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

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RUSSIA'S HIDDEN FORCES.

BY HERMAN JACOBSON.

THE problem of the day is Russia. European civilization centers on it. If Russia goes under, all Europe—and ultimately America—must go with her.

But the world, especially America, speculates on Russia without an adequate knowledge of the forces—hidden but fundamental—which actuate the Russian.

He forgets that Russia's accumulated experiences differ from the accumulated experiences of the Western nations. She remained in primitive communities long after the Western world became organized into feudal states. She struggled for centuries under Tartar rule. She continued under an Oriental despotism long after the Magna Charta was signed. She lived under serfdom long after the institution was abolished everywhere else in Europe.

The most marked characteristic of the Russian masses is their absolute illiteracy. Until the Revolution, nine out of every ten did not know how to read or write. It was the result of a carefully cherished darkness. The sources of knowledge, such as newspapers and magazines, were practically unknown to the average Russian. His communication with the world of thought did not go farther than his voice could carry.

We are in the habit of thinking that illiteracy results in a lack of intelligence, in a lack of sense. Some day we shall be forced to revise our opinion on this subject. In my rambles round the world, I have met with a profound wisdom among those who do not know how to read and write. Instead of relying on the guidance offered by the world of books, the Russian turned on himself. He knew nothing of this theory or that theory of life and conduct. Life to him was not a continuous flux, as we consider it, whose

waves no one can ride without "keeping abreast of the time"—without keeping in touch with books and newspapers.

Because of that lack of contact with the outside world he possessed no dogmas, no articles of faith, which the average man among us, through the instrumentality of books, schools, and magazines, comes to consider sacrosanct, eternal, exalted above life itself. To him life was a labyrinth of mystic windings where a man turned one way or another. Innumerable paths without sign posts. He loved his earth with a mystic love and trusted her with a mystic faith. That is all he knew. That is all he cared to know.

Another thing: Russia knows nothing of the forces which galvanize the life of the masses in the West. She knew nothing of books; and therefore knew nothing of the Washingtons, the Lincolns, the Jeffersons every country boasts of. There were no such slogans, no such ringing phrases as characterized our Civil War or the Great War. There were few things to direct the interest of the people to external objects, such as the State. Indeed, the average Russian, from the humblest peasant to the profoundest thinkers like Tolstoi and Dostoyewski, was far from exalting the State or those enhancing its successes. As a matter of fact, both the institution and those in any way associated with it, were always distrusted. The men and women of historic prominence in Russia, such as Peter the Great or Catherine II, who are considered heroes and benefactors of their country in the Western world, were known as anti-Christis to the average Russian. He tacitly acknowledged their instrumentality in creating a vast empire, but, insisted, they ruined the people in the process. Vast empires, the average Russian was in the habit of pointing out, were of great advantage only to emperors; never to the man in the street. He always asked whether a Russian was happier than a Dane because his country was larger. On the other hand, he never tired of talking of the bitter fruits of empire building in his own country: Peter the Great, the greatest empire builder, was a monster who lived on the misery and degradation of his people. He imported armies and navies into Russia and forced the inhabitants from pursuits of peace into pursuits of slaughter. In a word, there was no universal edification of the State in Russia; which unites all other peoples in an affection for a common object. For him the State has not yet dethroned all the other forces in human life as it has done in the West.

The unifying emotions in Russia were the emotions of pity,

sympathy, mercy. The outcast, the vagabond, the tramp, the thief, the prostitute were the common objects of commiseration. No genuine Russian could find it in his heart to berate misfortune, to mock poverty, to rebuke crime. The hero in the mind of the masses, as well as of the Russian novel, has rarely been the man with a perfect crease in his trousers and a bankroll in his pocket. Never the guttersnipe who had won his way to the presidency of the municipal gas plant. Russia's heroes have always been failures, suicides, consumptives, imbeciles, prodigals—men with a sense of value completely at variance with that of Solid Prosperity. The most important moment in the story of a Russian author is not when a great effort has been crowned with success, a protracted hope realized, or estranged friends reunited. It is not on the page where the hero comes into a big fortune or the heroine has landed the man for whom she had set her cap. The author rises to his highest powers only when he pleads for the fallen woman, for the criminal, the man out of joint with his time, for the rebel hurling defiance in the teeth of the great ones of the earth. This is the great single emotion that unites Russia.

Another thing which strikes the Western mind as peculiar, as "bad" in the Russian is his attitude toward "Law and Order."

The Anglo-Saxon, who is the leader in this respect of all Western Europe, considers "Law and Order" as the ideal embodiments of all human conduct. They are the items on the Decalogue purposely omitted on the stone tablets that they might later be inscribed on Anglo-Saxon hearts.

Shocking as this will prove to the average Anglo-Saxon, it must nevertheless be stated, if an adequate idea is to be gained of the secret forces actuating the average Russian—the Russian entertains a secret distrust of the efficacy of man-made law. He is so constituted that he doubts his own wisdom in planning out life and positively distrusts the wisdom of others—especially the wisdom of hired agents. The vast majority of the Russian masses feel, though in many instances very vaguely, that parliamentary regulations and restrictions do not make men nobler, better, more tolerant. Russian men and women with power of articulation will tell you that if all the legislatures and courts were wiped off the face of the earth, the world would be a better place in which to live. They insist that not only are their much-heralded benefits negative, but that they are positive in their malevolence. At best, they arrest man's powers of self-development physically, mentally, and spirit-

ually. In a discussion on this subject I once heard a Russian declare:

“Look at music and think of the marvelous powers for self-realization and development of the human spirit when not curbed by laws and regulations. Out of a half dozen elementary notes it has built up for itself a world so entrancing that it lays a spell on all those who come under its influence. Think of what would have happened to music had legislatures and parliaments taken hold of it, checked it a bit here, a trifle there. Instead of listening to the compositions of Wagner and Kreisler performed by the orchestras of Petrograd, Vienna, and Boston, we should still be listening to the improvisations of savages beating tom-toms and calabashes. What is true of the human spirit in music is also true of it in all other of its infinite potentialities. Why, who knows,” he concluded, “how many such marvels in social organization and human intercourse man-made law has already strangled and how many more it will strangle.”

Nor has the Russian that awe of Order that the Western mind has. He delights, indeed, in what Stephen Graham calls “Divine Disorder.” When he beholds the order and arrangement of life in the West, he exclaims: “*Tolko Meshayet!*” (It’s in the way). He cannot endure a life of systematized and regulated movement. He loses heart in a course mapped out from the cradle to the grave. He cannot live without mystery and adventure.

Some time ago I found myself in a restaurant at one of the most beautiful and orderly hotels in the United States talking to a prominent Russian publicist. We were discussing this very point. He grew eloquent and swept his hand over the room:

“You see these beautiful mirrors and cut glass, the starched waiters in austere frigidity? Well, after the first flash is over this wonderful order overpowers you with a deadly ennui. It is true, it keeps you befuddled at first, but you soon begin to feel like a drunkard after a furious debauch. A fatal tedium creeps over you and you are driven to thoughts of suicide. For all this represents a life so suppressed in the attempt at system that it practically ceases to function. The men and the women who are satiated with it are the unburied dead. They move and act, but the warmth of life and the suppleness of motion are gone.”

However, the Russian is an adept at an altogether different type of order—the order that comes from within—self-discipline. He detests the discipline that comes from without, but glories in the

discipline that comes from within. He will not turn away from the most difficult task, from superhuman toils, from the most prodigious hardships, when he feels for them a prompting from within. He will devote his whole life to a single idea or ideal. He will concentrate all his emotions upon a single object. He will struggle on in the face of the impossible. He is a fanatic. For instance, Russia has produced unqualifiedly the greatest revolutionists of all time. The revolutionists of the past are children compared with them. Again, Western men and women are amazed at the toils and drills some Russian immigrants must have undergone in the acquisition of the language of their adoption, whether it be French, German, or English. Any one familiar with present day American literature will readily name half a dozen Russian immigrants with a mastery of English sometimes surpassing the best native writers. In England, the foremost prose stylist today is a Slav, Joseph Conrad, who first came into contact with the English language at an age when psychologists declare no foreign language can be mastered even for purposes far simpler than art.

The casual observer of the Russian people occasionally goes away with the idea that they are backward, unenlightened, flighty, tinged with mystery and romance. He finds them quickly discouraged, possessing no great power of will, prone to follow every turn of the weather-cock. Excepting their mysticism and romance, this is not the conclusion drawn by skilled observers. Says Professor E. A. Ross in his studies on Russia: "I have met with no competent foreign observer . . . of this people who doubts their gifts of intellect, imagination, and heart."

Again, with almost no exception, all the peoples of Western Europe and America, (since the rise of the State on the debris of the Church) are imbued with a feeling that their country is the best, their particular political system the most exalted manifestation of human ingenuity. The German has learned to shout with all the might of his soul: "Deutschland ueber alles!" The American has learned to proclaim: "America First!" Even the Mexican will tell you with all the seriousness of which only the Mexican is capable that he belongs to a raza de leones and a raza de aguilas (a race of lions and a race of eagles). The Briton will take you for a fool if you still happen to be among the benighted who have to be told that his is the best possible of all worlds. I recall at this moment a conversation with an unusually cultured English woman who had lived in America close to half a century and had been in

a dozen European countries. After telling of the marvels she had seen in many lands, she concluded: "But there is nothing quite so great and wonderful as the English government." An American lady said to me recently: "If only those poor people over there would learn to live as we Americans do. They never *would* have these dreadful troubles." And yet was she the typical American Mrs. Babbitt, spending her days in cooking and yawning.

The Russian, on the other hand, is always discontented with himself, with his government, with his mental and moral acquirements. He feels himself humble, subdued in the presence of the light and energy of the Teuton and the masterly solidity of the Anglo-Saxon. It is the other man who is always big-hearted and broad-minded. He is never quite so good, he feels, never quite so just as the other man. His broad, angular face is constantly corrugated like a choppy sea with the tragedy of existence. It is rarely that you may see in his eye a twinkle of humor. While Russia possesses a literature ranking among the greatest in the world, she possesses no Cervantes, no Mark Twain. Even the laughter of her greatest humorist, Gogol, is the laughter of a man on his death-bed. It resembles the humor of Heine in the sense that it is intended to hide a tear.

* * *

As said before, the experiences which have nurtured the hidden forces of Russia are different from those that have nurtured them in the West. The nutriment came from two sources: Her great teachers and the land.

The land problem is an old one in Russia. It dates back to the middle of the last century. In 1861 the peasants were emancipated. But the emancipation was a farce. It created a condition as bad as the one it sought to remedy. In some instances worse. In reality it was a sop to the humanitarian demands of the time. Though the economic factor must not be overlooked, either. Feudalism had been disappearing for centuries, beginning with England and moving slowly eastward. When it reached Russia it struck a snag. But enlightened Europe, especially economic Europe, would not endure such a splotch on a greater portion of its area. Hence Feudalism had to go—just as chattel slavery had to go in this country—as a result of a combination of causes.

But the peasant, who makes up almost ninety per cent of the population and who therefore gives the bent to the hidden forces of Russia, found himself terribly disappointed. He found himself

divorced from the land, forced to buy land at four times its market value. He was made to pay a redemption fee cunningly concealed in the purchase price. The whole of that sorry bargain is best appreciated when one thinks of what would have happened to the Negro had he been forced to pay a redemption fee several times the price he fetched in the slave market at the time.

With the dice loaded against the peasant, you would think that the nobleman got away with the cake. Nothing of the sort happened. He found himself as ruined as some of the Southern planters after the Civil War. In some instances worse. For the Russian peasant is not a wage worker by nature. Offer him three times as much for a day's labor off his plot as he could possibly make on it, and you will find him scratching his head, hemming, hawing, and gritting out between his teeth the information that the field must be plowed first. The field! It is his love, his divinity. The Mohammedan dreams of a Heaven where the senses are gratified to the fill. The Russian peasant thinks of it as a place where a man may have all the acres he can plow.

The only way the large landowner could get his fields tilled was to drive all sorts of unheard of bargains with the peasant. For one thing, he would not sell the peasant pasture lands, woodlands, so that he could exchange it for labor. The peasant, feeling overawed in the presence of his erstwhile lord and master, made the wildest promises, relying on his cunning to dodge them. The nobleman made extravagant demands because he knew that the peasant would not fulfill them.

The benefits of half a century from such bickering and horse-trading to the psychic life of the people was far from advantageous. They left a stain upon them which will require years to be effaced.

More, with all his sharp bargains (and occasional petty theft), the peasant rarely succeeded in keeping the wolf away from the door. Hunger always stalked in his midst. In time he also grew shiftless. A generous commission entrusted with the destinies of the peasant, willed that the land be divided equitably among all the peasants; and since the fertility of the soil was different, each peasant received a *nadiel* or share consisting of scattered strips in scattered fields. The time and energy required to go from field to field discouraged effort. Hyperbolically speaking, the peasant had to spend a day's work in going to and coming from a day's work.

Another point in this problem: From the first allotment in 1861 till the second decade of the twentieth century, Russia's

peasant population doubled. The loaf too scant for one could hardly be expected to do for two. Land taxes kept constantly aeroplaning till they reached at the beginning of the century 280 per cent of the normal rent value. The increase in population in the imperial family made further inroads on the peasant's nadiel: Since every royal member had to receive a parcel of land commensurate with his dignity.

Without text books and economist to explain away his condition, he looked at life as a serious business, made dreadfully serious by those in charge of its arrangement. He knew that there was plenty of land all around him but he could not touch it. He kept asking why, not as a dogmatist or as an idealist, but as a man who is hungry. Every village contained an oral history on how this or that parcel of land had been presented to this or that nobleman as a token of gratitude by His Majesty Somebody or Other—by a Catherine the Great for this or that night of debauch—by Czar So and So for putting down the Polish insurrections, etc.

Anyway, the theory of Mine and Thine thus sprung a leak, as Mark Twain would have put it.

* * *

The other cause is to be found in the teaching Russia imbibed from her masters. Tolstoi, Dostoyewski, Gorki and Chekhov spent a great part of their lives going among the people and, indirectly it is true, imparting their philosophy of life to them. In many instances, as in the case of Tolstoi, the exchange was mutual. For he drew his inspiration from the common people; from their unreasoning faith in life, the deep religious conviction in the ultimate goodness of existence, and the need for a readjustment to make existence more of a success.

