

The Open Court

A MONTHLY MAGAZINE

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

Editor: DR. PAUL CARUS

Associates: { E. C. HEGELER.
MARY CARUS.

VOL. XVIII. (NO. 5)

MAY, 1904.

NO. 576

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CHICAGO

The Open Court Publishing Company

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

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

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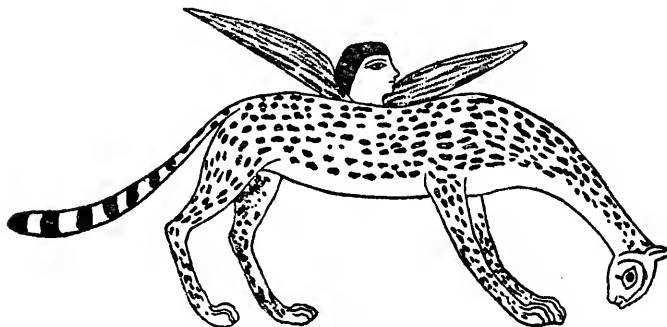
OR

Studies in Egyptian Mythology

BY

E. A. WALLIS BUDGE, M. A., Litt. D., D. Lit.

KEEPER OF THE EGYPTIAN AND ASSYRIAN ANTIQUITIES
IN THE BRITISH MUSEUM



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The Open Court Publishing Co.

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MONUMENTAL TOMB OF ASIA MINOR.

(After a photograph of the tomb in its present condition.)

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CASES OF INSANITY IN SHAKESPEARE.

BY AUSTIN FLINT.

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Medical Board of the Manhattan State Hospitals for the Insane.

A STUDY OF HAMLET.

IN the tragedy of Hamlet, Prince of Denmark, Shakespeare intended to present either a picture of simulated insanity, with a logical and adequate motive, or a mind agitated and distracted by sudden grief and apprehension, to the extent of producing loss of reason. The question involved has been the subject of abundant and varied speculation at the hands of commentators, critics and actors, including many alienists. If Shakespeare intended to represent Hamlet as insane, he undoubtedly attempted to illustrate some definite form of insanity, recognized by alienists of his day; or if Hamlet is to be regarded as simulating insanity, it would become necessary to make such simulation clearly apparent in the action and situations incident to the play. It seems to me to be simply a question as to the impression which Shakespeare intended to convey in the development of Hamlet's character. As bearing upon this question, the sources of the story are important. Hamlet was the mythical hero of legends dating back as far as the twelfth century. It is generally conceded that the basis of Shakespeare's Hamlet is to be found in Saxo's "Amleth." In this story, the father of Amleth is murdered by his brother, who promptly contracts an incestuous marriage with Amleth's mother. Amleth feigns madness in order to avenge his father's murder. Amleth is sent by his uncle to England, where he was made way with. In the "Hystorie of Hamblet" (Belleforest, translated about 1570) it is related that an attempt was made by the king, his uncle, to entrap him by

means of a woman (Ophelia) whom he was led to meet "in a secret place;" but Hamlet was warned against the wiles of this "faire and beautifull woman" by his friend (Horatio) and did not reveal to her his intention to revenge the death of his father.

If the significance of the incidents related in these stories was not radically changed by Shakespeare, the meaning of the tragedy is simple enough. Hamlet is determined to revenge the murder of his father. To accomplish this end, he endeavors to throw his uncle off his guard by feigning madness. His uncle fears him and becomes suspicious. He conspires with a devoted courtier (Polonius) to entrap Hamlet into an avowal of his intentions, by means of Ophelia. Hamlet escapes the wiles of Ophelia through the advice of Horatio, but he is sent to England, where the king intends he shall be murdered. These, the prominent incidents in the tragedy, are sufficiently coherent; and Hamlet's conduct is entirely logical and comprehensible, the motive of the feigned madness becoming plain.

Shakespeare introduces Hamlet as a prince, of lofty and dignified character, highly educated, and with ideas and aspirations suitable to his exalted station. It is assumed that he was about thirty years of age. The sudden death of the king, his father, causes his return from Wittenberg. Within a month after the death of his father his uncle has become king of Denmark and has married with his mother. In the tragedy the prince first appears in Act I, Scene 2. He is reproached by his uncle, the king, and by his mother, the queen, for his somber apparel and his excessive grief for his father, but two months dead. However, at the loving request of the king and queen, he consents to remain in Denmark and to forgo his intention to return to Wittenberg.

Following the exit of the king, queen and others, is the soliloquy beginning:

"O, that this too too solid flesh would melt,
Thaw and resolve itself into a dew!"

In what follows Hamlet reveals a profound melancholy expressed in a comparison of the king with his father and in reflections on the indecent haste in the remarriage of his mother, which he characterizes as incestuous.

"It is not, nor it cannot come to good:
But break, my heart, for I must hold my tongue."

This well-known soliloquy is not intrinsically evidence of a morbid melancholy that is not justified by the situation. It must

be remembered that the succession to the crown of Denmark was elective; and that the natural and legitimate ambition of Hamlet had been frustrated by his uncle:

“He that hath killed my king . . .
. . . popped in between the election and my hopes.”

On the entrance of Horatio and Marcellus, his schoolfellows at Wittenberg, Hamlet greets them cordially, inquires the news from Wittenberg, and afterward speaks of the noble character of his father and the haste of his mother's wedding. Up to this time the conduct of Hamlet is entirely rational. He is then told by Horatio of the appearance of his father's ghost to the guards, Francisco and Bernardo, on the previous night. Hamlet resolves then to watch with the guard and to speak with the apparition should it present itself. It is then that his father's ghost reveals to Hamlet the story of his murder “most foul” and calls upon him for revenge. The ghost accuses his brother Claudius of seducing his “most seeming-virtuous queen,” but says:

“Taint not thy mind, nor let thy soul contrive
Against thy mother aught, leave her to heaven,
And to those thorns that in her bosom lodge,
To prick and sting her.”

