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The Open Court

A MONTHLY MAGAZINE

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

Founded by EDWARD C. HEGELER.



CONFUCIUS AND THE HERMIT.

Design on metal mirror probably dating from the Han dynasty.
(See pp. 155-158.)

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"Wenn ich mir denke, dass vielleicht in hundert und mehr Jahren, wenn auch mein Staub schon lange verweht ist, man mein Udenken segnet und mir noch im grabe Tranen und Bewunderung zollt, dann freue ich mich meines Dichterberufes und versöhne mich mit Gott und meinem oft harten Verhängnis. Diese Worte, die sich in Tagen Schwerster Bedrangnis aus Schiller's Innerstem lösten, haben in unvergleichlicher Weise Erfüllung gefunden. Hundert Jahre nach seinem Hingang gedenken seiner dankbar Millionen über die ganze Erde hin und freuen sich dessen, was er in einem allzu kurzen, an Kampf und Arbeit überreichen Leben geschaffen hat."—Extract from biography.

THE OPEN COURT PUBLISHING COMPANY

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PORTRAIT OF CONFUCIUS.

Ascribed to the painter Wu Tao-tse.

Frontispiece to The Open Court.

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**Devoted to the Science of Religion, the Religion of Science, and
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FATHER HYACINTHE LOYSON.

AN OBITUARY CONTAINING A DOCUMENT BY FATHER HYACINTHE WITH REFERENCE TO THE CIRCUMSTANCES OF HIS MARRIAGE.

BY THE EDITOR.

WE learn from the papers that Father Hyacinthe Loyson has died at Paris in the 85th year of his age. Two years ago his wife, Madame Emilie Loyson, had preceded him in death and left him for the rest of his days a widower deeply mourning for the companion of his life. Their paths met during his hardest struggles for an intellectual emancipation from the fetters of hierarchism, and when he had conquered they were united forever.

Father Hyacinthe came into connection with *The Open Court* soon after the Religious Parliament, held in Chicago in 1893, and we have remained good friends ever since down to the day of his death. He was a dear old man who combined in a rare way religious fervor with a high intellectuality. He was both a born preacher and a thinker, but the preacher was uppermost in his soul, and all his thoughts were subject to his faith.

In his younger days there was no conscious contradiction between the two souls that lived in his breast, but when the conflict between his conscience and clerical duties arose in him his intellect rebelled against the tyranny of tradition, and here his future wife was of a remarkable assistance to him. When his separation from the church had become an established fact he married his former penitent.

The first communication which we had from Father Hyacinthe Loyson was on account of the Religious Parliament and the Religi-

ous Parliament Extension, of which latter the editor of *The Open Court* was secretary.

Father Hyacinthe Loyson had become interested in some books of the Open Court Publishing Company, and entered into a controversy with the editor concerning the nature of God and the soul, which was published in *The Open Court* in the year 1894, and re-published in the book *God: Man's Highest Ideal* (on pages 190 ff). Here the old conception of God as held by all orthodox Christians and a philosophical conception of God are contrasted in the contemplation of a simile. God and the soul are to Father Hyacinthe as indispensable to gain his bearings in the world as the two poles of our terrestrial habitation are to the astronomer or to the geographer in science. In answer to this conception we reply that the old view materializes God into an individual existence as if the poles were two enormous infinite beings, while the true poles are mathematical lines, pure nonentities if conceived from a material viewpoint. These poles do not exist as things; they represent relations, yet as such they are not less significant than the axle of a wheel, for these poles are efficient factors in the existence of the earth, in its relations towards the world and in the very nature of the regularity of the cosmos. The soul and God remain of as much importance whether or not they are substantial beings or concrete units. It goes without saying that this new God-conception which to the faithful believer may appear sheer atheism, preserves the spirit of the old theism and is really the truth of theism presented in a scientific form. It is a God to whom no philosopher, no scientist, not even the atheist can object.

It is natural that Father Hyacinthe was not converted to the new view, but he at least understood that a God-conception is possible without the form of the externalities of the traditional faith. During the year of the Paris Exposition when the Congress of the History of Religion was convened on the Fair Grounds, the writer of these lines met Father Hyacinthe and Madame Loyson personally at their home at Neuilly, and since that time we became attached to one another by ties of a deep friendship. Father Hyacinthe told me at that time that his view concerning myself had changed since making my personal acquaintance. He had always (and he used this very term) "been afraid of me," thinking that I must be a most aggressive and negative character, but he understood better the positive aspect of my interpretation of religious topics since he had talked with me face to face.

I will say further that Madame Loyson was an indispensable

part of his life. They were both so different, and yet, or perhaps on account of their difference, they needed one another. Father Hyacinthe was a thinker and his wife was a doer. She was full of ambition to undertake great tasks in life. She wanted to harmonize our religious world, and her sympathies went out to the Jews and to the Turks. She had not been thrown into contact with Orientals, such as the Hindus, Buddhists and Confucianists. Otherwise her religious horizon might have expanded also to nontheistic religions, but that problem had never entered her mind. She wanted a union of the theistic world religions, and cherished the plan of having them convene at Jerusalem, the city sacred to all theists, Jews, Christians, and Mohammedans.

In fact she contemplated a journey to Jerusalem, and wanted her husband to join her in the enterprise. Father Hyacinthe was not so enthusiastic in this plan. He saw the difficulties which her bold American spirit had overleapt in the hope that nothing was impossible and everything could be accomplished by bold courage. She succeeded in inducing her devoted husband to undertake the journey to Jerusalem, but the realization of her dearest plan to have a great religious ecumenical council could not be realized. The Turkish authorities themselves were opposed to it, and refused to accede to her wishes in most polite terms, for Madame Loyson had a wide circle of influential friends, and if the plan had been feasible at all she might have accomplished it in spite of the many obstacles and difficulties.

We will only mention one of the difficulties which in her mind did not exist. Jerusalem is by no means a modern city. The water supply is limited to cisterns, and the conveniences for European and American travelers are scarcely first class, nor could the hotels have accommodated large crowds. Further, the tension between the different religions, especially between Mohammedans and Christians, but also and possibly in no less degree between Armenians and Roman and Greek Catholics, also of the Jews and Turks, is very great, and it might have become a disturbing factor if by any mishap the fanaticism of some sectarians had broken out at the time of such a council. Diseases on account of impure water and insufficient food would easily have developed among the visitors unaccustomed to Oriental diet in a city like Jerusalem at the present time. The expenses of living would have risen enormously during the time of such a council, and the dissatisfaction would have been great in all quarters.

Father Hyacinthe and Madame Loyson undertook the journey

to Jerusalem. They went by the way of Algiers and Egypt; and she published her memoirs of this remarkable trip in a stately and fully illustrated volume, under the title *To Jerusalem Through the Lands of Islam*, in which she reported all her experiences, as well as religious contemplations concerning the views of many people whom she met on the way, especially among the prominent Mussulmans.

The son of Father Hyacinthe and Madame Loyson, Paul Hyacinthe Loyson, has inherited from his parents a literary spirit and is active in several reform movements of modern France. He advocates the cause of international peace, of republican ideals and of humanizing the state, and his voice makes itself felt in the reform journal *Les Droits de l'Homme*. Above all we must mention that he is a poet, and his drama *Les âmes ennemies* was well received at Paris.

After their return Father Hyacinthe and his wife settled for a time in Geneva where he had been the pastor of a Gallican church for some time. Though in his advanced age Father Hyacinthe had retired from the life of an active pastor, he continued to lecture and preach in different churches, Protestant as well as seceded Catholic, and everywhere he was welcome on account of his brilliant oratory and the fervor of his address. He exercised no small influence upon the liberal-minded Catholics, Protestants, and even infidels who in France play a very prominent part.

Father Hyacinthe had left the church, nevertheless he remained a good Catholic for all time. He preserved his monk's cowl, and clung to the very cloth as a relic of a time sacred to him. He loved the Roman Catholic ceremony, and would have continued in the church had his intellectual conscience, and also the conscience of his deeper catholicity, allowed him to stay there. If he had not had charge of so prominent a pulpit as Notre Dame, if he had been a layman, he might have remained a Catholic to the end in spite of the intellectual differences because he might not have felt the responsibility of his affiliation. He was too broad-minded to condemn other views, and here the necessity of leaving the church began.

One tenet of both the Roman Catholic and Greek Catholic churches is decidedly uncatholic, and this is the condemnation of all those who do not accept the very symbols of the Catholic doctrine. Father Hyacinthe had taken this doctrine of the Athanasian confession of faith as a matter of fact, and when his American penitent became converted to Roman Catholicism she protested most vigorously against pronouncing a condemnation upon the faith of

her beloved mother. With Father Hyacinthe's permission granted after some discussion, the two clauses referring to such a condemnation were taken out and this gradually wrought in him the change that finally drove him out of the church.

We grant that it was the influence of his future wife which started in Father Hyacinthe the change, but it would be wrong to say that the change would not have taken place without her. We do not doubt that on some other occasion the true catholicity of his broad-minded recognition of other faiths would have asserted itself. At any rate there is no reason to accuse him of having changed his views for the sake of becoming free to marry his penitent to whom even at the time of her conversion to Catholicism he felt a deep attachment.

At the time when Madame Loyson died Father Hyacinthe sent us a communication concerning his relation to his wife and setting forth the motives that swayed him at the time, telling in simple outlines the history of his development and of his relation to her. In so far as his life had been that of a public speaker and a prominent preacher, he felt it his duty to give an account of his motives which were known to the narrower circle of his most intimate friends, among whom we will mention Abbé Houtin.

It was fully three years after Father Hyacinthe left the Roman Catholic church in 1869 that he married Mrs. Emilie Meriman, and it appeared to the world as if the former step was taken in order to make the latter possible. His friends and those who were acquainted with him knew perfectly well that this was not the case, and yet the two incidents are closely connected. The situation is best understood if we draw our information from the first source, Father Hyacinthe himself. He has communicated the story of his marriage as well as his separation from the church of Rome to a few intimate friends, and since the subject is of more than private interest, since it touches the problem of the celibacy of the clergy, and since the situation has become the subject of several widely read novels, it seems justified to present to readers interested in religious problems the very authentic statement of this typical case.

After the death of his highly cherished wife in 1910, his marriage became to Father Hyacinthe a chapter of the past. At the age of 83 years he looked back upon this most important episode of his life with calm and unimpassioned contemplation, and as he had nothing to regret he had nothing to conceal. So he kindly accorded his consent to have this letter which originated from a definite inquiry of one of his French friends, published in *The Open Court*,

though upon further consideration he desired that it be held until after his death. It has not as yet been made public elsewhere, and is here offered to our readers in an English translation with the hope that they will understand the struggles and development, or rather the hard-won victory, of a noble soul.

You ask me, dear friend, how I came to know and love her whom I mourn to-day, and what the connection is between the meeting of our souls and my break with the Roman church, for the two events were practically contemporaneous. The relation is not that which has been assumed by vulgar or malicious minds, but a true and deep connection nevertheless exists.

I was at the height of a religious crisis. I have given an account of this crisis elsewhere, and its long course may be followed in the papers which I have entrusted to M. Houtin. It was in 1867, at one of the most acute moments of this crisis, that Mrs. Meriman, then a widow, while passing through Paris on her way to Rome, was induced by a convert who was a friend of both of us, to pay me a visit at the convent of the barefooted Carmelites at Passy, where I was then living.

At that time I had never dreamed of leaving the Roman church, but after a great deal of study, much experience and great anguish of spirit, I was advancing slowly and surely towards a more emancipated Catholicism which might be taken for a kind of Protestantism since it included the principle of private judgment. Mrs. Meriman herself was passing through a soul crisis but in the opposite direction; for although Protestant by birth and jealously guarding the liberty of her conscience, she was nevertheless dissatisfied with the more or less narrow sects which she had known and felt herself attracted by the majestic unity and by the poetry of Catholicism as she understood it.

Our interview might have been without further consequence like so many others which I had during my ministry. In the short conversation which we held in the parlor of my convent as well as in the equally short visit which I paid at her hotel, we did not speak at all of the subjects which filled our hearts. But chance—I would rather call it Providence—decided otherwise.

Mrs. Meriman went to Rome to pass the winter, accompanied by her twelve-year-old son who at the time was in poor health. I too was called there by the superiors of my order

who entrusted to me the Lenten preaching of 1868 in the national church of St. Louis of the French. My Paris caller was among my auditors at Rome, and in my preaching she found again that ideal Catholicism of which we had never spoken but which lay at the bottom of the hearts of both.

The superior of St. Louis of the French at that time was Mgr. Level, an Israelitish convert to Catholicism and a pious and zealous priest. One day he said to me, "You have an American lady in your audience who has frequently been observed to shed tears. You ought to go and see her." I answered that I never refused my services to any soul who besought them but that I had no taste for certain kinds of proselyting. Mrs. Meriman of her own accord introduced herself to me, and soon confided to me all the secrets of her soul, her doubts and her aspirations, her anxieties and her hopes. It must be understood that when a Catholic priest is to any degree worthy of his ministry he has a power even over strangers in his church which the Protestant minister does not usually possess. Mrs. Meriman though still a Protestant was already my penitent.

I advised her to stop in Paris before her return to the United States, which was to take place some time within the year, and there to go into retreat at the Convent of the Assumption, where a sister of mine was stationed. She consented to do so, and it was as the result of this retreat, which was a long and severe one because of the independent and critical spirit of my pupil, that her solemn entrance into the Roman Catholic church (there was none other in France) took place, though with reservations which had no deterring influence on either myself or the bishops whom I consulted with regard to it, Mgr. Darboy in particular.

Great indeed was my zeal to win over this fine soul to Catholicism which remained my ideal in spite of its human shortcomings. But with a woman's penetration she read my mind through our theological discussions and discovered there what I as yet had no suspicion of. "Stop insisting so, Father," she once said to me at the close of one of our interviews, "I feel confident that I shall one day be a Catholic, but you will no longer be there to receive me into the church." "What do you mean?" I asked quickly, and she replied: "The spirit which is animating you will surely lead you to enter upon a conflict with the pope; you will follow your conscience and

you will be right in doing so, but you will leave the church; still that will not prevent me from entering it." I vigorously rejected such a prophecy, but a light had fallen in upon my thoughts and for the first time I foresaw with terror the possibility of a rupture with the church which I had loved so well.

I will never forget this impression. It was evening and I was returning on foot from the Convent of the Assumption at Auteuil to the Carmelite Convent at Passy; I saw the street lamps lighting up along the road one after another in the twilight while higher still the stars were lighting in the firmament. *Donec dies elucescat et Lucifer oriatur in cordibus vestris.*

In the chapel of the Convent of the Assumption, a Roman atmosphere if there was any at that time in Paris, I solemnly received into the Catholic church on July 14, 1868, the woman who was to be my companion and my stay in the church of Catholic reform. In the profession of faith of Pope Pius IV which she was asked to repeat she resolutely suppressed two articles, the one stating that outside of the visible church there is no salvation, and the one which anathematizes doctrines contrary to that church. "It was the faith of my mother," she said to me; "it may have been incomplete, but was never false nor injurious; it is this faith which made me a Christian, and I will not condemn it." My theological subtleties were of no avail against the directness and energy of this Protestant—more Christian indeed than the Catholic priest who served as her guide—and as the profession of faith was recited aloud and in the vernacular this double omission was observed by those present to the astonishment of all and the horror of some.

"If there is anything in earnest in the world," Mrs. Meriman said to me, "it is this step which I am taking to-day."

The sermon which I pronounced in connection with this memorable act of my priestly ministry and in which I had put my whole soul appeared in the great liberal Catholic review, *Le Correspondant*, with an affecting introduction from the pen of Augustin Cochin.

A few days afterwards the new convert left France for America.

