQUE  
AT MECCA.

After Snouck-Hurzonje, *Bilder aus Mekka*.

"Maximus Tyrius, who wrote in the second century, says: 'The Arabians pay homage to I know not what god, which they represent by a quadrangular stone,' alluding to the Ka'bah or temple which contains the black stone. The Guebars or ancient Persians assert that the black stone was among the the images and relics left by Mahabad and his successors in the Ka'bah, and that it was an emblem of Saturn. It is probably an aerolite and owes its reputation, like many others, to its fall from the sky. Its existence as an object of adoration in an iconoclastic religious system can only be accounted for by Muhammad's attempt to conciliate the idolators of Arabia.

"In the corner of the Ka'bah facing the south, there is another

stone about five feet from the ground. It is one foot and a half in length, and two inches in breadth, placed upright, and of common Makkan stone. According to the rites of the pilgrimage, this stone, which is called *ar-Ruknu 'lYamānī*, or Yaman pillar, should only be touched with the right hand as the pilgrim passes it, but Captain Burton says he frequently saw it kissed by the pilgrims. Just by the door of the Ka'bah and close to the wall is a slight hollow in the ground, lined with marble and sufficiently large to admit of three persons sitting, which is called *al-Mi'jan*, and is supposed to be the place where Abraham and his son Ishmael kneaded the chalk and mud which they used to build the Ka'bah. Here it is thought meritorious to pray. On the base of the Ka'bah, just above the



MEDINA, SHOWING THE PROPHET'S GRAVE.

From d'Ohsson, *Tableau général de l'Empire ottoman*, Paris, 1790.

*Mi'jan*, is an ancient Kufic inscription, which neither Burckhardt nor Burton were able to decipher or to copy. On the northwest side of the Ka'bah, about two feet below its summit, is the water-spout called the *Mi'zābu'r-Rahma*, or the water-spout of mercy. This spout is of gold, and was sent hither from Constantinople in A. H. 981 (A. D. 1573). It carries rain from the roof and discharges it upon Ishmael's grave. There are two large green marble slabs, which are said to have been presents from Cairo, A. H. 241 (A. D. 855), which are supposed to mark the graves of Hagar and Ishmael. The pavement round the Ka'bah consists of a very handsome mosaic of various colored stones, and is said to have been

laid down A. H. 826 (A. D. 1423). On one side of the Ka'bah is a semicircular wall, the extremities of which are in a line with the sides of the Ka'bah, and distant about six feet leaving an opening which leads to the grave of Ishmael. The wall is called *al-Hatim*, 'the broken,' and the enclosed area *al-Hijr*, 'the enclosure.' The Ka'bah is covered with a cloth, which when Captain Burton visited Makkah in 1853, he found to be a coarse tissue of mixed silk and cotton, and of eight pieces, two for each face of the building, the seams being concealed by the broad gilt band called the *hizām*. It is lined with white calico, and has cotton ropes to secure the covering to metal rings at the basement. But on the occasion of Captain Burton's visit the *kiswah* was tucked up by ropes from the roof. The whole is of a brilliant black, with the gold band running round it.

"The *burqa'*, or veil, is a curtain hung before the door of the Ka'bah, also of black brocade, embroidered with inscriptions, in letters of gold, of verses from the Qur'ān, and lined with green silk.

"According to Burton, the inscription on the gold band of the *kiswah* is the ninetieth verse of the third Sūrah of the Qur'ān: 'Verily, the first House founded for mankind was surely that at Bakkah, for a blessing and a guidance to the worlds.' The whole is covered with seven Sūrahs of the Qur'ān.

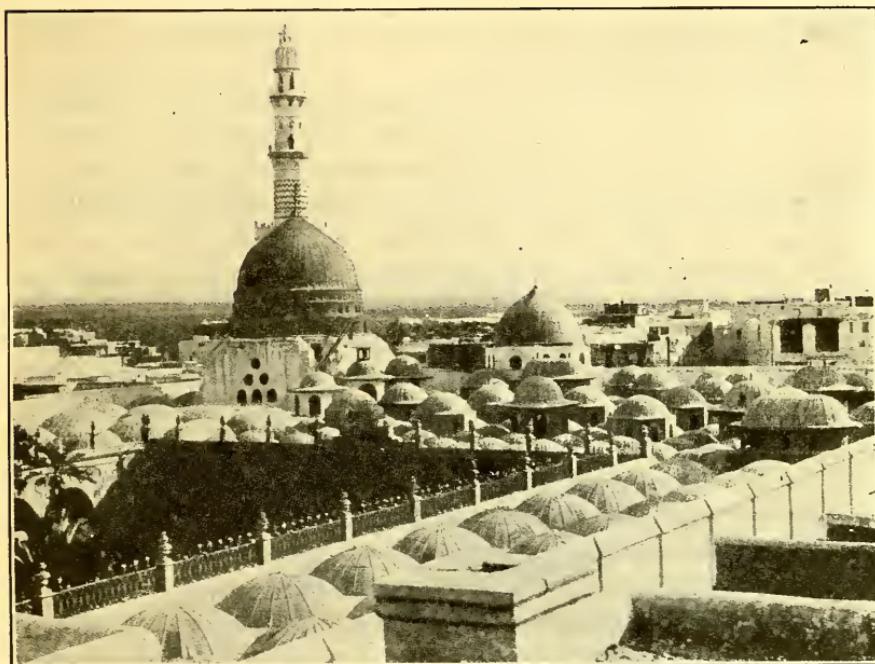
"According to the traditions and the inventive genius of Muslim writers, the Ka'bah was first constructed in heaven (where a model of it still remains, called the *Baitu'l-Ma'mūr*) two thousand years before the creation of the world. Adam erected the Ka'bah on earth exactly below the spot its perfect model occupies in heaven, and selected the stones from the five sacred mountains, Sinai, al-Jūdi, Hirā', Olivet, and Lebanon. Ten thousand angels were appointed to guard the structure, but, as Burckhardt remarks, they appear to have been often most remiss in their duty! At the Deluge the sacred house was destroyed. But the Almighty is said to have instructed Abraham to rebuild it. In its construction Abraham was assisted by his son Ishmael, who with his mother Hagar were at the time residents of Makkah, Abraham having journeyed from Syria in order to obey the commands of God.

"Upon digging they found the original foundations of the building. But wanting a stone to mark the corner of the building, Ishmael started in search of one, and as he was going in the direction of Jabal Qubais, the angel Gabriel met him and gave him the famous black stone.

"Upon the death of Ishmael, the Ka'bah fell into possession of the Banū Jurhum, and remained in their hands for a thousand years.

It then became the property of the Banū Khuzā'ah, who held it for three hundred years. But being constantly exposed to torrents, it was destroyed, and was rebuilt by Qusaiy ibn Kilāb, who put a top to it. Up to this time it is said to have been open at the roof.

"It is said; by Muhammadan historians, that 'Amr ibn Luhay was the first who introduced idolatry into Arabia, and that he brought the great idol Hubal from Hāit in Mesopotamia and placed it in the sacred house. It then became a Pantheon common to all the tribes. The tribe of Qusaiy were the first who built dwelling-houses round the Ka'bah. The successors of the Banū Qusaiy were



THE GREAT MOSQUE AT MEDINA WITH THE PROPHET'S GRAVE.

From a photograph.

the Quraish. Soon after they came into possession, the Ka'bah was destroyed by fire, and they rebuilt it of wood and of a smaller size than it had been in the time of the Banū Qusaiy. The roof was supported within by six pillars, and the statue of Hubal was placed over a wall then existing within the Ka'bah. This took place during the youth of Muhammad. Al-Azraqī, quoted by Burckhardt, says that the figure of the Virgin Mary and the infant Jesus was sculptured as a deity upon one of the six pillars nearest the gate.

"The grandfather of Muhammad, 'Abdu 'l-Muttalib, the son

of Hāshim, became the custodian of the sacred house; and during his time, the Ka'bah being considered too low in its structure, the Quraish wished to raise it; so they demolished it and then they rebuilt it till the work reached the place of the black stone. Each tribe wishing to have the honor of raising the black stone into its place, they quarreled among themselves. But they at last agreed that the first man who should enter the gate of the enclosure should be umpire. Muhammad was the first to enter, and he was appointed umpire. He thereupon ordered them to place the stone upon a cloth and each tribe by its representative to take hold of the cloth and lift it into its place. The dispute was thus ended, and when the stone had reached its proper place, Muhammad fixed it in its situation with his own hand.