Hamlet then resolves to “wipe away all trivial fond records”—presumably his love for Ophelia—he swears Horatio and Marcellus to secrecy, and it is then that he says:

“How strange and odd'soe'er I bear myself,
As I perchance hereafter shall think meet
To put an antic disposition on,
That you at such times seeing me, never shall,
With arms encumber'd thus, or this head-shake,
Or by pronouncing of some doubtful phrase,
As ‘Well, well, we know’ or ‘We could, and if we would,’
Or ‘If we list to speak’ or ‘There be, an if they might.’
Or such ambiguous giving out, to note
That you know aught of me: this not to do,
So grace and mercy at your most need help you,
Swear.”

The introduction of apparitions is not infrequent in Shakespeare's plays, probably as a concession to the love of the public for the supernatural. In the times of James I. the belief in visions was quite common. James I. was regarded as an expert in demonology and wrote a work on that subject. Coke, Bacon and Hale believed in possibility of witchcraft, and a law forbidding any per

son "to take up any dead man, woman or child out of his, her or their grave . . . to be employed or used in any manner of witchcraft, sorcery, charm, or enchantment," was on the statute books from 1536 to 1636. The apparition of the king, indeed, was quite within popular comprehension and belief in the year 1600; and Shakespeare was abundantly justified in using this method to acquaint Hamlet with the manner of his father's death. The ghost first appeared to Francisco and Bernardo, afterward to Horatio and Marcellus, all believing they had seen the dead king. Hamlet, also, not only saw but spoke with the apparition and from it received an account of the murder. The subsequent action of the play, however, shows that Hamlet was incredulous, and that he used other means to convince himself, a fact that argues in favor of a normal and well-balanced mind rather than the reverse. Still, Hamlet attached enough importance to the communication from the grave to enjoin Horatio and Marcellus to secrecy, and, in furtherance of his project to learn the truth, to form the plan of simulating insanity and entire ignorance of the supposed crime.

Instances of the invocation of apparitions are frequent, also, in other plays of Shakespeare. In the first part of *Henry VI.*, *La Pucelle d'Orleans*, before Angiers, calls upon her familiar spirits for aid. The unfortunate maid, who firmly believed in her supernatural power and guidance, was burned at the stake as a sorceress, at Rouen, in 1431. The ghosts of Prince Edward, *Henry VI.*, Clarence, Rivers, Grey, and Vaughan appeared to Richard and to Richmond in dreams, before Bosworth field. Richard and Richmond also had visions of the young princess smothered in the tower, of Lady Anne, Hastings and the murdered Buckingham. Posthumus saw his father and his two brothers in a dream, and learned from them the secret of his birth (*Cymbeline*, V, IV, 30). Brutus had a waking vision of the ghost of Julius Cæsar and talked with the apparition. Pericles saw Diana in a dream. Macbeth has a waking vision of a dagger:

"The handle toward my hand? Come, let me clutch thee.
I have thee not, and yet I see thee still.
Art thou not, fatal vision, sensible
To feeling as to sight? or art thou but
A dagger of the mind, a false creation,
Proceeding from the heat-oppressed brain?"

Macbeth also sees the murdered Banquo's ghost in his place at the feast, although the apparition is unseen by others. The sleeping vision of angels to the good queen Katherine, with the

queen's awakening, is one of the most touching and beautiful creations of Shakespeare.

Shakespeare certainly never intended that the persons to whom these visions appeared should be regarded as insane, unless he had solved the mysterious action of the mind in sleep. Hallucinations, illusions and delusions often become a part of the mental history of sleep; and sleep, troubled with such mental operations, is insanity. During sleep the mental concepts become real, the most extravagant situations excite no surprise or astonishment, but sanity returns on awakening, illusions fade into forgetfulness, and sleeping delusions are at once corrected. During sleep old concepts take new form and arrangement, but they are soon forgotten, unless the memory makes a new record by the relation of dreams and their translation into language.

It is evident that Hamlet's interview with his father's ghost left his mind in a condition of great agitation and apprehension. He seemed from that time to distrust all but Horatio. Polonius he treated as a meddling fool, devoted to the interests of the king and hostile to his aspirations. It can hardly be doubted that this distrust extended to Ophelia, whom he regarded as probably the willing tool of her father, Polonius. His treatment of Ophelia, however, has been considered the strongest indication of an unbalanced mind. Ophelia relates her interview with Hamlet in the following words:

"My lord, as I was sewing in my closet,
 Lord Hamlet, with his doublet all unlaced,
 No hat upon his head, his stockings foul'd,
 Ungartered and down-gyved to his ankle;
 Pale as his shirt, his knees knocking each other,
 And with a look so piteous in purport
 As if he had been loosed out of hell
 To speak of horrors, he comes before me."

POL. "Mad for thy love?"

OPH. "My lord, I do not know,
 But truly do I fear it."

POL. "What said he?"

OPH. "He took me by the wrist and held me hard;
 Then goes he to the length of all his arm,
 And with his other hand thus o'er his brow,
 He falls to such perusal of my face
 As he would draw it. Long stay'd he so;
 At last, a little shaking of mine arm,
 And thrice his head thus waving up and down,
 He raised a sigh so piteous and profound
 As it did seem to shatter all his bulk

And end his being: that done, he lets me go;
 And with his head over his shoulder turn'd,
 He seem'd to find his way without his eyes;
 For out of doors he went without their helps,
 And to the last bended their light on me."

POL. "Come, go with me: I will go seek the king.
 This is the very ecstasy of love."

It is almost impossible to believe that the conduct of Hamlet in the presence of Ophelia was not simulation. The disordered dress seems to have been studied. A lunatic would have hardly appeared in such guise before the woman he loved, nor would he have failed to give some verbal expression to what was in his mind. This scene indeed seems to be a rather clumsy and absurd effort on the part of Hamlet to impress Ophelia with the notion that his reason has yielded to some sudden shock. That both Ophelia and Polonius believe this, there can be little doubt. Ophelia, in obedience to her father, had denied herself to Hamlet and repelled his letters, but it is not to be supposed that such a proceeding would so far disturb Hamlet as to lead to conduct so extravagant and unnatural. It is more logical to imagine that Hamlet intended that his actions should be reported to the king and queen, who, as he hoped, would attribute them to unrequited or disappointed love, that, as Polonius says, "hath made him mad." But from that time the king speaks "of Hamlet's tranformation." Although Polonius says: "I have found the very cause of Hamlet's lunacy," the queen doubts "it is no other but the main; his father's death and our o'erhasty marriage."

