The Open Court

A MONTHLY MAGAZINE

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

Editor: Dr. Paul Carus.
Assistant Editor: T. J. McCormack.

Associates: E. C. Hegeler. Mary Carus.

VOL. XVI. (no. 1) January, 1902. NO. 548

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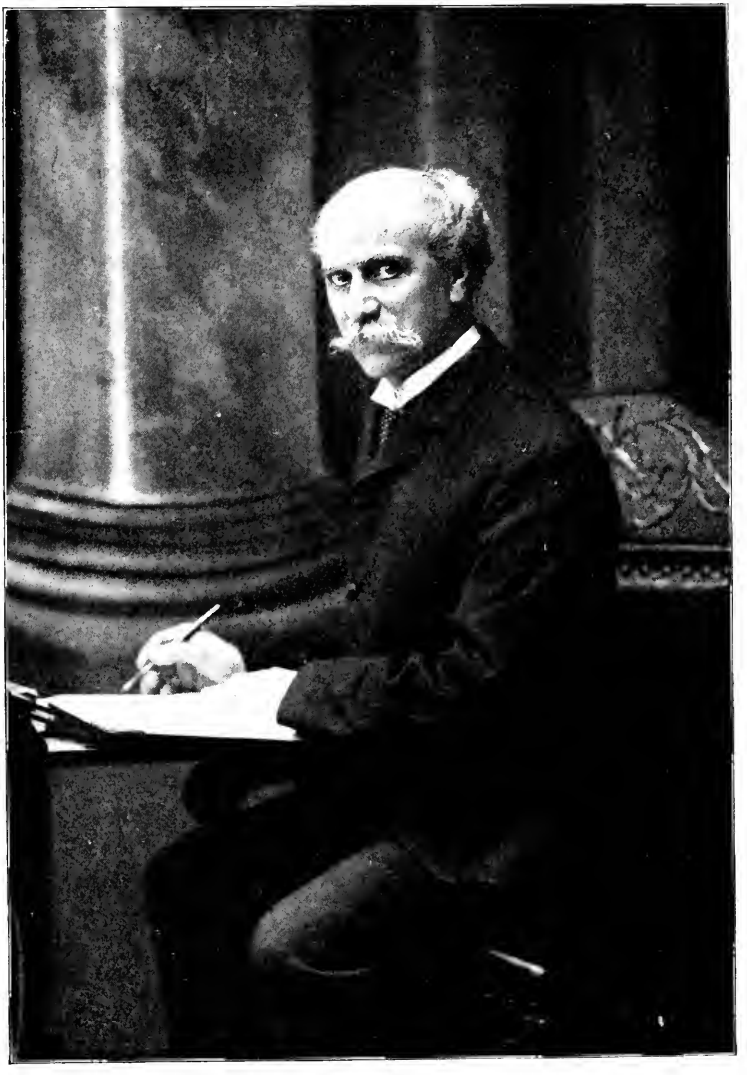

Yours Cordially
John Henry Barrows.

Frontispiece to The Open Court.

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THE ORIGIN OF CHRISTIAN POETRY.

BY F. W. FITZPATRICK.

SIR Thomas Phillipp's splendid collection of early Christian writings, Ebert's researches in Christian literature, particularly his *Geschichte der christlich-lateinischen Literatur* and Boissier's indexes to Christian verse have made the task of tracing that poetry back to its origin an easy one.

Undoubtedly all the elements that went to make up Christian poetry were, so to speak, created in the first two centuries of the Church's life. That period was replete with the wonderful legends, the symbols, the passionate discussions, the beliefs, terrifying as well as pleasant, that have inspired all Christian poets even to our own times.

That formative period gave us this foundation with a sort of spontaneity; that skeleton, perfectly articulated, was given to us at once, but it took centuries to build up the form about it, the flesh, the sinews, and to give it life. It has always been so. The form and foundation, expression and thought, while inseparable in the finished article, are vastly different and seldom are both of the same period. Perfection is where the two are in perfect harmony, and our great literary epochs are those in which it has been possible to express the thoughts of the times in a style that was really appropriate thereto, and those epochs are few and far between.

It was quite natural that these new doctrines of Christianity gave rise to and were expressed in new forms also, however crude. Christianity absolutely broke away from ancient customs and beliefs and it was most natural that it should also seek to cut loose from the ancient arts, expressions, forms. Its literature must needs be original and absolutely without precedent, at least so thought the early Fathers.

The very first of Christian poets was Commodus, or "Commodianus Mendicus Christi," as he styled himself. His verses are built upon lines absolutely different from any of the known rules of versification that obtained in his time. His mode of thought even seems different from that of the other literati. His style is vigorous and his piety undoubted. He had many disciples in his life, preached a good deal, was a saintly bishop, but was soon forgotten after death.

It is a strange thing that the brilliant works of many masters of that time have been lost to posterity while the verses of this rather obscure follower of a new and despised sect should be preserved to us intact. Many were found and gathered together in the 17th century and they give us an intimate insight into the character of the man who wrote them and the beliefs of his time. One amusing thing about them was that 'spite of the humility he constantly preached, his verses are filled with allusions to himself and many of his acrostics are built upon his own name.

Our poet was born in Palestine, at Gaza. There is some question as to where he lived; some think he lived in the Orient, while others place him in Africa. Probability points to the latter place as his writings are in Latin and it is therefore more than likely that he inhabited a Roman dependance. Born a pagan he was converted by reading one of the letters of St. Paul. He preached charity to the poor and followed the pagans with a sharp stick. He converted by heroic means, picturing to his heathen auditors the terrors of hell-fire to which they surely would be condemned did they not repent and come into the true fold. It is a matter of record even, that he was sometimes not averse to using physical persuasion in directing possible candidates to the true faith. He was ironical, quick, somewhat lacking in delicacy, and preached and wrote to the people in their own language, the language of the street. His invectives and sarcasm anent pagan worship and gods were scathing and fierce. He was prone to holy anger, and the Jews, particularly the Jewish Christians, were his especial torments. He always spoke of them as "thick of hide and thick of skull."

His exhortations to women to forego their frivolous ways is most interesting and not without point even to-day. "You dress before mirrors," says he to them, "you curl your hair; you smear yourselves with cosmetics and you lay false colors upon your cheeks . . . . believe me, all this is not necessary for an honest woman's adornment, and may lead to your burning in the eternal fires of hell hereafter." Perpetual fire was the club he swung over the heads of all, the last words of his arguments: "Beware, be-

ware," cries he, "or one day you will find yourself in the roaring furnace."

He deplores that in his time (250 A. D.) there were some people in the Church who lacked vigor, whose Christianity was weak-kneed and who winked at the pleasures of life—"gentlemen fearing to hurt the feelings of their people by presenting them with a too vigorous Christianity." He preached the cutting away from the affections of this life, he forebade his followers to weep over the death of their children, he exhorted them to make no plans for their obsequies—"humble burial befits a humble Christian."

During his latter years there was a violent persecution of the Christians which gave him added opportunities to preach and write eternal fire upon the heads of the enemies of the Church. Whether really believing it or merely using it for a figure of speech we have no means of knowing, but he virtually rewrote the Apocalypse, and partly in verse, in which he clearly foretells of great upheavals and the coming of two antichrists soon after his time. He predicted the overthrow of Rome, the ravaging of the Orient by the old Belial of the Jews who, in turn, was to be overthrown by the "faithful nations" that God was preserving on the other side of the Euphrates, victorious people who would overthrow all opposition without loss to themselves and who would rule the world in great prosperity for a thousand years. He had facts to found his prophecy upon, for Rome was indeed sorely beset, on the North by the Goths, on the East by the Persians and within her portals factions were threatening an uprising. "Luget in aeternum, quae se jactabat aeterna!" was written as would be a cry of triumph.

Commodus had scant respect for any rules of versification. Accustomed as we are to the fine metre and quality of Virgil and Horace, the verses of Commodus are rustic indeed. They certainly make up in strength, however, what they lack in elegance. And yet he shows undoubted signs of being thoroughly conversant with the authorities of his and prior times. He speaks of the musical versification of the Greeks, and of the mistakes the Romans made in trying to copy their harmony of sound without paying due attention to the measure in their verses.

Commodus was a precursor of the poetry of the Middle Ages. Some great men are seemingly born ahead of their time and give us a taste and a glimpse at what is to be perfected long after them; Commodus, on the contrary, gave us an example of the decadence of the Middle Ages and worked hard to bring it about even in his

own time. Weak as it was, the society of the third century preserved memories of the arts and the letters of the past, so we may well imagine that Commodus' bucolic verses were not well received by his contemporaries.

His case proved that it was not possible to absolutely renounce ancient art. Christianity realised that it had to accomodate itself to it. St. Paul had warned the Christians to "remain each in the place where he was when God called him." And this precept did much to place Christianity upon a firm basis. Commodus' tactics were aggressive. The poets succeeding him were diplomatic. The old civilisation would have offered far greater resistance had Christianity proclaimed from every housetop that it was seeking to destroy that civilisation. It contented itself with urging that civilisation's reformation and jealously guarded every element therein that could be preserved. We find this illustrated in all the Christians did. Their churches, their paintings were adaptations, not revolutions, in art. What more natural than that it should adapt its literature along the lines of the times?

The world at that time fully apotheosised the "pleasures of the intellect." Greek refinement was all-prevailing. It was a time when rhetoricians and grammarians marched behind the legions and established themselves in most distant countries. No nation escaped the Hellenic influence in its civilisation. "The Jews themselves, when they left their little Palestine to traffic in Egypt and Syria, began reading Homer and Plato and were surprised to be pleased thereby." All the universe admired the same standard and tried to copy it. Christianity could not long withstand the subtle influence and resigned itself to tolerate this other power that it could not conquer; and, like it, it has withstood the ravages of revolutions and time and shares with it even to-day in the government of the human intellect.

Observe this Hellenic influence upon such writers as St. Clement for instance. His was the polished writing of the man of the times conveying great spiritual news in the florid language of his pagan masters.

Christianity and ancient literature!

Neither has been able to eliminate the other nor has there ever been a perfect union between them. At times the religious element has been ahead, witness the Middle Ages; other times there has been a revival of ancient classics as in the period of the Renaissance. And this conflict, we may say, has been the moral history of humanity that has been written during the past 1900 years. At all

times in the Church has there been an element seeking to overthrow all that came before, thinking it sacrilegious and blasphemous to use any of the ancient forms, or observances, or arts that were necessarily pagan and therefore sinful; and there have always been others who claimed it perfectly justifiable to modify and use these old forms, arts and mode of speech in expounding the great truths of Christianity, or in erecting its cathedrals or in writing its history. We have these two elements splendidly illustrated in the two earliest Christian writers in the West, Minucius Felix and Tertullian.

We know little of Minucius Felix. Although we have many of his writings, he, unlike the *humble* Commodus, has little to say about himself. We do know from others that he was a distinguished lawyer in Rome and lived toward the end of the Antonine period. His "Octavius" is his best known work. It is a short apology for the Christian religion, to which he had been converted somewhat late in life. An elegant discourse, though short, not a dialectic but rather a dainty drama full of interesting detail and written in the finished style of his day. Returning to Rome after a long absence he meets his friends Octavius and Caecilius and they go for a long walk on the pleasant banks of the Tiber. Octavius is also a Christian but his other friend is still a pagan. A discussion begins; or, rather, it is a pleasant intercourse of friends, not a debate of theologians.

Our author kept well in mind the audience he was addressing. He wished to please them. He did not quote the sacred writings; dogmas were merely touched upon as an aside. He sought to bring them to his views by the mildest persuasions rather than by the sterner convincing used by Commodus.

The words he put in Caecilius' mouth in defense of the ancient forms are plausible arguments, and you may recognise in them a line of thought indulged in by many of our friends to day. Caecilius was not a fanatic. With him there was less passion than prejudice, his reasoning was that of a man of the world, a politician rather than a devotee. "Why," argues he, "do people wish to disturb the ancient cult? It has existed for centuries, is accepted by the masses whose opinions are formed and habits well set." What was the use of disturbing all this, of stirring up questions of belief and changing one's mode of living when the old life was so pleasant? Why propound these weighty problems when it was so much pleasanter to live resting in peace? Of course, toward the end of the discussion he was won over. Octavius is made to clinch the

arguments by some unanswerable questions and poor Caecilius, at his wits' ends, has to acknowledge that he is conquered, "but he too claims a victory in having conquered and rectified his error." The book is more than entertaining, it is subtly convincing. The author seeks a common ground. He tries to show that even ancient philosophies were not incompatible with Christianity. Christianity, after all, is but these philosophies perfected. He developed little by little the ideas of a Providence, of a universal fraternity, the after-life, and the unity of a God, and one falls into his way of thinking naturally and easily.

He is clearly a pupil of the old school and he does honor to his masters. His phrasing is brilliant, his parts well balanced and his works "finished" to a high degree. Seneca is clearly one of his best liked authors and he imitates him in many ways.

Far different is Tertullian. There is nothing in common between them, excepting, possibly, their ardor and the sincerity of their faith. Both sought the advancement of the faith so dear to them, its triumph, but by radically different methods. The one, we might say, using a hypodermic syringe, the other with a sledge-hammer. The one counselled a sort of compromise with the pagans, the other looked upon all such weak methods as foolish and criminal.

St. Jerome was a great admirer of Tertullian and has preserved to us many of the latter's writings. Born in Carthage he frequented pagan schools until well along in young manhood. Brought up in such an atmosphere his religious ardor is all the more surprising. For we know that the young men in Africa, or rather, the young men of the better class, were indeed dilettanti. They spent most of their time in the theatres, at the pantomine or in listening to famed rhetoricians "who said nothing but said it elegantly." His conversion caused some commotion, for he was a man of importance. Son of a consulary centurion, a Roman of high degree, he abandoned his toga to wear the simpler pallium, or Greek mantle, much affected by the early Christians and the severer philosophers. When his friends berated him for his change of costume, his abandoning of the dress of a Roman gentleman (dress then, as now, was an important factor in the life of men) he reminded them that Epicurus and Zeno had led the same mode of life as he. You see, his Christianity was then but in a formative state. He quoted not his Master but referred them to men they knew of. A few years later he indulged in no such trimming of his sails. He tells us himself that he never passed a temple or altar to a pagan god but

that he mounted its steps and proclaimed, and loudly, the new faith. It was no longer a question with him how Epicurus or Zeno might have dressed. He wore his humble garb and lived his simple life in imitation of the Saviour. He tells us that his discourses did not "tickle the ears nor arouse the curiosity of his auditors, that is the business of orators and charlatans. I show my listeners their faults and teach them how they should live." And yet his style has a certain elegance and must have aroused the curiosity of his auditors. It is full of piquant anecdotes, epigrams and philosophical surprises.

He abominated idolatry and yet he argued that a Christian could attend to his civic duties without sin, and these duties were largely mixed with idolatrous practices. He tells us that if these duties lead them to where there may be a sacrifice to the pagan gods, they are there to attend to these duties and not to the sacrifice and that they should not get up and leave when the sacrifice begins, but to spare the feelings of their pagan friends who may also be there. He kept away from the theatres and counseled his followers to do so also and yet he admits that it is a great trial because the spectacles are certainly fascinating. He seems to understand the weakness of the flesh and if he lays aside his sledge-hammer once in a while we must not blame him. There was a finer line of thought in his composition that prompts us to understand that it was not vacillation on his part so much as sincere appreciation of the difficulties in introducing a new faith to a people prejudiced by generations upon generations who believed and followed the forms of old. We must admit, however, that there are some rather glaring inconsistencies in his works for which there can hardly be even the excuse of political license. For instance, he admires the family, while a page or two farther on he deplores that there have to be children and strenuously advocates celibacy. He advises that his followers attend to their civic duties, and yet he makes it clear that they cannot be magistrates without sin, they cannot teach school and in fact there is nothing that they *can* do. He tells us that he does not write for the literati and the erudite, "to them who come to vomit up in public the undigested remains of an alleged science acquired under the porticos and in the academies." He labors rather, "to convince the simple, the ignorant, who have learned nothing but that which is known in the streets and in the shops."

These two currents we have glanced at, finally had to come together. Reconciliation between the old and the new was absolutely

essential. As long as it was believed that the end of time was near and that the reign of Christ was soon to begin there was no reason for providing for the future; but, when it was felt that things were to endure and there seemed to be no immediate prospect of the world's dissolution, living became a problem, and it was clearly evident that strength could only be gained by concessions and compromises. It was toward the end of the third century that this work of joining the new with the old began. It became necessary for the advancement of Christianity that not only the poor and the lowly be attracted toward it but that the nobles, the governing class, be brought into line, and for them Christianity had to be clothed with a garb of elegance and refinement which could only be done by using the elegant apparel then at hand; nothing new in the arts and letters had been devised. Tertullian had said that no Cæsar could be a Christian; soon after his time every effort of the Church was in that very direction and history shows us with what success.

In architecture, painting and sculpture this borrowing of pagan forms was fallen into very readily, in fact the Christian artists knew no other forms. To-day in the catacombs, in the sculptured reliefs and in the crude paintings of the early Christian artists is that influence evident to the extent even that it is difficult indeed sometimes to distinguish between a Christ and a Jupiter or Orpheus.

So with letters. Even the school of the good Tertullian soon abandoned the severity of that master. St. Cyprian who glorifies himself in being his pupil shows us none of his master's severity; he aims rather at elegance of diction, he imitates Seneca and Cicero and gives us verses artistic almost as those of Minucius. And Cyprian's successors go farther still. They are veritable professors of rhetoric and clothe their Christian ideas in all the glory of pagan verse. Poetry more and more became the channel through which the fathers steered through the "brook of belief" and more and more was that poetry in metre and in rhyme, in measure and in time borrowed, aye, bodily taken from the pagan literature of the period. In fact we are given entire poems from this literature with but a transposition of the names of the gods. Some Christian authors, in fact, but took the celebrated works of the ancients and explained how these undoubtedly but described Christian beliefs in metaphor and parable; the Phoenix of old is but the Church to them; the dragons but devils in the ancient form; Jupiter but a poetic suggestion of the Father!