"At the commencement of Muhammad's mission, it is remarkable that there is scarcely an allusion to the Ka'bah, and this fact, taken with the circumstance that the earliest *Qiblah* or direction for prayer, was Jerusalem, and not the Ka'bah, seems to imply that Muhanimad's strong iconoclastic tendencies did not incline his sympathies to this ancient idol temple with its superstitious ceremonies. Had the Jews favorably received the new prophet as one who taught the religion of Abraham, to the abrogation of that of Moses and Jesus, Jerusalem and not Makkah would have been the sacred city, and the ancient rock and not the Ka'bah would have been the object of superstitious reverence.

"When Muhammad found himself established in al-Madīnah, with a very good prospect of obtaining possession of Makkah and its historic associations, he seems to have withdrawn his thoughts from Jerusalem and its sacred rock and to fix them on the house at Bakkah as the home founded for mankind,—Blessed, and a guidance to all creatures (*Sūrah* iii. 90). The Jews proving obdurate and there being little chance of his succeeding in establishing his claim as their prophet spoken of by Moses, he changes the *Qiblah*, or direction for prayer, from Jerusalem to Makkah. The house at Makkah is made a place of resort unto men and a sanctuary (*Sūrah* ii. 119).

"The *Qiblah* is changed by an express command of the Almighty, and the whole passage is remarkable as exhibiting a decided concession on the part of Muhammad to the claims of the Ka'bah as a central object of adoration (*Sūrah* iii. 138-145):

"We appointed the *Qiblah* which thou formerly hadst, only that we might know him who followeth the apostle from him who turneth on his heels. The change is a difficulty, but not to those whom God hath guided. But God will not let your faith be fruit-

less; for unto man is God merciful, gracious. We have seen thee turning thy face toward every part of heaven; but we will have thee turn to a Qiblah which shall please thee. Turn then thy face toward the sacred mosque, and wherever ye be, turn your faces toward that part. They, verily, to whom the Book hath been given, know this to be the truth from their Lord: and God is not regardless of what ye do. Even though thou shouldest bring every kind of sign to those who have received the Scriptures, yet thy Qiblah they will not adopt; nor shalt thou adopt their Qiblah; nor will one part of them adopt the Qiblah of the other. And if, after the knowledge which hath come to thee, thou follow their wishes, verily then wilt thou become of the unrighteous. They to whom we have given the Scriptures know him—*the apostle*—even as they know their own children; but truly a part of them do conceal the truth, though acquainted with it. The truth is from thy Lord. Be not then of those who doubt. All have a quarter of the heavens to which they turn them; but wherever ye be, hasten emulously after good. God will one day bring you all together; verily, God is all-powerful. And from whatever place thou comest forth, turn thy face toward the sacred mosque; for this is the truth from thy Lord, and God is not inattentive to your doings. And from whatever place thou comest forth, turn thy face toward the sacred mosque; and wherever ye be, to that part turn your faces, lest men have cause of dispute against you. But as for the impious among them, fear them not; but fear me, that I may perfect my favors on you, and that ye may be guided aright.'

"In the seventh year of the Hijrah, Muhammad was, according to the treaty with the Quraish at al-Hudaibiyyah in the previous year, allowed to enter Makkah and perform the circuit of the Ka'bah. Hubal and the other idols of the Arabian pantheon were still within the sacred building, but, as Muhammad's visit was limited to three days, he confined himself to the ordinary rites of the 'Umrah, or visitation, without interfering with the idolatrous arrangement of the Ka'bah itself. Before he left, at the hour of midday prayer, Bilāl ascended the holy house, and from its summit gave the first call to Muslim prayers, which were afterwards led by the Prophet in the usual form.

The following year Muhammad occupied Makkah by force of arms. The idols in the Ka'bah were destroyed, and the rites of the pilgrimage were established as by divine enactment. From this time the history of the Ka'bah becomes part of the history of Islām."

## THE PSYCHOLOGY OF GERMAN ACTION.

BY OTTO C. BACKOF.

“THE end of man is an action, and not a thought, though it were the noblest” (Carlyle). The final test of true culture is the quality of action, or work, that springs from it. The most difficult act of the mind is to translate its thought into action. The world calls for the doer of things. He who adds to its storehouse of products is everywhere welcome. This applies with equal force to the collective as to the individual man. In the struggle for existence the fittest survive. The law weighs the fit against the unfit, and almost imperceptibly eliminates the latter. Its decree is autocratic, final. It simply will not tolerate inferiority. According as a nation succeeds in expressing itself in its outer works, so will its proper station in the world’s esteem be meted to it. In the present paper we are concerned primarily with the acts and work of the German in the domain of the practical.

The unanimous verdict of both friend and foe the world over is that the German’s work is highly efficient. Judged by the severest tests of need and utility, his work in every field stands out resplendent. To be efficient, what a sum of prior elements had to adjust themselves, and coalesce, in their formation! Each act, each single piece of work, is thought-laden. Intelligence, design, purpose lie imbedded in everything created. What a world of meaning then does the word “efficiency” carry with it! Looking back to its genesis, the efficient act, if properly analyzed and appraised, would almost be a summary of human history itself. One school of thinkers actually insist on just such an interpretation of history as its proper and only gauge. Whatever may be the true method of historical research, human works are of paramount importance in all the affairs of life. When a man is trained to do with ease and precision the difficult work of the world, he acquires the reputation for efficiency. It might be said that efficiency is the last and best

expression of one's work. What makes this word all-important in reflecting an opinion of a given piece of work, is its coming from the world at large. It cannot under any circumstances emanate from the person or source to whom it may apply. It is always the calm, unbiased judgment of those other than oneself. No amount of self-inflated egoism or vanity can give it life and potency. It must come as a reward for honest work done. And when it is grudgingly admitted by an enemy bent on the utter destruction of the individual or people that is praised, what added zest and merit does it not thereby acquire? Verily by a man's work shalt thou judge him!

All of us have to learn how to work in one form or another. To some it comes easily, while others are forever in open conflict and rebellion with its every behest. The savage man regards it beneath his dignity and assigns it to the female of the species. As man advances in civilization by slow degrees he acquires the habit of working for self-sustenance. Only as he succeeds in giving conscious attention to work is he able finally to master its necessary detail. The man who can apply himself systematically and hold himself to his appointed task, will in proper time master its technique. This person it is who becomes master-craftsman and whose work is crowned by the word "efficient."

What an asset and blessing in this gloomy world of moil and broil are honest and willing workers who go about their tasks with good cheer! Moreover, these attitudes toward work are possible, and, indeed, probable under favorable environments. The amount of efficiency and merit of a given piece of work is attainable just in the proportion as any, or all, of the above attitudes of mind of its workers are enabled to express themselves. This is distinctively a result of time, race and apt social conditions in the country from which it springs. Efficiency, like all other products, is grounded in a long and logical past, and one in which it could and did receive its proper nurture, sustenance and support. Just this method, the synthetic and logical, is the distinctive Germanic one. They insist on proof. They will not tolerate gaps in their reasoning. They ask for the harmonious play and interplay of cause and effect, and are eternally searching for the connecting link which unites the chain of causality. In this manner they build their works and take an honest pride in the objective creations of their brain.

All work is the result of the exercise of the will. Whether we are aware of it or not, no act of ours can be born into the world of actuality without the exercise of that function of mind known as will. The will is the objectifying principle of the mind. A

trained will is one of the most priceless of human possessions. Not the entire wealth of all the rest of the world is equal to it. As man in his work approximates a perfectly trained will, so all nature does his bidding. At best we are but imperfect expressions of a properly trained will. Most of us cannot hold a sustained thought for any considerable period of time. A certain United States senator is said to have complained that "not one man in a million can think logically on a single subject for a period of a minute and a half." This may or may not be true. It simply means that they have not sufficient concentration of mind to hold a thought long enough to see its proper relations. Let us look at one more phase of the will and its operation. All of us at some point are victims of a palsied will,—a habit, to rise above the slavery of which often proves futile. A trained mind on the other hand learns so to direct the physical organs of the body that they will perform methodical work. This is a distinct advance in human culture, and what is more, along the lines of the practical and useful. The word method in itself shows a prior training. A knowledge of the kind of work, and the training to carry it out, are here the essentials.

Old races, and especially those whose growth and culture have been continuous and progressive, will furnish their individual members a vast, accumulated wealth of mental stimuli conducive to strong and sustained thinking. This practice in time enables them to hold and concentrate on a given topic, affording it a thorough analysis and consideration. All large and complex work requires strong, intensive concentration. The mind in concentration first gets control of itself, and by sheer will-power centers its attention on the matter in hand and proceeds to weigh all the interrelated aspects of the subject. In this way the oncoming act receives the benefit of a thorough mental seasoning before it is launched out into the world of the concrete. An act which is the logical child of deep concentration bears the impress of efficiency, because its prenatal influences were charged with much, if not all, of the structural elements essential to its being. It is indeed a favored child of fortune. We usually style it a rational act or deed. Such an act comes as the response to a series of logically interrelated parts and is inherently charged with the high efficiency of its kind. Contrast this, if you will, with an act born of caprice,—something without reason, a creature of a momentary ebullition of desire, of necessity; it will be as its parent—wayward, causeless, inane. A nation or individual which clearly sees, and aims to perform a rational act, or deed, has already progressed far along the road to mundane per-

fection. It at least feels and knows that nature operates through unerring laws and is ever on the alert to find new methods for their application and use to the world. In this way such nations cooperate with nature in the interest of man.