Upon reflection I now recall that a great revolution was stirring within myself as within her. As Jacob wrestled in the darkness with the angel of the Lord, so I struggled in the

night against the angel of the Church of the Future; and sometimes conqueror, sometimes vanquished, but wounded and lamed, I was now half-Protestant, while she was half-Catholic. At the same time she, a widow resolved never to remarry, and I, in love with a mystical celibacy which had until then been my strength and my joy and which I had never the slightest desire to renounce—both were feeling joined to each other by a strange irresistible love, which did not possess the character of the loves of this earth and yet was actually love. I remember how we avowed it at the end of one of our interviews while we were listening to the sisters of the Assumption in the neighboring chapel as they droned the affecting chant of *Salve Regina*. “We shall never belong to each other in this world,” we said that evening, “but our souls shall be eternally united before God.”

This, my dear friend, is the mysterious bond—mysterious in my own eyes, for I confess it is more than I can explain—which has connected my entire theological emancipation with my religious love. Thus ended the violent crisis which stirred me for so long a time and which was to have in one sense or another a fatal issue. God saved me, I believe, by sending into my life at the decisive hour and in an unforeseen manner the extraordinary woman who has been my inspiration upon earth and who awaits me in heaven.

As we have said, Father Hyacinthe began upon reflection to doubt the propriety of publishing this memoir during his lifetime. While the subject was under consideration he wrote as follows in a personal letter to the editor:

I have come to the conclusion that it is better to delay the publication of the notes which I have entrusted to your care. Those which are strictly personal with reference to myself may see the light before my death but never with any idea of justification in reply to those who have claimed that my religious attitude has been inspired by my desire to marry. I scorn such imputations and give no heed to such malicious slanderers.

What I desire before all is to make the truth clear in relation to those of my actions which concern the public.

I desire to indicate the close bond which I have always considered as existing between religion and love when these two great words are taken in their loftiest and deepest meaning. Love and religion in their true sense are not only recon-

cilable but identical, and man must love God and the cosmos in wife and children even if that man is a priest, and especially if he is a priest. This doctrine of the identity of religion and love I had already formulated when in charge of the pulpit of Notre Dame at a time when, in the celibacy to which I had very freely but too lightly bound myself, I had not the remotest idea that I was one day to marry.

Since that time, throughout the changes which have taken place in my conscience and in my life, I have preached this truth in all its brightness and in all its scope. I have not been content to preach it but I put it into practice and I have felt myself to be more of a man and more of a priest than before. The religion of Saint-Simon or of Auguste Comte is certainly not my own, but I think there is something profoundly true and of great possibilities for the future in their glorification of the priestly couple. *Et prudentiores sunt filii tenebrarum filiis lucis in generationibus suis.*

Such truths seem to me to be eternal truths, but I do not know whether they would seem opportune in America because of the concessions which many among you think it is necessary to make to the *ultramontaines*, who are, however, more dangerous to the United States than anywhere else because of the *comparative* liberalism which they practise there.

Philosophy is like love; it must not be placed in opposition to religion but reconciled and identified with it. It is the aim of our noblest efforts and I hope, my dear friend, that you may come into the full attainment of it.

In the last speech delivered by Father Hyacinthe Loyson in an extempore address before a French society of Ethical Culture, he spoke on the subject of marriage. It happens that the publication of the stenographic report of this address in the *Revue moderniste internationale* (II, Nov.-Dec. 1911) comes to our desk at the same time as the announcement of his death. This report is presented in English translation on another page of this issue.

In referring to the marriage of a clergyman who in a former period of his career was bound by a vow of celibacy, one more remark will be in order which may help to point out the significance of such a step. We often hear derogatory comments on cases of a similar kind, especially in France, where sympathizers with reformers express dissatisfaction and declare that when such men stand up for a broader interpretation of their religion, they ought to abstain from entering into a marriage relation and adhere to their

vow of celibacy. This may have been right in some cases where the reformers continued to believe in the meritoriousness of a single life, but where they came to the conclusion that the union with a noble woman would rather tend to enhance their devotional as well as their intellectual life, it appears to us that they should possess sufficient manliness to have the courage of their convictions and not be prevented by the fear of giving offence from taking this step and entering into the state of matrimony which even in times of ancient ascetic tendencies the church has always called holy.

The weight of these comments can only be increased when we consider the significance of Luther's marriage. In his days public opinion was even narrower than now, and after he had separated from the church he still clung to the old ideas with regard to many of the externalities of the Roman church. Timidity might have prevented him from marrying, and there is no doubt that he had reason to believe that his marriage would alienate from him many of his supporters. His marriage, therefore, was an act of courage and it contributed not a little to infuse a new conception into the Reformation.

World movements are determined not only by declarations and confessions of faith but also by the very acts of their founders and leaders.

MARRIAGE.*

BY HYACINTHE LOYSON.

THE FACTS.

NOT without reason has the "Union of Free Thinkers and Free Believers for the purpose of Ethical Culture" put the crisis of the marriage problem at the head of its series of lectures on the "Crisis of Moral Ideas." Such a crisis now prevails among others over France and over the entire civilized world. In fact it is at the root of all the rest.

And why is this? Because since society is not the union of isolated individuals but of established families the fundamental crisis is that of the family, the social construction of which is represented by marriage. If that is disturbed the entire edifice of society totters.

It is not for me here to account for or to describe the marriage crisis. It is enough to observe the literature of to-day. What books are most read if not licentious novels or certain alleged philosophical lucubrations which are equally destructive to the principles of the family? With a few happy exceptions what dramas attract the largest numbers of spectators at the theatre? The answer is the same. If we study the customs of the people we see in the large cities many honest and courageous laborers mingled with the idle and the vicious contending against poverty and the evil conditions which render most difficult the formation of a family, and which furnish a sad excuse for failures. But if we raise our eyes to the highest rungs of the social ladder we find here more reason for indulgence for those resounding scandals which prove that the highest degree of culture is inadequate unless it is joined to the service of duty, and

* Translated by Lydia G. Robinson from the *Revue moderniste internationale*, Nov.-Dec., 1911. The *Revue* introduces it in a footnote as follows: "We are glad to be able to offer to our readers the stenographic report made for *Les droits de l'homme*, of the admirable extempore address of the grand old man who at the age of 85 spoke of the "great sacrament" with a power of thought, a nobility of style and an affecting emotion of which he alone possesses the secret."

that this duty itself is powerless if it is too abstract and has no yearning to love and to make itself beloved.

I shall content myself with inquiring into the remedies for this evil. In order to reform an institution, we must trace it to its origin, as Machiavelli once said. To be sure, the evolution of all things is a glorious and necessary law, but in our opinion progress consists in developing tradition by transforming it; that which gives value to the fruit is entirely contained within the root and sap of the tree.

THE ESSENCE OF MARRIAGE.

(The orator did not linger on the historical origin of the family which in its outlines existed before the state and before the churches. However tempted he might be to follow Fustel de Coulanges in showing the origin of our civilization in the Aryan family, he did not enlarge upon the admirable definition: "Marriage is the perfect communion of man and woman; it is the communication of all human and divine rights; *rerum divinarum humanarumque communicatio.*")

I wish to speak of psychological origins. I would dare pronounce a word which is no longer used in earnest discussions because it has been so degraded,—I mean the word love. For what is marriage if not the moral, social and religious organization of love, of that inevitable law of the sexes, which originates not in the body only but in the soul; of that terrible and prolific force which can destroy or uplift the whole individual and society.

Love! I need not say that I do not mean by the word a caprice of the imagination of greater or less duration, a more or less violent transport of the senses, but the consummate, complex choice which man and woman, the two halves of the human race, make with regard to each other. The tendency of nature is towards a single type—remember Plato's fine symbol of the androgyn—and it is incomplete in so far as it has not realized this type. Aside from legitimate and sometimes even glorious exceptions, a celibate is not a man but, as Jesus himself defined it, a eunuch. A man is not a man, a woman is not a woman, intellectually, emotionally, morally, except when they have become united in that simple and yet magnificent synthesis, the couple. Hence if one wishes to comprehend marriage, he must primarily analyze it in love. It is not a question of interests, however respectable; it is not a question of associating one name with another name, one fortune with another fortune; all these things may have their own importance, but it is not upon these elements that the union, the contract, the sacrament of marriage must be entered upon.

Sacrament? Oh, of course I do not think, as scholastic theol-

ogy teaches, that Jesus Christ consecrated it as a special rite. What is more, he did not institute any rite, any sacrament, any church. Born a Jew, he wished to live and die a Jew, and from the bloody swaddling bands of his circumcision to the embalmed winding-sheet of his burial, to perform the peculiar rites of his own nation. Certainly if Jesus Christ had been a founder he would have been inferior to Moses and to Mohammed. What he created is a new spirit, and it is in the light of this inspiration that I call marriage a sacrament. This pure and noble sacrament is the very sacrament of love in perfect union. When the young man makes his entry into life, at the hour of bygone emotions and positive reflections, he finds himself confronted by a sphinx with two faces, love and Love, female and woman. His life is at the mercy of the choice which he is about to make. The great problem of sex is presented to him. If he enters upon the royal path which woman opens to him his safety and the safety of society are assured. If he yields to the appeal of the voluptuous face which changes names from day to day, he is lost—at least for a long time—and with himself he has compromised society, for marriage must in nowise be a penance or a refuge. To marry too late when tired of the fruitless life one has led, to dismiss a mistress with whom one has profaned love, and to offer the remnants to a woman to whom one talks of an establishment (unless it be of reestablishment)—this is not marriage because indeed it is not love in the slightest degree.

But how many other abuses there are which break up the institution, and first of all divorce! With Roosevelt I would say that the greatest misfortune of a nation is easy and frequent divorce. Only one calamity is comparable to it, namely voluntary sterility. Let us leave these scourges to fallen nations, and let us Frenchmen be men with but one wife so that we may be fathers of many and brave children. (Prolonged Applause.)

And yet to me fatherhood, motherhood, the extension of the life of two transitory creatures however glorious may be their functions, is not the essential end of marriage. A childless marriage may be a true marriage, but a marriage without love is not. The first result of marriage, procreation, is but a means, a very noble and sublime means, but morally of subordinate rank. Now it belongs to the dignity of the human personality not to be merely a subsidiary means but before all to be an end. If the man loves the woman and if the woman loves the man, it is because they discover in the qualities of mind, of soul, and even of the body of each other, the reason and incentive of their union. Each becomes to the other an

end, loved and desired for itself, the object of a mutual gift which comprises perfect happiness and perfect sacrifice.

Likewise we may say without paradox that divorce has never dissolved a marriage, for divorce applies solely to a marriage which is not one in fact, for it only interferes to confirm the absence of a true marriage. Those who have been divorced have never shared in the great mystery of marriage. They have only been shadows of husband and wife. What is to be deplored is not so much the dissolution of the union, as the pretended union itself which joined them together.

Moreover is not this exactly what the Bible teaches us? To accept that book as an exact history is in many cases to make it childish and ridiculous. Let us take it for what it really is, a miracle of ethical instruction, a sublime religious poem. Observe for instance the myth of the woman taken from Adam's side—a crude symbol but one which hides a precious truth. In the days of polytheism and polygamy there arises an unknown prophet who tells us that in order to be double and complete man must rise from a profound slumber. We are at liberty to understand thereby the animal sleep of numberless ages in which man knew not woman, for she was merely the female of the species. It is at this point that man, also resembling the brute creation, awoke and received the revelation of the human Eve who had been sleeping since the beginning at the bottom of his heart. Had he continued to lack this vision he would have remained a gorilla. He finally awakens out of his dense bestial sleep; he has the vision of new centuries and he cries out, "Ah, this is now bone of my bones and flesh of my flesh. She shall be called woman because she was taken out of man. They shall be joined together. Therefore shall a man leave his father and his mother and shall cleave unto his wife; and they twain shall be one flesh, one spirit, one personality, and from this time forth they shall bear but one name, that in which the eternal God created both of them, Adam, Man." (Applause.)

THE ATTRIBUTES OF MARRIAGE.

The principal qualities of marriage are liberty and indissolubility. Did I say liberty? Yes, for that is derived from the very character of love. If marriage is the consecration of love, it must be free like love. Hence there are no worldly prejudices, nor social conventionalities, nor considerations of fortune which can impose a law upon it. Of course it is the part of parents to give counsel, but they must not go beyond that nor from a selfish caprice keep apart

two hearts made for each other. For human authority cannot impose or forbid a love which no moral laws disapprove. Even the church which has invented so many invalidating prohibitions against marriage makes no pretense to dictate it. If it declared that a union contracted only before a civil magistrate is not marriage, at the same time by a happy contradiction and until the Council of Trent it recognized that two young people not belonging to the clergy who secretly took each other for husband and wife without the consent of their parents and without the presence of witnesses, even without the benediction of the priest, were actually married, not only as the beneficiaries of a contract but as participants of a sacrament which they administered to themselves!

Thus the marriage is consummated when two children give their hearts to each other. In the eyes of the theologians they are invested in a priestly majesty. The church gives them its benediction and submits; it recognizes that here there has been a priest prior to itself and which it is powerless to create.

Such is the essential quality of reinstated love which is the deliberate gift, the magnificent gift of one's self, a banquet prepared for the whole of life in which reason, conscience and heart play leading parts, and in which the senses have no place except as the guests of the soul!

But if marriage is supremely free it is none the less indissoluble. This may seem contradictory, but as far as I am concerned I base the conviction not only on the Christian tradition which I endorse but on the very law of human nature. The nature of this mysterious gift exchanged between husband and wife is such that love can not be taken back because it has so deeply impressed in the soul and in the flesh a physical and moral seal which nothing can efface. When in the fulness of their consciousness and of their consent two beings have exchanged the free gift of perfect love, when each has penetrated to those depths within the other whence worlds gush forth, it is for all time and forever, as in the beautiful and simple formula of the Anglican liturgy: "I take thee to be my wedded wife for richer or for poorer, for better or for worse, in sickness and in health, until death do us part."

I appeal even to those who have never loved but who have at least studied love in books and in life, and even in the counterfeits to which it is subjected. These profane people know that always and everywhere the same language is used. Both the man who experiences love in the bottom of his heart and the hypocrite who skilfully imitates it cry with one voice, "You only do I love, and you

forever!" And what woman is there who in the face of an offer of unworthy love would not repulse her seducer with scorn if she herself were not in her turn a seducer? I appeal to all women who have loved, that this holds true at the very basis of human nature.

But, some one will say, the eternity of love is a dream, whereas its reality is but ephemeral; after a time the flower withers never to bloom again. And the wisest people give council that when you shall have paid your tribute to love this net which nature spreads for us, as Schopenhauer calls it, should be changed to friendship if you would have peace in your heart, and after all a relative happiness. I make answer that this is impossible. It is true that friendship is one of the most beautiful things in the world, but love by its very nature is superior even to friendship. Friendship may change into love but love never moves backward, it never returns to friendship. When it ceases to be itself it changes to indifference, to antagonism, to hate. Hence in order to strengthen marriage, seal up the cornerstone of the building and found the marriage upon love.

But love, some one again will say, passes through different ages and is clad in changing forms. What if it is? It always remains love even under the aspect of friendship, for under the crown of her snowy hair as formerly under the flowers of her spring time the grandmother is always loved with love and the wrinkles upon her brow are sacred lines formed by sweet memories unknown to youth itself. *Et meminisse juvabit!*

THE ENEMIES OF LOVE.

However, love has two enemies, divorce and death. I am not speaking here of legal divorce which I admit in exceptional cases. When it is brought to protect against the man's tyrannical repudiation of a woman, even Jesus did not absolutely reprove divorce, and the Greek and Russian churches which most closely preserve the primitive form of Christian dogma practically tolerate it in certain cases, at least in that of adultery. I am speaking of the divorce which escapes all civil laws and all religious stipulations, the internal divorce of those who, not being able to actualize love and not wishing to scandalize the moral sense of the world, become resigned to the outward appearance of a conjugal union and to perfectly creditable relations with each other, disarming and dispelling all suspicion. In this case especially the divorce is a complete one. The indissolubility of a marriage which is separated from the permanence of love is the worst of all masks assumed by the worst of divorces.