This is particularly noticeable at the time when Christianity

mounted even to the throne of the Cæsars. Prose and verse of that period seem hardly Christian enough to suit some of us. There is too much of Cicero in Lactantius, too much of Virgil in Juvencus, but this was soon corrected. It was the age of the great Theodosius that found a happy medium. Some claim that Christian poetry dates but from that time. It only remained for the poets of that age to perfectly blend Christian belief with classic expression, to cover with beautiful flesh the already articulated skeleton we have been glancing at, and from that happy combination of reformed thought and pagan elegance has sprung not only Christian poetry but modern society.

Since St. Justin considered that Socrates was a sort of Christian before Christ, are we not justified in saying that Seneca, that Cicero and that Virgil were indeed prophets? For, certainly, through their unwitting agency has Christianity been preserved to us in its most beautiful form.

THE TRUTH ABOUT THE JESUITS.

BY HENRI DE LADEVÈZE.

FROM the first moment of their existence down to the present time, the Jesuits have had the privilege—or the misfortune—of being, in a greater or less degree, the subject of the constant preoccupation of public opinion. They are, nevertheless, very little and very incorrectly known, and I wish, in this article, to show them in their true light. Were they the lowest of men, they are yet entitled to a fair hearing. Is it not lamentable that in this age of criticism, at a time when so much is said about justice,—but at a time, alas! when justice is more applauded than practised—the Jesuits should still be represented as the black demons of fantastic legends, and that no accusation, however absurd and whatever its origin, has need of proof from the mere fact that it is levelled against them?

There are, however, upright and independent thinkers, who exercise the right of private judgment, who are not influenced by the common-places that sway the vulgar mind. It is to them that I address myself; they will read these lines, as I have penned them, without prejudice.

One cannot expect that, in so narrow a compass, I should relate, however briefly, the history of the Society of Jesus. My only aim is, as I have already stated, to show the Jesuits as they really are. I shall therefore lay before my readers only the most characteristic features of their organisation and of their manner of life. I shall then rapidly examine the principal charges that have been brought against them.

I.

The Society of Jesus, founded August 15, 1534, in Paris, by Ignatius Loyola and six of his companions, was canonically instituted September 27, 1540, by the Bull of Pope Paul III., *Regimini*

militantis ecclesiæ. It comprises, as do all religious orders, two kinds of members: Fathers and Lay Brothers. The Fathers are either priests or destined to become so; but they do not definitely belong to the Society until after they have gone through a very severe and long term of probation of which the stages are as follows:

After a novitiate of two years, they take the three "simple" vows[1] of poverty, chastity, and obedience, and receive the title of "approved scholastic." In this capacity they apply themselves, at their superiors' pleasure, either to teaching or to the study of theology, philosophy, literature, or science until, having passed ten years in the Society and having attained the age of thirty at least, they are elevated to the rank of "spiritual coadjutor." From that moment they are eligible for all the posts of the Institute, with one or two exceptions of which I shall speak further on. They are employed, according to their capacity, in teaching, preaching, or in various ecclesiastical ministries, in the mission field, etc.

Ultimately, after they have been tested during a further term of several years, one of the three following decisions is come to with respect to them:

1. Either they are allowed to make their solemn profession, which includes the vow of obedience to the Pope, peculiar to the Society of Jesus,[2] and thus become professed Jesuits; they then belong irrevocably to the Order; they are, in short, really Jesuits and can occupy the posts that were closed to them hitherto.

2. Or, if they are found wanting in any of the necessary qualifications, they are retained with the title of "Jesuit of the three vows," which confers no further prerogatives.

3. Or they are expelled from the Institute.

The Lay-Brothers, who are much less numerous, take their vows after ten years' trial, if they are thirty years old at least. They are called "temporal brothers" and are employed as porters, cooks, sacristans, etc. It is needless to add that their influence in the affairs of the Institute is nil, and that, whenever Jesuits are spoken of, it is to the Fathers, and to them alone, that allusion is made.

[1] The chief, but not sole, difference between simple and solemn vows is that the former are binding for a time only, and the latter forever.

[2] According to the book *Constitutions and Declarations of the Society of Jesus*, composed by St. Ignatius himself, the exact import of this vow is as follows: . . . . "Professed Jesuits make a special vow to the Sovereign Pontiff, which is that they will set out, without pleading any excuse, without asking aught for travelling expenses, and that they will go to any country whatever in the behalf of all that concerns the good of Religion." (Ch 1 § 1.)

The Society of Jesus has really but one head, the General, who, before the suppression of the temporal power of the Pope, resided at the Gesu in Rome. He must be a professed Jesuit of the four vows, and it is the professed Jesuits of the four vows only who take part in his election, which is by secret ballot. He has four "assistants" to help him, and an "admonisher," elected in the same way as himself, to keep him in, or, if need be, to bring him back to the right path. The electors of the General have the right of deposing him if he is guilty of a serious fault; in urgent cases the assistants have this right, but they must, however, ask the consent of the professed Jesuits by correspondence before exercising it. Thus, although in theory the General is elected *ad vitam*, he retains his post so long only as he shows himself constantly worthy of occupying the same, and so long only as he exercises his authority within the limits of the Rules and Constitutions.

It will, however, be readily understood that, although the General assigns to each member of the Order his work and residence, he, nevertheless, cannot effectively supervise *in person* all the multifarious and diverse details of the government of communities scattered over the face of the globe. He therefore delegates, usually for the term of three years, a part of his authority, in each community, to some member of the Society, professed Jesuit or no, who thus becomes, for the time being, the superior of his brother members. Furthermore, the various establishments of the same district form a Province, which is more or less extensive in proportion to the number of institutions it contains, having at its head another delegate, always chosen exclusively from among the professed Jesuits, who bears the title of Provincial.

As may be judged from this too succinct but accurate sketch, the Society of Jesus is founded upon very wise and very liberal principles: very wise, for there is but one authority, and I need not dwell on the advantages accruing from this fact; very liberal, since this authority emanates from the free choice of those who recognise it, and is never in danger of degenerating into tyranny, because it too is subject to the Rule whose observance by all it is its special mission to secure.[1]

What then is this Rule which has provoked so much discussion? It is the same, in the main, as St. Benedict's, which has

[1] Once in three years there is in every Province a congregation called *Provinciale*. The deputies, as soon as they arrive in Rome, decide by secret ballot, in the absence of the General, and before commencing their deliberations, whether there be occasion or no for calling together the General Congregation, to which body appertains the task of examining the conduct and administration of the head of the Order.

been adopted, with the modifications necessitated by the special object of each, by all religious Orders since the sixth century. It is the same, consequently, in principle, as St. Basil's, and those which the cenobites of the Egyptian and Syrian deserts followed under the leadership of such men as St. Anthony and St. Pacome, etc.[1] For example, a Jesuit possesses nothing. Now what says St. Benedict? "*Ne quis præsumat aliquid habere proprium, nullam omnino rem*:" "Let no monk presume to possess anything whatever."[2] Again, the Jesuits must obey their superiors; and has enough been said about this obedience? has indignation enough been poured out in torrents over the famous . . . . "*perinde ac cadaver*"? Now, leaving on one side military obedience, which is much more absolute, much less enlightened, and, above all, much less voluntary, note how St. Benedict, ten centuries before the Society of Jesus was founded, required his disciples to obey: "*Nullus in monasterio*," he writes, "*proprii sequatur cordis voluntatem*": "Let no one in the monastery do his heart's will."[3] "*Mox ut aliquid imperatum a majore fuerit, ac si divinitus imperetur, moram pati nesciunt in faciendo*": "As soon as an order has been given them by their superior, monks look upon it as given by God and know not what it is to delay its execution an instant."[4] "*Non suo arbitrio viventes, vel desideriis suis et voluptatibus obedientes, sed ambulantes alieno judicio et imperio*": "Monks do not live as they like, they follow neither their desires nor their inclinations, but they let themselves be led by the judgment of others."[5]

It would be easy to multiply quotations. I will give but one more to show that, if St. Ignatius is the author of "*perinde ac cadaver*," the formula only is his but not the idea. Let my readers judge for themselves. ". . . . *Quippe quibus nec corpora sua nec voluntates licet habere in propria potestate*": "Not only have the monks no right to have their own wills in their possession, they have no right to possess even their bodies."[6]

It is true that the Patriarch of the monks of the Occident, as he has been called, seems, in one article of his Code, to have become less rigorous: he allows the monk, who has been ordered to do something that is *impossible* for him to accomplish, to humbly explain to his superior the reasons which prevent his obeying; but he must, nevertheless, finally submit, if he who gave the command maintains the same. Now note what St. Ignatius says in a similar case: "If it should happen that you are of a different opin-

1 *Regula S. P. Benedicti*, Cap. 73. 2 Id. cap. 33. 3 Id. cap. 3.
4 Id. cap. 5. 5 Id. id. 6 Id. cap. 33.

ion to your superiors, and if, after having humbly consulted the Lord, you deem well to lay your remonstrances before them, this is not forbidden."[1] The two legislators are thus animated entirely by the same spirit, and this spirit is, after all, less inflexible than it is wilfully misrepresented to be. In the army, for instance, to which I have already alluded, can one imagine a soldier, an officer, remonstrating with his chiefs on the subject of a given command? And yet military obedience has had none but vigorous apologists, obedience in religious Orders other than the Society of Jesus has had but rare and indulgent critics, whilst the obedience of the Jesuits has ever been the butt for attacks as numerous as . . . . my readers would not allow me to say impartial.

The same is true of the supervision that the Jesuits practice,—wrongly, in my opinion, but I am not competent to judge—amongst themselves: this mutual supervision, in respect to which I am constrained to apply to myself the passage of St. Paul: "The natural man receiveth not the things of the Spirit of God," is recommended by all masters of the spiritual life, and has, as its object, the perfecting of the members of the community. The Jesuits have been loaded with reproaches for allowing it, as if they were the only ones to practice it, whereas it exists in all religious bodies, even in the mendicant orders, which least resemble St. Benedict's, whence, as I have already shown, the principal prescriptions of St. Ignatius are derived. Thus we read in chap. 13 of the *Constitutions of the Preaching Friars*, founded by St. Dominic: "Each one must report to the Superior what he has seen, for fear that vices be concealed from him." And in chap. 17 of the *Constitution of the Friars Minor*, founded by St. Francis of Assisi: "Let none of us profess or believe that he is not obliged to denounce his brother's faults to the superior who must apply the remedy; for according to the sentiments of St. Bonaventura, of the Masters of the Order, and of all the General Chapters, it is decided that such an opinion is *pestilential and inimical to the Order and to regular discipline.*"[2]

[1] Here is an official document which may serve as commentary on this text. It is an extract from a declaration signed by Father Etienne de la Croix, Provincial, and one hundred and sixteen Fathers of the Society of Jesus, which declaration was presented December 19, 1761, to the General Assembly of the Clergy of France.

"If it should come to pass, which God forbid, that our General should lay commands upon us contrary to this present declaration, we should, persuaded as we are that we could not obey without sin, consider those orders as illegitimate and null and as being such, even, that we neither should nor could obey, in virtue of the very rule of obedience to the General prescribed by our Constitution."

[2] The malady would appear to be contagious, for it has even broken out in the convents of the Church of England. See *Nunnery Life in the Church of England*, by Sister Mary Agnes, p. 110.

But we can go a step farther. This supervision, which is and always has been practised, I repeat (taking advantage of the opportunity of deploring it once again), in all religious Institutions without exception, presents this particularity in the Society of Jesus, that instead of being imposed by force, as it were, upon its members, as one of the rules to which they must either submit or take their departure, it is proposed to them in the suavest manner possible: "The postulant shall be asked whether, for his greater spiritual good, and above all for his more complete submission and humiliation, it would please him that his faults, his imperfections, and all that may have been noticed in him, should be made known to his superiors by whomsoever should have become aware thereof *apart from confession.*"[1] The cup is still bitter, but its rim has been coated with honey: "*Eadem, sed non eodem modo.*"

To resume, for my space is too limited to allow of further development such as my subject deserves, the Jesuits observe a rule of the greatest severity. Without having the picturesque costume,[2] without practising the extreme outward mortifications of monastic Orders properly so called, the Jesuits apply themselves, more perhaps than all others, to inward mortification; and it is difficult to understand the state of mind of a man who, having all the requisites of earthly happiness, knocks at the door of their novitiate. And yet youths, magistrates, priests, officers, noblemen, all classes of society, but especially the upper classes, furnish them with recruits, and, in Catholic countries especially, very few names that are to be found in the book of the Peerage, but are inscribed in theirs. How then is one to explain the accusations that are brought with such unrelenting animosity against Religious who, if they are guilty, have certainly not yielded to personal motives in becoming so? For what could the motive be? Pecuniary advantage? But the greater number of the Jesuits belongs to rich families and had to renounce their fortune to enter the Society. Ambition? But most of the Jesuits occupied enviable positions in the world, some having found them in their emblazoned cradles, others having won them by personal work and merit. Besides, the Order founded by St. Ignatius, which differs from others in so many ways, differs also in this that its members cannot accept any dignity either civil or ecclesiastical; they cannot become either Cardinals, Bishops, or even simple Canons,—unless the Pope forces them so

[1] *Examination of the Constitutions.*

[2] The Fathers are dressed like the secular clergy; the brothers' costume resembles that of the clergymen of the Church of England.

to do on pain of committing mortal sin. The words that Dante saw written in black letters over the gate of hell: "*Lasciate ogni speranza, voi ch'entrate,*" would not be out of place on the doors of the houses of the Society of Jesus as applied to ambition.

Will some suggest that, whilst personally free from ambition, the Jesuits are yet ambitious for their Order, and that the evil they commit is done from obedience to insure its prosperity?

Let us argue the question. "I fail to see," said Renan, "why a Papua should be immortal." Let us not be as cruel towards the Jesuits as was the amiable sceptic towards the unfortunate Papuas, and let us allow them to believe that they have a soul; for it is precisely because they believe they have one that they enter the Society of Jesus, in order to work out its salvation more efficaciously. How can we admit after this that, having left the world and having made the greatest sacrifices in order to lead a life less exposed to sin, they should eventually fall so low as to obey a command to sin?

It is true that they consider obedience as a virtue, as the chief virtue of their condition; can it be then out of virtue that they become sinners? So strange a phenomenon might perforce be possible in the case of ignorant persons of uncultured minds; but what enemy of the Jesuits, however bitter, would ever venture to utter the words "uncultured" and "ignorant" in reference to them? "Speak for yourself," one and all would exclaim: "*Mutato nomine, de te fabula narratur.*"

Will some suggest that when they became Religious they were not well acquainted with the Institute? I grant it. But if they do not know it when they first don the costume, they must assuredly know it, and know it well, when they take their vows. Nowhere else are so many precautions taken to dissipate illusions and to extinguish superficial ardor. No other body studies its subjects so completely, nor for so long a time, before admitting them; in no other body have the future members so many means of weighing, during so long a period, not in theory only but in practice, the advantages and disadvantages of the engagement they aspire to enter into. One must suppose then that, by a miracle of dissimulation, the Society does not reveal itself in its true character save to the professed Jesuits of the four vows: in that case the reproaches addressed to Jesuits in general would fall upon the former only who would thus become the scapegoats of the flock. But hold! "*Nemo repente fuit turpissimus.*" Is it to be assumed that men, who had been pure and upright till then, would not be re-

volted by suddenly discovering, to their profound stupefaction, that during fifteen years at least—*grande mortalis ævi spatium*—as Tacitus says, they had been odiously duped? that they would not quit with horror the hypocritical Society they had believed to be holy?

I will not press this point further or I should appear to be calling the common-sense of my readers in question.[1]

II.

Let us now turn from these general considerations to the examination of the grievances alleged against the Jesuits. But we are stopped at the outset. We perceive at once that these grievances resemble the mythological Proteus; they assume every variety of form and thus elude our grasp. A typical specimen of the greater number of them may be found in the following anecdote, related by a writer who cannot be accused of professing an exaggerated fondness for the Jesuits. "The degree to which he (F. V. Raspail) was haunted by the supervision which he imagined the Society of Jesus to exercise over him was no less marked. When I went to pay him a visit at his property at Arcueil-Cachan, he took me into his garden and, showing me a magnificent pear-tree, said: 'It used to bear superb pears. Unfortunately the Jesuits came and watered it with vitriol. It is dead now.'

"However mistrustful one may be of the holders of the sword whose hilt is in Rome and whose point is everywhere, it is difficult to admit that they broke into Raspail's garden and, armed with a watering-can full of vitriol, committed the depredation he mentioned to me as being undeniable." (*Les aventures de ma vie*, by Henri Rochefort, tom. 2, ch. 8, p. 124.[2])

On the other hand, can one be surprised at the vague, as well as odious, nature of the accusations brought against the Society of Jesus, when one knows their origin?

[1] Sainte Beuve puts the following words into the mouth of Royer-Collard: "I have seen his pamphlet (*De l'Existence et de l'Institut des Jesuites*, by Father de Ravignan). It is good, but I said as I finished it: 'This is a man who believes himself to be a Jesuit! he has the candor to think himself one; it is true that, were one to show him what Jesuits are, he would not believe it. Such men have their place in the Order, but that proves nothing save for them individually.'" (*Port-Royal*, ch. X.) Thus Father de Ravignan, who, after having occupied one of the most elevated posts in the magistracy of France, had become Jesuit, did not know his Order when, having been a professed Jesuit of the four vows for a long period, he was one of its dignitaries and wrote his book! Then . . . what? Is it possible to argue under such conditions? I see indeed the accused, but where are the guilty?

[2] The following remarks by Liebknecht, which appeared in the *Fackel* of Vienna, may be quoted in this connexion: "As to the Jesuits, I can say nothing; for in spite of the most laborious inquiries and reflexions, I have not been able to discover what the Jesuits had to do with the 'Affair,' nor what profit could accrue to them from the condemnation of an innocent person."

In 1630, an all-too-famous scholar, who lived and died despised by all parties, Scioppius by name, presented a petition to the Diet of Ratisbon, in which he asked that, in consideration of his services to the Holy Empire, he might be paid every year, as an emolument or otherwise, a sum sufficiently large to assure him an existence free from care. He had the effrontery to recommend this petition to those Fathers who, owing to their positions, could have helped him more efficaciously than any others, namely the confessors of the Emperor and of the Electors. The Diet was drawing to its close, and Scioppius, hearing nothing of his petition, understood the meaning of this silence. The mortification he felt at this rebuff, and his conviction that he owed it to the Jesuits, filled him with fury. Then it was that he wrote that enormous quantity of defamatory libels against the Fathers, which are sufficiently numerous to compose a library by themselves, and in which he attacks, not only their tuition, but also their Institute, their doctrine, their science, and their morals.