These teachers have pointed out to her the pitfalls of Western civilization. She was shown that its glitter was essentially superficial. That it was clean-washed; but hopeless. Its bread was white. But it was adulterated. They pointed out that the primary requisite of growing life was freedom; and that that freedom was denied to the factory enslaved masses of the West. The machine, instead of the much-heralded blessing it was supposed to be, had robbed man of his joy in work, one of the greatest of all emotions—as great as the emotion a man feels for a woman. It was a terrible catastrophe—ultimately leading to a loss of faith in life itself—as great a catastrophe as depriving love of its joys, which must lead to extinction.

She was further shown that Western dilettante intellectualism only bred political cynicism, secret diplomacy, aggression, misery, death. Worse, Western civilization had a tendency to soften the backbone of the masses so that they became too indolent to grab a crowbar and uproot the old and build the new. Its most important function seemed to be to "make citizens" and mar men by teaching them to uphold a vicious arrangement of society which no one would dream of upholding without such "education." Russia's Tolstois, Dostoyewskis, Bakunins, Kropotkins, Herzens—all her great men—filled the land for half a century with strange notions about social justice, the indispensability of freedom, faith in life, distrust of politicians, and confidence in self. They showed that the efficiency slogans of the West were nothing more than the inventions of figure mongers, leather-tongued lawyers, and dry-hearted quibblers to aid in the aggrandizement of empty-headed money-changers. They showed that the Western panacea, the Three R's, was no insurance against stupidity and incompetence; that Western "higher education" only produced fops, snobs, and pretenders who thought themselves too good to work or think, and who looked down upon the man in the street as on a sort of botchy cosmic experiment in mud and water.

They pointed out that it bred a peculiar mentality extremely dangerous to a growing organism—an excessive veneration for tradition, an exaggerated love for snug comfort, a habit of appraising all things in terms of immediate profit and loss, a religious awe of money and an idolization of possession.

They pointed out that the salvation of the race lay in an altogether different direction—in co-operation, ethical justice, toleration, absolute freedom, internationalism, the elimination of the State as an agent of coercion and violence by free associations based on social need. Armies, navies, and bright breeches were all right for children on off-school days. But grown men should find something better to do.

These are some of the most important forces lying under the surface of Russia. No serious thinker can afford to ignore them.

ETHICS AND THE SPINOZA REVIVAL.

BY VICTOR S. YARROS.

CONFUSION reigns in the modern world so far as ethical problems are concerned. "The young", we are told, have repudiated ethical standards and principles, and decline to be bound by "the superstitions" of their parents. Everything is challenged, doubted, put to the test of—no one knows what!

In these circumstances it is perhaps not without significance that an international society should have been founded at The Hague for the distinct purpose of advancing the study and appreciation of Spinoza's teachings. The moving spirits in this society believe that Spinoza has a message for our own day, and that we, as well as the younger generation, might well hark back to him. The society proposes to publish an annual of original studies, as well as series of books to be known as *Bibliotheca Spinozana*. Membership is open to lay students and lovers of philosophy and high, serious thinking.

The foregoing facts suggest a re-examination of Spinoza's essential ideas and views. The task is worthy of scholars and educated men of leisure. The present writer has no intention or ambition to attempt any searching study of Spinoza, but he may venture to offer certain summaries of the ethical discussions of the great philosopher and logician, with some reflections, commentaries and comparisons. May my slight effort stimulate more competent writers to do more adequate and better work in the same fertile field!

To begin with, Spinoza was a philosophical realist who saw "life steadily and whole", in Matthew Arnold's phrase. He appreciated the need of studying human nature in conduct and behavior, and he warned us neither to groan nor to exult over manifestations of human nature, but just simply to try to comprehend

them. Such comprehension, in his judgment, was essential to any real effort at correction of human faults and blunders. No philosopher or ethicist dwelt more on "the guidance of reason", the life of reason, the dictates of reason than did Spinoza, yet the modern intellectualists cannot claim him as their authority or cite him with any effect. He never overestimated the *actual* influence of reason in the governance of the world.

Men, as a rule, says Spinoza, are governed in everything by desire or lust; they are varied—for those are rare who live according to the rules prescribed by reason—and, moreover, they are generally envious and more prone to revenge than pity; they are ignorant, short-sighted and necessarily liable to emotions; they are drawn in different directions and are often contrary one to the other; they are liable to emotions which far surpass human power or virtue; they are guided by opinion rather than by reason, and even the knowledge by them of good and evil often excites disturbances in the mind and yields to all manner of sin and wickedness. (*Ethics*, part four.)

If, then, men are thus inconstant, weak, the prey of passions and emotions, how can the wise and chastened few cause them to seek to live according to reason?

In answering this question Spinoza repeatedly admonishes us to cultivate patience and charity toward poor, frail, errant humanity. Those, he says, who cavil at men and prefer to reprobate vice instead of inculcating virtue, are a nuisance to themselves and to others, and they do not help solidify the minds of men, but rather to loosen them. Here is a striking and edifying passage:

"Let satirists laugh to their hearts' content at human affairs; let theologians revile them, and let the melancholy praise as much as they can the rude and barbarous life: let them despise men and admire the brutes; despite all this men will find that they can prepare with mutual aid far more easily what they need, and avoid far more the perils which beset them on all sides by united forces."

It is true, alas, that "he who increaseth knowledge increaseth sorrow, or, as Ovid put it "Video meliora proboque, deteriora sequor (The better I see and approve, the worse I follow)." But to recognize these facts is not to despair of man, not to curse God and die, not to talk idle nonsense with the Bernard Shaws and Anatole Frances about the creation of man having been perpetrated as a sort of grim joke. "It is, says Spinoza, "necessary to know ourselves, to know both the power and want of power of our na-

ture, so that we may determine what reason can do in the moderating of our desires and what it cannot."

This passage should be pondered by the cynics, pessimists and superficial moralists.

What is, or should be, our social ideal, our goal? Spinoza's answer is clear and firm.

He begins by pointing out that, "since reason postulates nothing against nature, it postulates, therefore, that each man should love himself and seek what is useful to him"—that is, what is truly useful to him—and "that each man should endeavor to preserve his being as far as it in him lies, and should desire all that leads him to a greater state of perfection." He then proceeds to argue that "there is nothing more useful to man than man." While envy, jealousy, antipathy, suspicion divide men, the fact remains that they cannot lead solitary lives, cannot dispense with social organization, and cannot renounce fellowship and co-operation without sacrificing much that they value and cherish. It is obvious that man is a social animal, and the question is to what extent his good coincides with the common good. Spinoza says:

"Nothing can be desired by men more excellent for their self-preservation than that all with all should so agree that they compose the minds of all into one mind, and the bodies of all into one body, and all endeavor at the same time as much as possible to preserve their being, and all seek at the same time what is useful to them all as a body. From which it follows that men who are governed by reason—that is, men who under the guidance of reason seek what is useful to them—desire nothing for themselves which they do not also desire for the rest of mankind, and therefore they are just, faithful and honorable."

Here what we call altruism is frankly based on rational egoism. Spinoza insists that no virtue can be conceived as prior to the virtue of preserving oneself, and that the more one endeavors and succeeds in preserving one's own essence—the desire of living well, acting well, being blessed that essence—the more virtue he has. But an enlightened egoism imperceptibly and naturally shades into and assumes the character of altruism. Hatred and malice are *not* conducive to the preservation of one's essence, to the state of contentment and blessedness. Peace, friendship, co-operation *are* conducive to such states, and man's reason has no difficulty in finding out that truth. Hence it is idle to say that men

must continue to fight one another, to commit racial suicide, as it were, or to poison and destroy their better selves, their essence.

If men desire to live in concord and be of help to each other—and if they are reasonable they *must* desire this, for the sake of their individual security and happiness—that they must give up their natural rights, render themselves reciprocally secure, and determine to do nothing that will be injurious to another, continues Spinoza, and thus society, or the state, as an organized entity is brought into existence under a sort of tacit social contract. The individual does not sacrifice himself in becoming a citizen; his reason tells him that, on the contrary, he gains very decided advantages from the status of citizen or member of an organized community. True, he may at times be tempted to injure some one, to commit a wrong, but he must realize in his sober moment that restraint, discipline and prevention of anti-social conduct are legitimate and necessary.

Advocates of non-resistance to evil and aggression will find no support in Spinoza's teaching. And, although from a superficial point of view, such advocates may be said to cherish a deeper faith in human reason and human nature than that exhibited by their opponents, the truth is that the gospel of non-resistance is repugnant to sound psychology or a real understanding of human conduct. Spinoza, assuredly, will not be charged with contempt for reason and intellect. Yet the modern intellectualists may learn from him that undue trust in reason and enlightened self-interest is as unscientific, unphilosophical as it is contrary to the common sense of the average man.

In psychology, indeed, Spinoza was extraordinarily "modern." He did not share the error that so many of our half-baked reformers fall into when they assert or imply that evil and injustice can be eradicated by one-sided education, by logical demonstrations. Again and again he argues that *an emotion cannot be checked by a mere idea, an argument, a demonstration addressed to the intellect.* Here are far-reaching and pregnant propositions:

"An emotion can neither be hindered nor removed save by a contrary emotion and one stronger in checking emotion."

"An emotion whose cause we imagine to be with us at the present is stronger than if we did not imagine it to be present."

"The knowledge of good or evil is nothing else than the emotion of pleasure or pain in so far as we are conscious of it."

"A true knowledge of good and evil cannot restrain any emo-

tion in so far as the knowledge is true, but only in so far as it is considered as an emotion."

"The desire which arises from the knowledge of good and evil, in so far as this knowledge has reference to the future, can more easily be checked or destroyed than the desire of things which are pleasing in the present."

The "intellectualists" who fail to reckon with the emotions, passions and appetites of man, and the Utopian reformers who expect to revolutionize industry and politics by appeals to Reason, or to Enlightened Self-Interest, should anxiously consider the bearing of the foregoing proposition (Spinoza's *Ethics*, Part 4) on the problems they are seeking to evolve and on the assumptions that underlie the alleged solutions favored by them. The reformer should first of all study psychology. It is idle to expect the impossible of mankind. It is idle to suppose that a world governed by passion and emotion can be profoundly modified by speculations or abstract, fanciful theories concerning future social arrangements.

Two conclusions may be drawn from Spinoza's chain of propositions. One he, in fact, draws himself—namely, that society is held together by the law, or fact, that "every one refrains from inflicting evil through fear of greater evil", and that the State or organized society must make its commands respected and obeyed "by threats", rather than by reason.

The second conclusion is that, while threats and fear are tolerably effective in checking anti-social impulses and emotions, and in thus promoting order and harmony, exclusive trust in threats and fear would be unwise and unphilosophical. For, as Spinoza recognizes, "the harmony or peace that is born of fear is not trustworthy." The things that give birth to enduring harmony and peace, he says, "are those which have reference to justice, equity and honorable dealing." It follows, therefore, that society and its individual members ought to strive in every fruitful way to make justice, equity and honorable dealing something more than ideas, intellectual conceptions. Men and women must be so trained, guided, educated and inspired that greed, narrow selfishness, cruelty, envy and injustice will arouse strong emotions in them and prompt them to fight for righteousness and justice. They must somehow be educated emotionally and morally, as well as intellectually. They must be gently led to fall in love with everything that is good, lovely and of fair repute.

How are these necessary results to be brought about? The

question is a difficult one, but it must be faced and answered. The intellectualists have shirked this task, and are still shirking it. The conventional and superficial moralists have much to say about the duty of the schools, churches, the press, the theater and other great institutions to inculcate mercy, simplicity, love and other virtues, but it is well known that they have not found the means of successfully doing so. Sermons and didacting lessons leave most of us cold. Children are repelled rather than attracted by the type and sort of text-books or addresses on civics and morals which are inflicted upon them in the schools by dull boards and routine-ridden superintendents and principals.

Precept needs the re-enforcement of example, of conduct seen, read of, admired day by day. Parents, neighbors, teachers, social leaders must practice the virtues they would inculcate. The whole social atmosphere must reflect and illustrate the doctrine professed in books and in sermons. "Lives" of noble men and women, of heroes and martyrs, of single-minded reformers, must be placed in the hands of the young at a most impressionable age, and the "lives" should be written by literary artists, not by hacks. Books often produce deep, lasting impressions on young people and shape or color their lives to the very end. But this happens only when the books delight, thrill and fascinate, and when they are given or lent by persons who know how to inspire affection and admiration.

Here is one apt illustration of the point in question. The writer has just heard the following story: A man prominent in political and public life, a "progressive" and independent of courage and insight, was asked by a friend how he came to identify himself with unpopular causes, with radical legislation, with policies feared and condemned by most of his fellow-partisans and professional associates. He answered the inquiry by saying that while his parents and their neighbors had been conservative and "respectable", he had been fortunate, as a boy, to make the acquaintance of an "infidel shoemaker", an old man of mild manners and pleasing appearance. The shoemaker was a philosopher and a scholar. He gave his young friends books that were not known in orthodox circles—Buckle, Spencer, Owen, Godwin, Haeckel, Thoreau, Emerson. The books were devoured and secretly worshipped. The effect they had was never effaced. Their influence made for tolerance, liberalism, sympathy with suffering, a longing for a better, freer and pleasanter world. But the same books from another source might have totally failed to stir and charm the boy. The old "infidel shoemaker", the

modest philosopher, by the magic of personality, translated ideas into warm sentiments and emotions.

It is unfortunate that Spinoza, whose intellect was so powerful, failed to pursue the inquiry into the sound and effective method of re-enforcing mere ideas and opinions with appropriate emotions sufficiently strong to check and counteract the anti-social passions and emotions of man. But all that he has said on the subject is, to repeat, extraordinarily modern, consonant with the "new psychology", the "new education" and the new sociology. We are told by the most philosophical educators that the main task of the schools, colleges and universities is "to socialize the individual", to adapt him more and more to the true, co-operative, harmonious commonwealth. But how do those institutions socialize their charges? Alas, they graduate many snobs, egotists, cynics, pessimists and brutes. The effect avowedly sought is seldom obtained. Education will have to be reformed and reorganized. The home—once a civilizing and socializing influence—must also be reclaimed and adapted to new conditions. Personality, example, leadership, inspiration, emulation are severally factors in character-building which the modern world, thanks to the intellectualists, the economic materialists, the champions of mere "strength" and the other obscurantists, has almost neglected and despised. The Spinoza revival should help to recall us to essential truths of ethics and social psychology.