Now I would say of those hostile couples who face each other

at their hearth stones, consenting perhaps to the cheapest courtesies, exactly as of those which are more openly separated by law, that they have never been married, that they have never known love since they have permitted it to die. Love does not condemn its elect to galley chains.

But if true love can triumph over divorce, can it triumph over death? Sooner or later the time will come when time is not the only obstacle to the permanence and beauty of love; either the man or the woman passes away before the allotted time, and so far before in many cases as to render the separation the more bitter. Thus the dream of eternal union is broken by death, and according to the verse of the Count de Lisle translated from St. Augustine the whole world seems to be engulfed:

"Qu'est-ce que tout cela qui n'est pas éternel?"

Of course, for those who are convinced that everything ends with death there is nothing more sad or more horrible than to think that a being who was the noblest part of your self, who had labored by your side, who had been the confidante of all your secrets, of all your hopes, of all your infinite longings, that this being when departing had spoken of a future meeting, and that in spite of all this, you would not meet again and that the promise is but a lie. For my part I admit that if I had this desperate conviction, in spite of the obligation to remain until the end I would not feel that I had the strength to do so. On the contrary I have drawn from my Christian faith, from the meditations of the deepest philosophers, Leibnitz and Renouvier among others, from the study of the moral laws of human nature as irrefragable as those of physical nature, the certainty that death is not annihilation but transformation. What disappears is the phantom of man, the transitory being, the breath of a day. . . . Yes this physical, and even to a certain point intellectual, phantom has vanished into the black whirlwind, but the personality which thinks, which wills, which suffers, which is exalted and which loves—I swear it by human nature, at least such as I bear within myself—this essential being is called to a still higher training; this being is immortal.

CONFUCIUS AND HIS PORTRAITS.

BY BERTHOLD LAUFER.

[Dr. Berthold Laufer, an enthusiastic sinologist of critical and painstaking methods, has visited the Far East on three several expeditions made in the interests of science. The last of these was undertaken on behalf of the Field Museum of Chicago and extended over a period of two years, from 1908 to 1910.

From this expedition he returned with a rich store of objects of general interest in many lines. Among other materials he brought back a collection of portraits of Confucius and other pictorial representations of the ancient sage illustrative of various scenes in his life.

In the present article we have a complete collection of this kind which it is hoped will be of interest to the archeologist, to the student of art and to all persons concerned about the religious development of China.—Ed.]

CHINA stands on the eve of a new phase in her history. What is now going on there is bound to eclipse in importance all other revolutionary movements which have shaken that ancient empire. This time it is not, as so often previously, a military insurrection fostered by an ambitious leader to place himself on the dragon-throne, but it is an earnest struggle for the ideals of true progress. Whether the republic will succeed or not, whether the ruling dynasty will be replaced by another, are points of minor issue; the principal point which constitutes a landmark in the thought development of the country is that the people of China at large have risen to signal to the world their intention to break away from the deadening conventionalities of their past and to awaken to the responsibility of honest and progressive government and administration.

It would be a grave error to believe that the impetus to this awakening has come to them wholly from the source of our own civilization. True it is that the several thousand students sent abroad by China during the last ten years and educated in the principles of constitutionalism and national economy have their share in setting the ball of this unprecedented reform movement a-rolling. But those who have followed the literary activity of the reformers

during the last decade are sensible of the fact that they turned their eyes not only to America and Europe, but also, and still more intently, to the golden age of Confucius and Mencius. They pointed out on more than one occasion that the ideas for which the white man's progress stood were already contained in the books of Confucian philosophy, and that by accepting these in their original purity without the restrictions of the later dogmatic incrustations and combining them with the best of western principles, an ideal state of affairs could be restored. To cast the old ideas into new forms was their guiding motive, and one of the dreams of this Neo-Confucianism is the final triumph of Confucius in the diffusion of his doctrines all over the world.

The idea that government should be conducted for the benefit of the people is not exclusively American. It was proclaimed as early as in the fourth century B. C. by Mencius (Mêng-tse), the most gifted of Confucius's successors, when he made the bold statement: "The people are the most important element in a nation, and the sovereign is the least." Nor did he hesitate to follow this idea to the extreme conclusion that an unworthy ruler should be dethroned or put to death; that he has no right to interfere with the general good, and killing in such a case is not murder. In the light of historical facts, we are hardly justified in priding ourselves on our own enlightenment in political matters which covers the brief span of a century, and most of the countries of Europe until the beginning of the nineteenth century were still in the clutches of a system of slavish feudalism the vestiges of which are not yet entirely wiped out. China was the first country in the world to overturn feudalism. As early as in the third century B. C., the genius of the Emperor Ts'in Shih broke the feudal organization of the Chou dynasty and founded in its place a universal empire with a centralized government and equal chances for all to enter public service. Since that time no privilege of birth has ever availed, and a sane democratic tendency has always been a strong leaven in Chinese polity.

There is no doubt that in the course of time the new organizers of the empire will succeed in blending the new ideas pouring in from outside with the inheritance of the past to form a new vital organism, and that the new China will surprise the world again by originating new ideas. A new Confucianism will arise, not the one transformed into an unchangeable church-dogma by Chu Hi, the autocratic scholiast of the Sung period (twelfth century) whose work is largely responsible for the mental stagnation of his com-

patriots, but one regenerated and rejuvenated and adapted to the needs of our time.

Such a process of assimilation is possible, because Confucius did not evolve a peculiar philosophy suited to a particular age, but was, above all, a practical man and a politician with a large fund of common sense. He was unequalled as a teacher and educator, a preacher of sound ethical maxims presenting a moral standard of universal value. Christ and Buddha made loftier demands on their followers, but nobody could reach their heights, and few, if any, ever truly lived up to the ideal standard of their precepts. Confucius restricted himself wisely to the exposition of such tenets as were within the grasp and reach of everybody, and produced a society of well-mannered and disciplined men generally decent in feeling and action. Confucius was neither a genius nor a deep thinker, but a man of striking personality, though he was by no means a truly great man and lacked both the charm and eloquence of Christ and Buddha. But in the extent, depth and permanency of influence, no other man in the history of the world can be likened to him. His shadow grew and grew into colossal dimensions from century to century, finally overshadowing the entire eastern world.

The life and labors of this remarkable man have often been narrated, and the canonical books in which his doctrines are expounded are rendered generally accessible through the classical translation of James Legge. But his portraits and his life as it has been represented in Chinese art have not yet been studied in a connected treatment.¹ This subject which we propose to treat on the following pages will allow us to touch on some characteristic features of the career of Confucius, and to understand the lasting impression which he has left on the minds of his countrymen.

No contemporaneous portrait of China's greatest sage has come down to posterity, nor are there any personal relics of his in existence. As early as the time of the Han dynasty when the study of ancient literature was revived and the Confucian teachings met with general recognition, the necessity was felt of having pictures of the

¹ The illustrative material of this article was collected by me at Si-ngan fu in 1903 and on a visit to K'ü-fu, the burial-place of Confucius, in January, 1904. At that time I also conceived the plan of writing a history of Confucian iconography. On the Chinese rubbings, the engraved lines appear white, while the background is black owing to the use of ink. The original drawings which were carved into the stone were, of course, black on white. We have made an attempt at restoring these originals by taking a photograph of the first negative obtained from photographing the rubbing, thus securing the original sketch in black outlines. This process should be employed for reproducing all Chinese rubbings of this kind and insures an infinitely better idea of the style and real appearance of these pictures.

sage and his disciples. The scholar and statesman Ts'ai Yung (133-192 A. D.) is credited with having painted for the Hung-tu College the portraits of Confucius and his seventy-two disciples.² This school was founded in 178 A. D. by the Emperor Ling for the inculcation of Confucian teachings, the name Hung-tu ("the School of the Gate") being derived from the designation of a gate in the imperial palace. It should be understood that the Confucian paintings were not merely prompted by artistic, but by religious motives as well, for there was a well established worship of Confucius in the days of the Han dynasty. The growth of this cult can be traced with a fair degree of accuracy. In the beginning it had a merely local significance, only the princes of Lu and the disciples offering sacrifices to K'ung-tse at certain times of the year, until the first emperor of the Han passed through the country of Lu in B. C. 195 and sacrificed at the tomb of the sage.

This action marks the beginning of K'ung-tse's national worship. In 58 A. D., in the high schools (*hio*) established in all the districts of the empire since B. C. 132, solemn honors were rendered to Confucius. Three emperors of the dynasty of Han went to visit the house of Confucius in the country of Lu, Ming-ti in 72 A. D., Chang-ti in 85 A. D., and Ngan-ti in 124 A. D., and celebrated the sacrifices in honor of the Master and his seventy-two disciples. The Emperors Chang and Ngan assembled all descendants of Confucius and presented them with money and silken cloth, and Chang caused the *Lun yü* to be explained to the students.

The view upheld by some scholars that Confucianism is not a religion is based on a misjudgment of the facts. On the contrary, Confucianism is a religion in a double sense. Confucius stood throughout on the platform of the ancient national religion of China and shared most of the beliefs of his countrymen of that age. His entire moral system has its roots in the most essential factor of this religion, ancestral worship; in the absolute faith in an almighty supreme ruler, the Deity of Heaven; and in the unchangeable will of destiny. He sanctioned and adopted the whole system of ancient rites including the complicated ceremonial of burial and mourning. All this is religion. It is a religion, the fruit and final logical consequence of which is moral instruction, and which terminates in the exposition of the principles of good government and the sane laws of the family, not in the sense of an abstract civil law, but always imbued with a deeply religious character.

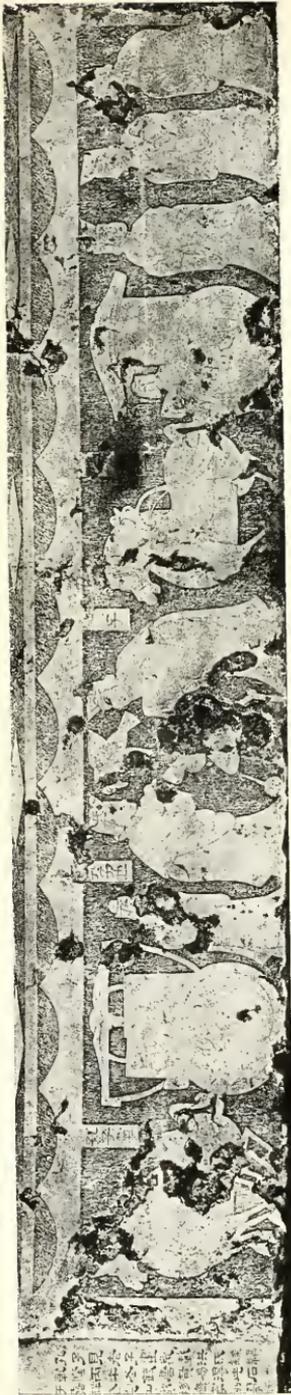
² Giles, *Introduction to the History of Chinese Pictorial Art*, p. 8. Biot, *Essai sur l'histoire de l'instruction publique en Chine*, p. 194 (Paris, 1847).

The development of Confucianism bears the same religious stamp. There are paintings and images of the Master; he is honored like the gods with sacrifices, dances, music and hymns. Temples have been built in every town in his memory; he has been set up as the object of a regular cult. He is certainly not worshiped as a god. Prayer is not offered to him nor is his help or intervention sought. The ceremonies employed at service in his honor are the same as those used in the temples of past emperors. He is venerated and praised as the promoter of learning and civil conduct, as the great benefactor of his country, as the greatest teacher and model of all ages. The service is one of grateful remembrance, and his birthday is observed as a holiday in all public departments. But he must be worshiped in his own temple, and it is forbidden to set up any image or likeness of him in a Buddhist or Taoist temple. It is right for the child to do him obeisance in the school, and the student in the college, for these are the institutions where his teaching and influence are felt. In this aspect we must understand the early development of Confucian pictures.

In 194 A. D., the prefect of I-chou (Ch'êng-tu in Sze-ch'uan) erected a hall in which to perform the rites (*li-tien*) on behalf of Chou Kung. On the walls of this hall, he had the images of P'an-ku, the ancient emperors and kings, painted; further he painted on the beams Chung-ni (Confucius), his seventy-two disciples and the famous sages downward from the age of the Three Sovereigns. These paintings were restored or renewed several times, first by Chang Shou who was prefect of I-chou in the period T'ai-k'ang (280-290 A. D.) of the Tsin dynasty; then by Liu T'ien in 492 A. D. In the Kia-yu (1056-64 A. D.) period of the Sung dynasty Wang-kung Su-ming made copies of these wall-paintings distributed over seven scrolls on which 155 figures were represented; and in the Shao-hing (1163-64 A. D.) period of the Southern Sung dynasty Si Kung-yi had another copy made and engraved on stone. It consisted of 168 figures and was placed in the Hall of the Classics of Ch'êng-tu. Nothing of these works has survived.³

But several early Confucian pictures have been transmitted on the bas-reliefs of the Han period in Shantung. The greater bulk of these, numbering forty-six, are now collected in a stone chamber near Kia-hiang; they were discovered and exhumed in 1786 by Huang I and represent the remains of stone carvings which once

³ From *I-chou ming hua lu*, "Records of Famous Painters of Sze-ch'uan" (reprinted in the collection *T'ang Sung ts'ung shu*) by Huang Hiu-fu of Kiang-hia (in Wu-ch'ang) at the time of the Sung dynasty. A preface by Li T'ien-shu is dated 1006 A. D.



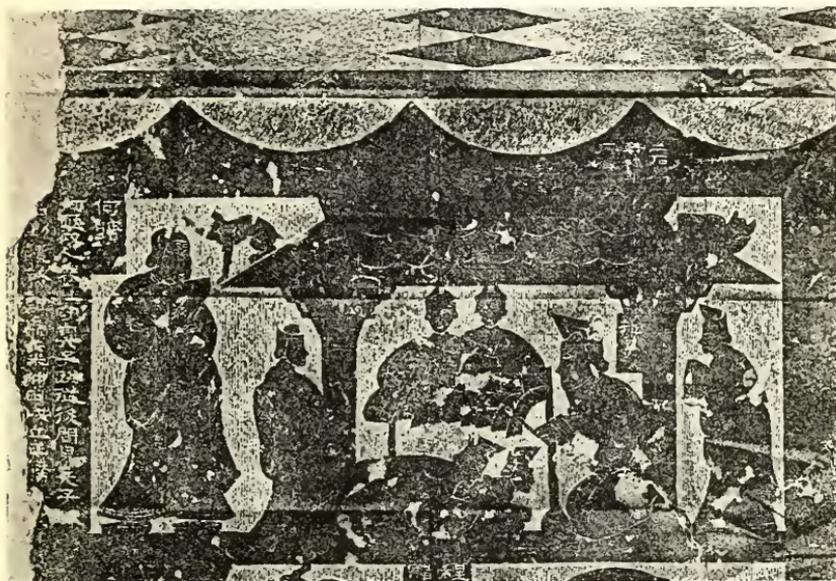
CONFUCIUS'S VISIT TO LAO-TSE. A STONE BAS-RELIEF OF THE HAN PERIOD.

decorated the mortuary chambers of three separate tombs of the second century A. D. The scenes displayed on these bas-reliefs comprise two main groups, historical and mythological. Portraits of the ancient mythical sages, Fu-hi and Nü-wa, the Emperor Yü, and examples of filial piety and feminine virtue and devotion are there depicted; we are, further, treated to long processions of warriors, horse-back riders, chariots with their occupants and drivers, scenes of battle and hunting, peaceful domestic scenes and favorite mythical concepts. On one of these slabs we find fourteen, on another nineteen, on a third twenty-two, and on a fourth eighteen disciples of Confucius represented in uniform style. Among these, Tse-lu is distinguished by an explanatory label recording his name.⁴

There are three representations of Confucius himself. One of these, depicting the visit of K'ung-tse to Lao-tse, is of particular interest; the stone is preserved in the Hall of Studies at Tsi-ning chou, Shantung. In the center we see to the left Lao-tse; to the right K'ung-tse holding in his hands two chickens as a present to his host. Between the two sages there is a young boy, the attendant of Lao-tse, busily engaged in cleaning the road with a broom. To the left is Lao-tse's chariot and to the right that of K'ung-tse, followed by three men. Therefore the philosophers are represented at the moment when they have just alighted from their vehicles and are meeting

⁴ Chavannes, *La sculpture sur pierre en Chine*, pp. 39, 42, 57, 60.

for the first time. This event is narrated by the historian Se-ma Ts'ien in his brief biography of Lao-tse (*Shi ki*, Ch. LXIII).⁵ The much ventilated question whether the interview between the two philosophers is historical or was merely invented by Taoists for the purpose of turning the Confucianists to ridicule, does not concern us here.⁶ I for my part see no reason why the two should not have met somewhere to exchange ideas, though their speeches as recorded are certainly later makeshifts. We see that this idea had crystallized during the Han period and that it must have been dear to the people



CONFUCIUS PLAYING THE RESONANT STONES.

of that age. Whether historical or not, from the viewpoint of art this subject is very happily chosen and must be looked upon in the light of an allegory. While the artist was not able to contrast the two philosophers by a sharp characteristic, he had doubtless in mind to impress their worldwide contrast on the minds of his public: Lao-tse, the transcendentalist who made philosophy rise from earth to heaven, and Confucius, the moralist and politician who made philosophy descend from heaven down to earth.