It is in this formidable arsenal that those who in all tongues and in all lands combat the Jesuits seek their weapons: "*Il n'y a rien de plus, rien de moins.*"[1]

There is, however, one accusation which, on account of the genius, the piety, and the gravity of him who echoed it, thinking the while perhaps that he was its author, merits being examined apart, all the more so from the fact that, differing widely from the rest, it is clearly formulated and is based on documents. I allude to Pascal's attacks upon the moral theories of the Jesuits in his *Provinciales*. Now, leaving out of account the literary qualities—which have nothing to do with the matter in hand, and which, I may say in passing, would have been much less extolled had Pascal been attacking other adversaries, such as the Capuchins, for instance, or the Carmelites—what is there, really, in this immortal *chef-d'œuvre?*

The condemnation of Casuistry.

"Casuistry," as, not a member of the Society of Jesus, but a member of the French Academy, M. F. Brunetière, excellently defines it, "is the profound investigation and codification of the motives that must regulate conduct in those numerous and difficult cases in which duty finds itself in conflict, not with self-interest in the very least, but with duty itself." And he adds: "Those only can contest its necessity who, by a special gift of moral insensibil-

[1] Ch. Nisard, *Les Gladiateurs de la République des Lettres.* See also Bayle, *Dictionaire Hist. et Crit.* Art. Scioppius.

ity peculiar to themselves, have never lacked confidence in themselves and have never felt in the school of experience that life in this world is sometimes a very complicated affair."[1]

Another writer, a celebrated mathematician, the late M. J. Bertrand, who was also no Jesuit, but was another member of the French Academy, and Secrétaire perpétuel de l'Académie des Sciences, does not fear to affirm that "those who fight against Casuistry declare war against confession."[2]

Pascal had certainly no intention of declaring war against confession, for he practised it; but he declared it against Casuistry, though he practised it too—and not the best sort—as when, for instance, he affirmed that he was neither an "inhabitant nor secretary of Port-Royal;"[3] and when he insidiously urged Louis XIV. to persecute the Jesuits;[4] when he, in fine, in all his letters, attributed to the casuists of the Society of Jesus only, the theses against which he protested, the greater number of which, if not all, date from before the foundation of the Society. Thus, for example, the famous proposition concerning duels, in reference to which Pascal tried, as I have just said, to bring down upon his adversaries the king's displeasure, has for its author, unless indeed it be of still more ancient origin, not a Jesuit but a Dominican, a canonised saint, the great theologian who has been called the "Angel of the School": St. Thomas Aquinas (b. 1227, d. 1274) who enounces it in these terms: "It is lawful to kill a man to save one's honor, and a gentleman ought rather to kill than take to flight, or receive a blow from a stick." The same saint teaches that a "courtezan does nothing wrong in receiving money for her hire, since by human law her profession is allowed." Urbain V., Pope from 1362 to 1370, declares that he, who out of zeal for Holy Mother Church kills an excommunicated person, is no murderer. St. Augustin considers that "the action of Abraham appears at first sight to be that of a husband who delivers up his wife to crime; but it appears so to those only who know not how to distinguish, by the light of faith, good actions from sin." The prophet Elisha (2 Kings v. 17–19) authorises Naaman to perform an act analogous to one that Pascal, in his fifth Provinciale, qualifies as idolatrous. Protestant Milton in his *Defensio pro Populo Anglicano* extols regicide repeatedly, and is commended by Macaulay for so doing. One could go on *ad infinitum* quoting those who are guilty of having ex-

1 *Histoire et Littérature.* Tom. I., pp. 189–190.

2 *Pascal, les Provinciales*, by Joseph Bertrand.

3 *Provinciales*, letter to Father Annat, Jan. 15, 1657.

4 Id., fourteenth letter.

pressed opinions against which Pascal has thundered. But to confine our attention to catholics, to theologians, to casuists, why did the rigid Jansenist use terms which convey the impression that the Society of Jesus was the only order implicated? He could not help knowing that this was not the case.

Pascal after all discovered nothing new. Those very propositions, upon which he exercises his talent with so much animation, and a great number of other *ejusdem farinæ*, had been carefully collected by the celebrated pastor Du Moulin who, using them to assail Confession, had succeeded in showing triumphantly, and it added to the strength of his position, that the greater part of them were neither recent nor ascribable to any one category of doctors, but that they were, so to speak, traditional and upheld by monks of all frocks and colors, and that once Confession was granted they followed as a corollary.

The same may be said about Probabilism[1] which is inseparable from Casuistry. To judge from what Pascal says, one would think that the Jesuits created it. But that is an error and an impossibility. It is an error, for Probabilism existed long before the establishment of the Society of Jesus. It is an impossibility, for Ignatius Loyola in Chap. IV. of his *Constitutions and Declarations* writes as follows: "Let no one emit a doctrine contrary either to the current opinions of the Schools or to the sentiments of the most authorised doctors, but let each accept those opinions on every subject which are most generally held." In virtue of the very obedience with which they are reproached, the Jesuits could only be Probabilists from the fact that the most celebrated casuists taught Probabilism. I may add that they were not all Probabilists, for Probabilism is simply a system, as I have already stated, and as such is not comprised in the articles of faith. It is one of their number, Father Comitolo who, to refute the system, composed a treatise to which Pascal deigned to render tacit homage by appropriating its arguments: *Habent sua fata libelli!*

In any case, Pascal hurled his anathemas against Probabilism in vain; Rome did not imitate him; on the contrary she pronounced the beatification of a Franciscan monk, Father Théophile de Corte, and canonised Bishop Alphonse de Liguori[2] and, what is more,

[1] System according to which "an opinion is termed probable when it is founded upon reasons of some importance. Whence it sometimes occurs that a single doctor, of great gravity, can render an opinion probable." *Provinciales*, fifth letter.

[2] According to the solemn declaration of the Church: "St. Alph. de Liguori is one of those men, remarkable by their piety and doctrine, filled with the spirit of intelligence, whom our Lord Jesus Christ raises up when the interests of his immaculate Bride (the Church) demand it."

conferred on him the title of Doctor of the Church. Neither of them were Jesuits but they both, nevertheless, taught this doctrine which is still in vogue at the present time. I do not deny to Pascal the right of condemning it, but why expect the Jesuits to be more Catholic than the Pope? "We must be tolerant towards everybody," wrote F. Sarcey some thirty years ago," even towards the Jesuits."

It is true that the point was not to be tolerant nor to "be truthful, the point was to divert the public."[1] And Voltaire is not the only one who thinks thus. Writers of every communion and freethinkers even have expressed the same opinion. In order not to multiply quotations of which I have made, and must still make, such frequent usage, I will give the judgment of two Protestants only on the *Provinciales*.

"It is a party book, wherein prejudice dishonestly attributes to the Jesuits suspected opinions they had long since condemned and which puts down to the account of the whole Society certain extravagances of a few Flemish and Spanish Fathers."[2]

"Pascal," says Vinet, "performs the functions of a prosecutor, not of a judge; the *Provinciales* are not a summing up but a charge . . . the art of interpretation, of the direction of motive, and of mental reservations has been practised in all ages by the most ignorant of mortals; if the word Jesuit had the meaning the Jansenists would have liked to give it, and which it has received by pretty general use, we must say that the human heart is naturally Jesuitical."

III.

Granting all that precedes, some may say, the fact still remains that, whether justly or unjustly disparaged by Pascal, the Jesuits were expelled a century later from all Catholic States, and that the suppression of the order was decreed by their natural protector, a Pope, Clement XIV. Would such measures have been taken against innocent people?

In one of his remarkable works[3] Tolstoi complains with a little bitterness and much humor that one of his English critics excuses himself from proving his assertions on the plea of lack of space. I too, alas! have already had to bemoan my want of space, and, I regret it now more than ever, I have not sufficient wherein to tell a story which, with the necessary details, would fill a good-sized

1 Voltaire, *Siècle de Louis XIV.*, ch. 37. 2 Schœll, *History of the States of Europe.*

3 *The Kingdom of Heaven is Within You.*

volume. My readers will therefore pardon me, I hope, if I call their attention to the most striking points only; and should my proofs seem incomplete, they will be good enough at least not to accuse me of having shrunk from facing the question.

The Jèsuits who, according to the times and to prevalent opinions, are accused at one moment of being the enemies of the people, at another of being the enemies of the king, were expelled in the eighteenth century from all States governed by Princes of the House of Bourbon. It is well known how little the unfortunate Princes gained from this measure; it could not be otherwise, since it was suggested to them by the very persons who were urging them on to their destruction, whose perfidious counsels they followed with such inconceivable *naiveté*.

"In all courts in the eighteenth century," says a Protestant, Leopold Ranke,[1] "two parties formed; one made war upon the Papacy, the Church, and the State, whilst the other sought to maintain the existing order of things and to preserve the prerogative of the Universal Church. *This latter party was especially represented by the Jesuits.* This Order appeared as the most formidable bulwark of Catholic principles: *it was against it that the storm was immediately directed.*"

And Sismondi, another Protestant, declares that "the concert of accusations, and more often of calumnies, which we find in the writings of the period against the Jesuits, is something appalling."[2]

It was through one of these calumnious accusations that the persecution broke out, in Portugal first. Joseph I. was jealous of his brother's talents. Pombal, taking advantage of the monarch's foible, accused the too talented prince of aspiring to the throne and the Jesuits of helping him. Neither this accusation, nor any of the others with which he substantiated it, in order to attain his end, were ever proved. The Jesuits were sacrificed, but is the mere word of a Pombal sufficient to prove they were guilty?

"What would become of history," exclaims Schœll, "what would become of justice, if upon the bare assurance of a Minister of State, *destitute of proofs*, it were permissible to attack the reputation of a man or of a corporation?"[3]

In France the persecution of the Jesuits was due to a still more despicable cause, as d'Alembert himself admits. "At the end of March, 1762," writes this bitter enemy of the Jesuits, "the sad news of the taking of the Martinique was received; this conquest,

1 *History of the Papacy.* 2 *History of the French*, tom. 29.
3 *History of the States of Europe*, tom. 39.

so important to the English, deprived our commerce of several millions. The foresight of the Government wished to anticipate the complaints that so great a loss would be certain to cause amongst the public. In order to create a diversion, they devised the plan of providing the French with another topic of conversation, just as Alcibiades devised his plan of cutting off his dog's tail in order to prevent the Athenians from speaking about more serious matters. The principal of the College of the Jesuits was therefore informed, that no other course lay open to him than that of obeying the Parliament."[1]

But the Parliament professed to seek the hurt of the Jesuits for the good of religion. Would my readers like to know how the most competent representatives of religion received such a pretension?

On May 23, 1762, the Archbishop of Narbonne, La Roche-Aymon, appeared before the King at Versailles and delivered him a letter drawn up and signed by the Members of the Assembly of the Clergy of France. We read the following passages in this missive:

"All speaks to you, Sire, in favor of the Jesuits. Religion commends to you her defenders; the Church her ministers; Christian souls, the depositaries of the secrets of their consciences: a great number of your subjects, the worthy masters who educated them; all the youth of your realm, those who are to store their hearts and minds. Do not reject, Sire, so many united entreaties; do not suffer that, in your Kingdom, an entire Society, which has not deserved it, be destroyed contrary to all laws of justice, to all laws of the Church and to civil rights. The interest of your authority demands this, and we profess to be as jealous of its rights as of our own."[2]

This is not all. When, thanks to the inertia of Louis XV., whose device was, "*Après moi, le déluge*," Parliament, urged on by Choiseul, was about to gain the battle, a voice, of greater authority than that of the French Episcopacy, made itself heard. In answer to the prayer of the Bishops of the whole world, Pope Clement XIII. issued the Bull *Apostolicum*, wherein he expresses himself thus: "We reject the gross insult which has been offered to the Church and at the same time to the Holy See. We declare, of our own accord, and of our certain knowledge, that *the Society of Jesus breathes out piety and holiness to the highest degree*, although one may meet with men who, after having disfigured it by malicious interpretations, have not feared to qualify it as irreligious and impious,

1 *Destruction des Jésuites.*

2 *Procès-Verbal des Assemblées du Clergé de France*, tom. 8. 2. partie, pièces justificatives, No. 4, p. 379.

thus insulting the Church of God in the most outrageous manner, accusing her of having erred so far as to have judged and solemnly pronounced pious and agreeable to Heaven that which in itself was irreligious and impious."

But this solemn protestation was destined to remain without effect. The Jesuits were doomed, and it was now Catholic Spain's turn to smite them. She made herself conspicuous in this execution which the very pious King Charles III. carried into effect with a cruelty that a Nero or a Domitian might have envied. As to the causes to which the destruction of the Society of Jesus was due in Spain, *no one has ever known them.*[1]

"Some one had convinced Charles III. of Spain," says Ranke, "that the Jesuits had conceived the plan of placing his brother Don Louis on the throne."[2]

Schœll,[3] Adam,[4] Coxe,[5] etc., think that the King was shown a letter, fabricated by the Duke of Choiseul and attributed to the General of the Jesuits, Father Ricci, in which the latter said he had succeeded in finding documents which contained the undeniable proof that Charles III. was not a legitimate son.

Whatever may be the truth about these hypotheses, the Pope himself having asked the King of Spain to make known at least to him the reasons for so radical a measure against a Society which it was his duty to protect, the Prince replied: "To spare the world a great scandal, I shall ever preserve in the secrecy of my own heart the abominable scheme which has necessitated this severity. *His Holiness must take my word for it.*" But Ferdinand VII. declared later on that the Society of Jesus was banished in virtue of a measure *that had been wrested by surprise by most artful and iniquitous intrigues* from his magnanimous and pious ancestor Charles III. This official attestation and the fact that the Jesuits were condemned *not only without having been permitted to refute the charge, but without knowing of what they were accused,* suffices amply, it seems to me, to enable us to affirm that in Spain, as in France and Portugal, the Jesuits were victims and not criminals.

They were none the less finally suppressed by Clement XIV. who, in 1759, was still a simple Franciscan monk; and who owed

1 "His Majesty," declares the sentence passed by the special Council, "reserves to himself alone the knowledge of the serious motives which have determined his royal pleasure to adopt this just administrative measure, using the tutelary authority which pertains to him." It was forbidden for any one, whoever he might be, to speak, even favorably, of the Edict of Proscription, "because it pertains not to private individuals to judge and interpret the Sovereign's will."

2 *Op. cit.*, tom. 4, p. 494. 3 *Op. cti.*, tom. 39, p. 163. 4 *History of Spain*, tom 4.

5 *Spain under the Kings of the House of Bourbon*

his Cardinal's hat to the influence of the Society of Jesus, just as Pombal owed to them his position as Minister of State. Many historians maintain that Ganganelli obtained the tiara in return for the promise to destroy the Order which the Bourbon courts, then allied by the *pacte de famille*, had injured too deeply for them to be able to pardon their victims. Whatever the truth may be upon this question,[1] which is *adhuc sub judice*, it is certain that it was only after brutal and violent pressure had been brought to bear by the above named courts[1] upon Clement XIV. that he gave way, thus flatly contradicting himself. For in his Brief, *Cœlestium munerum thesauros* of July 12, 1769, he had eulogised the Jesuits whose "piety and active, enterprising zeal he wished to sustain and increase by his spiritual favors."[2] Six months after his elevation to the papal See, he had written to Louis XV.: "As touching the Jesuits, *I can neither condemn nor annihilate an Institute praised by nineteen of my predecessors.* And I can do so still less from the fact that it has been confirmed by the Council of Trent and, according to your French maxims, the General Council is above the Pope. If it is desired, I will call a General Council together where all shall be equitably discussed for and against, and where the Jesuits shall be able to defend themselves, for I owe them, as I owe all religious Orders, justice and protection. On the other hand, Poland, the King of Sardinia and even the King of Prussia have written me in their favor. Thus I could not by their destruction please some princes without displeasing others."

Clement XIV. unhappily had not the same force of character as Gregory VII., who, at his last hour, could give utterance to this magnificent testimony: "I have loved justice and hated iniquity; that is why I die in exile." He therefore signed on July 21st, 1773,[3] the Brief, *Dominus ac Redemptor noster*, declaring the suppression of the Society of Jesus. A Protestant historian, whom we have quoted several times already, Schœll, appreciates this document as follows: "This letter condems neither the doctrine, nor the morals, nor the discipline of the Jesuits. The complaints of the courts against the Order are the only motives alleged for its suppression and the Pope justifies his measures by precedents; other Orders

[1] See, a little further on, the letter of Cardinal Antonelli on this point.

[2] The Court of Vienna finally joined them on the express condition of being permitted to dispose at will of the Jesuits property: *Virtus post nummos!*

[3] According to canonical rules, this Brief ought to have been promulgated the same day; the Court at Vienna had the publication deferred, in order to have time to take possession of the Jesuits' property.

having been formerly suppressed in compliance with the exigencies of public opinion."[1]

By the side of this judgment of a Protestant, let us place that of a Catholic. The Archbishop of Paris, Christophe de Beaumont, addressed, April 24th, 1774, this severe reply to the Pope who had written demanding acceptance of his Brief: "This Brief is nothing but a private and personal opinion. . . . The Church would therefore deceive herself and us in wishing to make us admit the Brief which destroys the Society of Jesus, or in supposing the Brief to be on an equality, either as regards its legitimacy or its universality, with the Constitution of Clement XIII., *Pascendi munus*, which has all the force and authority which are attributed to a General Council, since it was not pronounced until after all the Catholic clergy and the secular Princes had been consulted by the Holy Father. . . . This Brief is pernicious; dishonoring to the tiara and prejudicial to the glory of the Church and to the conservation and extension of the orthodox faith. Moreover," continues the courageous Prelate, "it is impossible for me to undertake to invite the clergy to accept the aforesaid Brief. I should not be heeded on this subject, even were I unhappy enough to be willing to lend it the assistance of my office which I should thereby dishonor." And he concludes in these words: "These are some of the reasons which induce me, and *the whole of the clergy of this kingdom*, to refuse to permit the publication of such a Brief, and to declare to your Holiness, as I do by the present letter, that such is our state of mind and that of *all the clergy*."