Hamlet's interview with Ophelia in Act III, in its coarse brutality, is regarded by many commentators as evidence of an unbalanced mind. In the action of the play the impression is given that Hamlet at least suspects that he is overheard by Polonius. Hamlet asks, "Where's your father?" He has said to Ophelia, "I did love you once," and immediately after, "I loved you not;" he refuses to receive back his gifts; he speaks of what he has heard of Ophelia, of her wantonness, and says, "It hath made me mad." If Hamlet believed that his meeting with Ophelia had been planned by Polonius, who overheard him, and if he had in his mind the intention to convince Polonius of his insanity, what he said to Ophelia was not inconsistent, and the motive for his disconnected tirade was sufficient. But the king does not really believe in Hamlet's madness or that his peculiar actions are due to love for Ophelia. His guilty conscience scents danger in Hamlet's presence in Elsinore, and he decides to send him "with speed to England."

In Act II, Scene 2, Hamlet meets Polonius, whom he fails to recognize. Is this real or assumed? He says to Polonius, who asks, "Do you know me, my lord?" "Excellent well; you are a fishmonger." Such mistakes as to identity are not uncommon in the insane; but throughout the play Hamlet makes no other error of this kind. Immediately after the exit of Polonius he recognizes and greets by name Guildenstern and Rosencrantz. When Polonius reënters Hamlet no longer speaks to him as a fishmonger, but jokingly calls him "Old Jephthah." He recognizes one of the players, who is then introduced. After he has arranged to have the players represent the murder of the king in his garden, Hamlet meets Horatio. To Horatio he discloses his plan:

"There is a play to-night before the king;
 One scene of it comes near the circumstance
 Which I have told thee of my father's death:
 I prithee, when thou seest that act a-foot,
 Even with the very comment of thy soul
 Observe my uncle: if his occulted guilt
 Do not itself unkennel in one speech,
 It is a damned ghost that we have seen,
 And my imaginations are as foul
 As Vulcan's stithy. Give him a heedful note;
 For I mine eyes will rivet to his face,
 And after we will both our judgements join
 In censure of his seeming."

As a matter of fact, a study of Hamlet, from his first interview with Ophelia, in which he was mute, his second interview, in which he loaded her with reproaches, his apparent mistaking of Polonius for a fishmonger, his cordial recognition of the player, to the rational and logical plan to surprise his uncle into some evidence of his guilt and the communication of this plan in reasonable and connected terms to Horatio, does not afford a picture that belongs to any recognized form of insanity. If we include in this the soliloquy beginning, "To be or not to be," it becomes almost inconceivable that Shakespeare could have intended to represent Hamlet as insane. A few rare instances are on record, one of which came under my own observation, in which persons, actually insane, have feigned insanity, but it is not supposable that this idea occurred to Shakespeare.

It is not difficult to analyze the mental condition of Hamlet up to the time when he practically accused Claudius of the murder of his father. He is now considered mad. The king, horrified at the representation of the murder in the garden, precipitately leaves the

scene in terror, and makes preparations to send Hamlet at once to England with Rosencrantz and Guildenstern. He says:

“I like him not, nor stands it safe with us
To let his madness range. Therefore prepare you;
I your commission will forthwith despatch,
And he to England shall along with you:
The terms of our estate may not endure
Hazard so near us as doth hourly grow
Out of his lunacies.”

The events in the few months since the return from Wittenberg had plunged Hamlet into a profound melancholy. The apparition of his father revealed the manner of the murder, and this was rendered certain by the conduct of the king at the close of the play. With this melancholy came distrust of all about the king. Hamlet distrusted Polonius, Ophelia, his mother, the queen, Rosencrantz and Guildenstern. This distrust was not delusional, but was based on logical premises. It amply accounts for his treatment of Polonius and Ophelia. Horatio is his only trusted friend. To him he had confided all his plans, including the project of feigned madness, a condition that he had simulated so well as to deceive the entire court. He resolves to kill the king, but refrains, as the first opportunity that presented itself found the king at prayer.

In his interview with his mother Hamlet lays bare his inmost heart. His mother, at first alarmed at his words, calls for help, a call which Polonius, hidden behind the arras, echoes. Hamlet makes a pass with his sword through the arras and kills Polonius, whom he mistakes for the king. He then reveals the story of his father's murder; at this instant the ghost enters, who is seen but by Hamlet. As the apparition steals away Hamlet denies his madness:

“My pulse, as yours, doth temperately keep time,
And makes as healthful music; it is not madness
That I have utter'd: bring me to the test.”

The queen says:

“Be thou assured, if words be made of breath
And breath of life, I have no life to breathe
What thou hast said to me.”

In the scene that follows the queen relates to the king that Hamlet, in his “brainish apprehension,” has killed Polonius. The king commands Rosencrantz and Guildenstern to embark with Hamlet for England that very night:

“How dangerous is it that this man goes loose!
Yet must we put the strong law on him:
He's loved of the distracted multitude.”

Hamlet, then, is embarked for England, with Rosencrantz and Guildenstern, who bear letters enjoining:

“The present death of Hamlet. Do it, England;
For like the hectic in my blood he rages,
And thou must cure me: till I know 'tis done,
Howe'er my hopes, my joys were ne'er begun.”

The form of insanity known as melancholia is a depressed mental condition, usually without adequate cause, and is attended with varied delusions. Among these delusions are prominent delusions of suspicion, persecution, conspiracy, often visual and auditory illusions and hallucinations. The access of true melancholia is seldom sudden, and the delusions are not systematized. In the case of Hamlet, his melancholy undoubtedly dated from the death of his father and was sudden; the apparition of the ghost was seen by others, who certainly were not insane; his suspicion that the king murdered his father was justified by the declarations of his father's ghost and afterward confirmed; it was true that he was surrounded with enemies at the court, and his distrust of Polonius, and even of Ophelia, was amply justified. There is no good reason, indeed, to believe that Hamlet was subject to delusions of any kind, and certainly he had reason to regard with suspicion all with whom he was brought in contact. His temporary exile to England was to be in company with Rosencrantz and Guildenstern, schoolfellows, indeed, but “whom I will trust as I will adders fang'd.” Under these conditions, was it reasonable that Hamlet should simulate madness? Hamlet mad, especially if mad from love of Ophelia, is simply a crazied and disappointed man, incapable of plotting against the king in his insane follies. Hamlet sane, and “loved of the distracted multitude,” is an element of danger. It seems to me an error to regard Hamlet as weak and vacillating in purpose. His cloak of madness, assumed calmly and deliberately, covers no lack of personal courage. If he hesitates to kill the king, it is because the time is not yet come. In the agony of death, at the grand climax of the tragedy, Hamlet's thoughts are of Denmark:

“But let it be. Horatio, I am dead;
Thou livest; report me and my cause aright
To the unsatisfied.”