A CHURCHMAN'S RETROSPECT.

BY WALTER B. LYDENBERG.

OF few men is as little known or has as much been written. To learn of him first-hand, as of any man passed away, we must go back to what was said of him by his contemporaries or near-contemporaries. The contemporaries of Jesus who have left us written words concerning him are Matthew and John (two of his associates) and Paul, Mark, and Luke (associates of many who knew him personally during his life). Near-contemporaries who have left us written words concerning Jesus are the historians of the succeeding generation Josephus and Tacitus; their mention of him is, however, very brief and adds nothing to our knowledge of him, serving merely to establish the existence of followers of Jesus.

The written words of his contemporaries reach us as the New Testament. Modern versions of the New Testament are based on Greek manuscripts, the oldest of which appeared about the close of the fourth century. Evidence of the existence of earlier similar manuscripts is, however, contained in versions of it in other languages, now extant, chiefly in the Syriac, Latin, and Coptic, dating as early as the second century; also in quotations from it by Origen and Cyprian in the second century and by Aphrahat in the fourth century. None of the New Testament writers were historians; Paul was a preacher, the others probably what might now be styled historical novelists.

The first of these writings to appear may have been Paul's letters to the churches or Matthew's gospel in the Aramaic language. That the first of Paul's letters appeared about 20 years after the death of Jesus is generally accepted. The case with Matthew's gospel in the Aramaic is, however, uncertain. What we have of Matthew's gospel is a composition in Greek of the gospel according to Matthew. Papias and Irenaeus, writing in the second century,

state that Matthew wrote in Hebrew. If by this is meant that Matthew wrote in Aramaic what we now have as his gospel, this writing may have appeared as early as 15 years after the death of Jesus. The Greek gospel according to Matthew it is not thought could have appeared earlier than about 30 years after the death of Jesus, at least 10 years after the first appearance of letters from Paul.

With regard to Paul's letters to the churches, they are essentially moral exhortations. They tell their readers practically nothing of the life of Jesus, but of the significance of that life they state that Jesus is their lord and the Christ; that he was crucified and buried and returned to life and appeared to many (including Paul) after his resurrection; and that he will come again to resume his leadership on earth. To the Greeks to whom Paul's first letters were addressed the word lord must have meant sovereign, commander, ruler, or governor. The word Christ must have meant one especially anointed to perform priestly duties. This is the human Jesus of Paul's. From the absence from Paul's writings of actual incidents in the life of Jesus, we infer that Paul did not know Jesus intimately. We first meet Paul as a persecutor of the followers of the crucified Jesus. Soon he joins these followers and his life ever afterwards is devoted to the preaching of the leadership of Jesus. His message is a stressing of the divinity of Jesus, and he makes no attempt to dwell on the humanity of Jesus. The opinion is expressed by some authorities that in order to make amends for this deficiency of Paul's did the other New Testament writings appear, and that thus their purpose may be understood as to support the teachings of Paul's. Be this as it may, it is difficult to conceive how the four writers of the gospels could have agreed so closely in their narratives of the life of Jesus unless the events described were essentially historically sound.

About 10 years after the appearance of the first of Paul's letters to the churches, as is generally believed, the first of the Greek gospels appeared. This was Mark's, probably written at Rome approximately 30 years after the death of Jesus. The last of the four gospels to be written was probably John's, believed to have been written at Ephesus possibly as late as 60 years after the death of Jesus. Two views prevail with regard to the dates at which the Greek Matthew's gospel and Luke's gospel were written. Some authorities believe that both of these gospels appeared in close contemporaneity with Mark's, others that they appeared as late as pos-

sibly 50 to 55 years after the death of Jesus, Luke's first, then Matthew's. Many of those who hold to the latter view are of the opinion that Luke and the Greek writer of Matthew's gospel used as guides in their composition the gospel according to Mark and also a writing now lost and which was not available to Mark, since both Matthew and Luke contain in common much material not appearing in Mark and also adhere rather closely to the Marcian narrative. That many others had written "narratives" on the same subject is indeed stated by Luke in the opening paragraph of his gospel. It is easy to imagine that the sayings of Jesus were put in writing if not during his lifetime yet shortly after his death and were handed down to those who later composed the "gospels" which have come down to us.

In this connection it may be well for us to consider the meaning of the word "gospel." In the opening sentence of Mark's work he states he is going to write the "gospel" of the Lord Jesus Christ. In beginning his work, Luke states that he is going to narrate things as they happened. Matthew and John launch into their narrative without indicating its purpose. "Gospel" is an Anglo-Saxon word which might probably be rendered into present-day English in the term "good news." A present-day literal translation of the Greek word used by Mark would probably be "good message," and liberally translated might be taken to mean something such as "gracious news" or "gracious message" or "happy thoughts." The imagination must of course be exercised to gain a conception of Mark's meaning in thus describing the book he was about to write. In any event, he started in to write Jesus' "gospel."

The disinclination to attribute historical accuracy to the gospels is based on contents which, written at this time, would be considered fictitious. By this, however, it can not be understood that the gospels are without historical value. The fact that of the numerous contemporaneous writings of the period none dispute the historical accuracy of the gospels, means, if nothing more, that it is not permissible for us, at this late date, to dispute their historical value. There is no recourse but to accept their statements. Even if the view is taken that the gospels are narratives of events in the life of Jesus shaded to substantiate the teachings of Paul's, the events are narrated there for us, and we must accept them if we would learn of Jesus. They are not disputed. They are cast in the Jewish and Greek religious phraseology of the times. Though we many find in them few contradictions and many accounts of

miracles, we can still read between the lines the faint traces of a simple, natural, and powerful life—a life that certainly could be lived today by one possessed of like courage. Surely it is not denied to us to disregard what we find it difficult to accept in the gospels if we would get back to what Jesus was and what he can still be for us. It cannot be denied to us to seek to lift him out of the maze of the supernatural into which the writers of the first century probably cast him, if we would bring him now to our side and place him now in our midst. It can not be denied to us to seek to recast the gospels in phraseology that may make an intelligible narrative for today; and this is something that it is certainly possible for any one to do by a careful, intelligent, liberal, and open-minded reading of the English version now extant. The historical facts may be picked out by any liberal-minded reader. The outstanding fact, and one which can not be disregarded, is that the events in the life of Jesus had a profound, irresistible, conquering religious meaning with his contemporaries. That they interpreted his life, then, in the religious views of the day, is entirely natural, and that they should write of his life in religious terminology was unavoidable with those upon whom he made the most profound impressions. Accordingly it is not denied to us to learn of the life of Jesus and interpret it in the religious views which we ourselves may possess; for he was confessedly a religious teacher. We long to get back to Jesus. Without a mouthpiece of God's we are lost and it is impossible to live. He who could enfold the lives of his fellows, and through them the lives of millions for centuries that have elapsed—has he not a message still for us?

He is one of a trinity worshipped in a religion that embraces one-third of the inhabitants of the earth; and, strange to say, many who have studied the record of his life carefully, adhere to the belief that he never purposed to found a new religion. Significant in this respect is his own statement that he did not come to set aside the religious tenets of his race but that he came to prove their validity. It is hardly possible that this statement could have been invented by the writers of the gospels, so staunch as they were in their devotion to the new religion that sprang up after his death. All his life he was a devout Hebrew. Yet it is admitted that he has exerted an influence upon the human race such as no other man has exerted. Is it not wonderful that his brief three years of activity—and an activity characterized by an astonishingly small degree of self-assertion—should have accomplished such results?

And this can only mean that he fills a need in the hearts of men that none other has so well filled. What is this need? It is the religious craving.

In this capacity he brings a message to every heart. There is not a mind, and never has been a mind, that has not its religious yearning, from the savage engrossed in his war-dance to the scientist in his laboratory. Religion is the contemplation of the supernatural in its relation to one's moral obligations. Where there is a natural there is a supernatural; where there is ambition there is a moral obligation. However one may scoff at his fellows for their faith in religious beliefs, he himself has his own peculiar beliefs on the same problems, be they no more than a surrender to a future without hope. The eternal question ever remains unanswered. The future can not be thrust behind us. There is a seen and an unseen; a heard and an unheard; a felt and an unfelt; a touched and an untouched; a known and an unknown; a natural and a supernatural; a now and a hereafter. It is the seen that we can shun, the unseen that we fear; it is the known that we can accept, the unknown that we believe; it is the now that is, the hereafter that is to be. The stone in my hand is as great a mystery as is my soul. I can not exist without either. In the stone I see perhaps molecules; in the molecules, atoms; in the atoms, nuclei; in the nuclei, what? Thus we see that the natural itself is inevitably wrapped up in the supernatural and can not be known except in terms of the unknown—in pictured superstitions. To deny the existence of this soul is but the soul seeking to deceive itself: but it can not be done. And thus it is that the unanswerable question arises to torment us until we silence it with a belief. It is these beliefs that are religion, and hedged in as they are with doubts, it is to our fellows that we turn for assurance. This is the rôle which Jesus assumed,—the bearer of the light. He spoke; we listened. Others before him had spoken: they had spoken of God, Jehovah, the Lord, the Creator; he spoke of the Father. They spoke of vengeance; he spoke of love. They spoke of punishment; he spoke of forgiveness. They spoke of retribution; he spoke of salvation. It was a new message. It was indeed a "gospel" that he brought, and a gospel which possessed the singular merit of surviving his few years and perpetuating itself in a church and a religion that is the greatest blessing with which man has endowed himself.

The first preacher of the new religion was Peter. The first one to establish it through tangible formalities was Peter. It is

Peter's conception of the words of Jesus which has been accepted by these millions of men and women who through the centuries have called themselves Christians. It is Peter who has resurrected Jesus from the dead and handed him over to us, a blessing. But with it all, it is Peter's Jesus that we have. The religion of Peter's served a purpose and served it well, as history shows, and it still has its purpose to serve. Do we not owe to it the perpetuation of the teachings of Jesus? Is it not the song that fell from our mother's lips as she sought to hold up before us a savior? Are there more fitting words in which she could have sung? But when the light has dawned, we long to get back to Jesus; we long to know him better, more truly, more simply, more implicitly.

Peter's first sermon, according to Luke, was preached shortly after the death of Jesus. It is true that the words of this sermon were put into Peter's mouth by Luke, the companion of Paul, and that they may thus in large measure be Luke's words instead of Peter's. That this is so, however, we are in no position to state positively. The probabilities are that the occasion narrated by Luke was historic and that the theme of the sermon was Peter's and the words Luke's. This much is quite certain,—that Luke received his religion from Paul and that Paul received his from the followers of the crucified Jesus, the leader of whom was Peter. The occasion of this first sermon of Peter's was the gatherings of people on the day of Pentecost. The followers of the crucified Jesus had met together, as indeed must probably have been their daily custom, bound to one another as they were by the ties of a common discipleship and the memories of one who had led them in a life of loving self-sacrifice for a period of probably three years. The cruel death to which their master had been subjected lingered as a burden in their mind. May it not have given rise to a feeling of vindictiveness within their hearts? Yet with it all we find them arriving at the conclusion that his death was a victory, not a defeat. Surely the spirit of their master did not forsake them, and instead of vengeance their lips breathed love. They took up the word that Jesus had dropped from the cross. It fired their souls. They could not keep silent. And in their enthusiasm, a crowd gathered. Here was the occasion for Peter. He would tell them what it all meant. The servant of God David, he declared, died and was buried; the servant of God Jesus, who, as you yourselves have seen, did mighty works in your midst, and whom you crucified, arose from the grave

and appeared to us after his death.* Their conscience pricked, the multitude cried, "What shall we do?" "Repent of your sins", he answered, "and be baptized in the name of Jesus the Christ." And Luke says that three thousand persons accepted the teachings of Peter.

Peter's answer to the question was the answer of the church that he on the occasion established. The same question had been put to Jesus, "What shall I do to be saved?" He answered, "Keep the law, divert your riches to the welfare of the poor, and go to the sick in heart and sick in body and help them, as I do." The answer of the church was to believe and submit to a formality; the answer of Jesus was to love. The one answer involves a belief in predetermined dogmas; the other involves action. The one answer is hedged in with doubts; the other is as simple as life itself. Clearly it is permissible for us who are in the church and have been so blessed by it, to dig beneath the dogmas, beautiful as they are, and without defacing them, and kneel with Jesus beside the sick and the criminal, and through him and him alone make contact with our God.

A manifest inclination to dig beneath the dogmas of the church and get back nearer to Jesus did not evince itself until the later years of the church's history. Not until the sixteenth century, under the leadership of Luther and Zwingli, followed by Calvin and Knox, was any appreciable reformation accomplished. For fifteen hundred years the church had enjoyed a steady and thrifty growth. This was a period of accretion, under which its influence extended until at one time it controlled the temporal power of the civilized world. There is perhaps no phenomenon in the history of civilization more striking than the progress of the Christian religion. Launched by Peter and John shortly after the death of Jesus, we see it spread through Palestine and thence into Syria, where at Antioch we find a community to which the name "Christians" was first applied. This was about thirty years after the death of Jesus. About the same time the first of the "gospels" was written. In the meantime Paul, a Roman citizen, first a persecutor of the followers of Jesus, had become converted to the new religion and had taken up the mes-

*It is possible here to make two deductions with reasonable certainty. First, at the time of this Pentecost the death of Jesus was of too recent a date to permit Peter's statements on the occasion to pass undisputed in the event that they were not the truth; second, that the religion launched by Peter on the occasion was the theme that permeated the "gospels" written 20 years or more thereafter.

sage of Peter and John and started with it beyond the seas, and had set up Christian churches in Greece. Under his marvelous leadership and a life of self-sacrifice not excelled by the disciples themselves, the seat of authority began to shift from Jerusalem to Rome. The community of interests could not remain unorganized, and the offices of elders, deacons, and bishops were established. At the end of the third century almost half of the inhabitants of the Roman Empire, and several neighboring countries, professed the religion. In the fourth century it was adopted as the official religion of the Roman Empire, its one-time persecutor. Soon we see it take up the reins of temporal government that had fallen with the death of the Empire. We see it conserve within its hands the remnants of a civilization about the overrun with barbarianism. We see it gather into its folds these barbarians that would plunder it—not gathering them in by force, but by moral suasion. To accomplish this end it was entirely natural that it should cater to the barbarian instincts and woo them with mysteries and magic. It is quite natural that it should seek to hold within its sway these children of the human race through a mystified priesthood and a mystified Christ. And that it accomplished its ends can only mean that the gospel given to man by the crucified Christ, and which it preached though perhaps not in the words of Jesus but in the words of its hearers, is able to still the troubled heart, quench the murderous lust, and answer the doubt.