At this time when Germany occupies so prominent a place in the eyes of the world, it is not amiss to seek to interpret that part of her virile national life which has to do with the manner in which in times of peace she actually performs her work. After all, the constructive work of the world is performed during periods of peace. Then it is that the nation and the man are natural and normal. The justification for war in any forum is one of self-preservation, while that for peace is the amount of positive good it is extending to those who come within the radius of its influence. German action in its entirety must include the two essentials of construction and preservation. The first deals with the works of peace, that is the political, commercial and economic activities of its peoples pursuing their several individual vocations which economic need has prompted them to learn; whereas the military, also a very necessary part of their activity, is called into play when the life of the nation is threatened either from within or without. Right here I hasten to call attention most emphatically to a prevailing American habit of considering the German military system as a single, isolated, and separate institution. That is a partial, very inaccurate and therefore unfair treatment of the subject. The German government is the most intensively integrated state in the world. Every part unerringly relates itself to every other part in the economy of the state. To tear any part loose from its bodily constituent is to possess only a limb from its central trunk or torso, and therefore have only a partial and necessarily imperfect conception of its true function and meaning. The same would also be true if we sought to understand German economic life without a reference to its equally vital military arm of defense. This is seen only too clearly just now in reading the commercial magazines of both England and France, which are gloating over the total destruction of German commerce with foreign countries. The latter is actually the principal object to be obtained. Germany's economic activity is what causes friction. Her manner of doing things is so radically different from the prevailing mode that one of two things must happen. Either the destruction and wiping out of the German method, or its adoption by the rest of the world. If this view is the true one it becomes necessary to look into and analyze both forms

in juxtaposition to one another. In this way it will furnish a clearer insight into primal economic causes.

In the first place England preeminently stands for, and is the classic type of, the present prevailing form of the world's action. In every sense of the term she has won her present lofty station deservedly, if individualism, competition and free trade are still to remain the dominant, controlling force among men. When Europe began to emerge out of the mists of the dark ages, and feudalism was dissolving itself into its individual members, it was a logical thing indeed that the world's work had to be done by a form of society based on the initiative of each individual and free competition. That was indeed an era of intense activity among all members of society, and the old battle-cry was "every man for himself and the devil take the hindmost." A basic factor of this form of institution was the handicraft form of work. When machines came into use and began to multiply and grow into the almost automatic form they possess to-day, then indeed the old form of competition was being gradually done away with. In its place in the great industrial countries of the world a new form of economic life, radically different from the old, was slowly being evolved, and right here is where the trouble arose. Germany as a nation was just then coming into its pristine life and vigor. Being a country of deep philosophic insight, she early saw the import of events transpiring in the prevailing industrial and commercial world and sought to correct the basic inconsistencies of the existing form of economic life. In doing this, the rest of the world avers, she became radical. Hers is a distinctively group, or associated, form of activity. At no stage is its government timorous about entering the economic field either as an actual participant in the production and distribution of the commodities of life or as a partner to private enterprise outright, or as a cooperator in the many ways in which it has already acted, in fostering German industry and commerce. The now famous slogan, "Made in Germany," has just this inner meaning. As no other talisman in the world's history, this terse phrase truly symbolizes the highest achievements of one of the races of the earth. Quoting Pascal in the literal sense: "If all of the human race that has ever lived on this planet can be conceived as one titanic personage, and if this man had lived through the infinite past, and had devoted himself to study and self-improvement in every moment of time, and had constantly improved the quality of his work," you can form a conception of what the German in action holds as his ideal. The German, with his group-form of action, is willing to devote pro-

digious effort to improving his methods. He recognizes the ever imperative necessity of improving the process of both production and distribution. To this end he enlists science in all its many applications, and aims to keep his product in the forefront of progress.

Over against the individualist and his formula for applied action, stands the German with his group-action. That is the awesome fact which strikes terror into the hearts of its opponents. Why should the German express himself in just this form? For some reason or other he takes to organization and accommodates himself to its discipline and control. Somewhere in his past he must have graduated into this self-abasement for the larger needs of his elective group. When we consult Tacitus and Julius Cæsar we find that the barbarian Germans looked much alike and preferred to live in what were known as the "family hundreds." This institution was in reality one large family and bore a distinct genealogic character. In these close family formations the Germans were being tamed to discipline and common control. This very discipline and common control will persist and come to the surface of their stream as an ever-recurring phenomenon of their outward life. Of all the European peoples they seem to have a natural bent toward an inner group formation and the discipline that goes with it.

As they emerge from the barbarian stage we observe them giving a ready response to the military form of feudalism during the middle ages. This form took on a very pronounced group type. Feudal homage and fealty, and a just pride in the several relationships of vassal and lord, comported easily with the German's conception of life and duty. At all times he was ready to surrender self for the larger needs of his tribe. Faith and service were the pole-stars of his conduct. The work tradition of his race—and who will work harder than he?—was fostered and preserved for him by the monks of the middle ages, who taught everywhere by precept and example the nobility of labor and the sweetness and joy of work well and ably done. In all countries their industry, perseverance and patience was a noble example to emulate and adopt. In an age of unbounded religious faith and devotion the serene composure and example of these religious celibates exerted a powerful influence on a race only too prone to imbibe the blessings of fruitful labor.

At this very time another phenomenon was enacting itself which was bound to exert a lasting influence on the German for good. In a commercial way it found an unerring expression in the

famous Hanseatic League of merchants which flourished for more than four hundred years. Their operations extended to the then known world. By this form of organization they took united action to insure the safety of commerce in the North and Baltic Seas. At one time more than eighty towns formed the league, and were bound together into one compact, homogeneous union actuated by a common purpose. Curious as it may seem to us in this century, the Hanseatic League in other days actually conducted most of the commerce of London and the British Isles. This fact is probably attributable to that strong tendency toward compact organization and centralization of power always present in what the German does. These German merchants again proved their ability to work together in harmony and effectiveness. Surely another example of their marvelous group-action.

In modern times the German major action invariably expresses itself in some group form. It may be claimed that by reason of the vast expansion of modern industry all activities are in a measure carried on by strongly centralized organizations of one kind or another. That is very true. The tendency of all industrial enterprises is everywhere toward an efficient and properly centralized control. The very exigencies of business require it. But while the mere administration and management of large enterprises are in this form, the corresponding benefits flowing from their efficient management are not always given in each case. The great difficulty in most countries has been, and is, that those who had the power and authority to extend the benefits accruing from such centralized power and control have not as yet seen fit to do so. At least most of the world of our day still operates under the old rules and methods of business. The country which has gone farthest in extending the benefits of intensive organization and equipment in both production and distribution is assuredly modern Germany. It is my honest contention that her reason for doing so is because her traditional bent has always been toward a pronounced group or associated action. For a clearer and more definite understanding of the subject I shall present the reasoning for it in the following form:

1. Educative—State Public Schools;
2. Physical Culture—Turner Societies;
3. Music and Singing—
  - a. Opera, Symphony and Oratorio,
  - b. Vocal—Sängerbunds, Choruses and Mass Music,
  - c. Instrumental—Bands and Orchestras;

- 4. Economic and Industrial—
  - a. 20,000 Cooperative Societies with more than seven million members,
  - b. Distinct trend toward state assumption of business of every kind and character,
  - c. Classic Forum for Socialism of all kinds.
  - d. Intense German Nationalism in all its phases.
- 5. Military, Naval and Aerial Arms of Defense.

By observing as far as possible the above form of analysis I hope to be able to state in precise language what I conceive the modern German type of action to be. I claim for it a form and I shall give each of its parts a proper elaboration in detail. In terse English I shall designate German action by the phrase, "The Group Formula for Applied Action." As stated above, German action must be considered from the two view-points of (1) construction, and (2) preservation or conservation. The first four classes above have to do with construction; the last, or fifth, has to do with the proper safeguarding of what has been built up and won in the past. This thought was beautifully stated by Prof. Brander Matthews in the following eloquent sentence: "Man refuses to surrender the guerdon of his past trophies." All sane peoples sooner or later must come to see the wisdom, the morality, the national ethics of an ample and superior power of self-defense.