Did this severe but merited rebuke awaken the Pontiff's slumbering conscience? In any case, whether from remorse or from some other cause, Clement XIV. became insane; he wandered about his apartments night and day repeating amidst his sobs the words: "*Compulsus feci! compulsus feci!*" Death came nearly a year after the crime (Sept. 22nd, 1774) and put an end to his torments.

The Jesuits have of course been accused of his death: an accusation all the more absurd when one reflects that, if they must at all costs be represented as knaves, they should at least not be taken for fools. Men, capable of not recoiling from murder, would have had recourse thereto before the Brief, not afterwards. They would have employed the same means to rid themselves of all their enemies. But far from so doing they bore all this injustice and all

[1] *Op. cit.*, tom. 44, p. 83.

this suffering without flinching,[1] without even a secret murmur; we have undeniable proof of this assertion in the fact that, all their papers having been suddenly and unexpectedly seized in Portugal, in France, in Spain, and in Rome at the Gesu, the head-quarters of the Society, not one of them contains a word against their most violent persecutors. Nothing could have been easier than for them to foment a revolution in the Spanish colonies where their influence was immense. "They showed on the contrary," says Sismundi,[2] "a spirit of resignation and humility allied to calmness and firmness truly heroic."[3]

They received the reward of their patience, for the triumph of iniquity, thank God, is ever ephemeral. Already in 1775, Pius VI., successor of Clement XIV., had asked the opinion of the Cardinals on the subject of the destruction of the Institute. Cardinal Leonard Antonelli drew up a report, in the name of his colleagues, deciding that the destruction was *illegal and therefore null.*

"Your Holiness," says the report, "knows as well as the lord Cardinals, for the thing is only too manifest, that Clement XIV., to the scandal of the world, offered of his own accord and promised to the Jesuits' enemies, this Brief of Abolition, whilst he was still but a private person and before he could have been in possession of all the facts concerning this momentous matter. Since then, as Pope, he was not pleased to give this Brief an authentic form such as the Canons require. . . . This Brief has caused so great and so general a scandal in the Church that scarcely any but impious persons, heretics, bad Catholics and libertines, rejoice therein."

Pius VI., however, dared not risk the danger to which an immediate condemnation of his predecessor's policy would have exposed him. He contented himself with allowing the Jesuits to exist in Russia and in Prussia where they had been hospitably received.

Thanks to political events, which were not long in showing the Bourbons into what a terrible abyss they had allowed themselves to be cast, this clandestine existence, as we may almost call it, continued until July 30th, 1804, on which date Pius VII. canonically re-established the Society of Jesus in those countries which had afforded its members a refuge in the time of their misfortune.

1 Thus in France out of four thousand Religious there were but eight coadjutors and five professed Jesuits who left the Society; the rest preferred banishment to apostasy; the proportion was about the same everywhere.

2 *Op. cit.*, tom. 29, p. 372.

3 *The Annual Register*, tom. X., year, 1767, ch. 5, p. 27, and the *Mercure Historique* for Dec. 1767, p. 354, confirm this fact.

At last on April 7, 1814, the Jesuits were definitely re-established by the Bull *Sollicitudo omnium Ecclesiarum.*

All those countries whence they had been banished opened their doors to them in turn and, when in 1829 they re-entered Portugal, they were welcomed on their arrival—striking example of the vicissitudes of fate—by the Marquis of Pombal and the Countess d'Oliveira, the heirs of their implacable enemies. "They overwhelmed them with signs of affectionate regret, and the first boarders that the restored college of Coïmbre received within its walls, at the same time as the Fathers, were the great-grandsons of the man who had taken the most active part in the destruction of the Jesuits."[1]

IV.

It is time to conclude. However imperfect, however incomplete this sketch may be—and no one is more conscious of its defects, nor regrets them more than myself—it yet, so it seems to me, proves conclusively that a Jesuit is not the "*monstrum nulla virtute redemptum a vitiis*" that the word too often evokes. A Jesuit is simply a Catholic, a priest, a religious, and we must confess that he is all three to a surpassing degree if we consider, belong to what communion we may, that the highest authority of the Roman Church, the Pope, is the most competent to pronounce on this point. Now, all the Popes who, since Paul III., have had occasion to speak of the Society of Jesus, all, without excepting the one to whom they owed their momentary suppression, have done so in the most eulogistic terms; they have vied one with another in loading this Society with the most comprehensive spiritual privileges; one and all have proclaimed it the most valliant troop, the bulwark of Catholicism.

I do not mean to infer that we have not the right to judge the Jesuits from a different point of view to the Popes'. But then even, then especially, we must remember, before so doing, that maxim of Marcus Aurelius: "There are a thousand circumstances with which we must acquaint ourselves in order to be able to pronounce on the actions of others." Now, if we acquaint ourselves with these "thousand circumstances," we end inevitably by recognising that all the reproaches with which we may feel entitled to load the Jesuits in the name of reason, of philosophy, etc., etc., fall equally upon all Religious Orders, and upon the Church her-

[1] Crétineau-Joly: *Histoire Religieuse, Politique et Littéraire de la Compagnie de Jésus.* I take advantage of this opportunity of recommending this excellent work which has been of much use to me in writing this article.

self of which they have ever been the most brilliant ornament. Why then address these reproaches to the Jesuits only? If we acquaint ourselves with these "thousand circumstances," and if we study the Jesuits, not as members of a corporation, but as priests and missionaries, we are inevitably compelled to share the opinion that a Protestant writer has so well expressed: "However much one may detest the Jesuits, when religion is allied to intellectual charms, when it is gentle-mannered, wears a smiling face and does all gracefully, one is always tempted to believe that the Jesuits have had a hand in the affair."[1]

If we consider them from a purely lay point of view, we are astonished at the services they have rendered, and at the number of distinguished men they have produced, in the space of three centuries, in tuition, in science and in letters: "There are amongst them," says Voltaire, "writers of rare merit, scholars, orators, and geniuses."[2] "No other religious society, without exception," confesses D'Alembert, "can boast of having produced so large a number of men famous in science and in letters. The Jesuits have practised every variety of style with success; eloquence, history, antiquity, geometry, profound and poetic literature: there is hardly a class of writers in which they have not men of the first order."[3]

"I saw a great deal of them," wrote Lalande, the illustrious geometrician (an atheist), just after their expulsion from France: "They were a company of heroes. . . . Mankind has lost forever that valuable and astounding body of twenty thousand members ceaselessly occupied, without any personal gain, in tuition, in preaching, in missions, in peace-making, in aiding the dying, in all those functions in short which are the dearest and the most useful to humanity."[4] "I cannot behold the application and the talent of these masters in cultivating the minds and in forming the morals of youth, without recalling that saying of Agésilas touching Pharnabaze: 'Being what you are, would you were one of us.'" Who expresses this desire? Bacon.[5] And to link this testimony, one of the most remote, to another which is on the contrary one of the most recent, and whose import will escape none of my readers, this is what the inhabitants of the Philippine Islands think of their educators: "If the Tagals include in the same detestation Dominicans, Franciscans, Augustinians, and Recollects, they make an exception in favor of the Jesuits who, charged with classical instruction, *have therein acquired a reputation for tact and liberalism.*

1 Victor Cherbuliez, *Après Fortune Faité*, ch. 16. 2 *Dictionaire Philosophique.*
3 *Destruction des Jesuites.* 4 *Annales philosophiques.* 5 *De dign. et augm. scient.*

Those who are to-day leading the revolt were educated under their direction. Many of the insurgents have declared that they cherished real gratitude towards their former professors." "We have seen for the first time," said one of them to me, "what just and enlightened masters can be." [1]

Shall we consider the Jesuits finally as private persons? There are very few amongst them, as everybody admits, who give any serious cause for complaint; no other body has ever counted so few unworthy members. It is always their spirit that is attacked. But I have already said that their spirit is the spirit of Catholicism whose best representatives they are. Let their opponents reproach them with being Catholics, if reproach them they must; but let those of us, who are conscious of the injustice of such a reproach, recognise the good in them; as to the rest, let us remember that they are human, and therefore subject to the faults and failings we all share, but against which they strive far more constantly and efficaciously than do so large a number of ourselves; so large a number, above all, of those—the race shows no sign of extinction, alas!—who having expended all their severity upon others have nothing but unbounded indulgence at their disposal when it comes to dealing with themselves:

"... '*Egomet mi ignosco*,' *Mænius inquit*."

[1] *Revue des Deux Mondes*, Feb. 15, 1899.

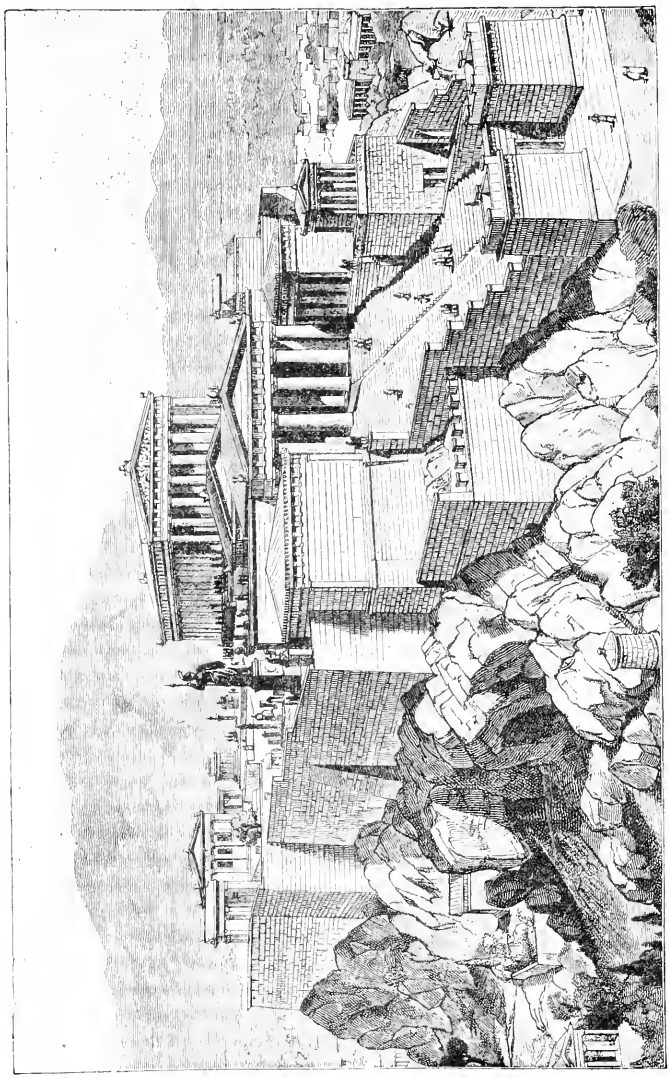
THE PARTHENON AND ITS POSSIBLE RESTORATION.

BY YORKE TRISCOTT.

AN International Archæological Congress is shortly to be held in Athens. Surely no more fitting place could well have been chosen for such a gathering. Athens, once the seat of intellectual cultivation, of refined learning, of artistic thought. Athens, full of splendid memories, of inspiring associations, home of all that is perfect and sublime in everything appertaining to art in its truest and highest sense.

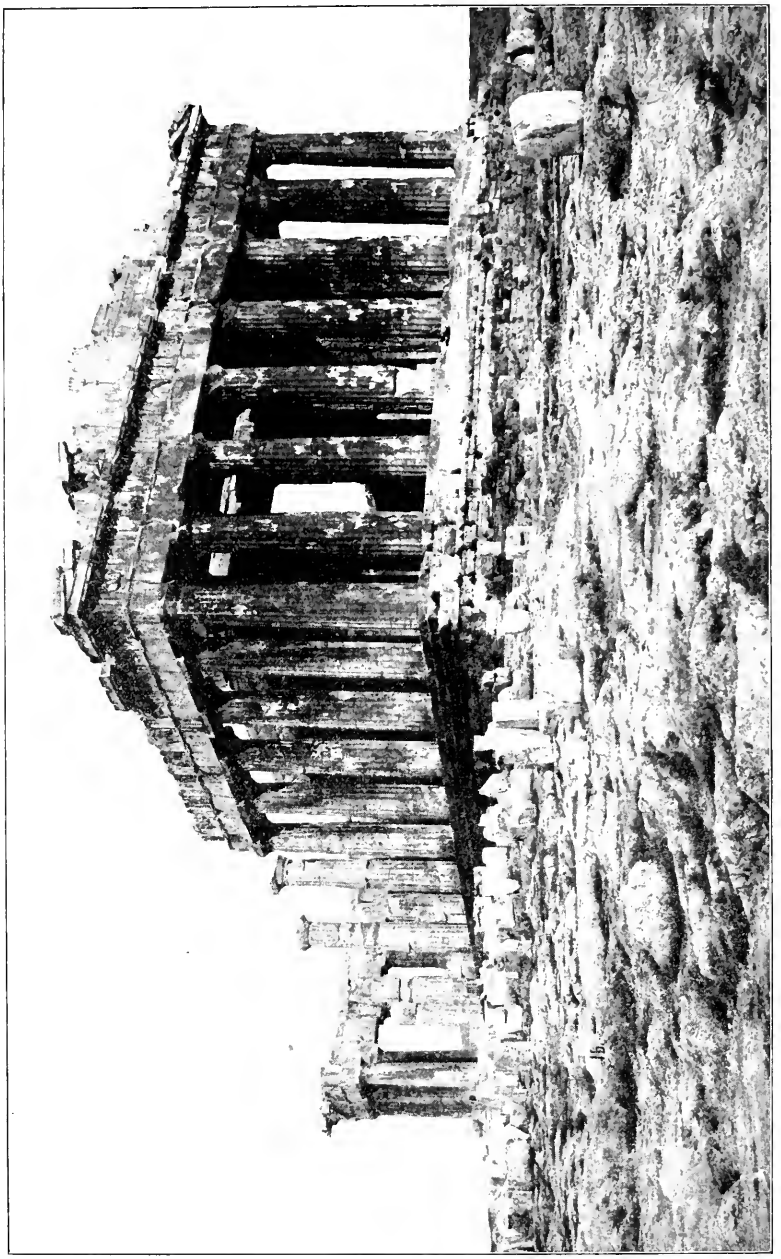
The original capital of the famous kingdom of Attica boasts of a most respectable antiquity, in that it can be traced backwards to the year 1550 B. C. Known at that period as Cecropia, and to the Turks as Setines, it was at a later date dedicated to the goddess Minerva, and rechristened Athene, that being the name by which Minerva was known to and worshipped by the Greeks. Minerva being then titulary deity of the city, it becomes no cause for wonder that the chief temple therein should be dedicated to her and that the masterpiece of the greatest living sculptor of the time, Phidias, should take the form of a statue representing the same goddess. That sculptor, of whom Cicero wrote, "Nothing is more perfect than the statues of Phidias." This temple of Minerva is better known by its name of the "Parthenon," and it occupied the highest point in the Acropolis or Citadel of Athens. So magnificent was this building, that even now, after a lapse of over two thousand years, the still remaining ruins are a never-ending source of wonder and admiration, of study, too, and of learning. Within the walls of this temple stood the ivory and golden statue of Pallas Athene, representing a standing figure of the goddess, with the Ægis, or shield, on her breast, holding in one hand a spear, and in the other an ivory figure of her charioteer, Victoria. Formerly there existed a doubt as to whether the original work of Phidias

depicted the holding of a statue in the right hand of the goddess, but the discovery of some ancient Greek coins go to prove that such indeed was the case. So accustomed is the modern eye to



THE ACROPOLIS, RESTORED. (After Springer.)

the representation of the human figure in marble alone, that oftentimes one forgets the fact that the majority of statues in those ancient days were made of marble or of ivory, invariably intermixed with gold. The latter being a combination which was greatly ad-



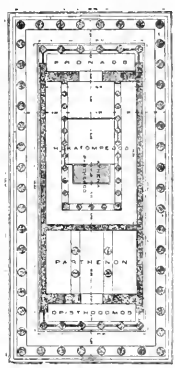
THE PARTHENON IN RUINS.

mired; possibly, perhaps because the tint of ivory is warmer and more flesh-like than that of marble and also perhaps, because it is capable of taking a better polish.

"Like polished ivory beauteous to behold,
Or Parian marble, when enclosed in gold."—*Dryden.*

The ivory and golden statue of Pallas Athene reached the marvellous height of forty-two English feet.

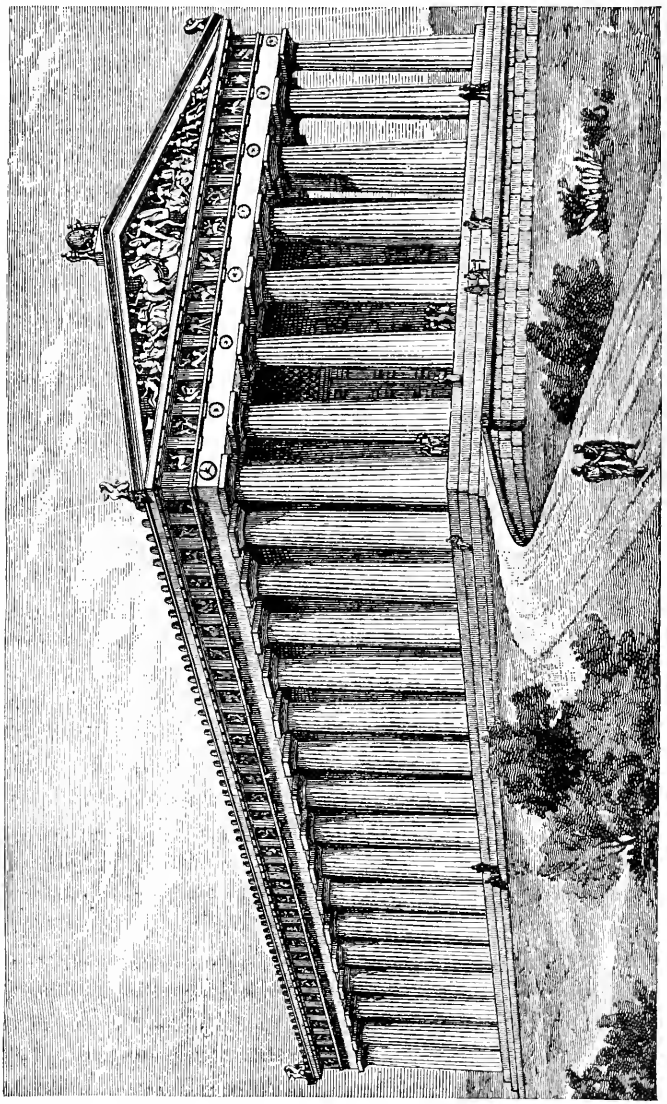
Among the many interesting subjects under discussion at the coming Congress, will be one relating to the proposed restoration of the Parthenon; possibly, too, of the white marble Erechtheum, with its two smaller temples, and probably, also, of the Propylæum, otherwise the magnificent entrance to the Acropolis. Representatives of scientific research and thought from all parts of Europe and America will naturally have much to say on such an important artistic question. The pros and the cons will be many. Fragments of these buildings and relics of their statuary are scattered all over the civilised world. Nations and people value them, the learned and the erudite are taught much that is most precious, through the inestimable privilege of studying the originals themselves. Plaster casts, too, are to be found in most museums, notably in that of the Vatican, Rome, and in collections in both Prussia and Russia. This incontestably proves how immeasurably valuable and instructive are these studies from the antique. If the Congress agree to the restoration of the buildings and notably of the Parthenon, and it be decided that the original remains be used, then would the question become one of great importance to the whole artistic world, especially to that section of it, whose respective governments possess fragments of the actual statuary and of the original buildings which once adorned and beautified the heights of fair Athene.