.

“The potent poison quite o'er-comes my spirit;
I cannot live to hear the news from England;
But I do prophesy the election lights
On Fortinbras: he has my dying voice:

So tell him, with the occurrents, more or less,
Which have solicited. The rest is silence."

The meeting on the plain in Denmark with the captain in Fortinbras' army reveals nothing important in regard to the mental condition of Hamlet. He goes with Rosencrantz and Guildenstern to England. Then follows the letter to Horatio in which he gives an account of his capture by pirates and asks Horatio to repair to him "with as much speed as thou wouldst fly death. I have much to speak in thine ear will make thee dumb; yet they are much too light for the bore of the matter. These good fellows (the sailors) will bring thee where I am. Rosencrantz and Guildenstern hold their course for England; of them I have much to tell thee." This letter to Horatio gives no evidence of a disordered mind, nor does the letter addressed to the king.

"High and mighty, you shall know I am set naked on your kingdom. To-morrow shall I by leave to see your kingly eyes, when I shall, first asking your pardon thereunto, recount the occasion of my sudden and more strange return. HAMLET."

It is not pertinent to this inquiry to recount the madness of Ophelia. Crazied by the tragic death of her father, her loss of Hamlet's love, and probably by remorse for the part she played in obedience to her father, she is drowned, but not by her own act. Her madness had taken the form of acute mania, with fleeting and changeable delusions.

From the scene with the grave-diggers to the end of the tragedy there appears nothing to show that Hamlet was not sane and coherent. He relates to Horatio his discovery of the packet enjoining England to kill him forthwith and his change of the instructions so that the bearers, Rosencrantz and Guildenstern, should be put "to sudden death,

"Not shriving-time allowed," which Hamlet sealed with his father's signet. The scene at Ophelia's grave, Hamlet's grappling with Laertes, the fencing scene with the unbated and envenomed foil, the poisoned cup, ending with the death of Laertes, the king, the queen and Hamlet himself close the tragedy. To the very end, however, Hamlet maintains that he is mad and offers madness as an excuse to Laertes:

"Give me your pardon, sir: I've done you wrong;
But pardon't as you are a gentleman.
This presence knows,
And you must needs have heard, how I am punished
With sore distraction. What I have done,

That might your nature, honour and exception
 Roughly awake, I here proclaim was madness.
 Was't Hamlet wronged Laertes? Never Hamlet:
 If Hamlet from himself be ta'en away,
 And when he's not himself does wrong Laertes,
 Then Hamlet does it not, Hamlet denies it.
 Who does it then? His madness: if't be so,
 Hamlet is of the faction that is wrong'd;
 His madness is poor Hamlet's enemy.
 Sir, in this audience,
 Free me so far in your most generous thoughts,
 That I have shot my error o'er the house,
 And hurt my brother."

This should be contrasted with what Hamlet has said to Horatio:

"But I am very sorry, good Horatio,
 That to Laertes I forgot myself,
 For, by the image of my cause, I see
 The portraiture of his; I'll court his favours:
 But, sure, the bravery of his grief did put me
 Into a towering passion."

What Hamlet said to Horatio is sane. The actual apology to Laertes confesses madness, but no madman ever had so clear and intelligent an idea of his madness or made so full and complete an avowal. In chronic delusional insanity the "insight" or self-appreciation of a morbid mental condition is absent. It is more reasonable to assume that Hamlet wished, to the very last, that Horatio should heed his injunction, given after the first meeting with his father's ghost.

In Act I, Scene 2, Hamlet is in the presence of the king, queen, Polonius, Laertes, Voltimand, Cornelius, lords and attendants. It is in this scene that Hamlet consents to remain in Elsinore and not to return to Wittenberg. His conduct here is natural and consistent. At the end of the scene is the noble soliloquy beginning, "O, that this too too solid flesh would melt." While Hamlet, in this soliloquy, compares the reigning king with his father and deploras the "most wicked speed" of the marriage of his mother, there is no word or expression that is not rational.

In the course of this scene is the meeting of Hamlet with Horatio, Marcellus and Bernardo, who say that they have seen the ghost of the late king. In Scene 3 Laertes takes leave of Ophelia before his return to France. In Scene 5 Hamlet meets his father's ghost. In Act II occurs the meeting of Hamlet with Ophelia, which she relates to Polonius. This is the first evidence of Hamlet's as-

sumed madness. From this time, it is impossible to find in the play any evidence of Hamlet's madness in his interviews and conversation with Horatio; but to the king, the queen, Polonius, Ophelia, Rosencrantz, Guildenstern and to all others, Hamlet appears insane. Hamlet, indeed, carries on this deception—if deception it be—to the end of the play and throws off the mask only in his interview with the queen and with indifferent persons, such as the players. In Act III, Scene 1, is the wonderful soliloquy, "To be or not to be," the intellectual expression of which rises to the highest point of grandeur. One must be bold indeed to call this insanity.

If we contrast what Hamlet says to Horatio with his conduct toward all others we have the picture of a man, perfectly sane in his relations at all times and under all circumstances, with a single friend whom he trusts, but a rambling, incoherent lunatic with all others, whom he distrusts, having, at the same time, avowed his intention to simulate insanity. It is impossible that such a mental condition should exist, and the only rational explanation of Hamlet's conduct, from the point of view of an alienist, is that his insanity was simulated for a rational purpose.