1. The Educative Impulse of Germany.—If there is one thing which eternally tugs at a German's heart-strings it is his passion for learning. In old and young, rich and poor, those of high or low estate, the most democratic impulse of all is the intense yearning for education in all its forms. If there is any one type which is looked up to with veneration and respect it is the teacher. He is the hero-type of this people because in him is personified that very efficiency toward which all in some form or other aspire. The teacher is the central pivot around which revolves that marvelously complex though harmonious institution of his. Because of his intense love for learning, what should he do but nationalize it? It is truly his ruler, his king. He has crowned it as national. To think of education without associating it with the whole nation is sheer apostacy. The German starts on the road toward efficiency with a thorough education in his chosen field, and holds to this principle: that he has never finished his education; that he should be developing his mind and talents all the time. It is a common thing to see gray-haired men and women still pursuing educational

courses and following scientific lectures. To be well informed on many subjects is for them the fashion. Their culture and ideal are inner and intellectual rather than outer and superficial. The all-important fact is again their bent toward the group expression of the educative impulse. They needs must make it all-inclusive and give it a nation-wide sway. The deepest element of their being is thus portrayed through the national group form. From the high vantage ground of the national, the government can look down to the individual, and fashion out of the human raw material the cultured technician and specialist of science. In other words if a child gives promise of superior talents for anything this bent of mind can and does receive the jealous care of the state. The aim of its educational system is to develop the highest type of citizenship in mind, in body, in character and in ideals. A vital principle in education is efficiency, and toward that end all the energies of the state are directed. Like all other things they do, they abhor waste—the unconscionable waste of time to the child during its school years. For instance the child in the German school covers in its eight years in the grammar grades (between the ages of six to fourteen) an amount of work equivalent to twelve years in the average American school. In this way the children of the poor get what to us is equal to four more years of training.—quite an item when one considers how scarce time is to the hard-driven industrialists of all countries. The many extension courses are open to all; and employers are not permitted to deprive any ambitious boy or girl of further attendance at the school courses should he or she desire to do so. And during a period of at least three years employers are not allowed to deduct the pay of any such employee. The university course is of the very highest order. That is generally admitted by the entire world. The most important feature is that its form is national and constantly under the control of a highly organized body of competent teachers. From the kindergartens to the academies, all are under the control of the government. The academies are the highest institutions of learning. It is quite a general rule among German university professors that they are expected to have outside connections of many sorts. It is a common thing for the professor to assist in the direction of private commercial enterprises. In this way the usual routine of business is improved in a highly specialized technical knowledge. It not only conduces to new and better methods, but adds prestige and the latest discoveries of science to the equipment of commerce. Picture to your mind's eye one of our teachers of learning conferring with

the usual chiefs of business in any one of our commercial enterprises! Does not the thought seem ludicrous? And yet why should it? And do we treat our professors with the proper amount of respect due their culture and refinement? And what is more to the point, are we not daily losing a very efficient and valuable source of social work and service? Why not show the professors of our universities more sympathy and esteem? It might reveal an extremely valuable aid to social progress. It works in Germany and they would not do without it. Its benefits have gone into "Made in Germany," a socialized ultimate which symbolizes the marriage of theory with practice.

The educational system of Germany is the greatest and most thorough cultural organization thus far evolved by man. It is justly the German's greatest contribution to human institutions. All else of his is secondary. National compulsion, the emulative spirit inbred in his character, the honest rivalry of a true competitive skill, the traditional love and veneration for the professor and for education itself, the state's intimate cooperation by ensuring government employment as a reward for superior work, as well as the race's all-dominating impulse for culture in all of its forms, are some of the incentives inherent in the system. In a word, the educational may be regarded as the universal form which runs through and permeates all his other activities. By means of it he is enabled to expand their several uses and invent new adaptations and applications for old forms.

2. Physical Culture.—Like all strong, virile peoples, the German takes very decidedly to gymnastic exercise as a proper adjunct to his educative impulse. Right here he becomes distinctively German. He fashions his method in the truly "group" form. The *Turnvereins* are the mass-Germans developing strong healthy bodies which are to carry on the prodigious work of muscle and brain. Nothing short of the entire *Vercin* or mass is sufficient for him. He must include the totality of his group in the pursuit of physical culture. Unlike other nationalities his bodily training must proceed along these lines. *Turnvereins* flourish in every conceivable corner of the empire. Like all German things they interrelate themselves with every other part of the general body, and are found operating in conjunction with each activity at the proper point of contact. Frequently we find them in intimate correlation with both the educational and military phases of the national life. At all times they form an active, stimulating social element in the nation's life. No German would think of doing without his *Turnverein* at any stage of his life's

work. One of its principal functions also is to be a recognized center for recreational needs of his being. This impulse finds a very active support from his various *Vereins*, and the amusements and entertainments which cluster around them are a distinctly healthful influence for enjoyment and relaxation, which he believes he needs after expending his physical and mental energies in work. His peculiarly apt word, *Gemüthlichkeit*, has no corresponding word in any other language. In its true sense it is related to "good company." The German has learned from experience that the active worker in every human field must have stated periods of relaxation and recreation, and with the precision so proverbial to him he organizes and systematically regulates his recreational impulse. By just this word, *Gemüthlichkeit*, can he best describe the acme of his enjoyment. Under whatever circumstances this may occur, it is distinctly a social affair and a healthy product of goodfellowship without the least suggestion of the vulgar or the obscene. This enjoyment or recreation of his he again translates into the terms of his life activities. In its proper time and place he expects to recover the nerve and muscle expended in his former acts by a judicious indulgence in recreation. In this way he conserves his vitality and prolongs his usefulness in the hive, and at the same time fans into a glow a hearty human interest in what is transpiring around him.

3. Music and Singing.—The German soul is spontaneously musical. In every conceivable manner the German bursts out into some form of musical expression. Someone has expressed it in this terse language: "Germany is the place where music is made." While this is stating it somewhat extravagantly, there is no denying the fundamental truth of it, that it is the place where the best music has been created, and surely where it is best understood and appreciated. Of all the fine arts music is the one which seeks to associate and conjoin everything necessary to its being. I have in mind a summary of this subject by Dr. D. J. Snider, in his work on music, in which he says: "Music is the most associative of the fine arts, the orchestra is the most associative part of music, and the spirit of this age is distinctively associative." Further on he says that the German is the builder of the orchestra, which at present is our highest artistic expression. Music is the highest and most democratic of the fine arts, and most easily and adequately represents society in all its full complexity and progress. The nation which best expresses the musical spirit must by analogy stand high in cultural attainments.

Looking at music from the practical view-point of the common

people, the German seeks to utilize it for his mass or group form more especially. While he is the creator of the orchestra, a wonderful group-form of expression, the most direct illustration of his inherent form of action, I take it, is the universal prevalence of the singing societies in all parts of his country. They exist in every city, village and hamlet in the land. These people simply cannot do otherwise than sing in chorus. In their periods of recreation the *Männerchor* or the *Sängerbund* are always the principal factors in their festive numbers. When they nationalize their song, in analogy to one of our conventions, they must needs have a *Sängerfest*, a vast concourse of choral song, a true ethical response to the nation's rhythmic soul. In all the many activities of life they intersperse the vocal and instrumental musical elements in every conceivable way, and thereby in a subtle, delicate manner, seek to soften the hard asperities of dull labor with the soothing strains of music. Being both philosopher and musician to the modern world, the German is practical and seeks to save himself from the all-devouring maw of modern commercialism by joining to the wear and tear of its hard work the saving restful elements of song and music. Only too well has he learned his lesson, and from it the rest of the world may truly take example. "The fellow is a singing craftsman in every field of human work." A man who still sings under the stress of intense industrial compulsion has not yet lost the joy of work, and he is indeed likely to be a willing and cheerful worker in his given field. Again, the ever-present instinct to join his musical impulse to other activities is everywhere seen. He needs must emphasize the race's tendency to join or associate the particular thing of the moment with another element, not deemed necessary by other peoples. By this method he lessens the load and makes it easier than it would otherwise be. This tendency toward association is his deepest instinct. In the smallest as in the greatest affairs of his life he gravitates easily toward a grouping of his work, and is incessantly inventing new methods of uniting both men and things in its process.