⁵ See text and translation in Dr. P. Carus, *Lao-tse's Tao-Tch-King*, pp. 95-96 (Chicago, 1898).

⁶ The best critical examination of this question is furnished by J. H. Plath, *Confucius und seiner Schüler Leben und Lehren*, I, pp. 29-36 (Munich, 1867); also Chavannes, *Les mémoires historiques de Se-ma Ts'ien*, Vol. V, p. 299.

In another bas-relief representing Confucius in the act of playing on a row of sonorous stones, this contrast between the Confucian and Taoist way of thinking is also insisted on. We read in the Confucian Analects (*Lun yü*, XIV, 42) the following story, also copied by Se-ma Ts'ien: "The Master was in Wei and playing one day on a sonorous stone, when a man carrying a straw basket passed the door of the house where he was, and said: 'Truly, he has a heart who thus strikes the sonorous stone.' A little while after he added: 'What a blind obstinacy (to be intent on reforming society)! Nobody knows him (appreciates his doctrine), so he should stop teaching. If the ford is deep, I shall cross it with bare legs; if it is shallow, I shall hold up my clothing to my knees.'" The Master said: 'How cruel this man is (having no pity with others)! His mode of life is certainly not difficult.'" The basket-bearer is a sage with a taste for Taoist philosophy, tired of active life and hiding himself in a humble calling. When he heard Confucius's music, he recognized at once his love for his fellow mates, but also his obstinate character which caused him to seek constantly for official employment; he reproached him and advised to resign. Confucius's reply shows that such a resignation seemed to him easy; the sage must not be satisfied with an abdication and the life of a recluse, but struggle along against all obstacles.

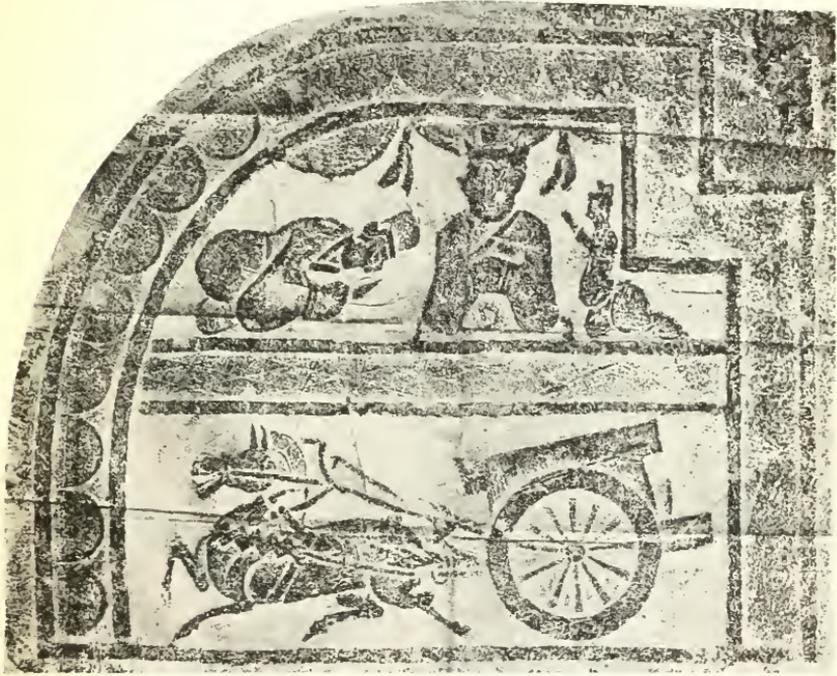
On the sculpture we observe Confucius in an open hall, the roof of which is supported by two pillars. The nine wedge-shaped sonorous stones carved from jade are suspended in a wooden frame, and he is just striking the second stone with a stick. His music seems to have impressed the two men lying prostrate in front of him, while two others emerge from behind the instrument. The music-master is leaning against a pillar, and the itinerant sage, basket in hand, is standing to the left of him outside the house. Naive and crude as these early conceptions of the Han period may be, there is, nevertheless, as the Chinese would say, "heart" in them (*yu sin*), and a certain measure of temperament.

Another representation on a stone of the Han period is known among the Chinese as "picture of K'ung, the holy man, traveling through all countries" (*K'ung shêng jên yü-li ko kuo t'u*). It is doubtless symbolic of his thirteen years' wanderings after he had left his native country Lu in disgust, when he went from state to state in search of a ruler who would afford him an opportunity of

⁷ Quotation from the Book of Songs (*Shi king*, ed. Legge, p. 53). The meaning is that the sage remains in seclusion or shows himself in public according to the circumstances.

putting into practice his principles of good government. In the upper zone of the sculpture, he is seated, apparently taking a rest, between a man who is making kotow before him, and a woman saluting him on her knees with uplifted hands,—evidently host and hostess who received him in their house. In the lower zone, his traveling cart drawn by a running horse is shown, indicating his peregrinations.

Some twenty years ago, Mr. F. R. Martin, the zealous Swedish collector and editor of several sumptuous publications of Oriental



CONFUCIUS ON HIS PEREGRINATIONS.

art and antiquities, discovered in the possession of a farmer in the village Patiechina, province of Minusinsk, Siberia, the fragment of an ancient Chinese metal mirror which aroused considerable interest, as an inscription in Old Turkish characters was incised into its surface. What interests us more in this connection, is a curious representation of Confucius brought out in high relief on the back of this mirror.⁸ The fact that this figure is intended for Confucius becomes evident from the inscription of six characters saying:

⁸ Compare Martin, *L'âge du bronze au Musée de Minousinsk* (Stockholm, 1893), Plate XXV, whence our illustration is derived.

"Yong K'i-k'i is holding a conversation with K'ung fu-tse." De-
 véria searched in the *Kin-shih so*,⁹ a well-known archeological work
 published in 1821 in twelve volumes, one of which is entirely de-
 voted to the subject of metal mirrors. There he encountered an
 engraving illustrating the complete mirror, half of which Martin



CONFUCIUS ON FRAGMENTARY CHINESE METAL MIRROR FOUND IN
 SIBERIA.

had luckily found in Siberia. On this one we see the interlocutor
 of Confucius. Who was Yen K'i-k'i? In the Taoist book bearing
 the name of the philosopher Lieh-tse (I, 9)⁹ we are treated to the
 following anecdote:

⁹It is doubtful whether or not he was an historical personage. Giles re-
 gards him as a mere allegorical creation introduced by the philosopher Chuang-
 tse for purposes of illustration. The historian Se-ma Ts'ien does not mention

One day Confucius was taking a walk near Mount T'ai when he observed Yung K'i-k'i strolling around in the region of Ch'êng. Clad only with a deer-skin girdled by a rope, he was singing and accompanying himself on a lute. Confucius asked him: 'Master, what is the reason of your joy?' He responded: 'I have three reasons to



THE SAME MIRROR COMPLETE FROM ENGRAVING IN KIN-SIIII SO.

be joyful. When Heaven produced the multitude of beings, it is man who is the noblest of all; now I have obtained the form of a man,—this is the first cause of my joy. In the distinction existing between man and woman, it is man who has the place of honor, and woman who holds the inferior rank; now I obtained the form of a

his name, but Lü Pu-wei, who died in B. C. 235, places him in his *Ch'un Ts'iu* with Lao-tse, K'ung-tse and Mo Ti among the most perfect sages. There are certainly many spurious passages and later interpolations in the text going under Lieh-tse's name. It is, however, by no means a forgery, but whether written by Lieh-tse or somebody else, the work of a brilliant thinker, and makes with its numerous fables and stories perhaps the most entertaining book of early Chinese literature (compare W. Grube, *Geschichte der chinesischen Litteratur*, p. 149). A good German translation of Lieh-tse was published by Ernst Faber under the title *Der Naturalismus bei den alten Chinesen*, Elberfeld, 1877.

male,—this is the second cause of my joy. Among men, coming into the world, there are those who do not see the sun and the moon (i. e., born dead), others who die before they have left their cradles; now I have already lived up to ninety years,—this is the third cause of my joy. Poverty is the habitual condition of man; death is his natural end; since I am in this habitual condition and shall have this natural end, why should I be afflicted?’ Confucius said: ‘Excellent is this man who knows how to expand his thoughts!’ ”

On the mirror we see the happy recluse and beggar handling his lute, his deer-skin being accentuated by rows of spots. Confucius is carrying a long staff terminating in a carved dragon’s head on the mirror of Siberian origin; such dragon-staves are still used by old people in China, and specimens of them may be viewed in the Field Museum. In the *Kin-shih so*, this mirror is arranged among those attributed to the age of the T’ang dynasty (618-905 A. D.), but the subject there represented is doubtless much older and will certainly go back to the Han period in which Taoist subjects in art are abundant. Also the naive style of the drawing of the figures betrays the same epoch, while, as far as I know, human figures but very seldom occur on metal mirrors of the T’ang period.

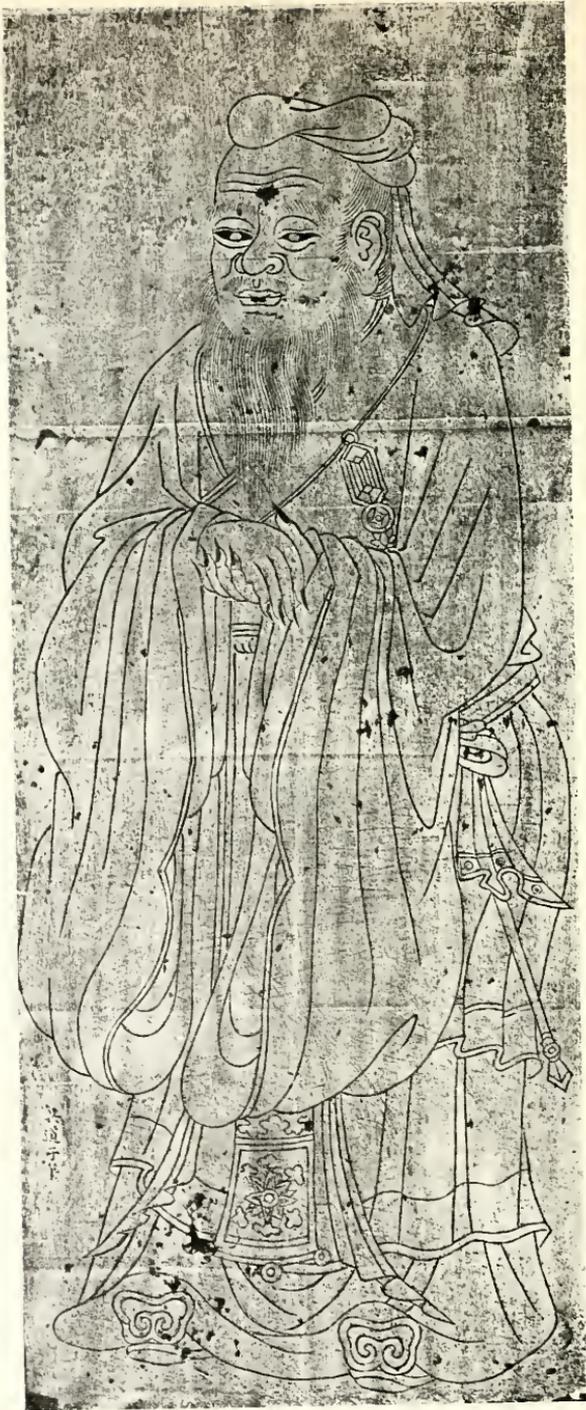
The most striking feature about this picture is that it illustrates a scene derived from a Taoist source and to be found in a Taoist writer only.¹⁰ The conclusion is therefore justifiable that the artist who sketched this composition was also a Taoist, and that Confucius was the subject of a school of Taoist artists. In the Han bas-reliefs of Wu-liang we met the scene of Confucius’s interview with Lao-tse inspired by Taoist tradition, and the story of the hermit lecturing to the music-loving Confucius on the advantage of inactivity bears a decidedly Taoist flavor,—both of these scenes being noteworthy amidst many others of a definite orthodox Confucian cast, as, e. g., the series of ancient emperors and the Confucian disciples.

There are accordingly, as we are bound to admit, two distinct currents in early art as regards Confucian subjects, a purely Confucian and a Taoist tendency of thought. The latter is conspicuously obtrusive, for in the three designs which we know thus far it is in each case a Taoist saint who celebrates a triumph over Con-

¹⁰ The two brothers Fêng, the authors of the *Kin-shih so*, quote the story from the *Kia yü*, “The Family Sayings,” a Confucian book edited by Wang Su in 240 A. D., but Devéria denies that it occurs there. He himself quotes it in a much abbreviated form after the concordance *P’ei wên yüen fu* which gives the philosopher Chuang-tse as its source. This cannot be correct either, for I cannot find the text in Chuang-tse. I am inclined to think that it is on record only in Lieh-tse.

Confucius and sarcastically or humorously exposes his shortcomings. Neither can there be any doubt that of the two groups the Taoist achievements are the more interesting and attractive ones in tenor and spirit, while those of the Confucian school are stiff, shadowy and inane. Quite naturally, since the Confucianists of the Han period were purely scholars without any religious cult and religious devotion, with no room for images or imagination fostering artistic sentiments; the Taoists, on the contrary, were stirred by a lively power of poetic imagination and animated by a deep love of nature, as well as stocked with a rich store of good stories. Indeed, China's art in the Han period is under no obligation to Confucianism, for the simple reason that this system had nothing to give to art, nor took any interest in art, nor was able to inspire any artistic motives. Greek art was not nourished by the wisest axioms of Socrates or by the lofty idealism of Plato. The Chinese artists turned their eyes with a correct instinct towards the legends and stories of emotional Taoism, and from this soil, paradoxically enough, grew also the figure of Confucius who in an artistic sense was perhaps more of an ideal to them or closer to their hearts than to the Confucianists. But he appears to have been to them rather an allegory by which to inculcate certain of their axioms than a man of flesh and blood.