In the fifteenth century, however, signs of unrest began to appear. The gospel of Jesus which Peter, John, Paul, and the Evangelists preached had been monopolized by a church. In the hands of this church the gospel had become the predominant power in the world. Access to the gospel could be had only through the church. As long as the church exercised intellectual supremacy the words of Jesus could be framed so as to support the church's interests. It is significant that the Reformation followed closely the Italian Renaissance. Though abuses of the church, like the sale of indulgences, were the pretext of the Reformation, its underlying cause was the failure of the church to provide the moral food which would satisfy the yearnings of an intellect of rapidly widening horizon. It is but natural that the words of Jesus, which could give birth to such a church, should hold together its dissatisfied elements in its days of reformation. The reforming step was therefore no more than a step back to Jesus. All that was needed was that the reformers should discard the artificial authority,

dogma, and ceremony, and stand closer to the light that had first pierced the shadows of the spiritual eye. The process was a slow and a gradual one. Reformation followed reformation, quietly seizing hold on the Church of Rome itself. And the process is still going on. Still the church, whatever its form, does not answer the direst need of the human soul except the church casts aside for a moment its outward manifestation and opens to the struggling conscience the words of the one who gave it birth. It is the words of Jesus that can save, not the sanctuary. Perhaps it was not to be until the eighteenth century had come that, under the radical reforms of the Wesleys, it was possible for the church temerously to sanction a thing so bold as the unbearing in the streets of the words of their master. This, we see, was the accomplishment of Whitefield. The huge task was completed; the rock was shattered; the cloud was rolled away; the thunder ceased. And from the storm that had been smouldering for three long centuries was heard the still, low voice "Come to Jesus." "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and you shall find rest unto your souls. For my yoke is easy and my burden light."

But still the church did not satisfy that craving or nourish that hope which burn in the heart of even the most forsaken of mankind. William Booth came, and saw sin and suffering on one hand and a church on the other, and an impassable gulf between the two. Who was to speak to these hungry souls? Jesus? How could he speak to them?—through the church? Booth tried it; but the church revolted and cast Booth out. That the Methodist Church, which had been so bolstered up by the preaching of Whitefield should, a century afterwards, have rebuked the Whitfieldian tactics of Booth, is hardly to be wondered at when it is recalled that Calvin, Knox, and Luther themselves could not brook reformation of the churches which they had established out of a reformed Church of Rome. Perhaps the fault is inevitable in any institution founded by man. Perhaps it is a fault which the church can not escape if it would retain its organization. And not until some brave soul comes with courage enough to break away from the organization so as to follow simply Jesus is the light brought by this Nazarene uncovered to the world. This step of Booth's, then, was but another return to Jesus. It is interesting to consider what amount of dogma and ceremony has been cast aside from the

days of the height of the Roman church to the days when William Booth, four centuries later, cast off the cloak of Methodistic forms and, penniless and without second other than his frail wife already burdened with the cares of motherhood, lifted his voice, in the face of buffets and ridicule, in the slums of London. It is easy to imagine that Booth's tactics were probably the tactics of Peter when, on the day of Pentecost, a crowd of the curious drew together at the clamor of the disciple's vociferously expressed loyalty to his dead master, and Peter addressed them. Now enter the drum and the tambourine into the Christian liturgy; but still is it not the same tactics as we may imagine Peter's was? There is a difference to be noted, however, in the messages the two bore. Peter's message was the divinity of Jesus, and it carried with it the threat that if this was not acknowledged destruction would follow. Booth's message was the ability of Jesus to rescue from destruction: Jesus can save, he can save, he can save; if he can save, that is all that is necessary; any question of divinity may be discussed later, if desired. Who was Jesus? Nobody knew, except that he could save. How do you know he can save? Come and see. Easy enough. A trial costs nothing. The step is a simple one. Follow me, and see if he can not save. We can almost throw ourselves back into that day when, on the last trip of Jesus to Jerusalem, somewhere on the road between Capernaum and Jericho, there elbowed his way through the throng that surrounded the teacher, a rich young man. Booth was there also. We can imagine him perhaps as close up to the teacher as he could possibly get, much closer perhaps than dogmatic Peter. He stoops over to catch each word that falls from the teacher's lips. "What shall I do to be saved?" cries this rich young man. Ah, that is the question which torments the soul of the rich and the poor, the mighty and the lowly, the pure and the corrupt; it is the first question to confront the stumbling youth, the last to haunt the drifting senses when the pulse of life is slowly ebbing away. O, what will the answer be? Follow me. Like a jewel fallen from heaven it is snatched up by Booth and trumpeted back to the gathered hosts. He catches up the step himself, casting aside all hope of riches that might embarrass him and receiving without resentment the jibes and jeers and buffets which he encounters, and follows this teacher. Slowly the throng gathers about Booth. The procession moves. It is true it may not proceed with mathematical precision, but the line of march is diligently adhered to whithersoever it may lead. Though none may equal nor all ap-

proximate the grace of the leader, yet his command is accepted and cherished.

The success of this reversion of Booth's is attested by its results. The success was immediate and it is enduring. Like the revolting touching by Jesus of the lepers in Palestine, it came into contact with the practical in the establishment of rescue missions and a cost-service eating-house. The steps taken by both were innovations, nor was either an easy step to take except under the inspiration of the love that it was the confessed mission of Jesus to establish upon earth. The step was a bold one. Is it not the implicit adoption of the instructions of Jesus, "Follow me?" Are we thus not led closer to the Nazarene?

In a brief review of the story of Christianity one of the features brought out in perhaps unwelcome prominence is the biting and snarling that has gone on among its devotees themselves. Beneath this blot, however, there lies an ocean of benediction the depth of which it is hard for the world to comprehend. Conflicting interests are bound to arise. Settlement of the conflicts lies only in a return to the side of the leader. One lesson we must learn: that Jesus is the one who has brought us nearest to God; that to follow him there must be an organization; that whatever form this organization may assume, be it that perpetuated from the church at Rome established centuries ago, or that established by Luther or Knox or Calvin or Wesley or Booth or any other soldier of the cross, it is but a necessary though fallible means of getting nearer to God through Jesus; but that until we close our eyes to the faults of the churches and ourselves get back to Jesus, we are far adrift.

Like driftwood on the sea, from the unknown I come, by fate am tossed about, and into the midnight vanish. Lost? Drifting aimlessly? Food to the elements? And is this superb sight with which I am endowed in the end to be swallowed up in darkness? The visions I paint, are they to be but ruthlessly blotted out? With all my toil, shall I not conquer? Is there no victory? Is death defeat? My epitaph, "Forgotten"? Amidst the shadows of hopelessness I raise my head and through the mists dimly see the outlines of an outstretched hand; hear a voice, "I am the way, and the truth, and the life."

There are some things in the Gospel narratives of the life of Jesus so individualistic that they stamp upon the story there narrated the mark of indisputable genuineness. One of these is

this sentence just quoted. Though I can imagine Jesus saying these words, I can not imagine the evangelist John fictitiously putting them into his mouth. The idea they contain is unique in all history. I can imagine Moses giving the law, and Mohammed the sword, and Solomon and Confucius their maxims, but Jesus alone can I imagine who would dare to make the assertion we have quoted,—not Moses, nor Elijah, not Solomon, nor David, nor Confucius, nor Buddha, nor Mohammed, nor Plato, nor Socrates, nor Paul, nor John; nor can I imagine the last named, who quotes Jesus thus, nor any other man but Jesus himself, to have conceived even the thought conveyed by these words so individualistic, so all-embracing, so revolutionary, so daring, so strange, so simple, so beautiful. They without hesitation lift the clouds of doubt and misgiving, and of death itself. They pierce the heart to its core and thrill the hopes with a joy that no other words that can be compounded can convey. They lift the struggling soul and lay it in the very bosom of its God. And this is what Jesus says he is to me.

Can he be all this? To answer this we must indeed get back to him—get back to him through the maze of possible superstition with which the Gospelists and Paul in their enthusiasm and enthralldom hedge him in.

In this brief sentence of Jesus' all queries end. It is the conclusion of the whole matter. It embraces all theology, and indeed all philosophy. It prescribes religion. It came near the end of his career, and at the mental crisis of his life. It is the final outburst of his soul in his contact with his disciples. It is his final gift. It is his all.

The feast of the passover was at hand; but on the heart of Jesus lay the burden of humanity. He had preached his word, but on one hand he had been answered with hatred. Undaunted he had rebuked the very seat of authority among his people. Guiltless, they condemned him to death. He and his disciples were celebrating this feast of the passover. He must, however, soon leave them. He alone knew this. "I shall be with you only a little while longer", he breaks the word to them. Peter asks him where he is going. Peter would know in due course of time; indeed, he would follow him to the same place. He was going home. "There are many abodes in my father's house; and I am going first in order to prepare the way for you. You, however, already know the way home."

But Thomas was unconvinced. The veil of doubt still hung

before his eyes. "But we do not know this", he countered. "All is darkness. We can not see this home that you say you are going to. We are here today, but tomorrow are like the chaff and are lost in the wind. We know nothing real about this heavenly home. How then can we be expected to know of and to follow any way that will lead to such a place. All is darkness, all is hatred, all is death. No, we do not know the way."

And had Jesus suffered with and taught them these many years, and now, in almost his last moments, were the tangled meshes of infidelity still to be untied? He could make but one more effort. The secret in all its boldness must be declared. The way to salvation must be made plain. "I am the way; there is no fiction, for I am the truth; there is no death, for I am the life. There is no way to salvation except by following me. You may philosophize as you will, but in me and in me alone is truth. And unless you believe what I say you are doomed to death. No one cometh unto the Father, but by me."

The challenge is indeed a bold one. We must either accept it or reject it. Jesus was either a charlatan or what he said he was (twenty centuries have not proved that he was a charlatan). But we can accept or reject his challenge only when we familiarize ourselves with the subject of the sentence he uttered, namely the "I." The truth of his words hinges on the "I." Who was Jesus? His disciples certainly knew him well. They accepted his divinity. Indeed, in these words Jesus declares himself to be all that divinity can be in a human being. We must bear in mind that he was human, that he was a historical personage; at least it is from such angle that we are considering him here; it is of Jesus the man that we speak. Yet we find him declaring himself to be divine (as divine, mark you, as a human can be). Our acceptance of him as this human divine depends, as we have said, on what he was. "I am the way." "There is no other way but *me*." "I am the truth." "I am the life." "There is no truth except what *I* give you." "There is no life except as you receive it from *me*." Who is this "*I*"? That he was a historical personage may be debated, but to deny his historicity seems in the end to be but a subterfuge,—but a weak prevarication. His historical character is preserved only in the four Gospels and in the testimony in Paul's letters to churches. To these we must turn if we would know this "*I*." Other recourse have we none. No sweeter story is handed down by history than the life of Jesus. He shines like a new star suddenly cast upon

the canopy of night. It is not strange, then, that this embodiment of love and of all that is good and wise should be transfigured to conform to the religious tenets of his disciples. Yet he is not alone their Jesus. He is not alone the property of the Christian church: that church was founded after his death. He is not alone the property of the Roman church, nor of the Protestant church, nor of any of the other many manifestations of Christianity. He is the property of all who will learn of him and follow him, whether in secret or in public. He is the property of the sinner, the blasphemer, the wreck, of the churchgoer and of the non-churchgoer. He is the property of humanity. Nor is it strange that even with us it should all taste of the supernatural. It is not strange that we can behold this living reality only as a mystery. The real mystery, however, is that the way is so mysteriously simple and the truth so mysteriously plain. In the words of his judges, "No man has ever spoken as he speaks." And the same is true today.

"Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."

"Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was hungry, and ye gave me to eat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick and ye visited me; I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee hungry, and fed thee? or athirst, and gave the drink? And when saw we thee a stranger, and took thee in? or naked, and clothed thee? And when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily, I say unto you, Inasmuch as ye did it unto one of these my brethern, even these least, you did it unto me."

BERTHOLLET AND PASTEUR.

Notes on Two Famous French Scientists for Whom 1922 Marks a Centenary.

BY MAYNARD SHIPLEY.

FROM December 9th, 1748, when Claude Louis, Comte de Berthollet, was born at Talloire, Savery, France, to September 28th, 1895, when Louis Pasteur died at Villeneuve l'Etong, Seine-et-Oise, is more than a century and a half. That century and a half comprise a period more fruitful for the science of France and of the world than any other, perhaps, in the history of this earth.

On November 7th, 1822, Berthollet died at Paris; and less than three weeks later, on December 27th, Pasteur was born at Dôle, Jura. The life-work of these two men, who missed contemporaneity by but a few days, marked the difference between two epochs of science. Both turned from the commercial and practical aspects of chemistry to profounder and more far-reaching researches and discoveries; but Berthollet was a pioneer of the static eighteenth century, Pasteur of the dynamic nineteenth.

At one time a trusted envoy of Napoleon, for whose dethronement he afterwards voted, Berthollet's life was nevertheless almost as entirely devoted to scientific study and achievement as was that of the untitled and obscurely born Pasteur. Think what it must have meant to a young and aspiring chemist, fresh from his studies in Turin, to become associated in Paris with the great Lavoisier! No wonder Berthollet so applied himself, under this inspiration, that by the age of thirty-two he was a member of the Academy of Sciences. Meanwhile he was discovering processes which were to establish industries:—the charring of vessels to preserve water on shipboard; the stiffening and glazing of linen, parent of the modern collar and the happily extinct hard-boiled shirt; the artificial production of nitre; most important of all, bleaching by

means of chlorine. He was the first to analyze ammonia; he was the discoverer of potassium chloride and of fulminating silver. But his chief contribution to chemistry did not come until 1803, when he published his *Essai de Statique Chimique*, which definitely treated chemical phenomena as operating under mechanical laws, and introduced the principle of chemical equilibrium, without which modern chemistry in all its branches would be impossible. Very largely his work, also, is the modern system of chemical nomenclature.