4. Economic and Industrial.—In this domain the German has forged a distinct, individual form. His economic life has gone round the world and left its impress for good to the man of the future. He had the courage to found a new and more improved method, and was enjoying its honest fruits when the hard logic of industrial events forced him into the arena of war. Germany has a distinct national policy. Indeed it may be truly affirmed that it has a distinct national entity—a form of political institution which rep-

resents directly the general aggregate aims and purposes of all its members. All of the interrelated parts stand in immediate connection with this national entity, enabling it to discharge its function with expedition and despatch. If such a country does its main work primarily through its national initiative, and the individual's work is but secondary thereto, does it not follow that the total of work performed will be enormously increased? Where the national initiative, represented in terms of work out in the world of trade, comes into competition with private initiative, which has the greater power? And why? And which is bound to survive and does survive? Can such a national entity be regarded as an organism complete in itself? Like the cells composing our physical bodies, do the individuals in this national entity stand in a similar position to its corporeal body? If so, again like the cells composing our bodies, are not such individuals subject to the dominance of the national will? Does not the German man, in all the relations of his life, normally show an acquiescence, in thought and action, to the larger rights of his state? And in line with my previous contention, is this not the logical outcome of his age-old traditional habit of group-action? Is this not the last expression of its evolution? And in the very nature of the case, must not the other nations of the earth eventually come to this form? And was it not, and is it not, in entire conformity with the spirit of our age—that of an ever-progressive system of intensive organization of human work and labor, the best of which must and ought to survive?

The most vigorous and powerful social systems are those in which are combined the most effective subordination of the individual to the interest of the social whole, and with the highest development of his own personality. Man is naturally a social product—the child of association. The completer the association the more developed the man. Conversely, the lower the man, the people, the race, the less their power of association. This is the final test of worth and efficiency. Germany has an inherent capability of expressing itself through organization. It seeks to do its work just that way. And unlike all other peoples, the German, in his private capacity as citizen, never regards his state or city as in any sense an antagonistic force working against his private, personal interest. The very reverse attitude of mind is his. His state is something to be looked up to, something for him to give allegiance to, something for him to offer personal sacrifices to at all stages, something for him to trust implicitly. Again, he organizes this group of feelings for his state, and tersely, lovingly calls it his

"Fatherland," a totality of which he proudly feels himself a part. So when this part works it is always glad to ask and enlist the cooperation of the rest. This unified action is what has made Germany's competitors stand aghast in terror. A distinguishing trait of the German character is this spirit of cooperation, the willingness, the desire and the practice in winning results through harmonious organization. We have a slang phrase here in America which covers it—"team work." This spirit of cooperation in every form one meets everywhere. Fancy a country which has over twenty thousand cooperative societies with an aggregate total of more than seven million members, in actual practical operation, dispensing the blessings of the group or associated form of life to its many members with democratic prodigality. Inside of these societies the common man learns daily the important lesson that "in union there is strength," and the equally valuable truth that by uniting with "the other fellow" out in the world, many of its hard, ugly experiences are softened and made bearable for those the least able to carry the load.

In line with the foregoing it is proper to mention another factor in Germany's economic life. Four hundred and fifty-seven cities have adopted a modified form of single tax. In 1879 America's social philosopher Henry George gave to the world his matchless book, *Progress and Poverty*. Since then its principles have been analyzed and debated in all the countries of the world. Up to the present time they still remain in most countries in the form of an undemonstrated "academic discussion." Germany, true to its reputation for efficiency and natural facility in reducing abstract theories to the practical uses of the every-day man, was quick to see its truths and had the courage to apply the same. It is but justice to state that the German city, including among its other excellencies this single tax feature, is the best governed city in the world. Would it not surprise the average American citizen living in any of our cities, were he to receive his *pro rata* share of his home city's annual dividend? And yet this is what has actually happened in many German cities in recent years, due in large measure to the single tax on land values only. In the domain of the modern city the German has in a most emphatic way proved his ability to meet a hard problem face to face, reduce it to a science and solve it. From the German and his clean municipal government the whole world can safely take a valuable lesson. He has solved the complex problems of the large city, with its intertwined meshes of communal interests and individual welfare.

Right here I wish to add a word about the German socialist. A predominant trait of his is a rigid honesty. His philosophy, in the main materialistic, contains many precepts which are purely idealistic. His apotheosis of the state is in harmony with the basic trend of all German ideals. They are in agreement with the philosophic interpretation which Germans in general give to the state and its relations to the individual. A socialist looks with favor on the spread of the spirit, as well as the forms, of all kinds of organizations whatsoever. He reasons that by extending and multiplying the uses and application of organizations of all sorts, or the group expression in the economy of the world's work, and by constantly perfecting them and extending their influence, society's work in its proper time will be done altogether by itself.

The tentative strivings of the present state for the relief of its constituent members, are regarded by them as an evidence of the healthy growth of the social whole toward an ultimate collectivism (socialism), and therefore to be encouraged. On their idealistic side they conjure up a thorough democratic collectivism, with equal opportunities to all and favoritism to none in the administration of the state's affairs. All improvements fathered by the present state, not actually in line with the socialists' platform of principles, they put under the caption of "opportunism," and from that view-point they can and do enter with a right good will. The attitude of mind of the administrators, on the other hand, is that the socialists mean well in their platform, but from the outlook of the present and its practical needs, much of it is impractical, impossible and unnecessary; while from the view-point of the purely academic it may have the semblance of truth. From this compromise position of opportunism on the one side and an "intelligent self-interest" on the other, they have been able to come together and work in harmony on many questions of social good to the whole people. As a distinct factor in the economic life of Germany the socialist has been and is regarded with uniform respect. The time for crimination and recrimination has now gone by and with ever-increasing usefulness and cooperation is his work joined with the rest of the German's highly efficient activity.

In conclusion I wish to say that the German worships at the shrine of knowledge. Ever is he anxious to convert a mere textbook theory into objective existence. He nurses no illusions and is conscious of what it costs to turn the theory of speculative thought out into the concrete fact of the senses. In the past he gave much of his mind's energy to the domain of metaphysics, and has learned

only too well that the great outside world calls for action. To that end he has bent his energies in the past fifty years toward the field of the practical, without surrendering his love for the metaphysical. In every activity he has studiously called in the savants of science to join hands with all the other factors to produce results. There is one distinctive innovation which he has added to the sum of his efforts, and this single factor has contributed in the main to his marvelous success. In all enterprises, great or small, he does not hesitate to call in the *aid of his government, state or city*. In all other countries beside, there has been a hesitancy, I might add a jealousy, on the part of private enterprise, to ask for state aid. This the German never feels. He not only calls in his government, but the latter at all times holds itself in readiness to cooperate with, and back up individual effort. This positive government factor in Germanic life and action is what gives it its world-wide sway. In no sense do they harbor the fetish of the sacredness of private initiative as the prime essential to a healthy civic life. Their experience is quite the contrary. With the constant pressure from within because of the rapid increase of its own population which needs must have employment; and the pressure from without because of actual hostile neighbors, Germany has found truth in the formula which bade it "Organize, organize, and again organize each and every social and human factor in the entire country into one compact, homogeneous, central body." This it has done, and in the estimation of the entire world it has succeeded. *It is efficient.* Finally, it is interested in the individual. It takes a conscious pride in his prowess. It seeks to add to the effectiveness of his worth and work. It sees a greater state in its greater unit, the individual man. As an intensively integrated and organized state, it possesses a definite *state consciousness* which is peculiarly its own. In the evolution of mind, it can be truly said that Germany has what no other nation possesses—an actual, definite consciousness of its purpose and being. In the exercise of this consciousness it is surely in advance of the unerring response of a united, homogeneous population, ready to do its bidding and coming without friction to the central source of its power, the state itself. As a reflex of this consciousness, the state is aware of the urgent need of every integral part, and seeks to give such part its proper nurture and support. State control insures all of its citizens against the unforeseen hazards of the future. With the facilities it possesses it can take broader observations on mooted problems, and have better means of pursuing its researches into unknown and undreamt-of fields of

inquiry which private initiative cannot and would not undertake. In this way it makes it possible to reduce investigations to their final terms and bring to the surface many unlooked-for and unheard-of discoveries. In the domain of invention they believe in fostering and protecting their mental workers to the very limit of finite boundaries. They are only too cognizant of the fact that wealth is produced by both manual and mental labor. Invention is the greatest product of mental labor. At one end, invention saves large amounts of manual labor; at the other end, equal amounts of manual labor produce greater results. The marriage of labor and invention produces a greater surplus of wealth. It opens up new fields, and extends the boundaries of human opportunity. As a distinct governmental policy Germany believes in caring for its valuable inventor class. It gets behind its inventors, and by stimulating prizes, by the use of governmental laboratories, by the support of technical schools, by the protection of inventors in the patents or formulas they have discovered, and indirectly by extending banking credits, and many other practical encouragements, it hopes to preserve to this original fountain-source that highly valuable social factor of progress, the individual inventor's consciousness of safety from fraud, misappropriation and theft, which seeks to rob honest mental and physical labor of its just fruits. In this way it is hoped to keep alive and intact the inventor's pride in his own achievements.