GROUND-PLAN OF THE PARTHENON.

In what is *par excellence* the Museum of Europe, namely the Louvre, Paris, there is a large and lofty hall, known as La Salle de Phidias. Here are seen displayed many most valuable specimens of Greek plastic art, the majority of which are the works of Phidias or of his school, and thus date from the fourth century B. C. There are several examples of statuary, of basso-rilievos, some admirable vases and an ancient and very rare Greek inscription. But what is more interesting to the subject under discus-

sion, are some original fragments from the Parthenon itself. Notably a portion of the frieze which ran round the inner walls of the Temple, and represents a procession of women and priests.



THE PARTHENON FROM THE NORTHWEST. (After F. Thiersch.)

Also a valuable metope originally decorating the south side of the Parthenon.

To obtain, however, a better idea of the former size and grandeur of this beautiful building, to understand the perfection and

grace of its once decoration, to realise aright something of the richness and purity of Greek design, a visit should be paid to the British Museum, London, where is displayed possibly one of the finest and richest exhibitions of Greek plastic art in existence.

This Collection is known by the name of the "Elgin Marbles," owing to the fact that it was brought from Athens by the late Lord Elgin, who, about the year 1803 was British Ambassador at Constantinople. The story of its removal from Athens, the disastrous passage to England, the difficulties and obstacles encountered by Lord Elgin as to a just recognition of the value of these precious marbles, the great expense incurred, all of this is worth recording; the recital, however, will probably not encourage wealthy and patriotic Britishers to trouble themselves overmuch about art and all that pertaineth thereto. Having obtained a Firman from the then Sultan of Turkey, authorising him to remove from the Acropolis such relics as he desired, no restrictions being placed on quantity, Lord Elgin proceeded to ship to England as many chest-fulls as could be managed. To this end, for a whole year more than four hundred workmen were kept busily employed. After endless difficulties and wearisome delays the ships at last set sail, but only to encounter terrible storms and continuous bad weather; in one case even, the ship being wrecked and the valuable contents going to the bottom of the sea. These were, however, afterwards recovered by divers. In the meanwhile, Lord Elgin had been taken prisoner, thrown into jail at Paris, and remained in durance vile for the space of two years. The marbles, when they at last reached England, received even less hospitality. Lord Elgin had at least a roof over his head, albeit that of a prison; his Collection, however, could not even obtain the shelter of a roof, friendly or otherwise. From house to house they were carried, in each case only to be thrown carelessly into damp and dirty cellars. And when after nearly two years of similar treatment they were ultimately displayed to the public, the culminating point was reached, when so-called connoisseurs and scientific men jeered to such an extent at their supposed value, that "Lord Elgin's Marbles" became the laughing stock of London. To Benjamin Haydon is due the credit of first discovering and acknowledging the preciousness and beauty of the Collection, and when to his authority was added that of Canova the famous sculptor, and also that of Visconti, Director of the Musée Napoléon, the recognised leading Archæologist of the day, contemptuous scorn changed to just appreciation, the necessary volteface was expeditiously and creditably performed by the

public, Government was induced to buy, at what might be termed "half price," and "Lord Elgin's Marbles" found a hard won resting-place in the British Museum, London.

In all there are nearly 100 pieces; these are admirably arranged and displayed in a large and lofty hall, where the precious relics are neither cramped and overshadowed through the near neighborhood of walls and roof, nor is the student hampered by want of space and light.

It is with feelings of awe and reverence that we enter the Elgin Hall, and gaze at these mementos of the past. If stones had speech, what history, what tales could these mighty relics unfold! The year 444 B. C.! Imagination fails to grasp the far-off perspective, the solemn distance which that date conveys. One almost hesitates to try to realise how the world looked when these time and war-worn marbles first stood up white, lovely, perfect, under the blue and sunny Eastern sky. 444 B. C.—1901 A. D. It is a long, long stretch, a seemingly immeasurable gulf between the Then and the Now.

The Forty-eighth Olympiad, or about the middle of the fourth century B. C., was certainly the Golden Age of Athens. Science and art were at their zenith, intellect and cultivation had reached an exceedingly high standard; Pericles, the great statesman, was in power, and Phidias, the leading sculptor of his or of any time, reigned supreme in the realms of art.

The Parthenon was in course of erection.

In the Elgin Hall there is an interesting model of Minerva's Temple, showing exactly the state in which it stood after the Venetian bombardment of 1687. Before studying the original relics, a few moments may well be spared in order to examine this model. We shall be thus enabled to take our bearings, so to say, and the better be able to appreciate the marbles displayed in the Hall.

From this model we gather that the Parthenon was enclosed with a double row of Doric columns, the famous frieze was within the vestibule thus formed, and the wonderful metopæ decorated the outer walls themselves. Col. Leake, R. A. F. R. S., the well-known authority on archæology, gives the height of the outside row of pillars as 34 ft. with a diameter at the base of over 6 ft. The columns taper somewhat towards the capitals. The same learned chronicler records the dimensions of the Temple as 228 feet by 102. The model shows the original grace of form still visible in the eastern and the western pediments, although the latter is not in a good state of preservation. The Karyatides, one of

which noble figures is also exhibited in the Hall, supported the roof of the Erechtheum, the original position of which in the inner sanctuary, as also that of the afore-described statue of Minerva, is clearly indicated in the model before us.

The original frieze of nearly 550 feet is displayed to great advantage, running as it does completely round the walls of the Hall. Through a very happy forethought it has been remembered to indicate the points of the compass; the slabs, too, are placed in their original order, and the student is thus enabled to follow the story depicted with so much skill, from beginning to end. With the exception of the afore-mentioned fragment in the Louvre, and a similar one at Athens, we see before us the original frieze which formerly decorated the vestibule, within the double row of columns of the Parthenon itself. The relief is somewhat low, but impresses the observer with a wonderful sense of action and life. It represents scenes from the Panathenæa or solemn feast, held every fourth year in honor of the goddess Minerva, the chief act of which was the presentation by chosen Athenian maidens of the Peplos or woven and embroidered robe. We see the crowded procession, the priests and people, the horses, the chariots, everybody jostling and pushing. Excitement, haste, joyousness is discernible by the quickly running feet, the flying robes of the pedestrians, by the straining and the curvetting of the fiery steeds. Bulls and lambs are being led to the sacrifice, youths and maidens carry precious gifts, and musicians join in with tuneful sounds.

Thus we read the story which was written in stone two thousand years ago.

Next in interest are specimens of the beautiful metopæ, 15 of the original 92, which embellished the fronts and the sides of the Parthenon, being here exhibited. Some chroniclers aver that these metopæ are the work of more than one master, but space forbids our going satisfactorily into that question. It is, however, almost universally acknowledged that the majority of these beautiful compositions are by Phidias or by some of his many talented pupils. They represent the battle between the Centaurs and the Lapithæ, and the relief is much higher than that of the frieze, some of the figures indeed being almost detached from the background. Each metope is a veritable picture to itself, and offers separate scope for study and admiration.

The eastern and western pediments next claim attention, and of these the former is in the better state of preservation. From ancient documents and drawings we gather that this group of sub-

lime and wonderful figures represented the birth of Minerva as she sprang fully armed from the head of Jupiter. Surrounding the central scene are easily recognised the well-known representations of many gods and goddesses. Hercules with the lion's skin, Iris, the quick-footed messenger, the gracefully draped reclining forms of Proserpine and her mother Ceres, Selene, the goddess of the moon, the whole surely forming one of the most glorious specimens of plastic art.

The western pediment has suffered much from exposure and possibly too from the effects of the enemy's artillery. We read, however, that the scene depicted in the tympanum was that of the dispute between Minerva and Neptune as to the possession of the city of Athens. The central figures of this group are said to have a height of 12 feet, which speaks at once of the size and the marvellous conception of the scene, the relics of which alone we see before us.

With the mention of a fine Ionic column from the Erechtheum, and the afore-mentioned Karyatide, the latter being one of the original six beautiful figures, supporting the marble roof of the same building, this slight sketch of the Parthenon draws to its close. It will, however, have failed of its purpose if the reader has not gathered therefrom how intensely interesting the coming discussion concerning the restoration of the Parthenon will be to the whole of the artistic world.

Antiquities such as these belong conjointly to all students and savants alike, there surely being no nationality in the kingdom of art. Those governments which are the fortunate owners of similar treasures deeming it naturally the highest of privileges, the greatest of honors, to have such possession recorded of them.

It will be a moot point and a delicate to decide whether these many precious fragments would bear the strain and the jar of a voyage back to Athens.

Would it be more practical to take casts of all these old-world treasures, and leave the original relics to the safe care and the peaceful repose of their present homes?

THE ROMAN CATHOLIC CHURCH AND THE JESUITS.

BY THE EDITOR.

ALTHOUGH the Company of Jesus[1] was founded[2] by Ignatius Loyola for the avowed purpose of conquering the world for the Church of Rome and of making the Pope the head of the Church, and although, as has rightly been said of its members, the Jesuits,[3] they "alone [had] rolled back the tide of Protestant advance . . . and the whole honors of the Counter-Reformation are theirs singly,"[4] it is an undeniable fact that the disciples of Loyola are far from being recognised as good Roman Catholics by other Roman Catholic orders. In fact they are frequently regarded with dread and suspicion by bishops, archbishops, and popes, and their order has repeatedly been suppressed by the Church. The Jesuits have been expelled by almost all Roman Catholic governments, and have deemed it wise to establish a most extensive settlement in Protestant Holland. What is the reason of this hostility between the Church and a body of its devoted sons, who have banded themselves together as a light-horse brigade, ready for immediate service in any part of the globe and, if need be, willing to die for its cause?

The Jesuits appear at first sight as an order which carries the principles of the Roman Catholic Church to its furthest extremes, and this in a certain sense is true. Yet there are some new features in the Society of Jesus which are foreign to the older monastic institutions. While the main purpose of the latter is religious, consisting in the sanctification and salvation of each individual member, the Society of Jesus absorbs the individual and makes it,

[1] Also called *Societas Jesu*. The original term "Company of Jesus" is intended to denote a band of soldiers.

[2] In 1534; confirmed by the Pope in 1540.

[3] First so called by Calvin about 1550.

[4] *Encycl. Brit.*, *s. v. Jesuits*, Vol. XIII., p. 648.

through discipline and spiritual exercises, subservient to its great aim, which is political, being the acquisition of power and a final conquest of the world, which is to be ruled by the Pope in Rome.

No doubt one reason of the occasional hostility between the Church and the Society of Jesus is due to the fact that the latter forms a most compact, powerful, and independent organisation within the Church, and the Pope is apt to be dominated and even tyrannised over by the Jesuit general, in recognition of which state of things the people of Rome call the Jesuit general "the black pope," and say that he is the real ruler of the Church, the power behind the throne.

That the Jesuit order bears remarkable similarities to the Mussulman secret societies, especially the Assassins presided over by "the old man of the mountain," cannot be denied, and the late Abbé Charbonnel has collected a number of striking facts to prove that both the idea and the organisation of the Jesuit order was actually derived from the Kwan Mussulmans.[1]

Among other arguments M. Charbonnel collates the Mussulman and the Jesuit texts of the famous passage *perinde ac cadaver*, which describes the character of the obedience required of members of the society. The Mussulman text says the obedience must be as that of "a corpse in the hands of the washers of the dead," while the Jesuit rule runs as that of "a corpse that allows itself to be turned in all ways."

A short time ago a German pamphlet reached our office[2] which complains bitterly of the influence of the Jesuits in the Roman Church. It professes to be written by a Catholic clergyman, and the tone of the arguments shows that the author is deeply concerned for the welfare of the Roman Church. His lamentations are keenly felt, and he points to the Jesuits as the cause of the degrading conditions and reactionary tendencies that prevail in Roman Catholic countries. He claims that "one can be a good Christian and a worthy member of the Church although averse to Jesuitism" (p. 8). He quotes the opinions of Cardinals Wiseman and Manning and of other Church authorities against the Jesuits, and mentions the pamphlet of R. Grassmann, Stettin, which unveils the shady sides of the Jesuit moral theology.

The Jesuits have been attacked in all countries and expelled

[1] See Victor Charbonnel's pamphlet *L'origine musulmane des Jésuites*, Paris, Fayard Frères, 78 Boulevard St. Michel. Price, fr. 0.50.

[2] *Eine Kassandra-Stimme. Mahnwort an das katholische Volk* von einem amtierenden römisch-katholischen Priester. Cæsar Schmidt, Zürich, 1901.

from many. They are openly denounced for "villany and perfidy," and the author of the last-mentioned pamphlet says: "No one who is free from prejudice can deny that there are not many reasons for these severe judgments" (p. 7). Pope Clement XIV. uses in his breve even stronger terms, accusing them of sowing seeds of discord and jealousy, of disturbing the peace of Christendom, of exhibiting an insatiable desire for wordly possessions. Hence have originated disturbances which are world-known and have caused the greatest grief and vexation to the apostolic see. Such are in brief the reasans why Clement discontinues the order and declares it as annihilated for ever (*sic!*).[1]

We have no personal reason to be prejudiced against the Jesuits. We know some members of the order whom we respect for their scholarship and other praiseworthy qualities. We know at the same time from the testimony of impartial observers that the Jesuits are purer and more rigidly moral than any other Roman Catholic order. For instance, Professor Worcester, one of the American commissioners to the Philippines, speaks highly of the Jesuits on this account, and contrasts them favorably with the other Spanish monks. We also grant that the Jesuits are good pedagogues, although their scheme of instruction is scholastic, not educational. Their aim is not to develop manliness and independence but amenableness and obedience. Lastly we may fairly concede that many accusations of the Jesuits are unfair. Yet, on the other hand, we cannot help asking ourselves: How did the Jesuits incur this general hostility of the authorities of the Church whose honor they defend and whose power they endeavor to enhance?

The author of the article on the Jesuits in the *Encyclopædia Britannica* says (Vol. XIII., p. 649):

"Two most startling and indisputable facts meet the student who pursues the history of this unique society. The first is the universal suspicion and hostility it has incurred,—not, as might reasonably be expected, merely from those Protestants whose avowed and most successful foe it has been, nor yet from the enemies of all clericalism and religious dogma, to whom it is naturally the embodiment of all they most detest, but from every Roman Catholic state and nation in the world, with perhaps the insignificant exception of Belgium. Next is the brand of ultimate failure which has invariably been stamped on all its most promising schemes and efforts. It controlled the policy of Spain, when Spain was aiming, with good reason to hope for success, at the hegemony

[1] Cf. Wolf, *Gesch. der Jesuiten*, III., p. 433 ff.

of Europe, and Spain came out of the struggle well-nigh the last amongst the nations. It secured the monopoly of religious teaching and influence in France under Louis XIV. and XV. only to see an atheistic revolution break out under Louis XVI. and sweep over the nation after a century of such training. It guided the action of James II., lost the crown of England for the house of Stuart, and brought about the limitation of the throne to the Protestant succession. Its Japanese and Red Indian missions have vanished without leaving a trace behind; its labors in Hindustan did but prepare the way for the English empire there; it was swept out of its Paraguayan domains without power of defence; and, having in our own day concentrated its efforts on the maintenance of the temporal power of the popes, and raised it almost to the rank of a dogma of the Catholic faith, it has seen Rome proclaimed as the capital of united Italy, and a Piedmontese sovereign enthroned in the Quirinal."

The present number of *The Open Court* contains an article on the Jesuits which is written in their defence and attempts to prove the justice of their cause by pointing out that they are good Roman Catholics and that their views are not peculiar to themselves, but are genuine, Simon-pure doctrines of the Church herself, having been held by her most distinguished thinkers and saints from time immemorial. He would seem to Protestants thus to throw the opprobrium which attaches to the Jesuits proper, on the Church herself, virtually identifying Jesuitism with Romanism. The apology our author offers may, thus, in certain circles, have the counter effect from what he intended.

M. Ladavèze is an able author, and we doubt whether the cause which he so ardently espouses could be better defended, at least on the assumption that Romanism is the truth. The Jesuits have lately been expelled from France, and it is probable that they will turn their faces toward the United States, where liberal institutions and the belief in Religious Liberty are so firmly established that a disturbance of their settlements is highly improbable. Will they find a congenial soil here? Will they adapt themselves with the same ingenious instinct of assimilation as they exhibited in China and in other countries? Will they succeed in making proselytes among the liberty-loving Americans? Will the United States, having inherited the Spanish colonies, adopt the policy of Spain? Or will Jesuitism rouse the opposition of the people, and will the enterprises of the society here too end in failure? All these queries are open questions, and who will venture to make prophecies!

MISCELLANEOUS.

THE REV. JOHN HENRY BARROWS.