An adequate representation of China's greatest man was made possible only under the influence of Buddhist art from India, and we now have to view Confucius as seen and portrayed by the Buddhists. While in the Han period the intention was merely to depict Confucius, his disciples and incidents from his life for the instruction of the people, the artistic conception of the sage remained for the glorious age of the T'ang dynasty. This work is the creation of one of the greatest painters of the East, Wu Tao-tse or Wu Tao-yüan. The actual work has not survived, but like several others of his, it is preserved to us, engraved on a stone tablet in the Confucius temple of K'ü-fu. Whoever has seen the famous Kuan-yin, by the same artist, engraved on stone in the Pei-lin of Si-ngan fu, cannot rid himself of the impression that the Buddhist style of folds in the robe was transferred also to this portrait of Confucius. It is not so impressive as we should expect from a painter of such reputation; the face is rather typical and conventional, but it is hard to judge how much was lost in executing this reproduction after a painting from which a drawing had first to be made to be pasted over and chiseled into the stone. Below, there is the signature: "brush (*pi*) of Wu Tao-tse"; above, the following eulogy is engraved: "In virtue he is equal to Heaven and Earth. In reason



CONFUCIUS AFTER PAINTING OF WU TAO-TSE.
(Original 1.50×0.63 m.)

(*tao*), he excels ancient and present times. He edited the Six Canonical Books (*leu king*)¹¹ and is transmitted as a model to all generations."

It should not be presumed that Wu Tao-tse created an original conception of the sage emanating entirely from his own mind. We know that he studied the works and endeavored to form his style on that of the older painter Chang Sêng-yu¹² who flourished in the beginning of the sixth century under the Liang dynasty. The Emperor Ming, says Professor Hirth,¹³ expressed his astonishment that Chang Sêng-yu had painted the figures of Confucius and his disciples in a certain Buddhist monastery by the side of a representation of Rojana Buddha, wondering how those worthies had come among the Buddhists, whereupon the painter said nothing but: "The future will show." And indeed when all the Buddhist monasteries and pagodas were burned in a general persecution of the Indian religion during the Posterior Chou dynasty, that one building escaped destruction because it contained a portrait of Confucius. Although there is no actual record to show that Wu Tao-tse depended on a model of his older colleague in his creation of Confucius, there is reason to believe that in his close study of his predecessor's works he had come across such a sketch and received from it some kind of inspiration. This dependence can now be gathered from a unique painting in the wonderful collection of Mr. Charles L. Freer in Detroit. It was acquired by him from one of the Buddhist temples on the West Lake (*Si hu*) near Hang-chou where it was kept as a relic, and according to a lengthy testimonial written on the scroll, contains "genuine traces" (*chên tsi*) of the brush of Chang Sêng-yu, i. e., the fundamental work is from the hands of the great painter himself, while restorations have been made from time to time, according to circumstances. The subject of this painting is a walking Kuan-yin holding a basket with a goldfish in it (i. e., Avalokiteçvara the Saviour),¹⁴ imbued with life and spirituality. The face is enlivened by a more naturalistic flesh-color than exists in any other

¹¹ In this enumeration, the *Yo ki*, "Record of Music," is added as the sixth to the old standard series of the Five Canonical Books (*wu king*) which are the *Yi king*, *Shu king*, *Shi king*, *Li ki*, and *Ch'un ts'iu*. The *Yo ki* is now incorporated in the *Li ki*.

¹² Giles, *loc. cit.*, p. 47.

¹³ *Scraps from a Collector's Note Book*, p. 59.

¹⁴ After a long research of this subject I have no doubt that Avalokiteçvara is a Buddhisized figure of Christ, or at least Christian in its fundamental elements, but the exposition of this subject would require a special monograph. The two pictures published in *The Open Court*, July, 1911, p. 389, are patterned after the above painting of Chang Sêng-yu.

Chinese painting. This admirable work of art renders it quite clear to us from what source Wu Tao-tse drew inspiration for his Kuan-yins, and I am therefore inclined to assume a similar source of inspiration for his Confucius.

The Emperor Yüan of the Liang dynasty (reigned 552-554 A. D.), equally famous as poet, art patron and practical artist, also



CONFUCIUS AFTER A PAINTING OF
WU TAO-TSE.

(Original 66×26 cm.)



CONFUCIUS AFTER A PAINTING OF
WU TAO-TSE.

(Original 48×23 cm.)

Painted a portrait of Confucius and added a eulogy on the sage, composed and written by himself, which caused his contemporaries to style him a *San-tsüeh*, a "past master in the three arts" (i. e., painting, poetry, and calligraphy).¹⁵

¹⁵ Amiot in *Mémoires concernant les Chinois*, Vol. XII, p. 432, and Hirth, *loc. cit.*, p. 61.

We add two further portraits of Confucius ascribed to Wu Tao-tse, both variations of the first picture, this type being known as "the standing Confucius." The eyes and the expression of the countenance are different in these two which are more genial and humane, with a touch of good humor; it is the type of the kind-hearted old gentleman. The three stone engravings differ considerably in size. It will be noticed that the blazon with the star-ornament on the lower edge of the robe in the large portrait is wanting in the two smaller ones. But the close agreement between the three shows how well the tradition of the original painting of Wu Tao-tse has been preserved.

It is striking that in the three pictures Confucius is carrying a sword. The sword-guard is shaped like the petals of a lotus, and the rectangular hilt is surmounted by a hanger suspended from a band laid around the shoulder. No such statement is to be found in any ancient text, and no attribute could be more inappropriately chosen for the sage who was always operating with moral suasion. Wu Tao-tse adhering to Buddhist thoughts, it might be argued, had in mind the sword of wisdom brandished by Mañjuçri, and the artists, intent on adorning their figures with characteristic attributes as taught by Buddhist tradition, were certainly at a loss as to how to decorate Confucius.

There is a bust portrait of him preserved on a stone tablet in K'ü-fu said also to go back to Wu Tao-tse. While much is chronicled in the *Lun-yü* in regard to Confucius's habits, deportment and dress, his disciples have recorded little about his appearance. The later legend assigning to his figure "forty-nine remarkable peculiarities" was evidently woven in imitation of Buddha's marks of beauty, and the later descriptions of his person seem to have been made from portraits then in existence. He is described as a tall man of robust build, with high and broad forehead, with a nose curved inward and rather flat; his ears were large—a sign of sincerity—his mouth rather wide, and the upward curve of the corners of his mouth, as well as his small but broad eyes gave to his countenance the expression of a genial old man heightened by a long and thin beard. Some of these features are reproduced in this portrait which remained the permanent typical model for all subsequent representations. A copy of it was dedicated for the Museum of Inscriptions (*Pei lin*) of Si-ngan fu in 1734 by the sixth son of the Emperor Yung-chêng, Prince Kuo (Ho-shê Kuo Ts'in-wang), his seal in Chinese and Manchu being attached to his name in the inscription.

It should not be presumed that Confucius's portrait has become a household picture in the Chinese home. It is nowhere found on the walls of a private mansion or a public office; he is considered too holy to be exposed to the profane eye, and his name and teachings are too deeply engraved into the hearts of his countrymen to require an outward symbol.



CONFUCIUS IN THE MIDST OF TEN DISCIPLES.
After painting in Buddhist style by Wu Tao-tse.

A stone engraving, the original of which, I think, is actually from the hands of Wu Tao-tse, offers the most curious representation of this subject in art in that it is conceived in an entirely Buddhistic style. It demonstrates the embarrassment and helplessness of the artists in coping with the problem of making sober

Confucianism an inspiration for art. Philosophers and moralizers of the type of Confucius, prosaic and without a gleam of imagination, are hardly a stimulus to art, and Wu Tao-tse certainly did not know what to make of it and how to picture him. If we did not read it in the accompanying inscriptions, we could hardly guess that Confucius and ten of his disciples are supposed to be represented here. The disciples are clad in the robes of Buddhist monks and are actual counterparts of the Arhat (*Lo-han*). Confucius is characterized merely by his higher seat and his umbrella; it is remarkable that he is placed in the background. The composition is not bad, but it is dull, and from the viewpoint of Confucianism the picture is a travesty. The stone is preserved in K'ü-fu and was engraved in 1095 A. D. Above the picture are inscribed two eulogies on the sage, one composed by the Emperor T'ai-tsu (960-976 A. D.)¹⁶ the other by the Emperor Chên-tsong (998-1022 A. D.), both of the Sung dynasty. Old Father Amiot (*loc. cit.*) reports that Tsung-shou, a descendant of Confucius in the forty-sixth generation (i. e., in the first part of the eleventh century) makes mention of a portrait of K'ung-tse represented seated, ten of his disciples in front of him. This portrait, he adds, was painted by Wu Tao-tse who lived under the T'ang; it resembles in its physiognomy the portrait of small size preserved in his family. Indeed, the inscription below this picture gives the name of this Tsung-shou as having caused this engraving to be made after a painting of Wu Tao-tse in his possession. Amiot refers to another family portrait of the philosopher mentioned by his descendant in the forty-seventh generation (end of the eleventh century) who says that the family K'ung still keeps some garments which had belonged to their illustrious ancestor, his portrait in miniature, and a portrait of his disciple Yen-tse, and that the family knows by an uninterrupted tradition that these two portraits are true likenesses. It is hardly credible that this family tradition is founded on any substantial fact, and that the portrait referred to could be traced back to any model contemporaneous with Confucius.

The Buddhist character of such pictures as this one struck also the Chinese, still more when statues of the sage came into vogue which are reported as early as in the T'ang dynasty (618-905 A. D.). Under the Sung dynasty, in 960 A. D., clay images of Confucius and the disciples were prepared by order of the Emperor Tai-tsu and exhibited in the *Wên miao* (Temple of Literature devoted to his cult). In 1457, the Ming Emperor Ying-tsong had a statue of Confucius cast of copper which was placed in a hall of

¹⁶ Compare Biot, *loc. cit.*, p. 324.

the palace and had to be respectfully saluted by all ministers before they were allowed into the imperial presence for the discussion of state affairs.

An end was made to these idolatrous practices in 1530 when the statue of Confucius was removed from his temples in conse-



ALTAR IN HONOR OF CONFUCIUS. IN NAN-YANG COLLEGE NEAR SHANGHAI.

quence of the severe remonstrance of an official, Chang Fu-king, who strongly protested against making an idol of Confucius and thus defiling the memory of the sage who was a teacher of the nation greater than any king or emperor. In his memorial he recalls the fact that in early times the plain wooden tablet inscribed with the name of Confucius was found sufficient to do homage to his memory,

and that the usage of portraits and statues sprang up only after the introduction of Buddhist sects. At the present time, all statuary is removed from the Confucian temples, the tablet with the simple words "The Perfect Sage, the Old Master, the Philosopher K'ung" taking its place, as shown in our illustration of the altar of Confucius



CONFUCIUS AND HIS FAVORITE DISCIPLE YEN-TSE.

Style of the painter Ku K'ai-chih. Engraved on stone in the Confucian temple of K'ü-fu.

in Nan-yang College near Shanghai, with the four words on the walls: *Ta tsai K'ung-tse*, "Truly great art thou, Confucius!" There are, however, two exceptions to this rule, in the great temple of Confucius in K'ü-fu and in a small temple dedicated to him on the T'ai-shan, the sacred mountain in Shantung, where Confucius and his four main disciples, the so-called Four Associates (*se p'ei*), Yen-

tse, Tsêng-tse, Tse-se and Mêng-tse are represented, not by tablets, but by their images.

There are several other pictures of Confucius attributed to Wu Tao-tse by tradition, which, however, seem to be less founded than in the case of the previous representations. One of these is a drawing representing the sage in half-profile walking along, followed by his disciple Yen-tse. Two copies of it have been handed down, the one in Si-ngan fu, first engraved on stone in 1107 A. D. under the Sung, and afterwards under the Ming in 1563 A. D.; the other copy, preserved in the Confucius temple of K'ü-fu, was cut in 1118 A. D. and is the one here reproduced. The differences between the two are slight; on the latter, the sage appears taller, leaner and older. According to another tradition, the original picture is traced back to Ku K'ai-chih, the famous painter of the fourth century, and I am under the impression that this tradition is correct. To my feeling, the style of this sketch is not that of Wu Tao-tse, but plainly that of Ku K'ai-chih as revealed in the collection of wood-engravings made after his paintings, entitled *Lieh nü chuan* ("Scenes from the Lives of Virtuous Women"). It is very possible, of course, that his work has passed through the hands of Wu Tao-tse and was imitated by him, as we know he actually did in other cases.¹⁷ Also here, both Confucius and his disciple are carrying swords, and Wu Tao-tse may have adopted this feature from his older colleague.

[TO BE CONTINUED.]

¹⁷ Binyon in *Burlington Magazine*, 1904, p. 43.

WHAT THE WORLD IS WAITING FOR.

BY HAR DAYAL.

WE live in an age of unrest and transition. The old order is changing in all countries and among all nations, but the new is not yet born. The time-spirit is in travail, but the Ideal, which shall be a Messiah unto humanity, has not yet been ushered into light. We are all looking for some great spiritual force, which should rescue us from the slough of despond and sensuality in which civilization seems to be perishing. And civilization knows it. Like the bird that is drawn into the serpent's mouth, the advanced nations of the world feel that they are helplessly driven to death and disintegration by the strange, irresistible power of luxury and selfish materialism. But they cannot remedy the evil. Their wisest men and women deplore the moral and social anarchy that prevails around them. They sing Jeremiads or burst into Carlylean fits of anger and vituperation. But how can mere petulant fury stem the tide of mammon-worship, race-hatred, love of ease and rank, and the other fatal forces that are working havoc in our midst? Whither are we drifting? Will all this sweet and beautiful fabric of civilization fall to pieces again? Will history only repeat itself? Will liberty and justice, science and toleration, equality and law, all be wrested from us by the ruthless hand of time, that breeds corruption everywhere, in the corpse, in the fallen tree, in the painfully-reared, slowly-evolved institutions of the human race? So all lovers of humanity are asking to-day, in sad and mournful accents: "What can save us? Lo! conscience is being palsied; idealism is dying by inches; poverty is becoming a sin and a crime. All the old sanctions of morality are giving away beneath the strain of reason and industrialism. Everywhere one sees decay, indifference, moral atrophy. The times are out of joint. And who will set them right?"

And the lamentations of the world's prophets are not without

a basis of truth. It is true that the idealist is always dissatisfied with his generation, and every age has been branded as an epoch of infamy and disaster by its representative thinkers, from Juvenal to Max Nordau. But we are to-day actually in the midst of a crisis, and we must face it. The problems that confront us grow in number and complexity from day to day.

a. The vast majority of educated men and women have no definite philosophy of life. The churches have lost their power on account of their absurd dogmas, their intolerance, their worldliness and the dependence of the ministers on the rich for support. The churches of Europe and America are only fashionable clubs, and violin solos are being added to the time-honored organ performances in order to make "religion" attractive. The pastors always hear a "call" from a richer congregation, whenever it happens to come. Young men and women have thus lost all respect for their spiritual teachers, and the spiritual life is regarded as a dream of the evangelists' imagination. The higher criticism, the rational modes of thought produced by science, the study of Oriental religions, and the diffusion of education have contributed to the destruction of the old simple faith in the catechism and the Lord's prayer. In the Mohammedan world, too, very few educated men believe in Islam. Those who have received their degrees at the colleges of Paris and Berlin cannot revere the Koran as the holiest book in creation. The same religious unrest is noticeable in Japan and India. The new wine of science and comparative religion has burst the old bottles of established religions.

b. Along with this intellectual advance, a moral set-back is clearly discernible. Periods of culture and refinement are not always noted for moral progress and social purity. One aspect of the Italian Renaissance is mirrored for us in Boccaccio's Decameron. Even so it is at present. Men are growing wiser, but more avaricious, and immoral. It is sad to see young men and women in Paris and elsewhere questioning the very possibility of the higher life of renunciation and selfcontrol. They live under the pernicious influence of such false guides as Spencer, Nietzsche, and Omar Khayyam. A morbid craving for excitement dominates their waking and sleeping hours. Passion is to them a deity. St. Francis, St. Bernard and other spiritual heroes are objects of derision, simply because they were Catholics and wore dirty clothes. Even Bernard Shaw, who is very sane in some respects, sneers at St. Francis for his love of poverty and at St. Anthony for his love of the animal creation. A false gospel of individualism, enjoyment, and philistinism is per-

verting the minds of our young men and women. It is bad indeed when practice falls short of the ideal. But it is infinitely worse when theory itself betrays its trust, and panders to our lower nature. Idealism, with its great message of poverty and suffering, has fallen among the thieves and robbers of "evolution," "socialism," and the rest. The truths of evolution and the inspiring economic program of socialism are mixed up with spurious generalizations about ethics, which are swallowed with avidity by our impressionable youths. Asceticism is in disgrace, and is regarded as incompatible with "civilization." Woe unto such a civilization!