Non-government activity, the policy we are now pursuing, worked very well, until Germany took the initiative and became the pace-maker for the world. She follows the other trend. Overtly she pursues the national policy of helping each and every individual, company or institution in the empire. The day of state initiative, under the German lead, is now at hand. Other countries must follow or fall hopelessly in the rear in the struggle for industrial and commercial supremacy. The dynamics of private initiative as compared with governmental initiative is as the ratio of the single unit to the whole. Can such a rivalry in competition be equal at any stage? Are the facilities of the one, even a Rockefeller or a Carnegie, a match for the unlimited resources of the whole? Is the part at any stage, under any circumstances, the equal of its genetic whole? Is Germany's action already posited in the aura of a newer and future time? And most important of all, is Germany awake, and alive and conscious of the added responsibility of her self-imposed task? Has she the fibre, has she the courage, has she the calmness, has she the type of man for the ever-widening circle of her far-flung economic and spiritual aspirations? Is there anything

artificial in the superstructure she has so painstakingly built? Are the traditions of her race such as to warrant an assumption of this titanic responsibility? Does the outward man and his activities, in the travail of the past, give any hint of his day (*der Tag*) among the children of men when he shall have earned the honest title of premier? The very world-war in which he is now engaged cannot be anything other than a prefigurement of his coming status. He could not meet the surcharged shock of its opposition, had he not provided himself with the needed shield and armor of successful resistance. In all the annals of human action, his mind's alembic has forged the ponderous as well as the subtlest mechanism for his sustenance and defense. In the farthest reaches of thought, in the deepest recesses of difficulty's fastnesses, in the arid wastes of unpromising hope, as in the abysmal depths of the sea, he has forced his issue against refractory nature, and an almost insurmountable human barrier; and in the breach of a calloused, hostile, envious inefficiency, he has compelled a recognition on the plateau of the world. His place in the sun is on a promontory where fall the earliest morning and latest evening rays. His coming was slow, but orderly and sure. His arrival is an ethical reward for patient study and work. He has, and is, and ever hopes to demonstrate to mankind and posterity the need of the world's teeming millions for his "formula of group action" in the workshop of man.

## MISCELLANEOUS.

### THE ELECTION.

Our recent presidential election has been one of the most curious events with astonishing, and to some extent quite unexpected, results, in which the hyphenated vote was probably more important than could be foreseen. Mr. Wilson and Colonel Roosevelt antagonized the German-American and the Irish-American voters to such an extent that through the *Nationalbund* and the Independence Conference they expressed their determination to rise like one man against both.

The Independence Conference—originally founded as the Embargo Conference because it advocated an embargo on munitions—went a step farther. It took an active interest in the campaign in behalf of Mr. Hughes, because its leaders had been assured that Mr. Hughes would not be so subservient to Britain as Mr. Wilson had been, but that he could be depended upon to be a true American president. They advised the hyphenated vote (both German and Irish) to stand up for Governor Hughes.

The situation looked promising for Hughes, but throughout the campaign our newspapers reported his speeches in such a way as to create a doubt in the minds of those who wanted a truly neutral attitude on the part of this government toward Europe. At the critical moment, Mr. Hughes, when speaking in Columbus, Indiana, was asked questions from the audience, and in answer he replied first, that he certainly would not forbid the sale of munitions to the Allies, and second, that he would not advise Americans to avoid traveling on vessels of belligerent nations. Since in sheer self-defense Germany will have to attack armed merchantmen, Mr. Hughes's policy must inevitably lead to war between the United States and Germany. The result of his own speeches, together with the activity of Roosevelt in his behalf, turned a great many German-Americans against him, since they preferred Wilson's definite assurance of a policy of peace to the aggressive spirit of Mr. Hughes.

The *Nationalbund* and the Independence Conference received a number of letters protesting against their policy, and it was foreseen by the leaders of the German-American citizens that the hyphenated vote would not follow blindly the advice of their leaders but would be split. Further it ought to be said that the brewers of Ohio fought shy of the alliance of the Republican party of their state with the temperance movement and advised their friends to support Wilson.

The writer of these lines knows that while the multitude of hyphenates voted for Hughes a great many of them held back. Some voted for Benson and a large number voted for Wilson because, as they said, "Wilson was the lesser evil," and "we are sure that Wilson will at least keep peace."

It is an old experience that our presidents owe their election to the mistakes of their rivals. When Bryan traveled over the country McKinley stayed at home. Bryan preached free silver and every speech he made gained votes for McKinley. So again recently Mr. Hughes and his supporter Colonel Roosevelt went about making speeches, and their statements raised serious doubts in the voters' minds about the advisability of Hughes for a president.

There are too many people among Mr. Hughes's own party who have found reason to distrust him, people who felt that his election would endanger the peace of the whole country, and there are other minor reasons which contributed to the final result. Mr. Hughes made peace with Colonel Roosevelt but not with the Progressives. His campaign was managed by the old guard to the exclusion of any other element. It would have been better if Mr. Hughes had made peace with the Progressives and kept away from Colonel Roosevelt. Mr. Wilson's success in California seems to be due to the support he received from the labor unions.

It seemed as though it would be easy to defeat Mr. Wilson. He has made so many mistakes that history is not likely to pronounce a favorable verdict upon his administration, but it would have taken a stronger man than Hughes to beat him.

As matters now stand we must trust to the manhood of Congress, and we hope that the members of Congress will have enough backbone to hold back the present incumbent of the presidency and make him live up to our national traditions. We want an American president, not one who considers the interests of England first and those of our own country as secondary.      P. C.

#### MOHAMMED'S ASCENSION.

Among Moslems the observance of the injunction against pictures became such a habit that to make portraits or even draw the outlines of a human face has been avoided in all Islam. Nevertheless this regulation can not be traced back to the prophet himself. It might be easily explained from the Mosaic law which forbids making any likeness of God, and since man has been made in the image of God the protraiture of men is likewise to be regarded as sinful. The truth is that Mohammed himself never paid any attention to painting either to approve or disapprove, but Mohammedan art has carefully heeded the interdiction. Under this limitation artists of Islam invented a new style of developing beauty merely by ornamentally interlaced lines, called arabesques.

The modern Moslem seems to feel no inclination to see the likeness of Mohammed represented in art—a desire which would be a very natural one, and showed itself prominently in Christian art. Nevertheless Mohammed has been portrayed in the development of Islam during its spread over Asia. As an instance we reproduce in our frontispiece a picture of the prophet's ascension on his winged horse Borak, here represented with a human head to indicate that it is endowed with a human soul and has been deemed worthy to be received into heaven.

The picture however refrains from showing the face of God. The prophet is led into heaven by an archangel and presented to another who seems to be accompanied by a host of angels whose faces appear above his head. The picture shows the influence of Persian art. It was found in Herat, Afghanistan, and is preserved at the National Library at Paris. It is assumed to date from the beginning of the fifteenth century.

## A PERSONAL STATEMENT.

BY BERTRAND RUSSELL.

On Friday, September 1st, two men from Scotland Yard, acting on behalf of the War Office, served a War Office Order on me, forbidding me to enter any prohibited area without permission in writing from the competent Military Authority. (Prohibited areas include practically all places near the sea, including many whole counties.) On September 11th, in reply to representations, an official letter was sent to me by order of the Army Council, containing the following paragraph:

“I am further to state that the Council would be prepared to issue instructions for the withdrawal of the order if you, on your part, would give an undertaking not to continue a propaganda which, if successful, would, in their opinion, militate to some extent against the effective prosecution of the war.”

My profession hitherto has been that of a lecturer on mathematical logic. The Government have forbidden me to fulfil an agreement to practice this profession at Harvard, and the Council of Trinity College have forbidden me to practice it in Cambridge. Under these circumstances it became necessary to me to lecture on some more popular subject, and I prepared a course on the Philosophical Principles of Politics, to be delivered in various provincial towns. As three of these towns are in prohibited areas, I cannot go to them without permission in writing from the War Office. In reply to a request for this permission, I was informed that I must submit the lectures to the War Office censorship. I replied that this was impossible, as they were to be spoken, not read; but I sent the syllabus of the course.

In reply, I received a latter, dated September 13th, acknowledging receipt of the syllabus of lectures, and stating that “in the absence of further details,” it was “impossible to advise the Army Council whether they might properly be given during the war.” The letter further stated that “such topics as ‘The Sphere of Compulsion in Good Government’ and ‘The Limits of Allegiance to the State’ would, in particular, seem to require very careful handling if they are not to be mistaken for propaganda of the type which it is desired to postpone till after the conclusion of hostilities.” It concluded by offering to give permission for the lectures if I would give “an honorable undertaking” not “to use them as a vehicle for propaganda.”