In the preparation of this article I have taken the pains to read carefully the hundred or more quotations from Hamlet given by Bartlett, which have become a part of our language. In no single quotation is there any evidence of an unbalanced mind, and I venture to say that no one can read these familiar words and avoid the conviction that Shakespeare's "Hamlet" is one of the grandest and most thoroughly sane intellectual conceptions to be found in English literature.

KING LEAR.

The tragedy of King Lear presents the contrast of an old man, affected with senile dementia, and the young Edgar, assuming the character of a Tom o' Bedlam. When Lear resolves to divide his kingdom and apportion it between his three daughters and their prospective husbands, relieving himself of the cares of state, the action plainly shows the mental condition under the influence of which this decision was made. Lear reserves for himself simply his hundred knights and provides for their entertainment by his daughters in turn. This sudden resolve, although in itself, perhaps, not irrational, in its execution betrays a lack of judgment that is inconsistent with a "sound and disposing mind." His furious denunciation of Cordelia reveals an impatience and irritability that does not belong to a normal intelligence. Such unreasoning and

extravagant conduct pervades the entire tragedy, from the banishment of Cordelia to the scene in which the unfortunate king appears, fantastically decked with flowers, incoherent, delusional and maniacal.

As a study of the form of insanity known as senile dementia the conception of Shakespeare is not entirely accurate. Torn by violent and conflicting emotions—a logical sequence to the base ingratitude of Goneril and Regan—the unhappy king abandons himself to the most abject despair, and the loss of reason is complete, as is shown in the scene with Edgar in the hut. The touching incident of meeting with Cordelia in the French camp, whom he fails to recognize, with the restoration of reason following sleep, is the only part of the picture which falls short of reality. A senile dement may present all the characters of mental breakdown depicted in *Lear*, including the intense melancholia, followed with illusions and hallucinations, but the condition known as transitory mania is never observed in the aged, and transitory mania is the only psychosis that is rapidly and suddenly arrested by a profound sleep. *Lear*, however, fourscore and upward, awakes, with fresh garments on him, to perfect reason and to recognition of his surroundings, but it is fair to say that the tragedy would be far from complete without this inconsistency. It became at the end a necessary part of the action of the play that the king should be restored to a full appreciation of the wickedness of Goneril and Regan, as well as the devotion of Cordelia.

The simulated madness of Edgar is a more careful and consistent study. Toms o' Bedlam were well known in England in the time of Shakespeare. It is related that in 1644 only forty-four lunatics could be admitted into what was known as Abraham's ward in Bedlam. Lunatics at large were called Abram men, a class of wandering mendicants, who terrorized the country with their mad freaks, laying violent hands on what they could find to steal. Edgar could have assumed no more convenient and secure cloak for his purposes. Under the guise of Poor Tom, he could live where and how he chose and no one took account of his movements. Shakespeare depicts the form of insanity assumed by Edgar with admirable fidelity, and, although but a sketch, it is consistent throughout.

THE WINTER'S TALE.

It is curious to note that while Shakespeare represented in *Hamlet* a character that commentators have been unable to under-

stand, in *Lear* there is a fairly good picture of senile dementia, contrasted with a faithful study of simulated insanity in *Edgar*. No commentator, however, has analyzed carefully the mental condition of *Leontes*, a victim of what certainly was an insane jealousy. The jealousy of *Othello* is easily enough understood and is consistent with the savage character of the semi-barbarous Moor. But with *Leontes* it is different. Unconsciously, as it appears, Shakespeare has depicted, in *Leontes*, an exaggeration of jealousy that is incompatible with mental balance, from its inception to the close of the play.

There is absolutely nothing in the conduct of *Hermione* that is not consistent with the character of a virtuous and faithful wife. It is in obedience to the wishes of *Leontes* that she urges *Polixenes* to prolong his stay in *Sicilia*, but at once, and without the slightest foundation, *Leontes* gives way to a jealousy that all around him regard as insane. He doubts the paternity of his son *Mamillius* and indulges in a disconnected and irrational tirade that leads *Polixenes* to inquire:

“What means *Sicilia*?”

Hermione replying:

“He something seems unsettled.”

Leontes at one time says that:

“Next to thyself and my young rover, he’s
Apparent to my heart.”

In the next breath he urges *Camillo* to poison *Polixenes* and openly accuses the queen of infidelity. When *Antigonus*, one of the lords of *Sicilia*, remonstrates with the king and says to him, after the escape of *Polixenes* and *Camillo*:

“And I wish, my liege,
You had only in your silent judgement tried it,
Without more overture.”

Leontes replies:

“How could that be?
Either thou art most ignorant by age,
Or thou wert born a fool. *Camillo*’s flight,
Added to their familiarity,
Which was as gross as ever touched conjecture,
That lacked sight only, nought for approbation
But only seeing, all other circumstances
Made up to the deed,—doth push on this proceeding.”

Paulina, wife to Antigonus, firmly believing in the innocence of the queen, says:

“I dare be sworn:
These dangerous unsafe lunes i’ the king, beshrew them!”

The insane jealousy of the king leads to farther excesses:

“This brat is none of mine;
It is the issue of Polixenes:
Hence with it, and together with the dam
Commit them to the fire!”

To Paulina, Leontes says:

“I’ll ha’ thee burnt.

PAUL.

I care not:

It is an heretic that makes the fire,
Not she which burns in’t. I’ll not call you tyrant;
But this most cruel usage of your queen—
Not able to produce more accusation
Than your own weak-hinged fancy—something savours
Of tyranny, and will ignoble make you,
Yea, scandalous to the world.”

Moved by the vigorous remonstrances of Antigonus, Paulina and the lords of Sicilia, Leontes brings the queen to formal trial on the charge of adultery and conspiracy with Camillo to take away the life of her husband, King of Sicilia. Leontes, however, admits:

“Your actions are my dreams;
You had a bastard by Polixenes,
And I but dreamed it.”

In the course of the trial, an appeal is made to the oracle of the great Apollo. The reply of the oracle is:

“Hermione is chaste; Polixenes blameless; Camillo a true subject; Leontes a jealous tyrant; his innocent babe truly begotten, and the king shall live without an heir, if that which is lost is not found.”

Leontes, in his mad fury, refuses to believe the oracle:

“There is no truth at all i’ the oracle:
The sessions shall proceed: this is mere falsehood.”