I shall not cite figures from reports of commissions in this short article, as the pedantry of the statistician is out of place here. Juvenile crime is increasing. The number of men who desert their wives is growing. Divorce has become a subject for jest and light-hearted comment. Insanity is claiming more victims in every decade. The sexual morality of students of both sexes leaves much to be desired. The call for sacrifice falls on deaf ears. Every sermon has its price and no one is expected to deliver a lecture without "remuneration." Race-prejudice is gaining in intensity. The respect for individual rights is diminishing. Ante-natal infanticide is terribly common. The lust for wealth is seizing larger and larger circles of society every year. The strain on the nervous system of the average man in such an atmosphere has reached the breaking-point. Philosophy is becoming commonplace and trivial. Journalism is becoming more and more irresponsible and vulgar. All symptoms point to a general exhaustion of the vital force of a community—viz., its moral energy. He who runs can read these signs of the times. I will only quote the testimony of an American writer on one point. I had never believed, before I read it, that things had come to this pass in the land of the Pilgrim Fathers. Prof. William James says: "Among us English-speaking peoples especially do the praises of poverty need once more to be boldly sung. *We have grown literally afraid to be poor.* We despise any one who elects to be poor in order to simplify and save his inner life. *We have lost the power of even imagining what the ancient idealization of poverty could have meant;* the liberation from material attachments, the unbribed soul, the manlier indifference, the paying our way by what we are or do and not by what we have, the right to fling away our life at any moment irresponsibly,—the more athletic trim, in short, the moral fighting shape. . . . *It is certain that the prevalent fear of poverty among the educated classes is the worst moral disease from which our civilization suffers.*" (The italics are mine).

Here is an absolutely correct diagnosis of the malady that is sapping our vitality. What shall we do then? What is the pressing need of the times? Nothing but what has been hinted at by Professor James. Renunciation, and renunciation alone, will save humanity. All other devices will be efficacious only on condition that renunciation should first find her devotees. Poverty, the lovely bride of St. Francis, the saviour of nations, the guardian of liberty and science, must be enthroned on the pedestal from which the Reformation, the crude philosophy of the eighteenth century, the modern theory of "success in life" and the pseudo-ethics of the evolutionists have dragged her down. The worship of rags, dirt, penance, homelessness, and obscurity in the individual must be re-established if humanity is to get rid of poverty, disease, dirt, inequality and ignorance. Asceticism must be brought to the aid of science and politics, in order that this mighty edifice of civilization may be prevented from tottering to its fall in the twentieth century. Let us bring back the age of St. Francis and St. Bernard, adding to their purely spiritual zeal our knowledge of science, our experience of politics, our wisdom in dealing with social evils, our wider outlook upon life, and our keener appreciation of the solidarity of humanity beyond the bounds of creed. This is the work of the new Franciscans, whom I already see with my mind's eye, beautifying and glorifying and vivifying this our civilization with their moral fervor and their intellectual gifts.

Renunciation, applied to science and politics, will be the keynote of the new era. The older formula of renunciation had no content of reality, or it was made to include only a small number of human interests. But as superstition and its offspring, intolerance, false piety, are dead and buried, let us proclaim the union of rationalism in religion with practical renunciation in ethics. I already see the country dotted with monasteries devoted to scientific research and sociological studies, where men and women, living together in purity and spiritual love, will be trained as missionaries of liberty, equality, hygiene, racial fraternity, scientific knowledge, education, toleration, and the rights of oppressed nationalities. The old friars of the Middle Ages neglected science and politics, and thus lost touch with the realities of the world. They thought that love and prayer would be sufficient for all time. But we who have lost faith in prayer, substitute a more intelligible ideal for their half-earthly, half-heavenly reveries. Renunciation, based on human needs and practical genius, will convert our earth into a paradise. At present what is this earth of ours? A charnel-house, the sham-

bles—a hospital—a field of battle—a slave-market— a prison—a Vanity fair—alas! every one and all of these similes can be applied with perfect truth to the state of things that we see around us to-day.

Yes, the new orders of monks and nuns, correcting whatever was fantastic, unnatural, foolish and superstitious in the medieval ideals, will usher in the golden age of the future. Thus will the ideals of St. Francis, St. Rose, Rousseau, Voltaire, Marx, Bakunin, Mazzini, and Haeckel be united in one beautiful whole. And that is to be the Ideal—Messiah of the twentieth century. Our Messiah will be an ideal and not a person, for our ideal is so vast and grand that no one person can realize it in its entirety. Therefore we put the Ideal first, and then we shall have devoted servants of the Ideal as our prophets and seers.

From India, the land of living spirituality, comes this great message to the Western world. From the Middle Ages, the period of spiritual awakening in Europe, comes this voice borne on the wings of time. Thus the past and the present combine to make the future. To all my American sisters and brothers who are perplexed and doubt-tossed I say: "Touch science, politics and rationalism with the breath of life that renunciation alone can give, and the future is yours."

THE EXAGGERATION OF REMORSE IN RELIGION.

A COMPARISON OF THE PURITAN AND ORIENTAL POINTS OF VIEW.

BY JAMES G. TOWNSEND, D.D.

THE New England attitude, an inheritance from the teachings of Jonathan Edwards (who sits yet in his "magisterial chair"), is that of self-analysis, of self-accusation, of repentance. In the Oriental or Indian scheme of life, there is no room for self-scrutiny, no time for repentance. The novice, the pupil, knows that he makes mistakes, that he sins, but he ceases to think of them; he gains by his increased knowledge, and enters upon a new and better day.

Is not this fore-looking wiser than the New England habit of self-interrogation and repentance? May not this self-accusation, this continual repentance, become morbidness, whose only fruit is sorrow?

We admit that we have no right to judge others, to censure or to criticise them. Why then should we condemn ourselves? Should we not be as courteous, as charitable, with ourselves as with others?

It is not this tyrannical self-condemnation that brings the greater life, the nobler vision, but the larger *truth* that we have gleaned. We must cut these self-imprisoning cords and let the self free for ideality, spontaneity, affection, faith, adventure. How can we do our work well with a spirit *à la dimanche*?

In the Dark Ages, in the long line of popes, the name of Gregory shines like a star gleaming through a cloudy sky, because he composed his immortal chants. One of his chants is worth more than a million of the morbid, petty self-revilements of a Thomas à Kempis. For surely the *love* of good is higher than the *hatred* of evil, the passion for truth than the despising of falsehood, the worship of the beautiful than the detestation of the ugly. How wide the gulf be-

tween the one who feels himself mean, petty, full of shame, smitten with sin, and the serene, cosmic soul who knows he has the expansions as well as the limitations of the universe; between the one mourning in dust and ashes over his imaginary sins, and the lofty soul of a Channing, "balancing equivalent of infinitude."

I was reared in a Methodist home, and my parents were gentle and good. My grandmother was known to all the Methodist churches of Pittsburg as a saint. She taught me the duty of self-introspection, the awfulness of *sin*. For years after I became a minister, how many nights lying on my bed would the old pain for my sins (I do not mean crimes, for of them I was innocent) return to me, the old accusations pierce me with an agony too deep for tears. I could no longer believe that the sufferings of *another* could atone for my sins and wash my unclean soul as white as snow. But in my Unitarian life taught by Channing, Parker and Emerson, I found a saner, sweeter religion. I became a reader of *The Open Court* and other independent journals; I found such friends as Barber, Hosmer, Batchelor, Chadwick and Jones. But still the old pain of the New England conscience *would* come back to me, to poison every pleasure, mar every happiness, until, in these later years, the thought has come, that I have no right to accuse myself,—my part was but a drop, that of the universe a sea. The lights and the shadows which chase each other across my soul, are reflections from the whole of humanity, and the vast orrery of the stars. I seem to hear the voice of Jesus saying, when he rose to his highest self: "Neither do I condemn thee, go and sin no more." But to learn that the universe is more to blame than I does not make me less vigilant, less careful, less religious, only more free, more alert, more cosmic.

When I walk, as I do daily, down the streets of my city, I see the faces seamed with sin, many broken lives, broken in body and in soul, and I say, it is not they, no, no, no! I am forced in honesty to cry out as I see these social outcasts: "There, but for God's grace, go I." But if I am without merit when I rise to a higher level, am I not sinless when I sink to a lower one? At least should we not see that it is a waste of time to number our sins and another waste to repent of them? We should turn away from the filths of depravity which were discovered by the old saints prying into the crepuscular depths of their being, and live in the feeling of the infinite beauty, the courageous soldiers of the ideal.

In Hawthorn's marvelous story of the "Marble Faun," the theory is evolved that sin was necessary in human education. Donatello must commit an awful crime to become conscious of his soul.

There may be a grain of truth in this theory, but I do not believe in any religion founded upon the theory of sin. In my view the inward-looking, self-accusing, sin-mourning one is smaller, than the unconscious, unaccusing, aspiring soul turning intuitively to the light. In the old Greek mythology the hapless Orion, turning patiently his sightless eyes to the sun, received his sight.

Let, then, our faults and sins sink away like a stone cast in the sea. We shall come to the supreme good through human service, ever looking beyond towards that which is beautiful and divine.

In those exquisite lines of Matthew Arnold we find a deep meaning:

“Weary of myself and sick of asking,
What I am, and what I ought to be,
At the vessel’s prow I stand, which bears me
Forwards, forwards o’er the starlit sea.”

DISCUSSION OF CHRIST'S FIRST WORD ON THE CROSS.

BY EB. NESTLE, CHARLES CAVERNO AND W. B. SMITH.

EDITORIAL INTRODUCTION.

THE first word of Christ on the cross recorded in Luke xxiii. 34 is decidedly the most beautiful and noble utterance of the dying Saviour, and yet it is not genuine and must have been super-added to the text in later editions. It is absent in all the oldest manuscripts, and if it had been in the original completed version of St. Luke it would certainly not have been omitted by any copyist. This omission is ominous, yet we can understand that Christians feel dissatisfied to let it go. Mr. Kampmeier made a comment on this question in our February issue, and we have also received communications from Prof. Eberhard Nestle and the Rev. Charles Caverno in which they argue in favor of the genuineness of the passage. At first sight their position seems well grounded, but on reading the arguments of Prof. William Benjamin Smith which here follow their comments, we feel its untenableness. We present the statements side by side, and leave the final judgment to the reader.

DR. EB. NESTLE ON "FATHER, FORGIVE THEM."

On page 45 of *The Open Court* for January it is said, "that the grand words of Christ at the cross, 'Father forgive them, for they know not what they do' do not appear in the New Testament before the *ninth* century"* and it is suggested "that they were inserted by some thoughtful scribe who did not want to let Christ be surpassed in nobility by Socrates who died without any animosity against his enemies."

If "ninth" century be not a misprint, the statement is quite

*The quoted passage should read: "not much before 190 A.D." or "not before the end of the second century."
P. C.

wrong. The words are found among Greek manuscripts, to name but one, in the Codex *Sinaiticus*, which is generally ascribed to the fourth century, by the first hand. A second hand bracketed them, a third one removed the brackets.

Among *Versions*, at least seven MSS. of the *Old Latin Version* contain them, among them the codex *Palatinus* at Vienna, which is ascribed to the fourth, fifth, or at the latest, sixth century; further all the MSS. of the Latin Vulgate, among which the codex *Fuldensis* was used by bishop Victor of Capua between 541 and 546. The origin of the Latin Versions might be sought in the third, if not in the second century.

They are further contained in the Curetonian MS. of the *Syriac Version*; the origin of this version is certainly not later than the fourth century. They are missing on the other hand in the Sinaitic manuscript of the Syriac Version, which gives another recension of this Version.

The earliest Father of the Church, who is believed to quote them, is *Irenaeus* of Lyons, who died after 190.

The verdict must be, as it seems, that they do not belong to the earliest form of the Gospel of Luke, but were inserted in some copies in a very early time, not later than the second century. And certainly it was not parallelism with Socrates which led to their insertion; but if they are not a true record of what Jesus really said, a nearer parallelism than Socrates is the first martyr Stephen (Acts vii. 60: "Lord, lay not this sin to their charge") or the very brother of Jesus, James, who, according to Hegesippus (a writer of the second century, preserved by Eusebius, Hist. eccl. II, 23) prayed when he was being stoned: Παρακαλῶ κύριε θεὸς πάτερ ἄφες αὐτοῖς, οὐ γὰρ οἶδασι τί ποιῶσι ("I beseech thee, Lord, God, Father, forgive them, for they know not what they do"). But why shall we not assume that Stephen as well as James followed the example set by Jesus? The acknowledgment that the passage does not originally belong to the book in which it is now included, is compatible with the assumption that it is a true record of what Jesus really said from a source of which the origin is no longer known. EB. NESTLE.

MR. CAVERNO IN RE CRITICAL STANDING OF LUKE XXIII, 34.

In an editorial article on "The Significance of the Christ Ideal" in the January *Open Court*, I notice on p. 45 the following sentence: "The grand words of Christ on the cross, 'Father forgive them for they know not what they do,' do not appear in the New Testament before the ninth century." I have not much in the line of critical

material under my hand. But if I take Alford's Greek Testament *in loc.*, I find that the words are inserted in some uncial MSS.; that they appear in the Vulgate, Syriac, Coptic versions, and in the Canon of Eusebius and the Homilies of Clement; and that they are cited by Irenaeus. That would seem to show that they were of record from five to seven hundred years before the date assigned in the passage quoted. In fact the citation by Irenaeus shows that they were recognized as words of Jesus at a time separated by only one life—that of Polycarp—from the days of the apostles. Irenaeus was a pupil of Polycarp, and the latter was a disciple of the Apostle John.

REMARKS OF PROF. W. B. SMITH.

The passage in question is very richly attested by very ancient authorities. It is given by great numbers of manuscripts, some uncials, and very old, reaching into the fifth or sixth century, which I need not name; they are all found cited on pp. 710, 711 of Tischendorf's New Testament, Vol. I. The passage is also found in the Fathers as early as the 2d century, being quoted by Irenaeus (A. D. 185), Origen (A. D. 245) and others. It is also found in Syriac, Coptic, Armenian, Ethiopian and Latin versions; also in the Clementine Homilies, etc. So that the attestation appears overwhelming. Nevertheless, it is *still an interpolation*. For it is not in the oldest Greek manuscript, the Vatican (called B and dating from the fourth or early fifth century; not in D; it is enclosed in brackets in the next oldest, the Sinaitic (8)); it is not in the oldest Syriac version, our very oldest authority; not in various other excellent manuscripts and versions. Its *presence* in any number of MSS. and other authorities is easy enough to understand, even if it were not originally in Luke's Gospel; but its *absence* from so many of the very oldest is impossible to understand if it had been originally there.