My proposed course of lectures on “The World as it can be made” is not intended to deal with the immediate issues raised by the war; there will be nothing about the diplomacy preceding the war, about conscientious objectors, about the kind of peace to be desired, or even about the general ethics of war. On all these topics I have expressed myself often already. My intention is to take the minds of my hearers off the questions of the moment, and to suggest the kind of hopes and ideals that ought to inspire reconstruction after the war.

But when I am requested by the military authorities to give an “honorable undertaking,” as regards my lectures, that I will not “use them as a vehicle for propaganda,” I am quite unable to do so, for the following reasons:

First and foremost, because I cannot acknowledge the right of the War Office to prevent me from expressing my opinions on political subjects. If I say anything which they think prejudicial to the conduct of the war, they can imprison me under the Defense of the Realm Act, but that is a proceeding to which I am not a party, and for which I have no responsibility. If, however, I enter into a bargain by which I secure certain advantages in return for a promise, I am precluded from further protest against their tyranny. Now it is just as imperative a duty to me to fight against tyranny at home as it is to others to fight against Germans abroad. I will not on any consideration, surrender one particle of spiritual liberty. Physical liberty can be taken from a man, but spiritual liberty is his birthright, of which all the armies and governments of the world are powerless to deprive him without his cooperation.

Apart from this argument of principle, which is hardly of a kind to appeal to militaries, there are other more practical reasons for not giving such an undertaking as is required. It is impossible to be absolutely certain what one will say when one speaks extempore; and it would be obviously absurd, in reply to an awkward question, to say "I am under an honorable undertaking not to answer that question." Even if these difficulties could be overcome, it is utterly impossible to know what would be covered by such an undertaking, since there is no precise definition of the propaganda to be avoided, and no indication as to whether only certain conclusions are forbidden, or also the premises from which they can be deduced. May I say that I consider homicide usually regrettable? If so, since the majority of homicides occur in war, I have uttered a pacifist sentiment. May I say that I have respect for the ethical teaching of Christ? If I do, the War Office may tell me that I am praising conscientious objectors. May I say that I do not hold Latimer and Ridley guilty of grave moral turpitude because they broke the law? Or would such a statement be prejudicial to discipline in His Majesty's forces? To such questions there is no end.

If the authorities at the War Office were capable of philosophical reflection, they would see an interesting refutation of militarist beliefs in the terror with which a handful of pacifists appears to have inspired them. They have on their side the armed forces, the law, the press, and a vast majority of the public. The views which we advocate are held by few, and expressed by still fewer. To meet the material force on their side we have only the power of the spoken or written word, of the appeal from passion to reason, from fear to hope, from hate to love. Nevertheless, they fear us—such is the power of spiritual things even in the present welter of brute force.

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#### THE MYTH.

Some time ago I received the printed copy of an almost fanatical pro-Ally speech in which the Belgians are represented as martyred saints while Germany is denounced in strong terms as inhuman and barbarous. The general attitude of the speaker is high handed and his utterances come in the name of a higher morality as if dictated by the spirit of humanity. The next morning mail brought me a sonnet from an Anglo-American friend which apparently refers to the same leaflet and sees in the orator's interpretation of current his-

tory a revival of the old solar myth in which the dying sun-god is the victim of the powers of darkness. Here is the sonnet:

The prophet speaks: "Behold the Shining One,  
Who bleeds for us, for righteousness, and law;  
We hail thee, Belgium, with a holy awe,  
And God will crown thee with the moon and sun."  
The prophet speaks: "Behold Dominion,  
The abhorred Lust, the Foe with flaming jaw;  
We curse thee, and the host of heaven will draw  
Thee down, Germania, to the pit—undone."

Is it "the prophet's" "hail" and "curse" have pith?  
Teach they true politics and God's own plan?  
Will they suffice us, as they have sufficed?—  
Is it they but reshape an ancient myth  
In the sick fancies of a good old man—  
Primordial Devil and primordial Christ?

---

#### TO UNCLE SAM.

BY GEORGE R. DEAN.

Are you neutral, Uncle Sam,  
In this foreign strife,  
When you're aiding, all you can,  
In destroying life?

On the Sabbath you are heard,  
In the halls of Peace,  
Praying, in a pious tone,  
That the war may cease.

While you pray, and by your leave,  
Powder, shot and shell,  
From your "friendly shores," prolong,  
Mars' destructive hell.

Widows, orphans, shattered men,  
Cry to you in pain!  
"I am neutral," you contend,  
While they plead in vain.

All the world finds fault with you,  
In your greed for self,  
Pointing out, you're serving Death  
For your selfish self.

Moral law condemns your course,  
And, adds Holy Writ,  
He who bears a double face  
Is a hypocrite.

# THE OPEN COURT

A MONTHLY MAGAZINE

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VOLUME XXX

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## INDEX TO VOLUME XXX.

### ARTICLES AND AUTHORS.

	PAGE
Allies, The Lies of the. Paul Carus .....	508
America, The Attitude of. Roland Hugins .....	222
America First (Poem). Louis Dorn .....	703
"An Orgy of Cant." Paul Carus .....	70
Anesaki, M. Art and Domestic Life in Japan .....	549
Aristophanes, A Message from. Fred. C. Conybeare .....	41
Art and Domestic Life in Japan. M. Anesaki .....	549
Backof, Otto C. The Psychology of German Action .....	746
Bacon Write Shakespeare, Did. George Seibel .....	193
Bahaism: The Precursor, the Prophet and the Pope. Robert P. Richardson .....	617, 657
Bahaism and Persia, American. J. Davidson Frame .....	126
Bahaists, A Protest from the. Emile Tobler .....	505
Barrow, Isaac, Portraits of. ....?	126
Barrow, Isaac: The Drawer of Tangents. J. M. Child .....	65
Bible, Moral Law and the. Arthur J. Westermayr .....	531
Bible in Modern Light. G. H. Richardson .....	479
Boutroux, Emile. The Evolution of German Thought .....	8
Bramhall, John T. Trebizond, a Lost Empire .....	329
British Treatment of German Missionaries .....	183
Browne, C. A. The Thermometer .....	439
Buonaiuti, Ernesto. Italy and the War .....	695
Burke, B. U. Erasmus at the Court of Satan .....	715
Byers, Charles Alma. Sob Sisters and the War .....	733
Caaba, The. Paul Carus .....	736
Carlyle and Germany. Medico .....	719
Carlyle on the French-German War, 1870-71 .....	724
Carmen Sylva. <i>See</i> Elizabeth of Roumania .....	313
Carus, Paul.	
British Treatment of German Missionaries .....	183
Centralia: The Outcome of the War .....	467
Crucifix After Battle .....	128
Dedekind, Richard .....	437
Dostoyevsky .....	381
Ethics of Nature .....	547
Goethe Rather than Nietzsche .....	564

Carus, Paul (Continued)	
Leibniz Bicentenary .....	610
Lies of the Allies .....	508
Little Russia and Its Claim for Independence .....	350
Mr. Mangasarian Misunderstands .....	188
Mr. Mangasarian Again .....	446
Mohammed's Ascension .....	765
New Phases of Warfare .....	60
"Orgy of Cant" .....	70
Our Thermometer .....	187
Passing of Carmen Sylva .....	313
Pictures from the Theater of War .....	497
Portraits of Isaac Barrow .....	126
Pushkin, the Poet .....	362
Rasputin .....	367
Repin, the Russian Artist .....	346
Siege of Constantinople in 1453 .....	702
The Caaba .....	736
The Election .....	764
Venice and the Dardanelles .....	572
War Topics: In Reply to My Critics .....	87
Water-Power Conservation .....	443
Whitzel on the Resurrection .....	317
Centralia: The Outcome of the War. Paul Carus .....	467
Child, J. M. Isaac Barrow: The Drawer of Tangents .....	65
China, Recent Social and Political Changes in. Frederick Goodrich Henke .....	449
China, The Political Situation in. Gilbert Reid .....	308
Civilization, The Danger to. Bertrand Russell .....	170
Constantinople, The Siege of, in 1453 .....	702
Constantinovitch, Constantine .....	315
Conybeare, Fred. C. A Message from Aristophanes .....	41
Crew, Helen Coale. Thou That Hearest Prayer (Poem). .....	181
Crucifix After Battle, A. .....	128
Crucifixion and Resurrection. Forrest Morgan .....	512
Dean, George R. To Uncle Sam (Poem) .....	768
Dedekind, Richard .....	437
Dorn, Louis. America First (Poem) .....	703
Dostoyevsky. Paul Carus .....	381
Election, The .....	764
Elizabeth of Roumania (Carmen Sylva), The Passing of .....	313
Erasmus, Symposium on, from Several Sources .....	419
Erasmus and His Significance for the Reformation. C. K. Ogden .....	148
Erasmus at the Court of Satan. B. U. Burke .....	715
Ethics of Nature, The. Paul Carus .....	547
Evans, Thomas Horace. Karma (Poem) .....	566
Evolution of German Thought, The. Emile Boutroux .....	8
Frame, J. Davidson. American Bahaiism and Persia .....	126
France! Roland Hugins .....	32
Freemasonry, Voices from German. Ernst Schultze .....	705
French-German War, Carlyle on the, 1870-71 .....	724