All writers on mental diseases concur in the opinion that one of the most dangerous forms of mental disturbance is delusional insanity associated with jealousy. In the case of Leontes the jealousy assumed the form on an insane delusion. In the first place, his suspicion of the queen had no logical foundation and was not shared by anyone. Associated with the delusion of infidelity was a well-

marked delusion of poisoning, a combination that is not uncommon. Yielding to these imperative delusions, the king denies the paternity of his child and resolves to put both the infant and the mother to death, the one by abandonment and the other by means of an absurd form of trial, a homicidal outcome that also is not unusual. It seems impossible, indeed, not to regard all these acts and feelings as the natural results of a highly delusional mental condition. The best definition of insane delusions—one that exactly fits the mental condition of Leontes—is the following, borrowed from Kraepelin: "Delusions are morbidly falsified beliefs which cannot be corrected either by argument or experience." Delusions are not the result of experience, and they persist so long as and no longer than the morbid mental condition upon which they depend. It is quite within the history of insane delusions, especially delusions of jealousy, that they should suddenly disappear under the influence of violent emotions. The delusions cherished by Leontes, indeed, did suddenly disappear when he was informed of the death of his son and saw "This news is fatal to the queen." As is usual, the disappearance of the delusion was followed with the most poignant remorse:

"Apollo, pardon
 My great profaneness 'gainst thy oracle!
 I'll reconcile me to Polixenes;
 New woo my queen; recall the good Camillo,
 Whom I proclaim a man of truth, of mercy;
 For, being transported by my jealousies
 To bloody thoughts and to revenge, I chose
 Camillo for the minister to poison
 My friend, Polixenes: which had been done,
 But that the good mind of Camillo tardied
 My swift command, though I with death and with
 Reward did threaten and encourage him,
 Not doing it and being done: he most humane
 And filled with honour, to my kingly guest
 Unclasp'd my practice, quit his fortunes here,
 Which you know great, and to the hazard
 Of all uncertainties himself commended,
 No richer than his honour: how he glisters
 Through my rust! and how his piety
 Does my deeds make the blacker."

It does not seem possible that Shakespeare did not realize that in Leontes he presented a complete and accurate picture of insane jealousy, followed with penitence and remorse; a striking contrast to the jealousy of Othello, which had a basis resting on the diabolical machinations of Iago, was not, therefore, an insane jealousy, but

a perfectly sane, and, from this point of view, justifiable delusion. These two tragically emotional pictures speak for themselves.

The interest in Leontes ceases with the fancied death of Hermione, and when he exclaims to Paulina :

“Go on, go on :

Thou canst not speak too much ; I have deserved

All tongues to talk their bitterest.”

The repentance of Leontes endures for the sixteen years which elapse between the exposure to death of the princess Perdita, her adoption by the shepherd, the resurrection of Hermione and her reunion with the king. Thus the comedy ends, with Leontes restored to reason, Paulina married with Camillo, and the kingdoms of Sicilia and Bohemia united through the marriage of Perdita with **Florizel**.

BUDDHIST VIEW OF WAR.

BY THE RIGHT REV. SOYEN SHAKU.

[Extracted from the author's article "Senso wo nantoka miru?" published in the January number of the *Tai Yō*, Tokio. Translated from the Japanese by Teitaro Suzuki.

Mr. Shaku is Lord Abbot of the Engakuji and Kenchoji, two large temple institutions at Kamakura, branches of the Zen Sect. There are about eight hundred monasteries subject to his jurisdiction. In 1893 he visited the World's Religious Parliament in Chicago and was rightly esteemed as the most prominent delegate of Japanese Buddhism. His views may be considered as representative not only of his own sect but of all Japanese Buddhists.—ED.]

“THIS triple world is my own possession.* All the things therein are my own children. Sentient or non-sentient, animate or inanimate, organic or inorganic, the ten thousand things in this world are no more than the reflections of my own self. They come from the one source. They partake of the one body. Therefore I cannot rest quiet, until every being, even the smallest possible fragment of existence, is settled down to its proper appointment. I do not mind what long eons it will take to finish this gigantic work of salvation. I work to the end of eternity when all being are peacefully and happily nestled in an infinite loving heart.”

This is the position taken by the Buddha, and we, his humble followers, are but to walk in his wake.

Why then do we fight at all?

Because we do not find this world as it ought to be. Because there are here so many perverted creatures, so many wayward thoughts, so many ill-directed hearts, due to ignorant subjectivity. For this reason Buddhists are never tired of combatting all productions of ignorance, and their fight must be to the bitter end. They will show no quarter. They will mercilessly destroy the very

*The "triple world" (*triloka*) is a common Buddhist term for "universe." The three worlds are "the world of desire" (*kāmaloka*), "the world of bodily form" (*rūpaloka*), and "the immaterial world" (*arūpaloka*).

root from which arises the misery of this life. To accomplish this end, they will never be afraid of sacrificing their lives, nor will they tremble before an eternal cycle of transmigration. Corporeal existences come and go, material appearances wear out and are renewed. Again and again they take up the battle at the point where it was left off.

But all the Buddhas and Bodhisattvas never show any ill-will or hatred toward enemies. Enemies, the enemies of all that is good, are indeed wicked, avaricious, shameless, hell-born, and, above all, ignorant. But are they not, too, my own children for all their sins? They are to be pitied and enlightened, not persecuted. Therefore, what is shed by Buddhists is not blood,—which unfortunately, has stained so many pages in the history of religion,—but tears issuing directly from the fountain-head of lovingkindness.

The most powerful weapon ever used by Buddha in the subjugation of his wayward children is the practice of non-atman (non-egotism). He wielded it more effectively than any deadly, life-destroying weapons. When he was under the Bodhi-tree absorbed in meditation on the non-atmanness of things, fiends numbering thousands tried, in every way, to shake him from his transcendental serenity; but all to no purpose. On the contrary, the arrows turned to heavenly flowers, the roaring clamor to a paradisiacal music, and even the army of demons to a host of celestials. And do you wonder at it? Not at all! For what on earth can withstand an absolutely self-freed heart overflowing with lovingkindness and infinite bliss?