Some person, perhaps some copyist, invented it in the second century, after the Gospel (according to Luke) had taken form and become current. It was inserted (by some copyist) in some MSS., and not inserted by others. Hence it appears in many MSS. but not in the very oldest MSS. and translations (like the Syriac translation recently discovered on Mt. Sinai). The great text-critic Lachmann put it in brackets [] in his edition of the New Testament, and the great English editors, Bishop Westcott and Dr. Hort, in their edition of 1881, the best thus far, put it in double brackets [[]], as being an interpolation. Recent critics entertain no doubt on the point. Wellhausen, for instance, says it "is without any doubt interpolated."

But the interpolation was made in the second century, before A. D. 190, or at least the verse was invented before that time. Just when it was actually first written in a copy of Luke's Gospel, no man can say within one or two hundred years, certainly however before the ninth century, for some MSS. containing it are much older than the ninth century when men had ceased to think such great thoughts.

In my article in the *American Encyclopedia* it is merely said to be interpolated, which is correct and enough.

The notion that the verse was first introduced into the text in the ninth century is perhaps due to Scrivener's remark that the corrector who introduced the sentence into D was earlier than the ninth century. On p. 68 of "Notes on Select Readings," Appendix to Westcott and Hort's edition of the New Testament, 1881, we read: "The documentary distribution suggests that text was a Western interpolation, of limited range in early times (being absent from *D a b* though read by *e syr. vt., Iren., Hom., Cl., Eus., Can.*), adopted in eclectic texts, and then naturally received into general currency.

"Its omission on the hypothesis of its genuineness, cannot be explained in any reasonable manner. 'Wilful excision, on account of the love and forgiveness shown to the Lord's own murderers,' is absolutely incredible." Then, after discussing the Constantinopolitan lection, the editor continues:

"Few verses of the Gospels bear in themselves a surer witness to the truth of what they record than this first of the Words from the Cross; but it need not therefore have belonged originally to the book in which it is now included. We can not doubt that it comes from an extraneous source."

This admission by the chief English editors is decisive and of the farthest-reaching importance. Still more recent critics entertain no doubt whatever. Says Wellhausen, it "is without any doubt interpolated." The great importance of this fact is clearly brought out in *Eccc Deus* (recently published in Germany and almost ready for the market in an English version). The ravings of Miller in the new edition of "Scrivener's Introduction" (Vol. II, pp. 356-358) are natural but migratory.

Wellhausen's exact words on the subject are:

"Der Spruch 'Vater vergib ihnen u. s. w.' (xxiii. 34) fehlt im Vat. Sin. und D. in der Syra und einigen Vett. Latinae; er ist ohne allen Zweifel interpolirt."

This is not absolutely accurate. The verse is in Sin. but en-

closed in curved brackets put there by an early corrector (A), and afterwards deleted by a later corrector. A seems to have known that the verse was an interpolation. Tischendorf's words are: "A (ut videtur) uncos apposuit, sed rursus deleti sunt. Moreover, the verse appears in some Syriac versions, but *not* in the oldest, the Sinaitic."

MISCELLANEOUS.

THE RELIGION OF SELF-DENIAL.

In the days of the Reformation the opposition to several typically Roman Catholic institutions was so great that they were abolished without considering the *raison d'être* of their existence. Among them we must mention monasteries and the principle of renunciation which underlies them.

It is peculiar that in these days when Protestantism itself is in a state of transition toward new religious ideals and when reformed churches begin to be ripe for a new reformation which in its main tendency is of an intellectual character, the old idea of renunciation turns up again, although it is now no longer based on dualistic principles, presupposing the nobility of asceticism, but on the longing of the human heart to sacrifice its own ego and egotism on the altar of humanity. One contemporary instance of this tendency, so ancient in its general character and yet modernized in its application, is the institution of the Coenobium in Lugano, Switzerland, well known through its periodical of the same name ably edited by Enrico Bignami.

Mr. Har Dayal, author of the article "What the World is Waiting For" in the present number, who does not seem familiar with this interesting enterprise, preaches the ideal of self-denial, which seems worthy of consideration and even support.

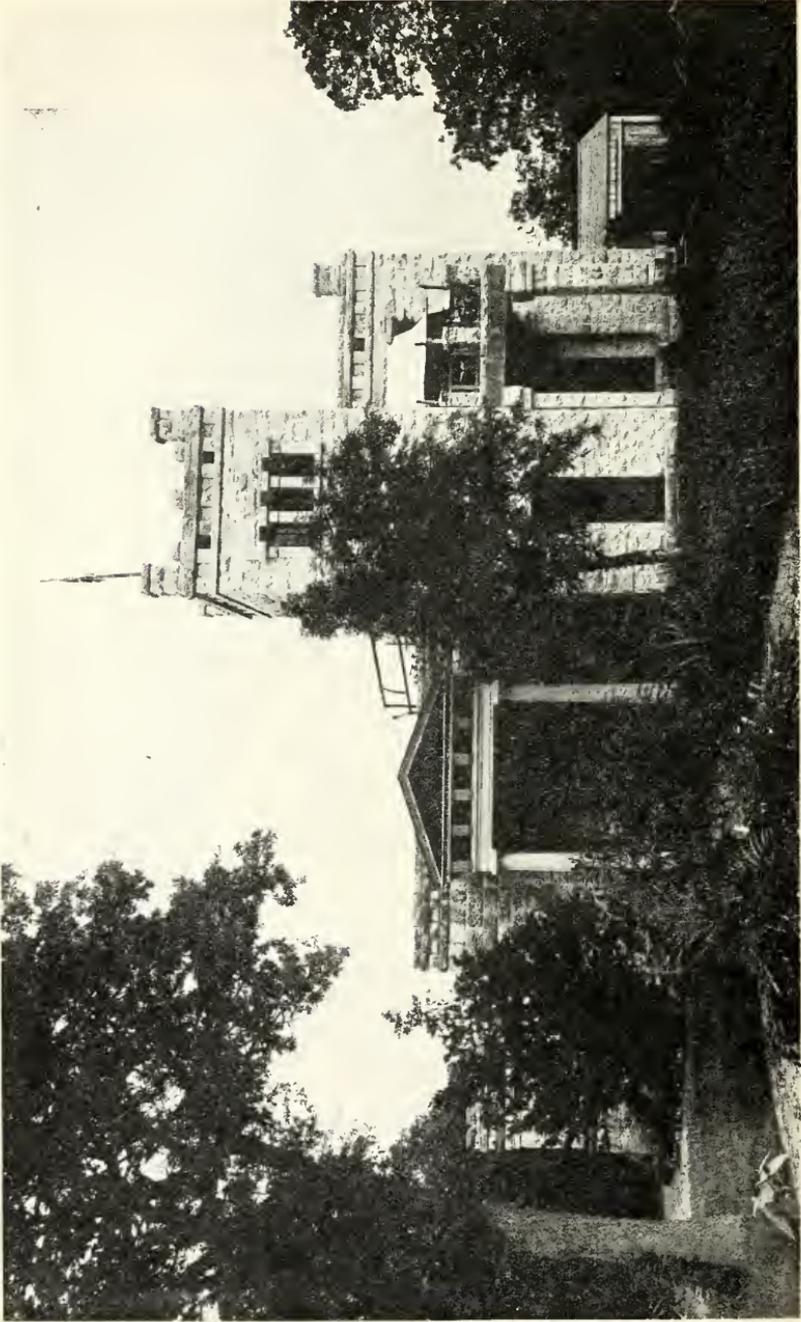
Mr. Dayal hails from India. He was educated at the University of Panjab at Lahore where he took his B. A. degree in 1903 and M. A. in the following year. In 1905 he was awarded a government scholarship and left for England studying history and economics for two years at Oxford where his wife joined him. In January, 1908, he returned to India, and having taken a deep interest in religion since 1904, he decided in the following month, with the permission of his wife, to become a friar and lead the higher life. He belongs to no sect and intended to devote himself to the moral and civic education of his people, but conditions in India being quite disturbed at the time made his undertaking difficult, and so he returned to Europe in August, 1908. Having spent some time at London and Paris in work at the British Museum and the Bibliothèque Nationale, his health gave way and he retired for six months to Switzerland and Italy in 1909. After a brief visit to Algeria and a stay in the West Indies he reached the United States in February, 1911, where he spent some time in Cambridge, Mass., and in California. His article in the present number expresses the main results of his various studies and experiences.

THE TEXAS FINE ARTS ASSOCIATION.

Under the auspices of Mrs. Joseph B. Dibrell, of Austin, Texas, the Texas Fine Arts Association has been formed, and many prominent people of Texas



ELISABET NEY AS A GIRL.



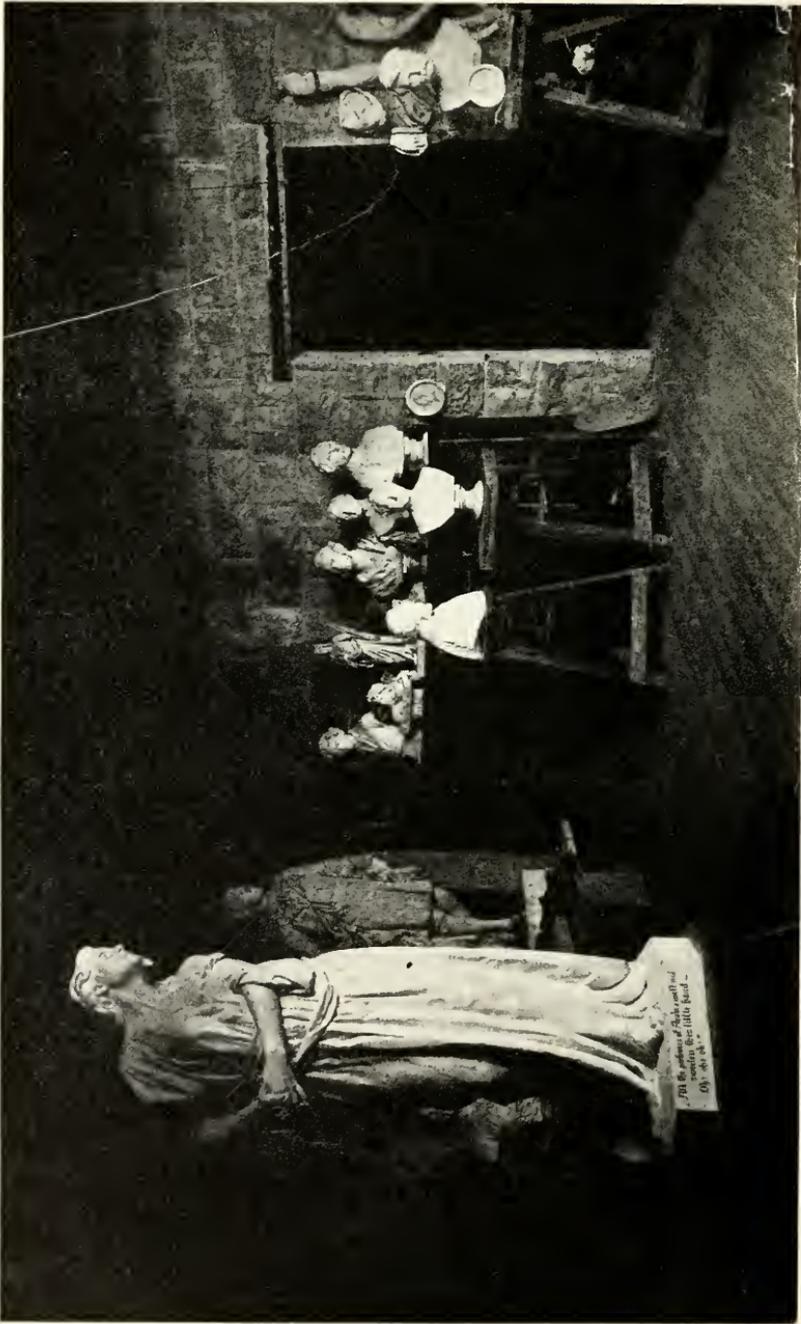
ELISABET NEY'S STUDIO AT AUSTIN, TEXAS.

and Washington have joined it. The founder, Mrs. Dibrell, was a personal friend of the late Elisabet Ney, and has bought the studio of that prominent artist from the estate of her late husband, Dr. Edmund Montgomery, a physiologist and philosopher. Our readers may remember that she was a niece of Marshal Ney, the famous general of Napoleon I, known as the most courageous and most faithful of his paladins. Further particulars of interest concerning Elisabet Ney may be found in *The Open Court*, Volume XXI, pages 592 ff., and concerning Dr. Montgomery in *The Open Court*, Volume XXV, pages 381 f. An aftermath concerning Dr. Montgomery's philosophy appears in the current number of *The Monist* (April, 1912).



DR. EDMUND MONTGOMERY.

The article on Elisabet Ney is fully illustrated, but in the meantime we have received some additional pictures which we here reproduce. In addition to the two portraits in later years, we offer here a picture which shows Miss Ney in her younger years. Her broad forehead with intelligent eyes show her unusual talent during the time when she chiseled busts of several kings and prominent men, among whom we mention Bismarck, Liebig and also the great pessimist and woman hater, Schopenhauer. Her last great work was *Lady Macbeth*, also here reproduced, which expresses the physiognomy of an agonized conscience with exquisite artistic skill. The portrait of Dr. Montgomery shows him at the prime of his life with his beautiful thoughtful features and his full white curly hair.



INTERIOR OF STUDIO. LADY MACBETH IN THE FOREGROUND.

FIRE PREVENTION.

F. W. Fitzpatrick, consulting architect of Washington, and a zealous advocate of protection against fire, has written, for the American School of Correspondence Fire-Prevention course, a little pamphlet entitled *Fires and*



THE CITY HALL OF SAN FRANCISCO BEFORE THE FIRE.

Fire Losses as a warning to architects to safeguard their buildings by the use of proper materials, and by taking proper methods in their construction. Our readers may remember Mr. Fitzpatrick's article on the subject which appeared in *The Open Court*, Vol. XX, 726. As an instance of how effective the proper

way of protection against fire may be we here reproduce the picture of the San Francisco city hall before and after the fire, showing the immunity of the



THE CITY HALL OF SAN FRANCISCO AFTER THE FIRE.

top of its tower due to a tile floor which must have effectively checked the progress of the fire.

NOTES FROM JAPAN.

We learn through Professor Ernest W. Clement, who has recently been called again to the University of Tokyo, of the unusual circumstance that

three young Chinese Buddhist priests recently arrived at Yokohama for the purpose of completing their education in Japan. They were led to take this step through the influence of Admiral Togo and General Nogi, who stopped at Penang where these students were stationed while on their way to Europe to attend the English coronation ceremonies. One of the three will enter a medical school so as to become a medical missionary in his tropical home. The other two expect to study the philosophy of Buddhism and fit themselves for ecclesiastical positions.

Another item of interest gleaned from the same source is the recent conversion to Mohammedanism of Baron Hiki and his daughter and son-in-law, Mr. and Mrs. U. Hatano. This was the first conversion to Islam to take place in Japan. In April 1910 the *Islamic Fraternity* was established in Tokyo as an organ to represent Islam in Japan. Mr. Hatano, who was a neighbor of the editor, Mr. Barakatullah, by serving occasionally as interpreter became interested in the tenets of Mohammedanism and was especially struck by the simplicity of its creed. When he was informed that suicide was a rare occurrence among the followers of the Prophet he said (as reported in the *Islamic Fraternity*): "This is the religion for me; I will try my best to introduce it among my countrymen, to save the community from the curse of suicide, which claims thousands of victims annually from this otherwise happy land of the cherry-blossom and chrysanthemum."