Berthollet served as professor in the Normal School at Paris, where later Pasteur was to complete the education begun at the Royal College of Besançon. But a glance at the academic positions held by the later scientist makes one wonder when and how he found time for original work. Professor of the Lyçee at Dijon; professor of chemistry at the University of Strassburg; dean of the science faculty, which he organized, at the University of Lille; director of scientific studies at the Paris Normal School; director of the chemico-physical laboratory of the Ecole des Hautes Etudes in Paris; permanent secretary of the Academy of Sciences:—small marvel that in 1889, when presumably he was financially able to do so, he resigned all of these duties and honors which still clung to him, to give his undivided attention to the child of his old age, the Pasteur Institute.

And there he who had been at first practically a physicist, had actually founded the science of stero-chemistry, which, treating as it does of the relation of the atoms in molecules, borders so closely on physics, brought to its fruition his great work in bacteriology. Accounting for fermentation by the presence of a micro-organism in the fermenting body, Pasteur's researches were of the greatest value to the brewers and wine-makers of France; and then gained national fame for him as they explained and cured the silkworm disease which was threatening one of the country's most important industries. But he could not stop here; Jenner's earlier discovery that each kind of fermentation was due to a specific ferment, and each disease (apparently) to a specific microbe, led Pasteur to further and further applications of the theory, based also on the researches of Robert Koch.

Fowl cholera; anthrax in sheep and cattle; and then at last, ten years before his death, the specific microbe a culture of which would act as an anti-toxin for rabies in the lower animals and man. When the layman speaks of the "Pasteur cure" it is this treatment

for rabies that he means; but of how much greater significance to the scientific world was the principle on which this particular cure was founded! Sir William Osler, in "The Evolution of Modern Medicine", says of Pasteur: "At the middle of the last century we did not know much more of the actual causes of the great scourges of the race, the plagues, than did the Greeks. Here comes Pasteur's great work. Before him Egyptian darkness; with his advent a light that brightens more and more, as the years give us ever fuller knowledge." From the work of Pasteur, and secondarily of Jenner before him, has grown the whole of serumtherapy, one of the very greatest of all medical accomplishments.

A curious coincidence may be noted here; Edward Jenner, too, died in 1822, the year Pasteur was born.

It is in science and in art that a nation's truest glory lies; let France forget the days and attitude of Napoleon, and turn her eyes back instead to a century ago, when the very year that lost her one great scientist brought her an even greater to spread her fame with his throughout the globe.

WHY TOLERANCE?

BY HAROLD BERMAN.

A CAMPAIGN has been recently launched by a few clergymen and laymen against Catholicism in America. With rare courage and fanatical zeal, if not much wisdom, they are calling their people to arms against the Catholic heresy—as they term it.

The average reader of this extraordinary call will see in it, and with apparent justice, a renewal of the Mediaeval intolerance, a recrudescence of the bigotry and fanaticism that has raged for centuries over Europe and brought endless misery to the human race, and will feel inexpressibly shocked as well as outraged by such a fool-hardy act. The French Revolution together with the Eighteenth Century Rationalism have established for us—and made it axiomatic—the principle that religious opinions are to be henceforth considered as a strictly private matter, not to be meddled with, to be neither penalized nor rewarded in the present life. This was made necessary by the rueful contemplation of the havoc wrought, for centuries on end, by man's intolerance of his fellow-man's creed and his desire to have him see the light by applying physical force to bring it about if necessary.

This, man did not consider as in any way unjust or even unreasonable. He was applying force to the material sinner—the pick-pocket, the forger, the tax evader—who have misappropriated things that are of temporary worth only, whose crimes are writ against the laws of property and none other, and could he do less when a transgression against Truth and Salvation itself—and *there can be but one truth in this life!*—has been committed?

Tolerance of error is really child of doubt, begotten by sophistication out of the general undermining of absolute, unshaken faith in the system of dogmas handed down to you by a long chain of ancestors who received it directly from man-revealed

Deity itself in the dim past. Said Bishop Parker ("In Ecclesiastical Polity" "Princes may with less danger give liberty to men's vices and debaucheries than to their conscience," and Mirabeau said "* * * the existence of the authority that is empowered to tolerate injures freedom in that it tolerates—because it could also do the reverse," and perhaps ought to do a reverse.

When Lessing wishes to plead the cause of tolerance on behalf of the persecuted and despised Jews of his day, he could devise no more effective home-hitting argument than is contained in the story of the Three Rings, only one of which was made of pure gold, but unknown to all people excepting the Goldsmith, who unfortunately was not about so he could be consulted. This is indeed the basis, the *Raison D'etre* of the new tolerance Idea that was put forth by the philosophers and the essayists of the Eighteenth Century. They *doubted all*. The claims put forth by all religious to Divine Inspiration, to the possession of absolute truth and salvation after death as well as infallibility in all matters. They were thoroughgoing rationalists and believed that all faiths were man-made and rank impostures. They were children as regards psychology and the proper evaluation of man's institutions as works of his innate genius, to grow and develop slowly even as he himself has grown and progressed from stage to stage in his physical and mental evolution. To these theoreticians all religious systems were the *conscious* and premeditated creations of scheming priests and vainglorious political leaders.

This view was also current among the early exponents of the *Haskalah* movement in Russia and Galicia, men who had imbibed their learning out of the shallow wells of the Eighteenth Century French Rationalism. This rationalistic movement, as we well know, was succeeded in the early part of the Nineteenth Century by a wave of Romantic Mysticism, itself a reaction in the progressive movement of thought, but yet an entirely inevitable one as the pure rationalism lacked the essence of emotion, the power to move man's hearts, to fill his imagination and to impregnate it with the sense of mystery that he so dearly craves. But it was this *consciously* rationalizing process that brought about the convention of tolerance, which like all conventions of our civilized life, is factually a lie but a great convenience, an essential factor in man's happiness and his survival here on this earth.

A convention is not unlike—or rather is one of—all the compromises, part lie, part truth, a compound of the two elements that

go to the making of our modern life. Each party to the agreement abnegates a part of what it considers its due in order to get a *Quid pro quo* of his fellow. Yet when it is proposed that he sacrifice that which he considers as *beyond a doubt* an essential part of his claim, then he bristles up and shows fight or resorts to an appeal to a legally-constituted Court of Justice. Strange, isn't it, that man, while carrying a dispute about property rights to a court of law allows what is supposedly his most precious and most cherished possession to be trampled upon and be openly violated by another—for such it, in the final analysis, amounts to—simply because he has been guided so by teachers to whom this object was no longer a matter of vital concern. But to the man to whom these matters retain yet their vitality as well as reality there could possibly be no *laissez-faire* in this, the most important matter in human life, while the taboo also loses its cause for existence, being only a convention arrived at, as many others have been, without any regard to truth and the love of the same, but only as a means of increasing man's comfort here on earth.

To the consistent thinker, there is a way out of this labyrinth, however. Persecution of the believer in a certain faith is undoubtedly outlawed by our sense of Justice and logic, our doubts as well by our much-modified sense of proportion. Even in penology the motif is no longer punishment of the criminal but rather the prevention and the eradication of what we consider as a false conception of right and wrong. And even so must not the persecution of that which we consider as a false interpretation of life's greatest problems cease for one minute, as otherwise the search of truth shall be outlawed from among us and the road to spiritual progress blocked for ever. As long as men are content to use *abstract* weapons only in the battles, hurling the javelins of logic only at each other and do not attempt to persecute, ostracize or otherwise interfere in the orderly calling or pleasures of the man who believes differently from the great majority and subscribes to a different set of dogmas, there ought not, in all reason, be any stigma of bigotry attached to the deed. For only thus will knowledge grow and truth emerge from the enveloping mesh of falsehood and pretense.

If our Faith were not with us just one more of the vestigial organs, weakened and atrophied by disuse, that man may altogether discard sometime or other in the course of his development, but had been a robust and fully-functioning member with well-defined

duties to perform in the human economy, there could not have been any possible talk of tolerance of that which we consider as error, and the religious wars would still be raging all over Christendom—in books and on the platform. But dogmatic religion, even to the sincerest of us, has quite unconsciously become *a thing of doubt*, a thing about which there is some hidden perplexity, something baffling and mysterious, something not realized as realistically by us, as by our fathers who were ready to fight for it.

We no longer fear so much the eternal torments that may await in the Hereafter the soul of our doubting neighbor—who, according to our lip professions, is sure to land there unless he recants betimes—but rather are we concerned with the threat of our own souls being rendered uncomfortable by doubts arising in our own minds, right here and in this life! As a consequence, we established the dictum of *no discussion* in matters supposedly of supreme moment to us, matters that really do need constant airing and a periodical re-examination!

Even the oft-professed impartial inquiry in these weighty problems is an utter impossibility, such methods being automatically barred by the very nature of the matter under consideration, but there should, on the contrary, be heat and passion and scorching flames of conviction, if not for the believer but for the doctrine which he represents. For, while these problems may be of no moment to the many for which the Pillar of Fire that once on a time had lit their way in the desert had turned into a Pillar of Dust and Ashes, they are surely of great moment to the great majority of men who find that belief is real and vital and who yet adopt an attitude of fatalistic indifference towards it.

If men were as vitally interested in having light shed into the musty closets of their faith as they are anxious to have it play upon their problems in mechanics or business, their sociological or economic questions there would be no taboo, no sacred cows, no restrictions upon discussion nor any conventional tolerance of all *religious systems* indiscriminately, while at the same time there would be a thorough-going tolerance of their *practitioners*.

This, I admit, may be playing the role of the devil's advocate and to be taking a chance of being branded as a reactionary, as an arch-enemy of freedom and progress. Yet it is but the truth, a portion of that vast code of truth so carefully overlooked by the most of us who are so blissfully unaware of our inconsistency in this supposedly all-important matter.

CONSOLIDATION OF GOVERNMENT SCIENCE UNDER THE BOARD OF REGENTS OF THE SMITHSONIAN INSTITUTION.

BY ARTHUR MACDONALD.

INTRODUCTION.

WITH the knowledge of the Chairman of the Joint Committee on the Reorganization of the Government Departments, and at the suggestion of his Secretary, I endeavored sometime ago to co-operate and advise by obtaining the opinions of Government and other scientists on a general plan of mine for placing some, at least, of the Government bureaus doing scientific work under the jurisdiction of the Board of Regents of the Smithsonian Institution. I, therefore, called upon most of the Government scientists in their laboratories to discuss the plan. I then sent the letter below to them and to the leading scientists of this country. From time to time I made reports to the Secretary of the Joint Committee on Reorganization. The great majority of the Government and other scientists agreed generally with the plan. Some did not wish to express an opinion, and very few were opposed to the general plan.

The bureaus designated below, as doing scientific work, were selected after consultation with leading Washington scientists. I desire, however, to state at the outset that the plan is intended to be elastic; that is, if there are substantial reasons why a scientific bureau at present should not come under the Board of Regents of the Smithsonian Institution, it would not of course be included. The general idea in the following letter is *to place Government science on a University plan, and with University freedom.*

THE SMITHSONIAN INSTITUTION.

The Smithsonian Institution is one of the most honored scientific organizations in our country, but it has a relatively small ap-

propriation from the Government. I have never been able to see any good substantial reason why this appropriation should not be greatly increased, so that the Institution can do its work more fully, affording the many scientific men of national and international reputation their opportunity to develop their specialties more adequately, for I know from private conversations with its experts that the appropriations for their work are very inadequate.

The Secretaryship of the Institution is a great scientific honor and very much sought after, but the position seems to be regarded by some, more as a place for a scientist to maintain, retire in and enjoy the honor, than to develop. To promote the growth of the Institution does not seem to have been uppermost in mind. If what I say should be construed as a criticism, it is not in the least intended so by me. I have no one in mind in anything I state, but it is a condition of Government science, which has grown up, and for which no one is responsible. But this is no reason why every one interested in Government science, should not strive to improve the conditions in Washington. The Smithsonian Institution should be developed, many new scientific positions created and adequate salaries and appropriations provided by the Government. The reclassification bills in Congress, when enacted into law, are intended to help especially scientific employees who have been greatly underpaid, but they will create but few new positions and not increase appropriations so much needed for scientific work.

A LETTER TO AMERICAN SCIENTISTS AND OTHERS INTERESTED.

Consolidation of Government Science, Under Board of Regents of Smithsonian Institution.

Washington, D. C.

Dear Doctor:

I trust you will consider this letter as if I had written it out with my own hand and honor me with as early a reply as possible.

It is very desirable that the opinions of leading American scientists be obtained as to the reorganization and more especially consolidation of Government scientific bureaus under one head or department. I desire, therefore, to present a tentative plan for this purpose. Any suggestions or criticisms from you will be presented with those of other leading scientists to the joint committee on the reorganization of the administrative branch of the Government for their careful consideration and action.

It is the first time in the history of our Government that the

Executive and both parties in Congress have all been seriously in favor of reorganization and consolidation of Government bureaus and departments. If the scientific bureaus are to be benefited they must receive serious and early consideration.

It is self-evident that if Government sciences are consolidated under one head they would receive more attention and obtain much greater support. But there is nothing to be gained in forming a new department for this purpose when already there exists an institution which has great prestige and represents the science of the Government in a general way. It is the Smithsonian Institution. It is proposed that this organization should be developed not only in its own bureaus but also by placing scientific bureaus of the Government under its Board of Regents. It is sometimes said that the Smithsonian Institution is a private organization. This, of course, is not true, as it already receives more than \$600,000 annually from the Government as an appropriation for its work.

A scientific reorganization and consolidation of the Government departments and bureaus is the purpose of this general movement, inaugurated by the President, and this is especially needed in the scientific bureaus.

Here the great aim in view is eventually to have our Government science developed to the highest possible efficiency.

It is generally agreed that too many departments or cabinet officers are undesirable and unwieldy and that the number should not be increased but rather diminished. The reorganization and consolidation of scientific bureaus is right in line with this idea. Moreover, the scientific bureaus are scattered all over the Government, many of them illogically or haphazardly placed, and as a result they may have little or no influence, and consequently the scientific workers are paid shameful and minimum salaries. The consolidation of governmental science under the Board of Regents of the Smithsonian Institution will tend to give more influence and efficiency to science and divorce it, as far as possible, from politics.

If, for instance, any scientific bureau is taken from a department and placed under the Board of Regents of the Smithsonian Institution, having all its personnel and appropriations intact, the main and perhaps only important difference will be that the chief director of this bureau will be under a scientific man with knowledge of and sympathy for scientific work, instead of under a cabinet officer, who is not expected to be very conversant with science. Moreover, the cabinet officer is liable to be changed every four

years, and sometimes oftener, so that the chief of a scientific bureau whose heart is in his work, not to mention uncertainty as to his tenure of office, for other than scientific reasons, is kept in much uncertainty as to sympathetic help in his endeavor to develop his work.