And this example should be made the ideal of every faithful Buddhist. Whatever calling he may have chosen in this life, let him be freed from ego-centric thoughts and feelings. Even when going to war for his country's sake, let him not bear any hatred towards his enemies. In all his dealings with them let him practice the truth of non-atman. He may have to deprive his antagonist of the corporeal presence, but let him not think there are atmans, conquering each other. From a Buddhist point of view, the significance of life is not limited to the present incarnation. We must not exaggerate the significance of individuals, for they are not independent and unconditional existences. They acquire their importance and a paramount meaning, moral and religious, as soon as their fate becomes connected with the all-pervading love of the Buddha, because then they are no more particular individuals filled with egotistic thoughts and impulses, but have become love incarnate. They are so many representative types of one universal self-

freed love. If they ever have to combat one another for the sake of their home and country,—which under circumstances may become unavoidable in this world of particularity,—let them forget their egotistic passions which are the product of the atman conception,—of selfishness. Let them on the contrary be filled with the lovingkindness of the Buddha; let them elevate themselves above the horizon of the *mine* and *thine*. The hand that is raised to strike and the eye that is fixed to take aim, do not belong to the individual, but are the instruments utilized by a principle higher than transient existence. Therefore, when fighting, fight with might and main, fight with your whole heart, forget your own self in the fight, and be free from all atman thought.

It is most characteristic of our religion, as we understand it, that while Buddha emphasized the paramount significance of synthetic love, he never lost sight of the indispensableness of analytical intellect. He extended his sympathy to all creatures as his own children and made no discrimination in his boundless compassion. But at the same time he was not ignorant of the fact that there were good as well as bad people, that there were innocent hearts as well as guilty ones. Not that some were more favored by the Buddha than others, but they were enabled to acquire more of the love of the Buddha. One rain falls on all kinds of plants; but they do not assimilate the water in the same fashion. Buddha's love is universal, but our hearts, being fashioned of divergent karmas, receive it in different ways. He knows where they are finally led to, for his love is uninterruptedly working out their salvation, though they themselves be utterly unconscious of it.

Above all things, there is the truth, and there are many roads leading to it. It may seem at times that they collide and oppose one another. But let us rest confident that finally every ill will come to some good.

JAPANESE SONGS AND FOLK-LORE.

BY JAMES IRVING CRABBE.

THE songs of a nation afford a fair idea of the standard of culture and æsthetic taste as well as of the social peculiarities of the singers. The more insular or isolated the nationality or race the greater will be the poetic peculiarities. And of no race is this more noticeable than of the Japanese. They are poetic by reason perhaps of the scenic beauties of their island home and because they are endowed with an instinctive love of the beautiful in nature. No other people in the world have a keener appreciation of the æsthetic or so greatly love the land of their birth. It is not an affectation for the peasant or coolie to pause on the ledge of a romantic ravine and draw the attention of the American or European traveler to the beauty of the scene. From the prince to the beggar there is a sincere love of the shapely Fuji San, one of the most graceful mountains in the world (if one may be allowed the use of the adjective), a love and affection developed in earliest youth which endures till death.

“What is my last wish?” said a Japanese poet, “It is that my last sight, ere I change my world, may rest on Fuji’s beauteous cone!”

This intense love of nature finds abundant expression in the artist as well. It is noteworthy, then, that the popular songs are filled with references to the beauty of rock, mountain, stream, or tree, and these are always found combined with protestations of love and friendship.

One of the most popular song-books is that of Teika Kio, a songs and folk-lore of Japan, and more it is the brand motive of the nobleman who flourished about seven hundred years ago. He collected and compiled odes that had been sung for at least two centuries prior to his time. His book, called *Steps to the Summit of the Hundred Odes of a Hundred Poets*, (or, in Japanese, *Hyak Nin*

Is'-shiu Mine No Kake-hashii) can be found in every home in the Island Empire. Some of these have been translated into English, but not very successfully, for one reason because classic Japanese is so replete with double meanings, similes, and references to flowers and scenery as to allow a variety of renderings.

Naturally this redundancy of meaning has made punning a fine art, so to speak, in Japan. Even in the affairs of everyday life the student of the Japonesque will note this tendency. For instance, the lover who changes his mind sends to the former object of his devotions a maple leaf which tells the story of his change of heart, for "momiji" (maple) also means change, probably because the maple is the first tree to feel and show the effects of the approach of winter. This method of "getting the mitten" is certainly more poetical than the Western plan, though perhaps not more satisfactory to the fair recipient.

An example of translation of one of the most familiar odes may be of interest. It is called "The Cherry Blossom" and was written by Ki No Tsurayuki, who was a court poet in Japan when King Alfred of England was a child.

"The comrades of my early days
 Their former friend indifferent view,
 Who with a wond'ring eye doth gaze
 On th' village that of old he knew
 So well. O flower! thy fragranciness
 Alone familiar seems to me."

The poet after a long absence from home returns to find himself a stranger and the only familiar object is the fragrant wild cherry.

In the following ode, written by Fujiwara (A. D. 910-974), the genuine love-song is given:

*"Kimi ga tame
 Oshika razarishi
 Inochi sahe
 Nagaku mo gana to
 Omoikera kana."*

"Ere I, dear maid, had worshipped thee,
 A sad, uncared-for life was mine:
 O may long years be granted me
 Now that my heart, O maid, is thine."

These odes will afford a fair idea of the culture attained by this interesting nation at a period of the world's history when the Anglo-Saxon race was emerging from savagery.

The poetic instinct has not died out among the Japanese, although since the feudal system passed away and the mercantile and commercial spirit has been introduced, much of the poetry and the inspiration of nature-love has evanesced. It is too often so in the workaday world that utilitarianism and the beautiful whether in art or in song are found to be incompatible.

A striking instance of the lyric tendencies of the Japanese was given to the writer. One summer's day he was acting as cicerone to a young Japanese gentleman in Jackson Park, Chicago. The floral wealth of the parterres filled the young man's heart to the brim; "O, if I had but enough English to write a poem of those flowers!" he exclaimed, when we went from one beautiful display to another.