We offer to our readers in the frontispiece to the present *Open Court* a portrait of the Rev. John Henry Barrows, President of Oberlin College, one of the largest and oldest educational institutions in the State of Ohio. Dr. Barrows's interest for the readers of *The Open Court* centers in the fact of his having been the chairman of the Parliament of Religions in 1893, where by his tact, courage, and unwearying assiduity he rendered the greatest assistance to the President of the World's Fair Auxiliary Congresses, Mr. Bonney, and made the proceedings of the Religious Parliament in every way a signal and ideal success. The story of this ever-memorable event has been told too often to need repetition in our columns. But the spirit which prevailed at the opening meeting is so characteristic that we may aptly quote Dr. Barrows's own description of it. He says:

"It was a novel sight that orthodox Christians should greet with cordial words the representatives of alien faiths which they were endeavoring to bring into the light of the Christian Gospel; but it was felt to be wise and advantageous that the religions of the world, which are competing at so many points in all the continents, should be brought together, not for contention but for loving conference, in one room. Those who saw the Greek Archbishop Dionysios Latas greeting the Catholic Bishop Keane, with an apostolic kiss on the cheek and words of brotherly love; those who heard Bishop Keane relate how Archbishop Ireland and himself, finding that they were unable to enter the Hall of Columbus on account of the throng, went to the Hall of Washington and presided over the Jewish Conference; those who witnessed the enthusiasm with which Christians greeted a Buddhist's denunciation of false Christianity; and the scores of thousands who beheld day after day the representatives of the great historic religions joining in the Lord's Prayer, felt profoundly that a new era of religious fraternity had dawned."

And again: "A great degree of forbearance and patience was required and illustrated at some moments in the Parliament; but it was one of the wonders of this meeting that its members so generally and generously observed the spirit enjoined by the Chairman in his opening address. The amount of friction was not considerable. The Parliament was a conference which proved the supreme value of courtesy in all theological argument, and showed that the enlightened mind of the nineteenth century looks with scorn upon verbal ruffianism, such as prevailed in the sixteenth. It has been often remarked that this meeting was very generous and indiscriminate in its applause, but it was made up of a vast variety of elements, changing to some extent every day, and sometimes it applauded not so much the

sentiments uttered as the clearness and boldness and aptness with which they were spoken."

The Rev. John Henry Barrows, D. D., was born July 11, 1847, in Medina, Mich. He was graduated from Olivet College in June, 1867, and studied theology at Yale, Union, and Andover Seminaries. While at Union Theological Seminary, he became a member of Plymouth Church, Brooklyn, and was a student of the pulpit oratory of Henry Ward Beecher. After two years and a half of home missionary and educational work in Kansas, he preached for a year in the First Congregational Church of Springfield, Ill. This experience was followed by twelve months of travel in Great Britain, Germany, France, Italy, Greece, Egypt, and the Holy Land. He supplied for a time the American Chapel in Paris. Returning to America, he became the pastor of the Eliot Congregational Church, in Lawrence, Mass. In 1880, he accepted the call of the Maverick Congregational Church in East Boston, which he left in 1881 to become pastor of the First Presbyterian Church, Chicago. He continued his pastorate there for more than fourteen years. In February, 1896, three years after his activity at the Religious Parliament, he resigned in order to give in India the Barrows Lectures on a foundation endowed by Mrs. Caroline E. Haskell, in connexion with the University of Chicago. After eight months of European travel and preparatory study in Germany he gave in India 113 lectures and addresses, and in Japan and Honolulu 23 more.

In addition to his administrative duties as president of Oberlin College, Dr. Barrows is also Lecturer on Comparative Religion and Professor of Christian Ethics.

FRENCH WORKS ON PHILOSOPHY.

In the well-known series *Les Grands Philosophes*, M. Ad. Hatzfeld gives us an excellent appreciation of the Great French thinker *Blaise Pascal*,—one of the most remarkable and versatile geniuses of history. The task has been one of love for M. Hatzfeld, who was an eminent writer, a pupil of Cousin, but who unfortunately died before his work saw the light of day. He has given us a portraiture of the man Pascal, a picture of the evolution of his personality, intellect, and beliefs, as distinguished from a bald technical statement of his doctrines. The value of the work has been enhanced by an essay on Pascal's scientific achievements by Lieutenant Perrier, who is now engaged in the measurement of the meridian arc of Peru. (Paris: Félix Alcan, 108, Boulevard St. Germain. Pp. 291. Price, 5 francs.)

M. Charles Renouvier is one of the most distinguished writers and philosophers of France. His earliest works mark a real epoch in the history of French philosophy in the nineteenth century, and his thought, which is akin to that of Hume and Kant, has frequently turned to the consideration of questions of the philosophy of history. We welcome therefore the appearance of the second edition of M. Renouvier's well-known *Uchronie*, the title of which, Uchronia, is a play on the word Utopia and means "Utopia in history." Its sub-title describes it as an "apocryphal historical sketch of the development of European civilisation, as it has not been, but as it might have become." It purports to have been written by a monk of the sixteenth century, who died a victim of the Inquisition, shortly after Giordano Bruno. Being the fictitious history of Western Europe prospectively and retrospectively, it throws much ingeniously directed light on the growth of our political and social institutions. (Paris: F. Alcan. Pp. 412. Price, 7 fr. 50.)

M. Louis Prat has offered us a modernised Platonic dialogue under the title of *Le mystère de Platon, Aglaophamos*. M. Prat is a disciple of M. Renouvier, who

has written an appreciative preface to the work, which he regards as an elegant exposition of his neocritistic philosophy. The idea of the dialogue is to introduce into the discussions of the ancient philosophers some of the most interesting problems that have agitated the modern world; e. g., the questions of empiricism and positivism, as contrasted with the idealistic *á priori* psychology, and the conflicts of science and religion. The scene is laid in the garden of the Academy, the time is in the old age of Plato, while the interlocutors are thinkers of widely divergent views who have gathered about the master to celebrate some Socratic anniversary. (Paris: Félix Alcan. 1901. Pages, xxii, 215. Price, 4 francs.)

M. F. Paulhan has added to his successful series of psychological books an interesting study of the *Psychology of Invention*. It is a fascinating topic, and M. Paulhan has treated it in a very interesting manner. He has endeavored to study the ways in which inventions are made and developed, taking his examples from literature, philosophy, art, and industry. He has not in our opinion sufficently considered scientific inventions, the chief stress being laid upon artistic and belletristic creation. The volume concludes with general considerations on the function and rôle of invention in society and the world at large, its relations with life, instinct and chance, together with its general philosophical scope and significance. (Paris: Félix Alcan. 1901. Pages, 184. Price, 2 francs, 50.)

Approximations to Truth is the title of a pleasing "study in experimental or positive philosophy," by Hervé Blondel, a professed and enthusiastic disciple of Comte and an admirer also of the system of M. de Roberty. He has not been so presumptuous as to offer an elaborate philosophical system to his readers, but has merely meant to give a summary or an analysis of the present state of industry, ethics, and art, to point out the effects of the action of present scientific and experimental methods on our knowledge, sentiments, and modes of conduct, seeking to indicate the rigorous logical unity which inheres as well in the humblest conceptions of practice as in the sublimest notions of our intellectual and social life. (Paris: Félix Alcan. 1900. Pages, xii, 239. Price, 2 francs, 50.)

A synopsis of the educational theories and practice of Herbart has been given by M. Marcel Mauxion, Professor of Philosophy in the University of Poitiers. It is intended to accompany the recent translation into French by M. Pinloche of the principal pedagogic works of the Göttingen philosopher, but has a readable value entirely independent of that work. (*L'Éducation par l'instruction et les théories pédagogiques de Herbart*. Paris: Félix Alcan. 1901. Pages, iv, 187. Price, 2 francs, 50.) The esthetical theories of another German philosopher, Lotze, have also been concisely and correctly summarised in a little book by M. Amédée Matagrin, which will be welcomed all the more by students as the esthetics of Lotze are the least known of his doctrines. (*Essai sur l'esthétique de Lotze*. Paris: Félix Alcan. 1901. Pages, 163. Price, 2 francs.) *μ.*

BOOKS ON AMERICAN HISTORY.

At the present crisis of our political history, where the dominant note is that of territorial and commercial expansion, the work of Mr. Albert Bushnell Hart, Professor of History in Harvard University, on *The Foundations of American Foreign Policy*, will be of more than usual interest and value. There is so much misconception about the present status of our nation in the councils of the world, and so much heedlessness of precedent and experience, that Prof. Hart believes there is an opportunity "to show that our forefathers and grandfathers had

problems similar to our own; and to explain how they thought that they had solved those problems." Not claiming to write a history of American diplomacy, and not recording many controversies of import nor discussing many essential principles of international politics, the author has sought to recount the development of certain characteristic phases of American foreign relations, and of the methods of American diplomacy in dealing with them. An excellent working bibliography of American diplomacy, diplomatic history, and general histories, as well as of treatises, and monographs on international law, of treaties, official indexes, official collections, cases in the Federal courts, official correspondence, foreign correspondence, manuscripts etc. has been added. (New York: Macmillan. 1901. Pp., xi, 307. $1.50.)

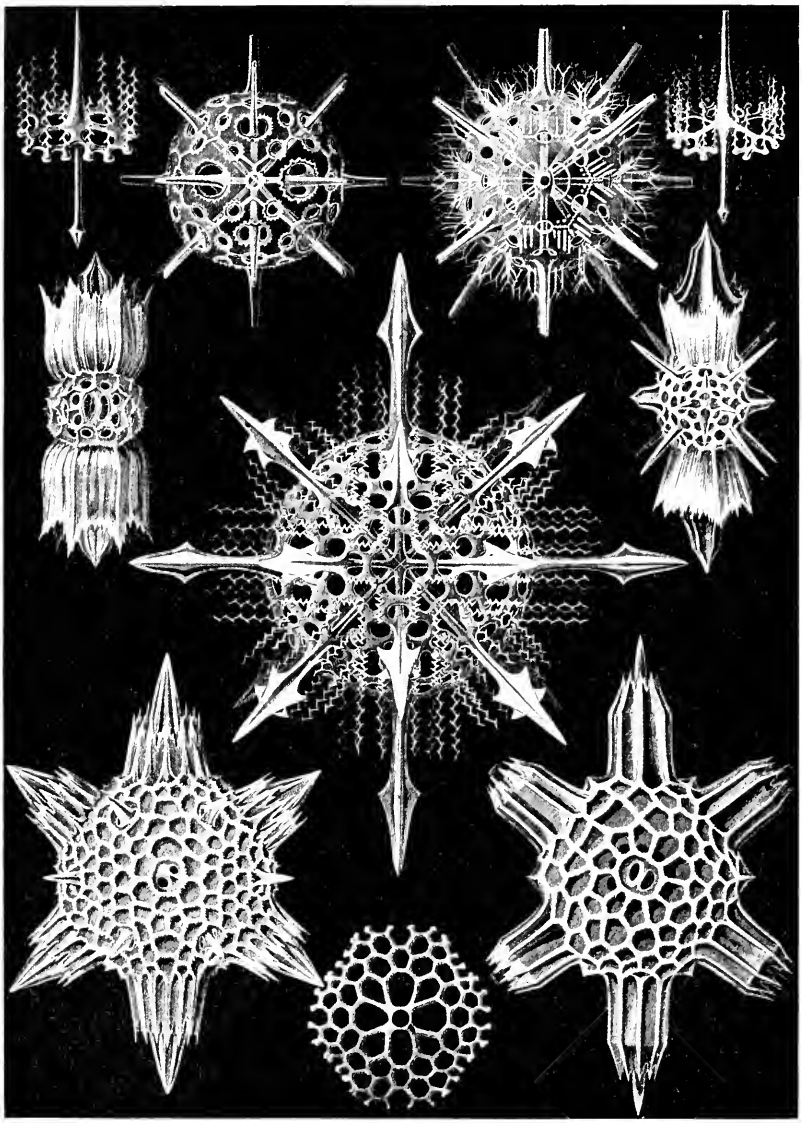
Mention has before been made in *The Open Court* of the admirable collection of readings entitled *American History Told by Contemporaries*, which is now completed with the issuance of the fourth volume, *The Welding of the Nation, 1845–1900*. The ground covered by the present book begins with the Mexican War and the consequent renewal of the Slavery contest, and then leads through the exciting "Fifties." The Civil War is also treated in detail; its causes, conditions, and progress being discussed by the participants, both civil and military, with directness and cogency. It must be remembered that the contents of these volumes are without exception the records of contemporaries, taken from such sources as the Debates of Congress, the House and Senate Reports, executive documents, and the records of the Union and Confederate armies, presidential messages, the speeches and essays of politicians, publicists, and military experts, private journals and diaries, newspapers, works of poets, etc , etc. The period of Reconstruction is also illustrated here, together with that since 1875, which includes the recent history of our political affairs, commerce, finances and currency, foreign relations, the Spanish War, questions of colonisation, and the pressing social problems. Volume IV. contains an excellent index of the entire work, and though containing but 732 pages costs but two dollars. The titles of the previous volumes, all of which have been compiled by Prof. Hart of Harvard, are: *Era of Colonisation, 1492–1689; Building of the Republic, 1689–1783;* and *National Expansion, 1783–1845*. (New York: The Macmillan Co. Price, $2.00 each.)

The political, industrial, social, and intellectual history of the various states of the Union are occupying now a goodly portion of the attention of special workers in political science, and several of these subjects have already been taken as themes for dissertations for the degree of doctor of philosophy, notably in Columbia University, New York. The most recent attempt of this character is that entitled: *Maryland as a Proprietary Province*, by Newton D. Mereness, who is of the opinion that "In no other place upon this American continent is there to be found so good an example of a people who, after a struggle of nearly a century and a half, made the transition from a monarchical government to a 'government of the people, for the people, and by the people' as in Maryland; and the attempt has been made in this book to enable the reader to enter into the experience of that people engaged in that struggle." Our colonial, and in fact our entire national history, of which the sources are of great extent and difficulty, are rapidly being made accessible to inquirers by such books. (New York: The Macmillan Co. 1901. Pages, xx, 530. Price, $3.00.)

HAECKEL'S WORK ON THE ARTISTIC FORMS OF NATURE.

Ernst Haeckel is not only one of the most celebrated naturalists of the world, known for his championship of Darwinism in its earliest days in Germany and for

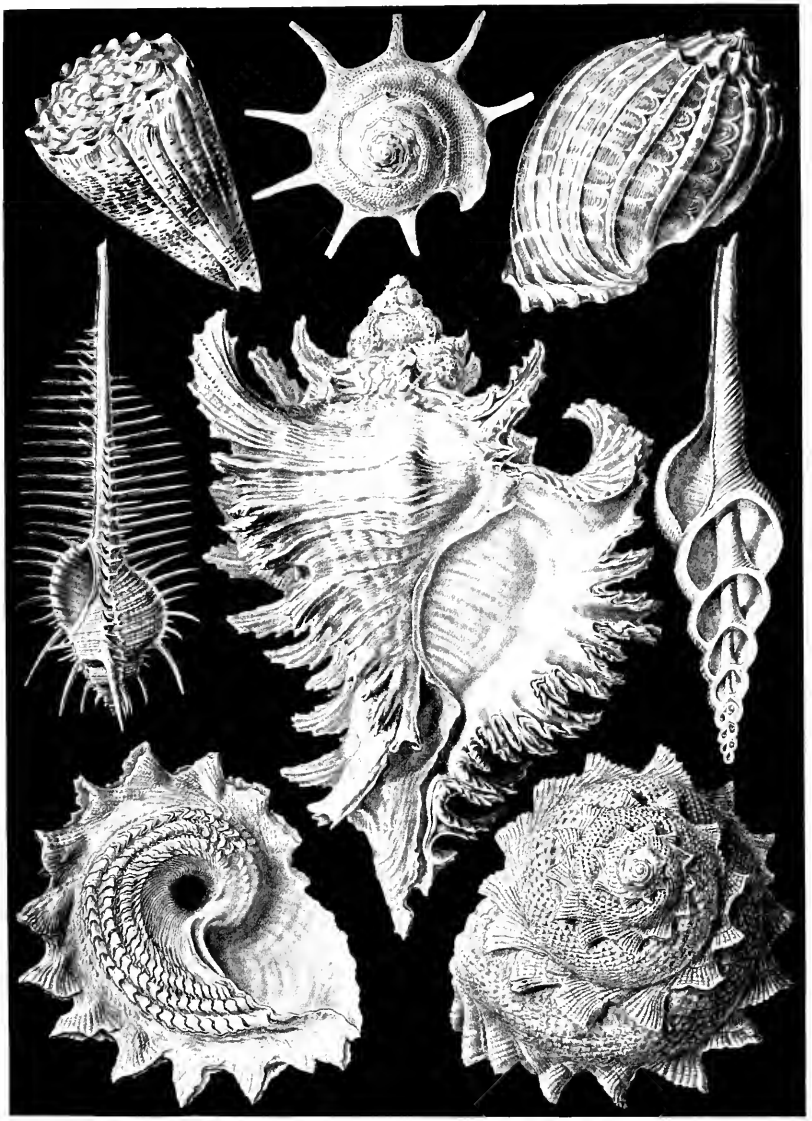
his rich personal contributions to the theory of evolution and of biology in general; he is further not only a protagonist of freedom of thought, action, and speech in all



ACANTHOPHRACTÆ. From the Animate Wonderland. (Haeckel's *Artistic Forms in Nature.*)

its forms; but he is also an artist, or at least is endowed with a goodly portion of artistic taste. He not only sees the hidden meaning of things, he sees also their

hidden beauty. He has not only contributed his share toward deciphering the riddles of the universe, but he has also a keen appreciation of the wondrous beauty



POSOBRANCHIA. Specimens of beautiful snail-shells. (Haeckel's *Artistic Forms in Nature.*)

of the myriad forms of life in nature. His new and elegant work, therefore, *Kunstformen der Natur* (Artistic Forms in Nature), which has been sumptuously

published by the celebrated Bibliographisches Institut of Leipzig and Vienna,[1] will be gladly welcomed by the public. It consists of a collection of large colored plates and photogravures which, though drawn with the painstaking care and exactitude of a naturalist, nevertheless exhibit the marvellous harmony of the works of nature and the inexhaustible wealth of her formations. It is impossible for us to reproduce any of the colored plates of the work, but an approximate idea of its attractiveness may be obtained from the reduced reproductions of two of the photogravures which we have selected.