The Smithsonian Institution deals mainly with pure science and scientific bureaus of the Government function principally with applied science. As an applied science is based upon pure science, they both help one another. Sometimes pure science gets a little too pure and drifts in the air, and sometimes applied science becomes a little too practical or commercial or mercenary. But if both these phases of science are put together they tend to reach a happy medium. The foundation, pure science, should not be separated from its superstructure, applied science.

A tentative plan is to place the following 33 bureaus, or as many of them as is practicable, under the Board of Regents of the Smithsonian Institution, together with all their personnel and appropriations intact:

1. Geological Survey.
2. Reclamation Service.
3. Bureau of Mines.
4. Patent Office.
- 5-16. All scientific bureaus of the Agriculture Department (12 in number), affording these bureaus still greater opportunity to develop and benefit still further the agriculture of our country.
17. Vital and criminalological and other abnormal statistics of the Census Bureau.
18. Bureau of Standards.
19. Bureau of Fisheries.
20. Hygienic Laboratory.
21. Bureau of Public Health Service.
22. Army Medical Museum and Library.
23. Government Hospital for the Insane.
24. Coast and Geodetic Survey.
25. Library of Congress, to be called Library of the United States.
- 26-32. Bureaus of the Smithsonian Institution itself (seven in all). These bureaus are named as a concrete working basis. The inclusion of all or any particular one is not necessary to the plan.

33. Naval Observatory.

In reading over this list of scientific bureaus objections occur to us instinctively, but when we analyze them we will find that most of these objections are from a long-established habit of regarding various bureaus in connection with the particular department under which we have been accustomed to associate them. I assume that every bureau chief with the scientific spirit will not object to the consolidation of Government science on account of some personal inconvenience to himself. The true scientific man is always willing to make some sacrifice, if necessary, when the good of all Government science is sought.

The prospect of being under a sympathetic man rather than a political appointee should encourage every scientific man to consider any plan with this in view most seriously. If any one of these 33 bureaus should be found not to function as well as formerly in connection with the Smithsonian Institution, it will be very easy to put such a bureau back in its old position or some other better place. But it is very probable that a great scientific independent and nonpolitical Department would be considered a most desirable place to be in, where every one is imbued with the same spirit for the advancement of science in all its branches, pure and applied, working together mutually for this common end. Such an atmosphere would please any scientist.

Now, it may occur to some that 33 different scientific bureaus under one head is rather a large proposition. My answer to this objection is that, on the contrary, it is an advantage from the scientific point of view, because too much organization and resultant red tape are not desirable in scientific work. My idea is to put this plan on a high university plane, with university freedom for each bureau. Thus the president of a large university would not think of suggesting or dictating, for instance, to the professor of chemistry how he should conduct his experiments. One of the main duties of a university president is to distribute the available funds among the different faculties according to their real needs and not to interfere in the least with the professors' methods.

The president of a large university has a hundred or more professorships, divisions, laboratories, and faculties under his jurisdiction; these are practically bureaus. Moreover, this plan would be in fact a department of science without a cabinet officer, but with a permanent nonpolitical head or secretary. Such a department of science would do research work, both in applied

and pure science, and for this very reason there should be more freedom allowed than in a university, which is mainly a lecture and pedagogical system, where there might be reason for restriction. Yet, curious to say, the opposite condition seems to exist in scientific bureaus of our Government.

I fail to understand why the public money should not be spent on as high a plane as the private funds of a large university.

Nearly all, if not all, of the objections to this plan apply to a large university under a president elected by a board of trustees. The main objections that have been made are the following: That too much power is given to one man; that there are too many bureaus under one head; that the work would not have immediate contact with the people; that many Government bureaus are held strictly accountable by the public for definite lines of research; that some of the bureaus mentioned would be out of place; that politics might creep in if there were larger allotments; that it might discourage scientific spirit by taking a scientific bureau from a department; that it is a plan for the Washington men to work out.

The president of a large university like Michigan is elected by a board of trustees; the Secretary of the Smithsonian Institution is chosen by a board of regents. There is little, certainly no substantial, difference, and if there should prove to be Congress could remedy it.

Are not the Universities of Michigan, California, Minnesota, and Wisconsin (all State institutions) successful?

Are they not near to the people? Has the politics that may have crept in spoiled them? Is not scientific spirit encouraged in large universities? The objections to the plan prove too much.

Briefly, this consolidation plan for science in our Government is to give each chief of each bureau free and full independence as far as the work of his bureau is concerned and then to hold him responsible for results. As it is, he may be under narrow or even arbitrary limitations, if not meddled with, and yet held responsible, at least by the public, to whom he cannot explain.

Each chief or director of a bureau would send in his estimates for new specialists, experimental work, and clerical service to the head of the Smithsonian Institution, who would study these estimates and recommend them to Congress. Later the head could take each one of the specialists before the Appropriations Committee to present to that committee the reasons why he wants

these additional appropriations. This procedure would be wholesome, for the specialists would become acquainted with the committee and its legislative point of view, and the committee would be educated up to the real needs of science. When the late Secretary of Agriculture, Wilson, first came into this department, over which he presided 16 years under both political parties, he said to his bureau chiefs, "Gentlemen, I am not here to boss you but to help you." Secretary Wilson fulfilled his promise, and the result is that agriculture is the leading scientific department of the Government. Secretary Wilson, of Agriculture, is a model for every one in power in our Government to follow.

While it is not at present my purpose to go into too many details of this plan, I will venture to make a few suggestions as to certain bureaus and also some general observations. The Census Bureau should be called the United States Statistical Bureau; the word "census" is misleading, since it is only appropriate once in 10 years when the census is taken. The Library of Congress should be called the Library of the United States or National Library. This change in name and its transfer to the Smithsonian Institution would not in the least curtail any privilege accorded to members of Congress. The name Library of Congress was appropriate once, but at present this library is much more than a Library of Congress. The title of a library should at least cover its field of action like the title of a book.

The Smithsonian Institution has a library of nearly 100,000 volumes and the United States Surgeon General's library has nearly 200,000 books, and most of these scientific bureaus to come under the Smithsonian Institution have specialistic libraries. This combination of the several libraries under the Smithsonian Institution would tend, of course, to reduce expenses by avoiding duplication of books. As it is at present, the libraries are scattered about, making it very difficult to find out where the duplication exists. There may be an objection to placing the Library of Congress under the Smithsonian Institution, but the main difference would be that the office of the Library of Congress would not be an independent institution under Congress, but just as independent under the Smithsonian Institution. Instead of leaving the present and most competent incumbent alone in his efforts to develop his great library, he would receive additional aid and encouragement from the head of this new and greatest department of the Government. In such an atmosphere library science could develop

more freely and more easily. The same would be true practically for all bureaus coming under this independent department of science in its broadest sense. In fact, there is already a Smithsonian Division in the Library of Congress. The term "library science" has come to stay; the Library of Congress, which is developing library science to a high degree of efficiency could well come under the Smithsonian Institution.

But some one says, How about literature and history? Yes; there is a science of literature and history, at least there are scientific methods being applied to them; also scientific philological studies are already being carried on under the science of anthropology.

Helmholtz once said that the number of sciences would become so great that it would be almost impossible to learn their names. Science and scientific methods have now the floor in the realm of knowledge, and are fast entering into all new fields. Let the United States lead the world in these new directions on the frontiers of knowledge; the United States can do this if it will, and an opportunity now is given to take the first step which is to place Government science under the Board of Regents of the Smithsonian Institution.

In our country medical science is already leading other nations in certain respects. But Government medical science has not been very influential nor is it taking the position which its importance demands. A beginning has been made, however, in the Bureau of Public Health Service, the Army Medical Museum and Library, and the Government Hospitals for the Insane. In all these three bureaus, to be placed under the Smithsonian Institution Board of Regents, scientific work is carried on. The catalogue of the Surgeon General's library, consisting of a very large number of volumes, in three separate series, is considered in Europe the best work in this line in the world. Yet, through the mistaken economy of Congress, this library has been compelled to reduce this most valuable catalogue in size and practically hamper its utility. The Government Hospital for the Insane has done some most advanced and valuable work on the brain. These medical organizations fall naturally under the consolidation of Government science. At present they have inadequate appropriations and salaries, but under the present proposed plan they would receive special attention and help.

I might suggest also that in inviting scientific men to take up permanent work under the Government, it is understood, and

so stated, that they cannot be removed from their positions without very serious cause; that their work is their life work, and considered from the point of view of a university professorship. If such a plan should be followed, there would not be any great difficulty—as there is now—of obtaining the best scientists to work under our Government. The salary should be adequate but not necessarily large. A true scientific man in love with his work is more concerned about permanency of his position and independence in his work than salary. We would then have, probably, under this plan, the greatest department of Government, without a cabinet officer, but under a permanent head.

But how about getting the right man for such a place? The men who elect the head of the Smithsonian Institution are the Chief Justice of the United States, who is chancellor of the Board of Regents, which consists of the Vice President, three members of the Senate, including both political parties, three members of the House, also including both parties; and six citizens of the United States, who are at present: Alexander Graham Bell, John B. Anderson, both of Washington, D. C.; George Gray, of Delaware; Charles F. Choate, Jr., of Massachusetts; Henry White, of Maryland; and Robert S. Brookings, of Missouri. There could hardly be a much more trustworthy body of men for choosing a scientist for the place, when at some future time it becomes necessary to elect a successor to the very able and distinguished scientist who now is at the head of the Smithsonian Institution.

The scientist elected to be the head of this new scientific department would probably not be thoroughly conversant with more than three or four sciences, so that there would be under him, say, some 30 scientific bureaus, the domain of which he really knows little or nothing about. If he should favor his own science to the disadvantage of other sciences, or if he should meddle in the work of the other bureaus, he would not be able to stand long the criticism of scientific men. But there is very little probability of this, and if it should occur, publicity, the greatest power in this country, would soon correct it.

In most of the departments, except the agricultural, there are relatively very few scientific bureaus, usually only two or three, over against some 15, 20, or 30 other divisions or bureaus. Of course, such scientific bureaus are generally only helped by their departments to the extent they are useful to the department itself, and this depends upon the opinion of a cabinet officer who is

usually ignorant of science. The result is that many of these scientific bureaus scattered about in the departments are developed very slowly, if not standing still. Their appropriations are very inadequate, their service much crippled, and, worst of all, their independence greatly limited. Of course, no first-class scientist would take such a place or remain in it long unless compelled by force of circumstances. With very few exceptions, these scattered bureaus of science could serve these departments at least just as well and probably much better if under the jurisdiction of the Smithsonian Institution.

SUMMARY OF PLAN.

The purpose and advantages of this plan for the consolidation of Government science under the Smithsonian Institution are summed up as follows:

1. To develop Government science to the highest possible efficiency.
2. To correct illogical and haphazard arrangements of bureaus or departments.
3. To reduce political influence in scientific bureaus to a minimum.
4. The efficient development of science bureaus under a scientific head is much more probable than under a political head.
5. To unite pure and applied science into a happy medium, increasing the efficiency of both.
6. To encourage scientific men in their work, which makes toward efficiency.
7. To put Government scientific work upon the high university plane.
8. To avoid duplication of scientific work, appropriations, and duplication of library books. It also facilitates their proper distribution.
9. To advance Government medical science, which has been much neglected.
10. To give permanency of position and independence to experts, making it possible to get the best men of science to work for the Government.
11. To make very improbable interference or meddling of the head in the work of the many bureaus under him.
12. To lessen one cabinet officer and one independent bureau.

I trust you and every scientist to whom this letter is sent will express his views freely as to this plan or propose any new plan at earliest possible convenience, and should he not desire his name mentioned will so indicate, in which case I shall, of course, follow his wishes.

Requesting that all letters be typewritten, I have the honor to remain,

Most faithfully, •

ARTHUR MacDONALD.

(Address: Arthur MacDonald, the Congressional Apartments, East Capitol Street, Washington, D. C.)

N. B.: If you are a member of any scientific or medical organization, I should be glad if you would have, as soon as possible, the following resolution (or some similar one) presented and acted upon as early as possible.

Resolved, That the.....favors the general plan of putting the scientific bureaus of the Government at Washington, as far as practicable, under the jurisdiction of the Board of Regents of the Smithsonian Institution, with the view of developing Government science to its highest possible efficiency by affording workers permanent tenure of office, greater freedom in investigations, noninterference of politics and adequate salaries.

After the resolution is acted upon kindly have it sent to me at once, to be presented to the joint committee on the reorganization of the administrative branch of the Government, and also to your Senators and Congressmen.

ANARCHY AND ASPIRATION*.

BY HARDIN T. MCCLELLAND.

PASSING along the broad highway of history we are often struck by the many scenes of vast exploit, ambitious tenantry and shrewd aggression toward some form of political, religious or economic monopoly. These are but so many items of misfit achievement, and not only stand athwart the path of mankind's nobler aspirations, but may invariably be accounted the actual if not the immediate causes of almost all the misery and rebellion listed in Earth's bloody chronicle. For no creed of gain survives but on the lazy lounge of public oppression; and no policy of oppression continues for long before it arouses disaffection and confusion. It is foolish to expect any people, howsoever meek and non-resistant, to *always* submit to injustice, exploitation and compulsory services without complaint or occasional insubordination. And any slave or mandatory victim of extra-territorial government does not have to be very smart to see when he is being imposed upon, his goods stolen or his own social institutions subverted. History repeats itself, not because some men think they are free to enslave and mistreat others, but because their lives, their very presumption to realize selfish and worldly careers, are subject to natural and spiritual laws which are impartial and irrevocable in their application to human nature and conduct. This was why Percy Ainsworth said that "the men who really conquer the world are those who see beyond the world."

In all critical times we find that two great movements invariably come to the front; one arguing revolt in force and the other counseling a search for freedom through personal control and aspira-

*Supplementary remarks on Rev. Gilbert Reid's "Present Day Ideas on Revolution" and Tarak Nath Das' article in the *Open Court* on "The Struggle for Independence in India."

tion. The one would let down the bars to all the vicious moods of passion, cruelty and violence; thus hoping to straightway brush aside the one sort of despotism and set up its own, hence not really bettering the surrounding conditions. The other would calmly weed its own garden and raise nobler fruitage behind the hedge of moral and cultural restrictions against *both* sorts of prestige-mania, thus hoping that such spiritual example will not be long ignored and kept under the foist of those more selfishly aggressive. It knows full well that they are not real stars we see reflected in life's stagnant pool.