	PAGE
German Action, The Psychology of. Otto C. Backof .....	746
German Thought, The Evolution of. Emile Boutroux .....	8
Germany, Carlyle and. Medico .....	719
Goethe Rather than Nietzsche. Paul Carus .....	564
Gorham, Charles T. Reply to J. Mattern, 254; A Rejoinder to Mr. Mattern, 561.	
Gorham, Charles T., In Reply to. Johannes Mattern .....	408
Gorham's Reply to Mr. Mattern: Emil Reach .....	438
Henke, Frederick Goodrich. Recent Social and Political Changes in China	449
Holm, Frits. A Japanese Author on the Chinese Nestorian Monument ..	686
Hugins, Roland. Attitude of America, 222; France, 32.	
Hulst, Cornelia Steketee. Our Secret Alliance .....	577
Italy and the War. Ernesto Buonaiuti .....	695
Japan, Art and Domestic Life in. M. Anesaki .....	549
Japanese Author on the Chinese Nestorian Monument, A. Frits Holm ..	686
Jewish Subjects, Russia's Treatment of Her. Victor S. Yarros .....	321
Kampmeier, A. <i>La guerre qui vient</i> .....	569
Karma (Poem). Thomas Horace Evans .....	566
Kawaguchi, Ekai. Russia's Tibetan Policy .....	370
Keasbey, Lindley M. The Money Market of To-Morrow .....	241
<i>La guerre qui vient</i> . A. Kampmeier .....	569
Leibniz Bicentenary, The. ....	610
Lossing, Benson J. The Marriage of Pocahontas .....	1
Lyman, Benjamin Smith. Natural Morality .....	513
Mach, Professor Ernst. Obituary .....	257
Mangasarian Again. Paul Carus .....	446
Mangasarian Misunderstands .....	188
Mattern, Johannes. In Reply to Mr. Charles T. Gorham, 408; The Pope and His Critics, 258.	
Mattern, A Rejoinder to. Charles T. Gorham .....	561
Mattern, Gorham's Reply to. Emil Reach .....	438
Mattern, J., Reply to. Charles T. Gorham .....	254
Maxwell, Clerk, Some Verses of .....	512
Medico (pseud.). Carlyle and Germany .....	719
Mentality in War Time. Wilbur M. Urban .....	641
Mohammed's Ascension .....	765
Money Market of To-Morrow, The. Lindley M. Keasbey .....	241
Moral Law and the Bible. Arthur J. Westermayr .....	531
Morality, Natural. Benjamin Smith Lyman .....	513
Morgan, Forrest. Crucifixion and Resurrection .....	512
Myth, The (Poem) .....	767
Nature, The Ethics of. Paul Carus .....	547
Nestorian Monument, A Japanese Author on the Chinese. Frits Holm ..	686
New Testament, The Fourhundredth Anniversary of the Publication of the First Greek. Bernhard Pick .....	129
Nietzsche, Goethe Rather than. Paul Carus .....	564
Noble, Lydia L. Pimenoff-. A Russian View of Germany .....	511
Ogden, C. K. Desiderius Erasmus and His Significance for the Reformation .....	148
Parker, W. Thornton. A Chippewa Tomahawk .....	80

	PAGE
Passion Plays, Modern. Maximilian J. Rudwin .....	278
Pennypacker, Samuel W. (Obituary) .....	638
Pick, Bernhard. The Four-Hundredth Anniversary of the Publication of the First Greek New Testament .....	129
Pocahontas, The Marriage of. Benson J. Lossing .....	1
Pope and His Critics, The. J. Mattern .....	258
Precursor, the Prophet and the Pope, The. Robert P. Richardson..	617, 657
Psychology of German Action, The. Otto C. Backof .....	746
Pushkin, The Poet. Paul Carus .....	362
Rasputin. Paul Carus .....	367
Reach, Emil. Mr. Gorham's Reply to Mr. Mattern .....	438
Reformation, Erasmus and His Significance for the. C. K. Ogden .....	148
Reid, Gilbert. The Political Situation in China .....	308
Repin, the Russian Artist. Paul Carus .....	346
Resurrection, Crucifixion and. Forrest Morgan .....	512
Resurrection Story, Possible Origin of the. Frank R. Whitzel .....	301
Richardson, G. H. The Bible in Modern Light .....	479
Richardson, Robert P. The Precursor, the Prophet, and the Pope,..	617, 657
Rudwin, Maximilian J. Modern Passion Plays .....	278
Russell, Bertrand. The Danger to Civilization, 170; A Personal Statement,	766
Russia, Little, and Its Claim for Independence. Paul Carus .....	350
Russia in War and Peace. Michail M. Victorov .....	335
Russian View of Germany, A. Lydia L. Pimenoff-Noble .....	511
Russia's Tibetan Policy. Ekai Kawaguchi .....	370
Russia's Treatment of Her Jewish Subjects. Victor S. Yarros .....	321
Schultze, Ernst. Voices from German Freemasonry .....	705
Secret Alliance, Our. Cornelia Steketee Hulst .....	577
Seibel, George. Did Bacon Write Shakespeare? .....	193
Shakespeare, Did Bacon Write? George Seibel .....	193
Sob Sisters and the War. Charles Alma Byers .....	733
Stanton, Theodore. Some Recent French Books on the Great War .....	317
Stuart, C. A. Verrijn. The Economic Aspect of the War .....	385
Thermometer, Our. Paul Carus .....	187
Thermometer, The. C. A. Browne .....	439
Thou That Hearest Prayer (Poem). Helen Coale Crew .....	181
Tobler, Emile. A Protest from the Bahaists .....	505
Tomahawk, A Chippewa. W. Thornton Parker .....	80
Trebizond, a Lost Empire. John T. Bramhall .....	329
Uncle Sam, To (Poem). George R. Dean .....	768
Urban, Wilbur M. Mentality in War Time .....	641
Venice and the Dardanelles .....	572
Victorov, Michail M. Russia in War and Peace .....	335
War, Italy and the. Ernesto Buonaiuti .....	695
War, Pictures from the Theater of. Paul Carus .....	497
War, Sob Sisters and the. Charles Alma Byers .....	733
War, The Economic Aspect of the. C. A. Verrijn Stuart .....	385
War Time, Mentality in. Wilbur M. Urban .....	641
War Topics.—In Reply to My Critics. Paul Carus .....	87
Warfare, New Phases of .....	60
Water-Power Conservation .....	443

	PAGE
Westermayr, Arthur J. Moral Law and the Bible .....	531
Whitzel, Frank R. Possible Origin of the Resurrection Story .....	301
Whitzel, Frank R., on the Resurrection. Paul Carus .....	317
Yarros, Victor S. Russia's Treatment of Her Jewish Subjects .....	321

## BOOK REVIEWS AND NOTES.

Albin, Pierre. D'Agadir à Sarajevo .....	319
Blondel, Georges. La doctrine pangermaniste .....	319
Blondel, Georges. Les embarras de l'Allemagne .....	318
Bourgeois, Emile, and others. La guerre .....	318
Charmes, Francis. L'Allemagne contre l'Europe .....	318
Delaisi, Francis. La guerre qui vient .....	569
Durell, Fletcher. Fundamental Sources of Efficiency .....	639
Ewers, Hanns Heinz. German War Songs .....	191
Guyot, Yves. Les causes et les conséquences de la guerre .....	318
Hale, William Bayard. American Rights and British Pretensions on the Seas .....	192
Ibsen, Sigurd. Human Quintessence .....	64
"J'accuse" .....	444
Jollivet, Gaston. Six mois de guerre .....	317
Leonard, William Ellery. Socrates: Master of Life .....	319
Lewisohn, Ludwig. The Modern Drama: An Essay in Interpretation ..	572
Mach, Ernst. Principles of the Theory of Light .....	640
Modin, Bernhard. What is Man .....	575
Mourey, Gabriel. La guerre devant le Palais .....	319
Parker, W. Thornton. Personal Experiences Among our North American Indians .....	639
Problèmes de politique et finances de guerre .....	319
Rolland, Romain. Above the Battle .....	576
Stanton, Theodore. "Victor Hugo's Estimate of Germany" .....	320
"Watchman." Rome and Germany .....	576



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### TABLE OF CONTENTS

Introduction.

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