The first plate is a reproduction of several typical specimens of the Acanthophractæ, a suborder of acantharian radiolarians, or animals having a skeleton of twenty radial spicules (regularly distributed about the center according to the wonderful icosocanthous law), and a fenestrated or solid shell around a central capsule, formed by connected transverse processes. The Acanthophractæ belong to the most marvellous and interesting formations which the unicellular protist organisms exhibit. The interlacings are remarkably beautiful from the point of view of symmetry, and the lattice-work of the skeletal parts is particularly effective.

The second plate is a reproduction of some of the most beautiful specimens of the shells of the Prosobranchia, a sub-class of gastropods (a species of snails) with comb-like gills in front of the heart. The shells are asymmetric, enabling the inhabitants to withdraw entirely into their interior. These snails are distinguished by their size, beauty of form, and variegated coloring.

LÉON MARILLIER.

Those interested in the science of religion, and especially those who are turning their attention to primitive cults, feel that they have suffered an irreparable loss in the death, on October 15th, of M. Léon Marillier, professor of the religion of uncivilised peoples at the École des Hautes-Études, Paris, and joint editor with Jean Réville of the *Revue de l'histoire des religions*.

M. Marillier has justly gained a world-wide reputation as a wise and thorough student of religion. Born in Brittany only 38 years ago, he had not yet reached the zenith of his usefulness. It was my privilege to attend his lectures and work under his direction during the year 1897—1898. The two subjects discussed were Marriage Rites and Human Sacrifices among uncivilised peoples. The fact that his lectures on Human Sacrifices, given two hours a week during the year, were confined to the Africans of the West Coast is an index of the thoroughness with which his work was done. His method was to present the raw material before the students and criticise in their presence, weighing the reports and the authority of the writers until the student felt that she was sharing the work of his private study. His pupils learned from him methods of investigation even more than facts. The subjects of his lectures were not popular, and the attendance seldom exceeded three during the year of my stay; sometimes I have been the only auditor; but even then Monsieur Marillier spoke with such vigor and volume as would have been appropriate for a room full of people. The professor always held the floor during the lecture hour. Questions and discussions were reserved to a later and private audience, even when there was but one auditor.

Physically, Professor Marillier was more of the German than French type,—tall and heavily built, of light complexion, with full face and sandy whiskers. His graciousness of manner, however, showed him to be a Frenchman.

[1] Issued in installments at three marks each.

The death of this scholar is particularly lamentable from the fact that he had published so little of the much that he was preparing, his only works of large volume being his translations into French. For the rest he wrote monographs and some magazine and encyclopedia articles. I have heard him express his desire to publish for the present only such brief studies dealing thoroughly with limited parts of his subject; not attempting any broader field until he had worked over every part of it minutely. He expressed admiration of the genius represented in such works as those of W. R. Smith on Sacrifice and Herbert Spencer on primitive religion; but he had quite a different plan for himself. It was to put forward no theory unless supported by all the available facts and to spend years in seeking and interpreting these facts.

During the Paris Exposition Professor Marillier played a prominent part in several congresses, especially in the folklore congress and in the congress of the history of religion. His wife was an amiable hostess and those who enjoyed the priviledge of the professor's hospitality praise the congenial atmosphere of his Paris home.

He was remarkable in combining the characteristics of specialist and philosopher. While making thorough studies on such lines as sacrifices or ideas of the future life among uncivilised peoples he had a broad comprehension of the whole field of religion, which is well represented in the article "Religion" written by him for *La Grande Encyclopédie*. His early death is the cause of much regret, particularly from the tragic circumstances with which it was accompanied. While yachting with the families of his father-in-law, M. Le Braz, and his friend, M. Huin, a French officer, in the English channel, near Tréguier, Côtes du Nord, France, the vessel capsised, and the occupants, seventeen in number, were thrown into the water. M. Marillier, who was a powerful swimmer, was carried away by the swift tide, supporting his sister-in-law, whom he supposed to be his wife. He was found alone next morning on the rocks, bruised and bleeding, in a high fever, and still believing that he had saved his wife. He died from the effects of his struggle. Fourteen persons were drowned in this horrible catastrophe. M. Marillier's brother-in-law, M. Le Braz, a distinguished writer and professor in the University of Rennes, lost his father, mother, his sisters, his brothers-in-law, and his nephews and nieces in the accident.

LAETITIA M. CONARD.

THE DEATH OF MR. VIRCHAND R. GANDHI.

To the Editor of The Open Court:

I wish to reach the many friends of Mr. Virchand R. Gandhi, with the announcement of his death on the 7th of August, 1901, at Mahuwar near Bombay, India, from hemorrhage of the lungs.

At the age of twenty-eight, Mr. Gandhi came to America as Delegate to the Parliament of Religions, representing the Jain sect of India, and was the guest of Dr. Barrows. After the Parliament, he was the guest for over a year of Mr. and Mrs. Chas. Howard of Chicago, during which time he visited Washington, Boston, New York City, and other points East, lecturing.

Mr. Gandhi made a second visit to America in 1895, by request of friends, bringing his family with him. He divided his time between the East and the West, lecturing and holding classes. His philosophy was pure, his morality high, and

he showed a wide tolerance of things religious. His daily life was a constant example of one living the Christ-like life in the Hindu faith. Every one who came into familiar contact with Mr. Gandhi, learned to love the ever self-sacrificing, gentle, and sympathetic Oriental.

VIRCHAND R. GANDHI.

Mr. Gandhi had spent considerable of his own private means in his work in America, as the income from his lecturing was not sufficient to defray all expenses. He, therefore, changed his plan of life and decided to finish the Barrister Course in London where he spent most of the past four years, completing his task in June with honors. His constitution was not adapted to the northern climate and his London physicians advised him to return home months before he took the examination but he held out to the end, reaching his native country only in time to leave the physical body in India.

Mr. Gandhi had his little son with him in London where he personally superintended his education. The little lad came into my home at the age of seven and attended the Normal School here until he went to his father in London two years ago. He is very bright, and, in many ways, an extraordinary child.

I wish to add that a letter from Mr. Maggonlal Dulprutram of Bombay informs me that Mr. Gandhi's wife, his aged mother and the lad, Mohan, are all left in destitute circumstances.

I have taken it upon myself to write to the Jain Society of India, asking them to take charge of the wife and mother, while the Countess Wachmeister and myself are making efforts to raise money amongst the friends of Mr. Gandhi in America to educate the little son in the Hindu Boys' College at Benares, so as to be near his mother, after which he can take his University course which the Countess will provide for, either in America or Europe.

I am endeavoring to reach the friends of Mr. Gandhi so far as I know them, all of whom, I feel assured, will deem it a privilege to contribute something towards the education of the little son. Mr. Alexander Fullerton, 46 Fifth Ave., New York City, Professor Richardson, Manager of the Hindu Boys' College, Benares, and the undersigned are acting as treasurers for the purpose. Mr. Robert Burnette, Mr. Davitt D. Chidister, President of the T. S. in Philadelphia, Judge Waterman of Chicago, Mrs. Geo.

Cady of Cleveland, and several of Mr. Gandhi's friends in Chicago and Washington, D. C., have contributed.

Sincerely Yours,

MRS. CHAS. HOWARD.

CHICAGO, ILL., 6558 Stewart Boulevard.

SIAM, ITS COURT AND RELIGION.

Mrs. Anna Harriette Leonowens, who served as governess at the royal court of Siam between 1862 and 1867, has published an extremely interesting book, which contains the gist of her experiences during that period. Her story is fascinating and instructive, as are all tales of travel which contain the genuine impression that foreign countries make on travellers; but the picture which she unfolds before our eyes is by no means a pleasant one. She describes the king, his prime minister, his wives and children, as semi-barbarous. She descants from time to time on the benighted condition of their religion, contrasting it with the blessings of Christianity. Nor can we help being struck with the truth of many of her sad observations, especially considering the degraded condition of the people. And yet, with all the drawbacks with which Siamese society, and especially the Siamese court under King Maha Mongkut, was afflicted, our authoress finds much to praise both in the country and in the character of the people. She met many whom she learned to love and admire, among these the crown prince and heir apparent to the throne; and it is noteworthy that the more our reading progresses, the more appreciative she becomes of both the country and its inhabitants. We have gained the impression that the sad pictures which she unfolds to our eyes, especially in the first chapters of the book, are to a great extent due to the utter ignorance of her surroundings and the forlorn condition in which she, a woman with a young child, was placed. It was a bold undertaking for a widow to venture into an unknown country, where the institutions, marriage relations, religion, language, social institutions, not to speak of the climate, civilisation, and political conditions, were so different from her own. Although in her own home barbarism was in 1862 not yet so entirely extinct as not to harbor polygamy and slavery, and although there is much in America as well as in England that is un-Christian, she says of Siam:

"I had never beheld misery till I found it here; I had never looked upon the sickening hideousness of slavery till I encountered its features here; nor, above all, had I comprehended the perfection of the life, light, blessedness and beauty, the all-sufficing fulness of the love of God as it is in Jesus, until I felt the contrast here,—pain, deformity, darkness, death, and eternal emptiness, a darkness to which there is neither beginning nor end, a living which is neither of this world nor of the next."

Her characterisation of Siam in Chapter XXVIII. reads as follows:

"With her despotic ruler, priest and king; her religion of contradictions, at once pure and corrupt, lovely and cruel, ennobling and debasing; her laws, wherein wisdom is so perversely blended with blindness, enlightenment with barbarism, strength with weakness, justice with oppression; her profound scrutiny into mystic forms of philosophy, her ancient culture of physics, borrowed from the

[1] *Siam and the Siamese.* Six Years' Recollections of an English Governess at the Siamese Court. By Anna Harriette Leonowens. Philadelphia: Henry T. Coates & Co. 1897. Pages, x, 321.

primitive speculations of Brahminism;—Siam is, beyond a peradventure, one of the most remarkable and thought-compelling of the empires of the Orient; a fascinating and provoking enigma, alike to the theologian and the political economist. Like a troubled dream, delirious in contrast with the coherence and stability of Western life, the land and its people seem to be conjured out of a secret of darkness, a wonder to the senses and a mystery to the mind. And yet it is strangely beautiful reality, etc."

In describing the temples, she speaks of the idols and of the black darkness of idol-worshippers; yet she feels the spell of the religious art which surrounds the Buddhist places of worship. She describes the emerald idol as follows:

"The lofty throne, on which the priceless P'hra Kĕau (the Emerald Idol) blazed in its glory of gold and gems, shone resplendent in the forenoon light. Everything above, around it,—even the vases of flowers and the perfumed tapers on the floor,—was reflected as if by magic in its kaleidoscopic surface, now pensive, pale, and silvery as with moonlight, now flashing, fantastic, with the party-colored splendors of a thousand lamps.

"The ceiling was wholly covered with hieroglyphic devices,—luminous circles and triangles, globes, rings, stars, flowers, figures of animals, even parts of the human body,—mystic symbols, to be deciphered only by the initiated. Ah! could I but have read them as in a book, construing all their allegorical significance, how near might I not have come to the distracting secret of this people! Gazing upon them, my thought flew back a thousand years, and my feeble, foolish conjectures, like butterflies at sea, were lost in mists of old myth.

"Not that Buddhism has escaped the guessing and conceits of a multitude of writers, most trustworthy of whom are the early Christian Fathers, who, to the end that they might arouse the attention of the sleeping nations, yielded a reluctant, but impartial and graceful, tribute to the long-forgotten creeds of Chaldea, Phenicia, Assyria, and Egypt. Nevertheless, they would never have appealed to the doctrine of Buddha as being most like to Christianity in its rejection of the claims of race, had they not found in its simple ritual another and a stronger bond of brotherhood. Like Christianity, too, it was a religion catholic and apostolic, for the truth of which many faithful witnesses had laid down their lives. It was, besides, the creed of an ancient race; and the mystery that shrouded it had a charm to pique the vanity even of self-sufficient Greeks, and stir up curiosity even in Roman arrogance and indifference. The doctrines of Buddha were eminently fitted to elucidate the doctrines of Christ, and therefore worthy to engage the interest of Christian writers; accordingly, among the earliest of these mention is made of the Buddha or Phthah, though there were as yet few or none to appreciate all the religious significance of his teachings. Terebinthus declared there was 'nothing in the pagan world to be compared with his (Buddha's) *Phra-ti-moksha*, or Code of Discipline, which in some respects resembled the rules that governed the lives of the monks of Christendom'; Marco Polo says of Buddha, 'Si fuisset Christianus, fuissset apud Deum maximus factus'; and later Malcolm, the devoted missionary, said of his doctrine, 'In almost every respect it seems to be the best religion which man has ever invented.' Mark the 'invented' of the wary Christian!"

In another place our authoress says:

"As often as my thought reverts to this inspiring shrine, reposing in its lonely loveliness amid the shadows and the silence of its consecrated groves, I cannot find it in my heart to condemn, however illusive the object, but rather I rejoice to admire and applaud, the bent of that devotion which could erect so proud and beauti-

ful a fane in the midst of moral surroundings so ignoble and unlovely,—a spiritual remembrance perhaps older and truer than paganism, ennobling the pagan mind with the idea of an architectural Sabbath, so to speak, such as a heathen may purely enjoy and a Christian may not wisely despise."

Pure Buddhism knows no idolatry, and Mrs. Leonowens herself in summing up the doctrines of Buddhism, mentions on page 203 that all idol-worship is condemned in Buddhist doctrine. She nevertheless speaks again and again of the idolatrous religion and her condemnation is to a certain extent justified. Her judgment of the situation is about the same as that of a Puritan of the old type would be should he visit Rome and speak of the Roman Catholic Christians as "idol-worshippers" pure and simple. For Buddhism and Romanism are very similar in their ceremonies. Here also it is noticeable that her harsh judgments of the religion of Buddha are found in the beginning of the book, while later on her views appear to be modified; and it will be interesting to read her description of "Buddhist doctrine, priests, and worship."

While attending to her lessons, Mrs. Leonowens incidentally gave her pupils some information about God, and she relates in this connexion the following incident:

"On translating the line, 'Whom He loveth he chasteneth,' she looked up in my face, and asked anxiously: 'Does thy God do that? Ah! lady, are *all* the gods angry and cruel? Has he no pity, even for those who love him? He must be like my father; *he* loves us, so he has to be *rye* (cruel), that we may fear evil and avoid it.'"

It is a fact that we, the white nations, meet all nations with a haughtiness calculated to impress them that we are a superior race. Haughtiness seems to us proper, although I should think the superior race need make no show of its superiority if it is genuine. However, when we observe haughtiness in others we are impressed with the barbarity of showing haughtiness. Mrs. Leonowens says:

"The characteristic traits of the Siamese Court are *hauteur*, insolent indifference, and ostentation, the natural features and expression of tyranny; and every artifice that power and opulence can devise is employed to inspire the minds of the common people with trembling awe and devout veneration for their sovereign master. Though the late Supreme King wisely reformed certain of the stunning customs of the court with more modest innovations, nevertheless he rarely went abroad without extravagant display, especially in his annual visitations to the temples. These were performed in a style studiously contrived to strike the beholder with astonishment and admiration."

As to the future of Siam, our authoress abstains from uttering an opinion; She says:

"What may be the ultimate fate of Siam under this accursed system, whether she will ever emancipate herself while the world lasts, there is no guessing. The happy examples free intercourse affords, the influence of European ideas, and the compulsion of public opinion, may yet work wonders."

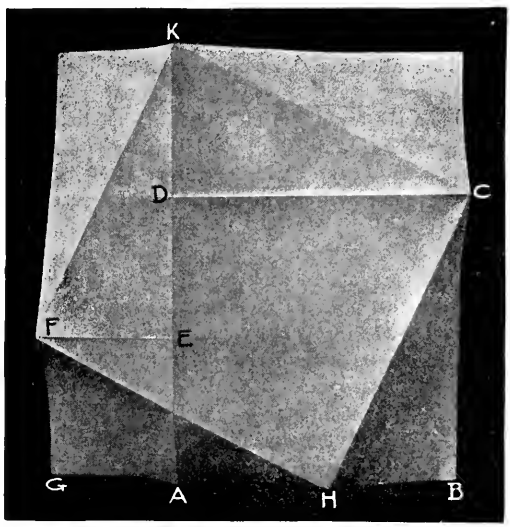
INSTRUCTION IN GEOMETRY BY PAPER-FOLDING.

The devices in common use in the text-books for visualising instruction in elementary geometry are limited almost entirely to combinations of black lines on plane white paper. Other visual, palpable, and especially *motor* aids are resorted

to only in the rarest cases, and even where they are recommended, or explained the opportunity is lacking for their employment.

To a great extent this neglect to train the sensory and motor functions, to establish a physiological memory in support of our abstract thought, is attributable to an imperfect correlation of studies. One branch is pursued in absolute independence of other branches in intimate psychological relationship with it, and the consequent loss of time due to successional instead of collateral work, is great. Even in schools where genuine correlation is most boasted of, the work is frequently very desultory. Arithmetic, elementary geometry, algebra, and physics, should be made to run hand in hand; and while a logically perfect system of correlation is difficult, much of the needed material is ready.

Three hundred years ago, about, Galileo attempted an *approximate* quadrature of the cycloid by weighing thin cycloidal sheets of metal in the pan of a balance, and by good luck hit upon the *theoretical* quadrature exactly. The value of π can be experimentally calculated to three decimal places, on this method, by weighing only six circular sheets of zinc with common school instruments. In fact, the laboratory methods of physics may be applied to nearly all the problems of mensuration; and geometry, arithmetic, and experimental science, in its metrical phase, taught and illustrated in this manner, collaterally.



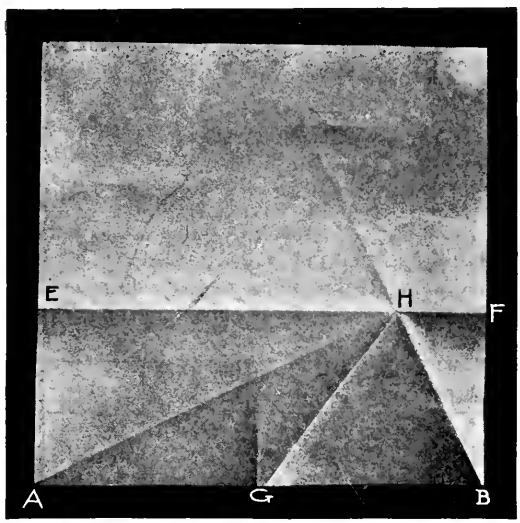
PROOF OF THE PYTHAGOREAN THEOREM BY PAPER-FOLDING.
(Sundara Row.)