Rebellious feelings sometimes have a certain use in the private economy of our spiritual awakening, but not so with their public expression. When they break out in the form of mob violence or general strikes, society as an ultimate whole and the individual as the immediate unit of human life always suffer. There is no true sense of either public or private duty when measures favoring anarchy are advised or entertained. There is no actual confidence or sympathy in a creed which argues violence and premature retribution. These forms of passional expression are far too antiquated and clumsy for progressive souls to use in prospect of some day bettering the lives and ambitions of narrow-minded men.

Aspiring souls well know the more wholesome virtues and rewards of fortitude in suffering, honor in poverty, justice in wartime, and benevolence in times of panic. They look to innocence and joy for their relief; they seek no heaven bought with others' poverty and misery; they never recline at ease and enjoy the luxury supplied by worldly rancor and the ephemeral preferment of exploitation. They take all life for what it may and should become, never valuing experience as a meaningless incident in a fickle dream. And in the final estimate surviving minds will note that their existence was not lived in vain, that no experience of their inner life made plot for either goguette or revasserie.

But the aspiring soul must not be too innocent, too unsophisticated, else it be the ready victim of more subtle arts and mischiefs. It should know that the good things of life are oftenest imitated by the crude and false, that beauty is the pattern of a myriad forms of poseury and artifice, that knavery invariably shams some virtue from which to ambush its chosen victim. It should be sufficiently intelligent and noble-minded to recognize the utter antithesis between exaltation and vulgarity, that Clara Kimball Young's rare versatil-

ity of screen art as portrayed in "Eyes of Youth" is the direct opposite of the vulgar symbolism and seductive art produced by the supple spines of Hawaii's hula dancers.

Also those who are really seeking spiritual exaltation must not be too set on political or economic reform, else they overlook the personal culture of their characters and run into something like new India's recent political culdesac. That country, so otherwise well stocked with traditional wisdom and devotion, is now just about evenly divided between factions whose sentiments favor the two rival revolutionaries, Mohondas Gandhi and the Sadhu Sundar Singh; the one a pro-Indian who seeks to establish a Buddhistic non-caste form of Vedantist sociology with political justice and economic freedom for all, while the other is a pro-Anglican who claims that a Christian-Yoga panacea awaits his afflicted nation.

As a rule, anarchist movements and even their propaganda affect only a comparatively small part of a community, state or nation. And even when successful in their designs, such movements seldom exert any lasting influence beyond the reach of their immediate and more germane effects. A few social relations or sentiments may be changed, but the general eclectic character of human life goes on the same, still discriminating and choosing what best suits its aims of aspiration, helpfulness and betterment.

Aspiration, on the other hand, seeks to redeem and enoble the whole world, affects the cosmic tendency of life, and finds no rest in the finite interests of a personal salvation. It takes a saint's concern in all the weary tasks of those who toil, in all the poignant sufferings of those who have been invalidated for competent achievement, livelihood or love. It puts a sage interpretation on the dismal void of those whose prospects have been battered down and crushed by prejudice, misfortune and despair. To make a selfish pilgrimage toward Bethlehem belies the specious argument of false benevolence. And anyone with truly generous heart will take neither umbrage nor profit from what others do. He will never take fruit from the tree of life if such taking requires that he coldly let his neighbor await some other season. The relish of nobility is not concerned to satisfy such morbid claims of selfish appetite, for virtue is a spiritual restraint of physical desire.

We know full well that the staggering earth is burdened sorely with this bulky load called human folly. But we also know, or at least dreamingly feel and think sometimes, that it will some day reach its far-off destination and let down its galling pack. Then

will there be relaxation and refreshment, salvage and reward. Then will we find that the *finasseurs invétérés*, with all their raucous violence, fared not half so well as those few happy souls who calmly looked toward the stars at night and shuffled off their gnarled shell of low desire. A man must be free himself before he can expect to show the world the way to liberty and justice.

Even more thoroughly should we see why the latter sort of souls are always more skillful and courageous. They have the sense to know that meanness is ignoble, that fear and clumsiness are tokens only of ignorance and inexperience, and that a most recondite versatility is necessary if one is expected to keep up with even the modern advance of terminology in the Arts and Sciences, in Philosophy and Educational Method. They also recognize that it is a far cry from one's crowded desk-room in Threadneedle Street to another's lookout camp on the highest peak in Teneriffe. But the best part of both their valor and their wisdom is that they have no précieuse toast to offer such as once loudly resounded through Folly's 16th Salon announcing: *Vive les bagatelles et les hochets*—"Away with sorrow and care, long live trifles and toys!"

Such fickle moods are shallow and inane; they are always ready soil for seeds of vicious and rebellious tendency. The devotees of such a maxim also are soon grown corrupt, for they are too circumspect and skeptical of man's worthwhile achievements to pay homage there. They therefore never know the sweet relief of Aspiration, for all their lives they seek only vulgar conflicts, paradoxically expecting some bright day to make impossible conquest of chateaux in Spain.

Hannah More once said, "Christianity does not so much give us new affections or faculties, as a new direction to those we already have." So, too, in a world where cause and effect are found to hold impartial sway, we can neither readily miss the rewards of virtue nor escape the penalties of wrongdoing. It does not depend upon whether the world recognizes merit and repudiates wickedness. The law is deeper laid and operates inexorably just. On either side of our path, as we make life's paradoxical journey, we find cause both for joy and for sorrow, and (often unexpectedly) discover also effects both of a benevolent and a malignant nature. This is the elemental pattern of human life. It is the natural law of all intelligent existence that certain conduct has certain rewards and punishments as the case may warrant. As Drummond so well proved, it is the continuation of natural law into the spiritual world.

Very often the situation we find ourselves in or the form of conduct which seems best to pursue, is one of complex relations and hence cannot be easily analyzed into measurable items of this or that nature. I think, however, that any scheme aiming to better our condition, like any scene of problematic human experience, can be reduced to three constituent elements, namely: Environment, Character and Conduct. And after such a simplification, the said situation or form of conduct may be further reduced to the elemental conflict of character against the possible alliance of time, place, misfortune and others' opposition. It is even then encouraging to remember that a certain virtue holds good in actions which are superior to the often adverse circumstance of time and place. Character serves best in those forms of conduct which control, or at least have power to transmute, environment.

In this way, then, I have often found solace against the gray days of sorrow, found delight in the Springtime rejuvenation of the wintry world, and prospered sumptuously through the Fall term of economic recessions. I discovered also that no spice of life can prove too rich, no flavor seem too pungent, but that a special choice of diet can arrange a balanced and perennial relish. We eat of the fruits of Life's most fecund tree, never knowing and often never even asking why some of them should taste more sweet and ripe and appetizing than others.

Some people fill their days with mad pursuit of pleasure and extravagance, and in the end have difficulty in warding off ennui and caducité. Others drag along in weary toil, just barely drawing sustenance from the drying dregs of a sickly world, little dreaming that their misery and lack of nourishment is mostly a self-affliction and can at any time be thrown off and replaced with something more akin to happiness. But happy indeed by nature and by effort are those who seek not worldly charms nor cherish the crude *ravauderies méchants* of fickle hearts, for theirs is a constant joy, a resolute control of mind and soul and passion. They alone know how to live the spiritual life, aspiring to things more satisfying than anarchy and secular upheaval, and as a consequence have sturdy characters and are our true exemplars in wisdom.

It is a sad but not altogether discouraging commentary on our boasted civilization to admit that not all of us can understand the meaning of experience, that even its darkest moments of tragedy are still somewhat illumined by the flickering light of heuristic promise. There are but very few who are ever able to recognize

what kind of life is *best* to seek or live. We are as a whole species still very closely housed within the spiritual cave of instinct and fear, brute force and cupidity—the heritage of our ancestral traditions. Moods of disaffection come over us untrammelled by restraint; trials of penance grip our souls in anguish and the tardy reflection of regret. Mortal tests of spiritual rectitude annul the high esteem we have for personal power and prestige. We sometimes have clear vision of our destiny, whence we usually feel inclined to take account of our true strength of character, if we have not already found that base circumstance has overthrown our proud morale to win. It seems a tragedy, alas to know that penance takes the place of victory. But we are often solaced through our trials by realizing that penance truly done is a token of good faith, and that honest faith makes us secure from all worldly harm. It is another and more subtle sort of spiritual victory.

In the Middle Ages, when all moods of virtue or intelligence were in constant political jeopardy and ecclesiastical torment, the popular trials of penance were more physical than spiritual. Water, fire, knives, boiling oil and lead were common judges of the derelict, the witch, the courageous genius and the criminal alike. The authorities of those crude days had great artifice and passion for revenge. They had elaborate court pageantry but meagre judicial qualifications of broad knowledge and keen perception of motives; they had an exhaustive legal procedure of accusation but a pitifully weak and inaccurate system of evidential inquiry. Hence their arbitrary justice knew little leniency for those of doubtful guilt, and their pity for the weak, unfortunate victim of conspiracy was nil, not having force enough to push through the vast *pesanteur messéante* of their vested dignity. Accordingly the actual penitence of their victims was not thought genuine except when observed vainly struggling and writhing in chains at a fiery stake or in a miserable dungeon clothed in rags, diseased, starving and companioned by carnivorous rats. The rare old Gothic manuscript in Professor Scoggin's library tells vividly of all the popular vices, virtues, penances and precepts of those dolorous days. The hazards of plotting rebellion are shown to be quite as great as those of aspiring to anything above or beyond such dreary conditions of life, but why our spiritual rewards should depend upon some forced vicarious confession, there is not a word of explanation.

The same old bugbear of bigotry and superstitious fear was behind all our own New England persecution of persons accused

of sorcery and witchcraft which was in vogue until clearer-visioned folks like Channing and Margaret Fuller purified the atmosphere and relieved the situation. Dr. Rush was the first to take a scientific view of abnormal mental processes and try to alleviate the miserable condition of the defecive and suspected.

Even today when *casse-coux* and *peronnelles* dictate the fashion of our lives, who would attempt to cross life's stage with any dignity of hope in calm, intelligible dialogue? Who would even suppose that generous conduct is the truly expedient, and that selfish aggression is the poorest way to value and take advantage of life's glorious opportunities? Public life is now grown banal and bromidic, for the world, thinking and acting only in terms of materialism and jazz, is fast becoming cursed with grossness and vulgarity, vandalism and garish extravagance. Retired life, then, is the only resort left open to noble souls. It is now at high premium, because the world's elect are teaching people that its very hermitage is a mystic refuge from the mad turmoil of want and woe, violence and vice, greed and welterstench.

Away from the jungle life of self-assertive men, smug in the countryside's serene delight, no actual hazard reaches there, no true decadence can take place. In rural simplicity and solitude intelligent souls are least alone; and though their previous careers have been pronounced deplorable and bitterly remembered, their present joys preclude all sense of penance or regret. And all that should be countenanced as worth our while is just this sweet contentment and relief. No urgent moods of anarchy can be entertained while innocence and aspiration are one's constant pattern of devout employment. There is ever a bounty on the wolf, but the lambs have but to bask in the sunshine and let their wool grow; the knaves of the world can't steal *everything* the good man has. To have such really useful employment on the soil, growing food for body and mind, and knowing no base contentions or conspiracies, is a truer, more innate and wholesome sort of happiness which all the luxury and cleverness of urban artifice have not power to give.

Of course, we often miss the company of genial friends, and usually too that strange melange of lively situations, economic problems and diverse assessments on one's evening leisure, which rounds out the daily life of most city folks. But the actual reward of retirement's sage remove is sturdy and self-reliant moral character, helpful generosity and the courage to pass one's days, if need be, in the toil and trouble of heroic sacrifice. On the ground of this

great argument all worthy lives are built, all meritorious deeds are done, all worthy goals achieved. At least such scenery marks the origin of all our civil nobility, because the urban world is more a hazard than a refuge, more often a sedge of dark revolt than a high plateau of fruitage and security.

We readily understand that it makes a vast difference whether a gallivant calls his lady acquaintance Dulcinea or Drolesse; so why not look at virtue and debauchery through similar eyes of favor or disapproval? If the modern age must resolve the eternal conflict of morality versus livelihood into a mere dilemma of "Have you got the money?" why not let fly the flaring gonfalons of threatened revolt and reverse this fickle, simpering shibboleth into "Have you got spiritual aspiration?" or at least something serious like "Hast any philosophy in thee, shepherd?" We now have in Belgium an international and in France a newly-organized local "*Confederation des Travailleurs Intellectuels*" for all brain-workers of the high-brow order—that is, poets, philosophers, educators and scientists. So why not have also some few individual attempts to organize the world's spiritual workers—that is, all mystics, friends, heroes, meekened saints and generous souls, who are conscientiously set against war and anarchy, greed and folly, who constantly aspire to make this a better and a happier world, and are willing to share in and promote that rare *tempère mollement* which is the invariable treasure of the humble? How surer or more readily could the modern world be saved from the painful penance apparently in future store?

THE UNIVERSITIES AND EDUCATIONAL INSTITUTIONS OF THE NETHERLANDS.

BY ALBERT OOSTERHEERDT.

THE Dutch universities are comparatively modern in point of time, and fully modern in equipment, methods and scientific results. None of them date back to the Middle Ages, but several owe their existence to the struggle for independence in the sixteenth and seventeenth centuries. Thus Leiden was founded as a reward for the heroic struggle the citizens of the town made against the Spaniards.

There are three ordinary state universities, viz., Leiden, Utrecht, and Groningen; a municipal and private university are at Amsterdam, while Delft has a large technical university, Utrecht a veterinary school, and Wageningen an agricultural college. There is also a commercial university at Rotterdam, and a technical university at Bandoerg, Java, which also fall under the scope of this article. It will be seen that the Netherlands are well equipped with the higher institutions of learning, and the fame of some of these has become international. The state universities are governed by a board of curators, who propose appointments and appropriations to the government, while internal affairs are regulated by a senate, composed of the staff of professors. They have five faculties,—theology, law, science, medicine and literary, while the University of Amsterdam has besides these a department of commerce. The Free University at Amsterdam has no science faculty at present, but the technical university at Delft has seven sections: general science, civil engineering, architecture, mechanical engineering and ship-building, electrical engineering, chemical technology, and mining, the other schools having no formal sections.