A recently striking incident of the prevalence of suicide in Japan, which gives emphasis to Mr. Hatano's remark is that of the station master at Moji who killed himself to acknowledge his responsibility when the Emperor was delayed in a journey because his private car had been derailed at Moji and was not in readiness for him. Although the suicide was highly lauded by many, there are serious thinkers among the Japanese who recognize the danger to society if death is treated so lightly.

The simple ceremony of receiving these Japanese into the membership of Islam took place on December 3, 1911, and was performed by Mr. Barakatullah. "He stood facing the Caaba, Mr. Hatano in front of him, Baron Hiki at his right hand and Mrs. Hatano at his left. Then the whole assembly rose to their feet. Mr. Ibraheem Ahmad recited the last portion of the second chapter of the Koran, which deals with the creed of Islam. Then, having recited the sacred formula uttered at the time of pilgrimage Mr. Barakatullah asked Mr. Hatano to repeat the declaration of the faith in Arabic and English thrice, which he did accordingly. Following this came a short address and a few prayers in Arabic. The new brethren in the faith were then cordially greeted with a hearty shaking of hands. Baron Hiki, Mr. Hatano and Mrs. Hatano received the Muslim names of Ali, Hasan and Fatimeh respectively."

Many foreign guests were present from Turkey, India and Malay Asia, Switzerland, Germany and Austria. America was represented in this company by Prof. Philip Henry Dodge and his wife, and also by Miss Beatrice E. Lane, of New York, who less than a fortnight later became the bride of Mr. Daisetz Teitaro Suzuki, the translator of *Ashvaghosha's Awakening of Faith*, Shaku's *Sermons of a Buddhist Abbot*, and other valuable Oriental works, and an associate for several years in the editorial department of *The Open Court*. p

THE METAPHYSICAL POINT OF VIEW OF ITALY IN THE
TURKISH WAR.

Prof. L. Michelangelo Billia, of Turin, following up his open letter to M. Frederic Passy (published in the December number of *The Open Court*) with another communication in which he emphasizes the justice of Italy's cause especially in relation to the annexation of Tripoli and Cyrene.

"I declare I am no polemic. The Italian war in Turkey is a fact, but it is not an ordinary fact; it can not be subjected to the same judgment as facts of petty chronicles; above all it is a fact of thought, a fact of which thought is the principle and source and not simply a reflection following upon it. True positive science must take into consideration in these facts the real action of thought. I wish to draw attention to a point of view commonly overlooked in considering the Italian war. Even in France and Switzerland where the feeling has not been so unfavorable to Italy as elsewhere in Europe they have been and are still far from considering our undertaking in all its nobility and significance.

"What is really to be deplored is that Italy has lost its opportunities and wasted its time and precious strength in declarations of war and other formalities which have no justification in connection with Turkey. Turkey is not a nation to be fought; it is an assassin to be chastised and overthrown.

"An event has taken place in which our friends have not sufficiently understood us. We have thoroughly approved the wise rashness, the energetic achievement of our king in proclaiming the annexation by Italy of Tripoli and Cyrene. The foreigner does not seem to have shared this enthusiasm. It has been discovered that this act was not in accordance with rule but instead that it was premature. The press of France, Switzerland and the United States, with exceptions too slight to mention, is distinguished from the press of other countries by a very just and sympathetic disposition towards us. Hence it is desirable to state what the Italian point of view in the matter really is. The objections raised against us are serious ones and worthy of all respect, but they are founded upon a hypothesis which is not a settled principle. I do not say that you are wrong and we are right. I only say that it is right for you to know what we think on the subject. This hypothesis is the international law according to which Turkey is looked upon as a power, a state having rights equal to those of civilized nations. According to these principles Italy would not have the right to proclaim its sovereignty over the provinces which are not entirely subjugated, or at least this provisional proclamation would have no value.

"This hypothesis has indeed governed (from my point of view I had rather say misgoverned) international relations long enough. But it cannot be seriously contested that the admission of Turkey to the rank of the powers, and the principle of the integrity of the Ottoman empire, have been merely conventional fictions constructed on account of the jealousies of the European powers and especially from fear of Russia. But this conventionality having only a temporary value cannot last always. The fiction will fall of its own accord when its validity ceases to be recognized and when action is taken without regard for Turkey—a system of law created by one fact and destroyed by another.

"I grant that men may say that we Italians are madmen and should be

sent to an asylum, and indeed that we are brigands and blunderers who spend much money and transact business among the Shylocks of Frankfort and London, but I wish to call attention to only this one fact, that Italy at this time has the effrontery to possess the illusion that it can pass over established law for the reason that it is originating and establishing a new law.

"There are times in history when law becomes bankrupt and philosophy triumphs; when the nation says that the treaty is violated and justice is promoted. But in this case the destruction and establishment of law exceeds the limits of an ordinary affair. Italy is not acting in her own interest but in a higher cosmopolitan interest, in the interest and supreme law of human progress. Mankind ought to form but one family in rank and privilege. Now there still exists on earth an obstacle to order, to law and to progress; to security of the life of many millions of human beings who are delivered over to massacre; to the power of laws and of peace, to the economic and ethical development of many nations who are excluded from the benefits of civilization, among which there is one that in the history of its ancestors has deserved the very best at the hands of Europe; an obstacle to the cultivation of the soil; an obstacle to the respect due to human personality. This obstacle must yield; it must be overcome. Events show that the bigots who give the world to understand that this obstacle may itself become an agent of peace and civilization either do not mean what they say or do not say what they mean.

"Now is indeed the time to put an end to this state of things. Europe will have only too much to atone for in having held out so long. After all it is not Italy that is conquering the two provinces; it is all Europe. It is the civilized world that is snatching them from the barbarian and restoring them to civilized life. Italy is merely performing her duty. It is her share of glory, of peril and fatigue, as France has had hers in Tunis, Algiers and Morocco, and England in Egypt,—and why not also the United States in Asia Minor and Germany in Palestine? We now wish that France would soon follow our example and put an end to the shackles of protectorates and every trace of barbaric dominion.

"The infectious fever now becoming manifest in Tunis demands this remedy. What is the poor Bey doing these days in Tunis? It would be of great interest to know what his public and private conduct has been in the troubles which have stained his city with blood. If he is at fault he should be condemned, punished, and placed where he could do no more harm. But I think the poor fellow is innocent. Still he is in danger; he is the butt of the fury and vengeance of his fellow countrymen and coreligionists who regard him as a traitor. We must then think also of his security and health. He must be removed to a refuge in a rustic spot where the climate is mild but where he will be removed as far as possible from business matters and perplexities.

"Italy would have no right to immolate her youth for purposes of conquest and exploitation. The movement must be understood in its true significance; its purpose is the overthrow of the Ottoman empire, the deliverance of humanity. The annexation of Tripoly by Italy is the first step in solving the Oriental question, and first of all in restoring Crete at last to Greece. This happy result is inevitable and can not be long delayed. Properly to understand these things one must rise to the metaphysical point of view,

to the unity of history. In spite of all hatred and faintheartedness it must be recognized that Italy is not an accidental object like the column in Trafalgar Square. The very life of the Italian nation is law itself, reason in action; its benefits are wide spread, and tend in the direction of the unity of the human family.

"In short permit us to make the experiment. It will not cost so much in soil snatched from cultivation, in victims immolated to the most ferocious and insensate cruelty as does the wise device of an international law which would make Turkey into a state like our own. At least let us think so; because I only wish to tell you what we think, namely that we are departing from a false and superannuated legality in order to establish true order; that we are overthrowing the shadow of right in order to put right itself on the throne."

BOOK REVIEWS AND NOTES.

THE GREAT EPIC OF ISRAEL. By *Amos Kidder Fiske*. New York: Sturgis & Walton Company, 1911. Pp. 376. Price \$1.50 net.

The purpose of the author is primarily to make the Hebrew Scriptures contained in the Old Testament attractive to the general reading public, and to revive interest in them. He pretends to no new discovery himself but finds what he has to say upon researches of the many scholars whose labors are known to teachers and preachers, but not sufficiently familiar to the world at large, he thinks. His aim is to keep his work in a form which will be interesting to the popular mind, and so he gives only the results of his studies, and does not cite authorities, making a general reference in the preface to the *Encyclopaedia Biblica*, to which he directs all readers for details, reasons and conclusions. He treats the sacred writings of the Jews as an epic of the people of Israel in their great days, and presents them in the order of their development rather than in that in which tradition has placed them. With this in view he begins with the myths of Israel and its heroic and historical legends, then come David and Solomon, and a theocratic account of the two kingdoms. One chapter is devoted to the prophets of the kingdoms, and the other to the prophets during and after the Exile. After the prophets come in turn a consideration of the Jewish law, the priestly history, the illustrative tales of Ruth, Jonah and Esther; the lyrical writings, the wisdom and philosophy of the Old Testament, and finally the books of Job and Daniel. The author hopes that this introduction to the study of the Old Testament will serve the end of making it "more read, better understood, and more profitable to the soul of man."

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THE FOUNDATIONS OF THE NINETEENTH CENTURY. By *Houston Stewart Chamberlain*. John Lane Company, 114 West 32d Street, New York, 1911. Two volumes. Price \$10 net, postage 50 cents.

The first appearance of this work occurred in Germany 10 years ago and attracted conspicuous attention as one of the classical works of our time. Its author is an Englishman by birth, but German by education and residence from his early days. The present work is a translation into English which will prove to be a notable contribution to English literature, both because of the excellence and dignity of the original work and from the merits of the translation which is worthily introduced by Lord Redesdale.

p

To Jerusalem Through The Lands Of Islam Among Jews, Christians And Moslems.

By Madame Hyacinthe Loyson

Preface by Prince de Polignac.

Illustrated. Pp. 325. Cloth—\$2.50

An eloquent book written by a courageous woman, whose experience offers rich and wholesome lessons, alike to Christians, Jews, and Moslems. She prophesies that one day these three great monotheistic religions will unite. "As there is but one God, there cannot ultimately be but one religion."



PÈRE HYACINTHE AND MADAME LOYSON AT THE SPHINX AND THE GREAT PYRAMID.

"I believe in the future of Christianity, if it returns to its Divine Founder — to its origin — when the Faith needed no man's creeds, and Christians needed no General Councils; but were willing to live and ready to die for the grandest principle ever emitted from Jehovah:—Love.

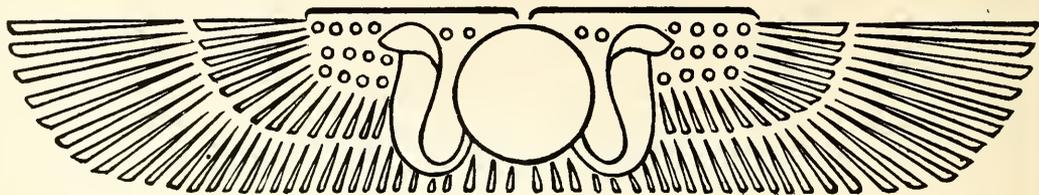
I believe in the Re-awakening of the great and noble Arab race,—with its grand intellectual and moral qualities,—which gave to the world for centuries its highest civilization,

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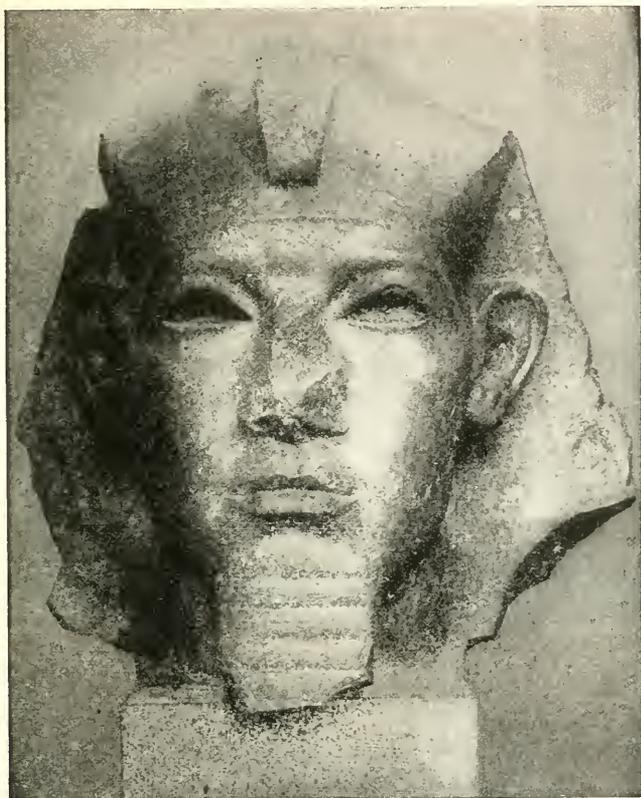
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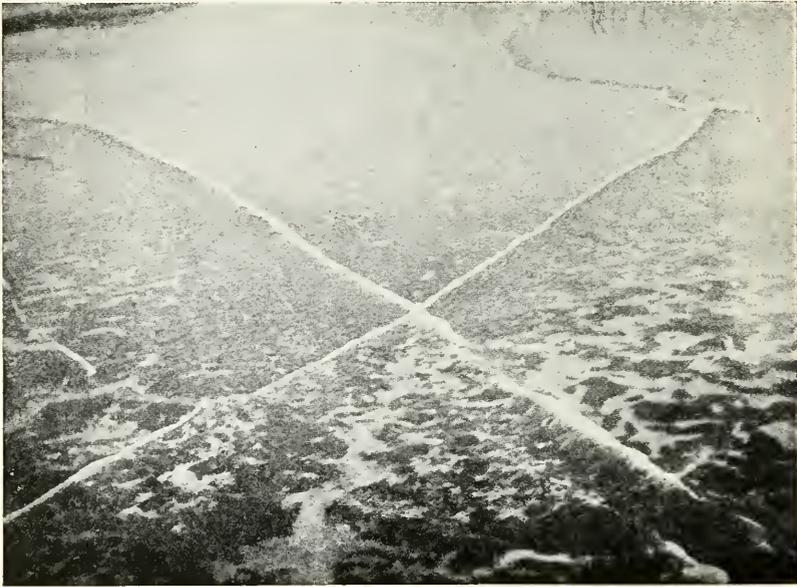
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mered on the anvil, but when he is happy and contented with life and does not wish to die.

Memento Mori Medalets



Fig. 26



Fig. 27



Obv.—Basilisk, with leaf-like wings, holding shield bearing the arms of Basel.

Rev.—Skull on bone, with worm; rose-tree with flower and buds growing over it. Inscription: HEUT RODT MORN DODT ("To-day red, to-morrow dead"). In exergue, an hour-glass and the engravers signature, F. F.

Obv.—View of the city of Basel.

Rev.—Skull and crossed bones; above which rose-tree with flower and buds; beneath, hour-glass. Inscription: HEUT RODT, MORN DODT. ("To-day red, to-morrow dead").

These two pieces belong to the class of so-called "Moralische Pfenninge" struck at Basel in the seventeenth century. They were apparently designed to be given as presents, sometimes probably in connection with funerals. The medallist, whose signature on these pieces is F. F., was doubtless Friedrich Fechter or one of his family (F. F. standing either for Friedrich Fechter or for "Fechter fecit"). In connection with *memento mori* medalets of this class, it must not be forgotten that the devastating epidemics of disease in the sixteenth and seventeenth centuries gave them an increased significance at the time when they were issued.

Finger-ring with an antique intaglio, from which apparently Erasmus derived the idea of his "terminus" device. (After Jortin.) P. 140 "Aspects of Death in Art".



Silver cup forming part of the so-called Boscoreale treasure in the Louvre Museum at Paris, supposed to date from the first century of the Christian era; Photograph from the facsimile in the Victoria and Albert Museum, showing the skeletons, or "shades" of the philosophers Epicurus and Zeno. P. 8—"Aspects of Death in Art."

These cups belong to a period when the philosophy of Epicurus was popularly supposed to advocate devotion to sensual pleasures.

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