This idea, even then not a new one, was carried out in some detail thirty-one years ago, by Professor Hinrichs, of Iowa, now of St. Louis, in his *Elements of Physics*.

Numerous other methods might be incorporated with the suggestions involved in the foregoing procedure; for example, paper-folding, paper-cutting, and paper-modelling; the manufacture and use of movable models; the experimental and arithmetical verification by tables and a millimetre rule of such propositions as the generalised Pythagorean theorem, etc.

All of these methods save the first require instruments that are without the reach of some individuals and schools. *Paper-folding* and *paper-cutting*, however, are within the reach of all, though seemingly the least developed. It will be of interest, therefore, to know that we now have a systematic book on the subject, and it is to be hoped that every one concerned for sound education will do his part towards disseminating the simple methods developed in it.

This book is the *Geometric Exercises in Paper-Folding* of T. Sundara Row, a Hindu mathematician. It is highly recommended by Professor Klein, the foremost mathematician of Germany, and being but little known in its original edition, now exhausted, it has just been republished in elegant form, with half-tone reproductions of the actual exercises and a package of colored papers for folding.[1] It was, in fact, the colored papers of the Kindergarten gifts that first led the Hindu mathematician to apply paper-folding to geometry. "The use of the Kindergarten gifts," he says, "not only affords interesting occupations to boys and girls, but also prepares their minds for the appreciation of science and art. The teaching of plane geometry in schools is made very interesting by the free use of the kindergarten gifts. It is perfectly legitimate to require pupils to fold the diagrams with paper. This gives them neat and accurate figures, and impresses the truth of the propositions forcibly on their minds. It is not necessary to take any statement on trust. But what is now realised by the imagination and idealisation of clumsy figures can here be seen in the concrete. Many of the current fallacies would on this method be impossible."



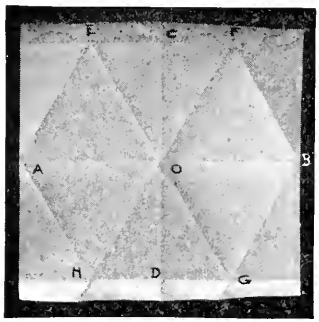
A Problem in Construction.
To describe a right-angled triangle, having given the hypothenuse and the altitude.

Another advantage of the method is the ease with which many geometric processes can be effected by paper-folding as compared with the use of compasses and ruler; for example, "to divide straight lines and angles into two or more equal parts, to draw perpendiculars and parallels to straight lines." It is not, however, "possible in paper-folding to describe a circle, but a number of points on a circle, as well as other curves, may be obtained by other methods. These exercises do not consist merely of drawing geometric figures involving straight lines in the ordinary way, and folding upon them, but they require an intelligent application of the simple processes peculiarly adapted to paper-folding."

The author's purpose in writing the book will also be of interest to the reader. "I have sought not only to aid the teaching of geometry in schools and colleges, but also to afford mathematical recreation to young and old, in an attractive and cheap form. 'Old boys' like myself may find the book useful to revive their old

[1] Chicago: The Open Court Publishing Co.; London: Kegan Paul, Trench, Trübner & Co., Ltd. 1901. Edited and revised by W. W. Beman and D. E. Smith. Pages, xiv, 148. Price, cloth, $1.00 net (4s. 6d. net).

lessons, and to have a peep into modern developments which, although very interesting and instructive, have been ignored by university teachers. . . . I have attempted not to write a complete treatise or text-book on geometry, but to show how regular polygons, circles, and other curves can be folded or pricked on paper. I have taken the opportunity to introduce to the reader some well known problems of ancient and modern geometry, and to show how algebra and trigonometry may be advantageously applied to geometry, so as to elucidate each of the subjects which are usually kept in separate pigeon-holes."



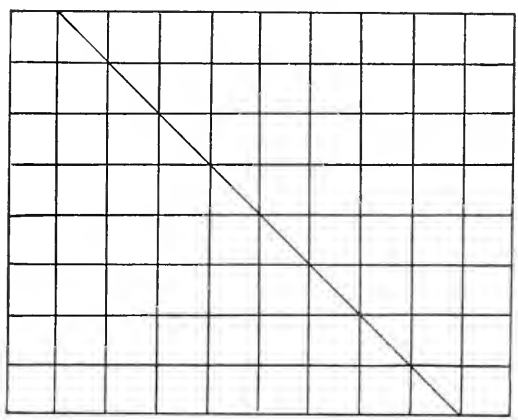
CUTTING OFF A REGULAR HEXAGON FROM A SQUARE.

We have reproduced here some figures illustrating the methods of the work.

The first figure represents a well-known proof of the Pythagorean proposition. KDC is the triangle; the square on the hypothenuse is $KFHC$, which is shown to be equal to the sum of the squares on the two sides, viz., the squares $DABC$ and $FEGA$.

The second figure shows how to describe a right-angled triangle, given the hypothenuse AB, and the altitude. Fold EF parallel to AB at the distance of the given altitude. Take G the middle point of AB. Find H by folding GB through G so that B may fall on EF. Fold through H and A, G, and B. AHB is the triangle required.

The third figure is a miniature of the diagram representing the method of cutting off a regular hexagon from a given square. "Fold through the middle points of the opposite sides, and obtain the lines AOB and COD. On both sides of AO and OB fold equilateral triangles (by previous proposition), AOE, AHO; BFO and BOG. Draw EF and HG. $AHGBFE$ is a regular hexagon."



SUMMATION OF AN ARITHMETIC SERIES BY PAPER-FOLDING.

The fourth figure illustrates an arithmetic series. "The horizontal lines to the left of the diagonal, including the upper and lower edges, form an arithmetic series. The initial line being a, and d the common difference, the series is a, $a+d$, $a+2d$, $a+3d$, etc. The portions of the horizontal lines to the right of the diagonal also form an arithmetic series, but they are in reverse order and decrease with a common difference. In general, if l be the last term, and s the sum of the series, the above diagram graphically proves the formula $s=\frac{n}{2}(a+l)$."

The summation of other series is also admirably illustrated by the graphic method. The construction and theory of polygons, congruence, the theory of triangles, symmetry, similarity, collinearity, the theories of inversion and of coaxial circles, and many other topics, including conics, are treated in a novel manner. The publishers and editors have done their utmost to render the book an indispensable and attractive adjunct of mathematical instruction,—one which will be useful in the earlier as well as the later steps, and which therefore cannot fail to be welcomed by the public.

THE TAI-PING CANON.

[The politicians of Europe exhibit great eagerness to prove that the Christianity of the Tai-Ping rebels was spurious, and so it was if we assume that the Western forms of Christianity, Roman Catholicism and the Protestant sects, are the only standard of Christianity. There can be no doubt, however, that the religion of the Tai-Ping is based upon the Bible, that God the Father is recognised as the creator and ruler of the universe, that Jesus is called his son and our elder brother, the latter being a title of respect to superiors, for the elder brother represents the absent parents to his younger brothers and sisters. No mysterious origin was claimed by Hung Siu Tsuen, the leader of the Tai-Ping, but he claimed to have had a vision in which God the Father and Jesus, our elder brother, charged him to pacify the country and assume authority over the world. He called himself the younger brother of Jesus, and his whole appearance in history, the sternness of his moral discipline, the faith in himself and his mission, his piety combined with military success, vividly remind one of Cromwell. The interesting history of the Tai-Ping rebellion is told in full in *The Open Court* for November and December, 1901.

The Tai-Ping Canon (or Classic) is a sample of the Tai-Ping religion, being the literal translation of a poem used as an educational text-book and written in the style of the Trimetrical Classic, the common school book of the Chinese, a translation of which appeared in *The Open Court*, Vol. IX., No. 29.

The Tai-Ping Canon was translated by the Rev. Dr. Medhurst and published by Sir George Bonham. Mr. John Oxenford in quoting the 'Trimetrical Classic' adds:

"The above document gives no reason to suppose that the insurgents are otherwise than orthodox Confucians, with a superstructure of spurious Christianity. While Buddhism is stigmatised, not a word is uttered against the ancient Chinese philosopher; and the Emperor Tsin, from whom the reign of diabolical delusions is dated, is the same Emperor who is infamous in Chinese tradition for his attempted destruction of the works of Confucius."—*Editor.*]

"The great God
Made heaven and earth;
Both land and sea
And all things therein.
In six days,
He made the whole;
Man, the lord of all,
Was endowed with glory and honor.
Every seventh day worship,
In acknowledgment of Heaven's favor:
Let all under heaven
Keep their hearts in reverence.
It is said that in former times,
A foreign nation was commanded,
To honor God;
The nation's name was Israel.
Their twelve tribes
Removed into Egypt;
Where God favored them,
And their posterity increased.

Then a king arose,
Into whose heart the devil entered;
He envied their prosperity,
And inflicted pain and misery.
Ordering the daughters to be preserved,
But not allowing the sons to live;
Their bondage was severe,
And very difficult to bear.
The great God
Viewed them with pity,
And commanded Moses
To return to his family.
He commanded Aaron
To go and meet Moses;
When both addressed the King,
And wrought divers miracles.
The King hardened his heart,
And would not let them go;
Wherefore God was angry,
And sent lice and locusts.
He also sent flies,
Together with frogs,
Which entered their palaces,
And crept into their ovens.
When the King still refused,
The river was turned to blood;
And the water became bitter
Throughout all Egypt.
God sent boils and blains,
With pestilence and murrain;
He also sent hail,
Which was very grievous.
The King still refusing,
He slew their first born;
When the King of Egypt
Had no resource;
But let them go
Out of his land.
The great God
Upheld and sustained them,
By day in a cloud,
By night in a pillar of fire.
The great God
Himself saved them.
The King hardened his heart,
And led his armies in pursuit:
But God was angry
And displayed his majesty.
Arrived at the Red Sea,
The waters were spread abroad:
The people of Israel
Were very much afraid.
The pursuers overtook them,
But God stayed their course;
He himself fought for them,
And the people had no trouble.
He caused the Red Sea
With its waters to divide;
To stand up as a wall,
That they might pass between.
The people of Israel
Marched with a steady step,
As though on dry ground,
And thus saved their lives.
The pursuers attempted to cross,
Their wheels were taken off;
When the waters closed upon them,
And they were all drowned.
The great God
Displayed his power,
And the people of Israel
Were all preserved.
When they came to the desert,
They had nothing to eat,
But the great God
Bade them not be afraid.
He sent down manna,
For each man a pint;
It was as sweet as honey,
And satisfied their appetites.
The people lusted much,
And wished to eat flesh,
When quails were sent,
By the million of bushels.
At the mount Sinai,
Miracles were displayed;
And Moses was commanded
To make tables of stone.
The great God
Gave his celestial commands,
Amounting to ten precepts,
The breach of which would not be forgiven.
He himself wrote them,
And gave them to Moses;
The celestial law
Cannot be altered.
In after ages
It was sometimes disobeyed,
Through the devil's temptations,

When men fell into misery.
But the great God,
Out of pity to mankind,
Sent his first born son
To come down into the world.
His name is Jesus,
The Lord and Saviour of men,
Who redeems them from sin,
By the endurance of extreme misery.
Upon the cross,
They nailed his body;
Where he shed his precious blood
To save all mankind.
Three days after his death
He rose from the dead:
And during forty days
He discoursed on heavenly things.
When he was about to ascend,
He commanded his disciples
To communicate his Gospel,
And proclaim his revealed will.
Those who believe will be saved,
And ascend up to heaven;
But those who do not believe,
Will be the first to be condemned.
Throughout the whole world
There is only one God (Shang-te);
The great Lord and Ruler,
Without a second.
The Chinese in early ages
Were regarded by God;
Together with foreign states,
They walked in one way.
From the time of Pwan-koo
Down to the three dynasties
They honored God,
As history records.
T'hang of the Shang dynasty
And Wan of the Chow
Honored God
With the intentest feeling.
The inscription on T'hang's bathing-tub
Inculcated daily renovation of mind;
And God commanded him
To assume the government of the empire.
Wan was very respectful,
And intelligently served God;
So that the people who submitted to him
Were two out of every three.
When Tsin obtained the empire,
He was infatuated with the genii,
And the nation has been deluded by the devil,
For the last two thousand years.
Seuen and Woo, of the Han dynasty,
Both followed this example;
So that the mad rebellion increased,
In imitation of Tsin's misrule.
When Woo arrived at old age
He repented of his folly,
And lamented that from his youth up,
He had always followed the wrong road.
Ming, of the Han dynasty,
Welcomed the institutions of Buddha,
And set up temples and monasteries,
To the great injury of the country.
But Hwuy, of the Sung dynasty,
Was still more mad and infatuated,
For he changed the name of Shang-te (God)
Into that of Yuh-hwang (the pearly emperor),
But the great God
Is the supreme Lord
Over all the world,
The great Father in heaven.
His name is most honorable,
To be handed down through distant ages:
Who was this Hwuy,
That he dared to alter it?
It was meet that this same Hwuy
Should be taken by the Tartars;
And together with his son
Perish in the northern desert.
From Hwuy, of the Sung dynasty,
Up to the present day,
For these seven hundred years,
Men have sunk deeper and deeper in error.
With the doctrine of God
They have not been acquainted;
While the King of Hades
Has deluded them to the utmost.
The great God displays
Liberality deep as the sea;
But the devil has injured man
In a most outrageous manner.

God is therefore displeased,
And has sent his Son
With orders to come down into the world,
Having first studied the classics.
In the Ting-yew year (1837)
He was received up into heaven,
Where the affairs of heaven
Were clearly pointed out to him.
The great God
Personally instructed him,
Gave him codes and documents,
And communicated to him the true doctrine.
God also gave him a seal,
And conferred upon him a sword,
Connected with authority,
And majesty irresistible.
He bade him, together with his elder brother,
Namely Jesus,
To drive away impish fiends,
With the co-operation of angels.
There was one who looked on with envy
Namely, the king of Hades;
Who displayed much malignity,
And acted like a devilish serpent.
But the great God,
With a high hand,
Instructed his Son
To subdue this fiend;
And having conquered him,
To show him no favor.
And in spite of his envious eye,
He damped all his courage.
Having overcome the fiend,
He returned to heaven,
Where the great God
Gave him great authority.
The celestial mother was kind,
And exceedingly gracious,
Beautiful and noble in the extreme,
Far beyond all compare.
The celestial elder brother's wife [mother][1]
Was virtuous, and very considerate,
Constantly exhorting the elder brother,
To do things deliberately.
The great God,
Out of love to mankind,
Again commissioned his Son
To come down into the world;
And when he sent him down,
He charged him not to be afraid.
I am with you, said he,
To superintend every thing
In the Mow-shin year (1848).
The Son was troubled and distressed,
When the great God
Appeared on his behalf.
Bringing Jesus with him,
They both came down into the world;
Where he instructed his Son
How to sustain the weight of government.
God has set up his Son
To endure for ever,
To defeat corrupt machinations,
And to display majesty and authority.
Also to judge the world,
To divide the righteous from the wicked;
And consign them to the misery of hell,
Or bestow on them the joys of heaven.
Heaven manages everything,
Heaven sustains the whole:
Let all beneath the sky
Come and acknowledge the new monarch.
Little children,
Worship God,
Keep his commandments,
And do not disobey.
Let your minds be refined,
And be not depraved;
The great God
Constantly surveys you.
You must refine yourselves well,
And not be depraved.
Vice willingly practised
Is the first step to misery.
To ensure a good end,
You must make a good beginning;
An error of a hair's breadth
May lead to a discrepancy of 1,000 le.
Be careful about little things,
And watch the minute springs of action;

[1] "Wife" is presumably a misprint or a wrong translation. We believe that the Virgin Mary is here referred to.

The great God
Is not to be deceived.
Little children,
Arouse your energies,
The laws of high Heaven
Admit not of infraction.
Upon the good blessings descend,
And miseries on the wicked;
Those who obey Heaven are preserved,
And those who disobey perish.
The great God
Is a spiritual Father;
All things whatever
Depend on him.
The great God
Is the Father of our spirits;
Those who devoutly serve him
Will obtain blessings.
Those who obey the fathers of their flesh
Will enjoy longevity;
Those who requite their parents
Will certainly obtain happiness.
Do not practise lewdness,
Nor any uncleanness;
Do not tell lies;
Do not kill and slay;
Do not steal;
Do not covet;
The great God
Will strictly carry out his laws.
Those who obey Heaven's commands
Will enjoy celestial happiness;
Those who are grateful for divine favors
Will receive divine support.
Heaven blesses the good,
And curses the bad;
Little children,
Maintain correct conduct.
The correct are men,
The corrupt are imps.
Little children,
Seek to avoid disgrace.
God loves the upright,
And he hates the vicious;
Little children,
Be careful to avoid error.
The great God
Sees every thing.
If you wish to enjoy happiness,
Refine and correct yourselves.

MISQUOTED.

To the Editor of the Open Court:

In your review of the work entitled *From Whence, What, and to What End*, which review appeared in the September number of *The Open Court*, allow me to say, that when you affirm that I designedly express the soul of man merely an assumption of theology, you do somewhat err, and further, when you affirm these words, "But not even science, the expounder of so many truths, can by direct evidence prove that there is such a thing as an immortal something or soul, within the human being," as mine, you do me an injustice.

To define this error, whether committed accidentally or otherwise, allow me to quote from Chapter VIII.: "Science asserts that matter cannot be annihilated, and if so, what then becomes of the human thought that has never been expressed by either voice or pen? What becomes of this thought in life? Is it transformed into other forms of matter or form, and where does thought locate after life has departed, if thought is not governed by a vital force, but is nothing but matter? Thus it is to be seen that science, the expounder of so many truths, cannot by direct evidence prove that there is no such thing as an immortal something or soul within the human being; thus, the assertion of there being something immortal in man may be believed in, as the evidence so far found, upholding the assertion that man has a soul, considerably outweighs the assertion that man has not a soul."

You will undoubtedly recognise your misquotations, and find that I unreservedly advocate the principle of soul-existence, regardless of the laws of theology,

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