Ordinary lecture courses are open to everybody at an annual fee of 200 guilders, and become free after payment for four years.

Dutch students must have a certificate of a Latin school or gymnasium, or from an ordinary high school. American students are admitted on graduation with a B. A. degree from the following universities: California, Catholic, Chicago, Clark, Columbia, Cornell, Harvard, Johns Hopkins, Leland Stanford, Jr., Michigan, Pennsylvania, Princeton, Wisconsin and Yale. It will be seen that the Dutch Universities are real universities, and not ordinary American colleges, such as most of our schools. Other languages than Dutch may be used for a doctoral examination or dissertation. Lectures are generally given in Dutch, but at practical work in laboratories, at examinations and promotions the use of French, English or German is admitted.

Holland has a great number of institutions for scientific research, which admirably supplements the universities. Some of the more famous are The Royal Academy of Science, at Amsterdam, which controls the Dutch Central Institute for Brain Research, the Embryological Institute, a prize for Latin poetry, and the Van't Hoff foundation for research in chemistry; the Teyler Society which has a theological branch with a physical laboratory under the direction of the famous professor, H. A. Lorentz, one of the recipients of a Nobel Prize; Society for Dutch Literature; Historical Society of Utrecht; Royal Institute for the Languages, Geography and Ethnology of the Dutch Indies; Royal Geographical Society; Meteorological Institute; Botanical Gardens at Java; Dutch Zoological Association. There are further a number of societies for the promotion of mathematics, medicine and surgery, chemistry, botany, engineering, etc. The principal cities of Holland have a set of fine libraries, chief of which is the Royal Library at the Hague, where is also located the Colonial Library, and the general archives of the Netherlands.

The University of Leiden was founded in 1575, and has about 1500 students, with a staff of about one hundred professors. Its library contains over 775,000 volumes, and has some famous codices. It has a museum for antiquities, ethnography, natural history, geology and mineralogy, a herbarium and a botanical garden, and laboratories for botany, zoology, physics, chemistry, pharmaceuticals, pathology, anatomy, hygiene, bacteriology and physiology, besides an astronomical observatory, and numerous clinics.

In connection with the University is a Fund Society, for the promotion and support of scientific interests, a society for scientific lectures, chiefly for inviting distinguished scholars from abroad,

a fund for promoting the study of international private law and law of nations, also by organizing courses of lectures, a South African fund, a school for tropical medicine and a tropical hospital, the latter being at Rotterdam. At Leiden there are also the municipal archives, the Museum of Antiquities, the Bibliotheque Wallonne, being the Library of the French Reformed Church in Holland, and a Batak-Institute.

The fame of Leiden's great university is indeed world-wide, and it has been called the center of European learning. During the days of the Dutch republic it was easily the first university in the world, and even now it ranks with Oxford, Cambridge, Paris, Berlin, Heidelberg and other famous schools. Some of its present professors are of European fame, and authorities of the first rank in their respective subjects.

The University of Utrecht has also an enviable reputation, dating also from the days of the Dutch Republic. Founded in 1636, it now has nearly 1800 students, and a faculty of over a hundred members. Its library contains over 441,000 volumes, 800 incunabula, and 2400 manuscripts. It includes the libraries of the Historical Society and the Provincial Society of Utrecht, the Central German Library, the Anglia-book Club, and the Library of the Dutch Reformed Church. Besides the usual institutes and laboratories, the herbarium and observatory, the university has an Old-Student Fund for scientific objects, the Stipendium Bernardium, for foreign students of theology, and the fund of Anna Everwijn, also for theological students, from the Paltz, Hungary and Transylvania. Utrecht has also its town and provincial archives, a museum for incunabula, miniatures, and medieval art, a museum of forestry, the royal mint, and a technical laboratory of fisheries. The oldest city in the Netherlands naturally is the home of an institute for mediæval history, and as well for the history of art.

The University of Groningen, in the northern part of the country, is the smallest of the State universities, having about eight hundred students, with a faculty of about sixty professors. It has a library of more than 150,000 books, including some private collections. Among its institutes are one for biological archæology, an astronomical laboratory, with which Professor Kapteyn, the great Dutch astronomer who recently died, was connected, one for experimental psychology, and one for philosophy and history, which has eight branches, six for languages and two for history. The university has two funds for general science and lectures by

scientists from abroad, and connected with it is a society for higher agricultural education. The provincial and town records, and a provincial museum are also located at Groningen. The university was founded in 1614, and shares with Leiden and Utrecht the distinction of having been a center of Dutch and European learning for more than three centuries. Its faculty has many German, French, Jewish and even English names, as have the other schools.

The University of Amsterdam is a municipal institution, having been an Athenaeum since 1632, and was converted into a university in 1877. It has more than 1500 students, and nearly 150 instructors or faculty members. Besides the regular departments it has a school of commerce. The Library includes a Jewish section, Bibliotheca Rosenthaliana, and a Lutheran seminary library, besides that of the Hygienic laboratory and for tropical hygiene. Among its laboratories the university has one for electrochemistry, one for the physiology of plants, and another for histology. It has also seminars for Dutch, German, French, English, Semitics, Geography and History, and an astronomical laboratory. Being in a large modern city, it has the benefit of its hospitals and clinics for its medical faculty, which is very large and complete. It has an extension department, evidently copying American methods, and a school for journalists.

Amsterdam has a great number of public institutions, such as the National Museum, the Colonial Institute, and the Zoological Gardens and Aquarium, as well as a nautica; library and ethnological division. Hugo de Vries, the great Dutch Botanist, whose mutation theory has become a rival to Darwin's natural selection, did most of his work at Amsterdam.

The Free University at Amsterdam is a Calvinist institution, and was founded in 1880 by Dr. A. Kuyper, a former minister of the Crown. It has about 250 students, and a faculty of less than twenty professors. It is stronger in theology than in the other faculties, and has no scientific department except that of medicine. It controls the Institutum Elomicum.

The Technical University at Delft was founded in 1842, and has about 2500 students, with a teaching staff of nearly ninety. It has a full equipment of technical laboratories, among others of microbiology and microchemistry, and ranks among the first in the world. The fame of the Dutch engineer has spread to all sections of the earth, due largely to the very efficient training at Delft, which has already included aerodynamics in its studies.

The commercial University at Rotterdam is quite recent, having been founded in 1913, and has about six hundred pupils, with a faculty of nearly thirty members. Malay is one of the languages taught here. Another school which teaches a specialty is the Veterinary University at Utrecht, which deals with the structures and diseases of the animal world. Its institutes and laboratories are also very modern. On the same plane is the famous school of agriculture at Wageningen, which has a student body of nearly three hundred, and a staff of forty-five professors.

Holland being a colonial power, the University has also a technology of tropical crops, and teaches tropical agriculture. Not a little of the progress in agriculture and dairying in the Netherlands is due to the last two institutions, which has put the country in the very front rank in this regard, teaching many more backward countries, being surpassed by none, and equalled by few.

The Technical University at Bandoerg, Java, while young, illustrates the need for science and engineering in the Dutch East Indies, and shows how the practical Dutch are solving the problem.

It is clear from the foregoing summary that the Dutch are splendidly equipped with a fine set of universities and technical schools, and that the ideal of education stands very high in the minds of the people. What other nation of seven millions can show a like number of large universities and fine educational facilities and institutions or make a better use of them? While other nations have been building for war, the Dutch have built for peace and international good will, not the least through their renowned schools, which have ever been models of democracy, of plain living and high thinking. It is much to be hoped that the proposed exchange of professors between the United States and the Netherlands will be soon in effect, bringing the best of the old world in close contact and association with the new, and renewing the ancient ties between Holland and America.

RELIGIOUS UNITY.

BY DAVID DARRIN.

AT the present time when some of the most trivial distinctions are being magnified to the size of differences and so many false barriers are being raised to no better purpose than the dividing of one group from another, it may prove both sane and refreshing to take a brief glimpse at life from exactly the opposite angle, viewing some of the facts which serve to unite rather than divide individuals and groups.

One of the most fertile sources of discord among human beings is difference in religious belief. This fact seems very strange when we stop to reflect that the fundamental object of all true religion is to harmonize the relations between individual lives and make them more responsive to divine guidance. The fact seems less strange, however, when we remember that, around the core of truth at the heart of every religion, there has sprung up a complex structure of man-made interpretation and formality, which growth has invariably been so luxuriant as to obscure the original truth. Nevertheless, there has been achieved substantial progress in the direction of religious unity.

In the world of today there are about a dozen organized religions. Let us see in what ways these religions resemble one another. Each of them traces its fundamental beliefs to the teachings of an inspired leader. All have experienced additions, subtractions, and alterations of these original teachings, at the hands of persons perhaps less divinely inspired. All of these religions preach the immortality of the spirit and all recognize the striving of the spirit toward an ideal. The ethical standards originally set up as practical manifestations of these ideals, show many points of similarity in all religions. All acknowledge the existence of super-human powers in Nature.

While some of these organized religions present a multiplicity of unseen gods, both benign and malignant, five of them, the Protestant, the Roman Catholic, the Greek Catholic, the Jewish, and the Mohammedan faiths proclaim the existence of the same Supreme God. The adherents of these five large religious organizations total about nine hundred million people. Two other great religions, Confucianism and Taoism, with a combined following of over three hundred million, are essentially monotheistic. Thus we see, out of a present earthly population of about seventeen hundred million, a grand total of twelve hundred million people whose faith has already reached the unity implied by a common understanding of God as the single Supreme Being.

This means that two out of every three people on earth can now say the Lord's Prayer without violence to their fundamental beliefs. In turn, that means that two-thirds of the human race can now face the same future goal, for the Lord's Prayer is our guide to our race future. Let us see what further advances in religious unity we may expect the future to unfold, as the Lord's Prayer grows to ever larger significance in human minds and hearts.

The words "Our Father" will come to represent a spiritual relationship to God, which involves a spiritual brotherhood among human beings far more real and more permanent than any blood relationship. As we learn to know God better we shall find that the word "Father" was well chosen, that his love for us is like the love of the highest type of human father or mother, but so far finer and greater that we have not the capacity to imagine its quality and extent. With this expanding vision of Divine Love will come the knowledge that it can not be bounded by our religious distinctions. We shall come to realize that God loves all people regardless of their religious beliefs. We shall come to treat this love as the most important fact in all religious teaching, in the light of which we can afford to disregard the comparatively minor points around which religious controversies often center. We shall learn that God himself is neither Catholic nor Protestant, neither Jew nor Gentile, neither Christian nor heathen, but is vastly greater and infinitely dearer to us than he has been pictured by any of these or by all combined.

In fact, the religion of the future will become more and more personal and individual, less and less a matter of organization and of formal creed. We shall grow to understand that through

prayer we can gain a quicker, surer, and closer contact with God than can be secured through any priesthood—and all honor to every sincere minister. We shall come to realize that Heaven is not a place but a condition, that true religion is a matter of inner feeling, not of outer conformity to some statement of belief. We shall come to know and to acknowledge that each person's religious ideas and ideals are conditioned by individual experience and capacity and that, instead of a dozen organized religions in the world, in reality there have always been and there always will be as many different religious beliefs as there are human beings able to think.

When we have reached this stage the need for religious organization, as we know it, will have passed and in its stead there will be a new and larger form of organization whose aim is to secure for the individual ever greater religious liberty. The method of this organization will be informal discussion rather than formal instruction, yet this discussion will be far more instructive than all the sermonizing in the world. Perhaps we may call this experimental religion, for in its practice each individual will make his own observations and draw his own conclusions, instead of blindly accepting the statements of others on important religious matters.

Finally, the future religion will disclose to us what none of the past and none of the present organized religions has brought forth, the essential divinity of human life. We shall learn that we came from God, that we are bound toward God, and that this is true, not of some one favored sect, creed, or religion, but of all people. We shall learn these things by closer study of the life and teachings of one who was human as we are human and who was divine as we are divine, one whose perfection we can therefore hope eventually to attain. In the light of this knowledge we shall realize that we cannot serve God by trying to force our neighbor to our religious belief. We shall know that the spark of divinity in each human being is that individual's license to seek and to find God in his or her own way. And when we are able to recognize the divine element in human life, we shall have learned the final and complete reason for permanent religious unity.

THE OPEN COURT

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VOLUME XXXVI

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"In proportion as the knowledge of history becomes more profound and intelligent", says the great French scholar, Gabriel Monod, "an ever larger place is given to the study of religious beliefs, doctrines, and institutions". But, continues the same authority, the study of these phenomena is as yet very backward, partly because of the intrinsic difficulty of the subject, partly because the fear of wounding others' feelings or of exciting their prejudices prevents many investigators from cultivating this field in a scientific spirit. The present work attempts to subject to rational analysis and objective consideration one of the most interesting and fundamental of Christian doctrines. The author, who writes *sine ira et studio*, as one who has no party to serve and no cause to advance save that of truth, coolly exhibits the history of the idea of the sacrificed and eaten god from its obscure dawn in primitive times to its evening twilight in the present.

The practice of eating a god in the form of first-fruits or of a divine animal originated in ancient times, and attained an extraordinary development in the Mystery Religions of the Greeks, in the cults of Attis, of Adonis, of Osiris, of Dionysus, of Demeter, and of other Saviour Gods. From these cults the idea was borrowed by Paul and, against opposition of the Jewish Christians, fastened on the church. The history of the dogma, after the first centuries of our era, has been the story of attempts to explain it. Transubstantiation and the doctrine of the sacrifice of the mass were not, as commonly by Protestants and rationalists they are said to be, the inept inventions of a barbarous age, but were the first endeavors to reason about and philosophically to elucidate beliefs formerly accepted with naïve simplicity. The hardest battles over the dogma came in the Reformation period, which accordingly bulks large in the present work. While Luther, Calvin, and other prominent Reformers believed in a real presence, but tried to give its mode new explanations, other more advanced spirits, Honius, Carlstadt, Swingli, Tyndale, and their fellows, adopted the view, now prevalent in Protestant communions, that the eucharistic bread and wine were mere symbols. After the heat of the sixteenth-century controversies, Zwinglian or rationalist views were quietly adopted by most Christians, though here and there high sacramentalism survived or was revived.

Rightly understood the present study will be appreciated as a scientific essay in the field of comparative religion, and as furnishing a rational explanation of much that is most delicate and important in the history of Christianity.

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