No other nation has so rich a treasury of folk-lore as the Japanese, or has such a wealth of myth and romance. With them the national religions, Shintoism and Buddhism, have been so intertwined that it is impossible to separate myth, romance, and history. (As an example of this we find that His Imperial Majesty, the Mikado, is descended in an unbroken line from the sun.*) These religions although differing in nearly every other respect the one from the other are alike in encouraging the belief that the lower animals are psychologically associated with mankind. The Shintoist believes that the fox, the tiger, and other animals occasionally assume human form sometimes for good, sometimes for evil purposes. A Totemism has thus been evolved which finds abundant expression in the realm of legend, song, and art. The Buddhist, likewise, has a great regard for our dumb friends. Transincorporation (sometimes spoken of as transmigration) of souls is reason sufficient for his friendliness for the animals and for the keen interest taken in them by the authors and artists of Japan. The strict Buddhist deems the killing of one of the lower animals, unless in self-defense, a crime equal to homicide, because the soul of a relative, perhaps, at all events a human soul, may be in the animal slain. With this vast realm of bird, beast, and fish to draw upon, it is little wonder that the folk-lore is rich and imaginative.

The Japanese variant of the story of Rip Van Winkle, a version of which may be found in the folk-lore of many nations, illustrates the Totemistic idea alluded to:

"Once upon a time there was a man who was so very pious that he spent most of his time between meals in praying. He

* There is in England a very intelligent class of people which believes that the present king is the lineal descendant of King David, the psalmist.

spent all his leisure, that is when he wasn't eating or sleeping, upon his knees. His wife was a practical sort of woman and drew her lord's attention to the fact that while he was praying she and the children were starving. The saintly man paid no attention to her remonstrances except to remind her that salvation was more important than food and so continued his devotions.

"At last, patience ceased to be a virtue and the 'Katrina' of the Orient, disgusted with her prayerful spouse, drove him from the home and bade him continue his prayers in the mountains. Thus evicted, the pious man wandered into an upland glade in a range of hills near his native village and was soon engaged in his favorite occupation of praying. Suddenly his attention was diverted from spiritual to temporal things.

"In a sheltered nook near where he knelt, two ladies attired in the rich garb of members of the Imperial Court sat in front of a small table playing a game of 'Go,' the Japanese equivalent for checkers. So ravishingly beautiful, so graceful and so skilful in their play were the fair ladies that the village saint forgot his prayers, his home, everything, and was soon absorbedly watching the game and the players. And as he watched, the sun set and the moon rose and then disappeared, and the seasons came and went and still he watched.

"At last came a crisis in the game. One of the ladies made a bad move which our pious friend noticed. 'Fair lady,' he exclaimed, 'you have made a mistake!' At the sound of his voice the players started in alarm, the 'Go' table went and the ladies became foxes and scurried away in a twinkling.

"Rising from his knees the saintly man returned to his native village. Not aware that he had been gone very long he finds that his family has passed into oblivion, and that he has been absent one hundred years!"

The story exists in several versions and different morals are deduced from it—one of which is characteristic of the Japanese love of ceremonious propriety, pointing out the bad taste of criticising another person's play.

* * * *

The *Mono-gatari* are the standard editions of Japanese romance, one of the most reliable being the *Taketori Mono-gatari*. This work was first issued about 1,000 years ago.

The heroine was discovered by a venerable man when she was but three inches in height and had her habitat in a joint of a bamboo. The old gentleman adopted the fairy as his daughter and had

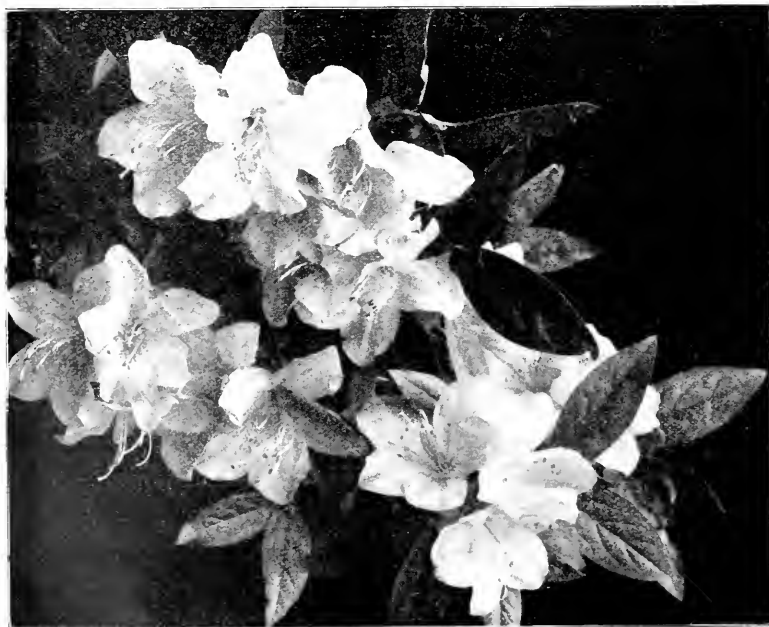
her finely educated. When she eventually made her debut in the upper circles of society her celestial beauty and rare accomplishments turned the heads of all the marriageable noblemen of the day, even the reigning Mikado being among her suitors. To the astonishment and grief of her father she refuses all offers. Pressed for the reason for this singularity she explained that she was an exile from the moon whence she was banished for an act of disobedience. When the period of her banishment had expired her moonly father sent a flying chariot and a fairy army to conduct her home in formal procession. This was accomplished in spite of two thousand soldiers who at the command of the Mikado guarded the house. As a parting gift she left to her Imperial lover a poem explaining the reason why she could not marry him and the elixir of immortality. However, the love-sick monarch did not care to prolong his life. He ascended the Fuji-Yama, the loveliest spot of all Japan, where he read once more the maiden's farewell message which he burned, and wearied of life poured the elixir into the flames. Thus, the fire of Fuji-Yama acquired the immortality which the Mikado refused to possess.

THE JAPANESE FLORAL CALENDAR.

BY ERNEST W. CLEMENT, M. A.

V. THE WISTARIA.

FOR this month we had a choice between the peony, the azalea and the wistaria, and selected the last on account of its uniqueness. It is generally "reared upon large trellises, arranged to cover

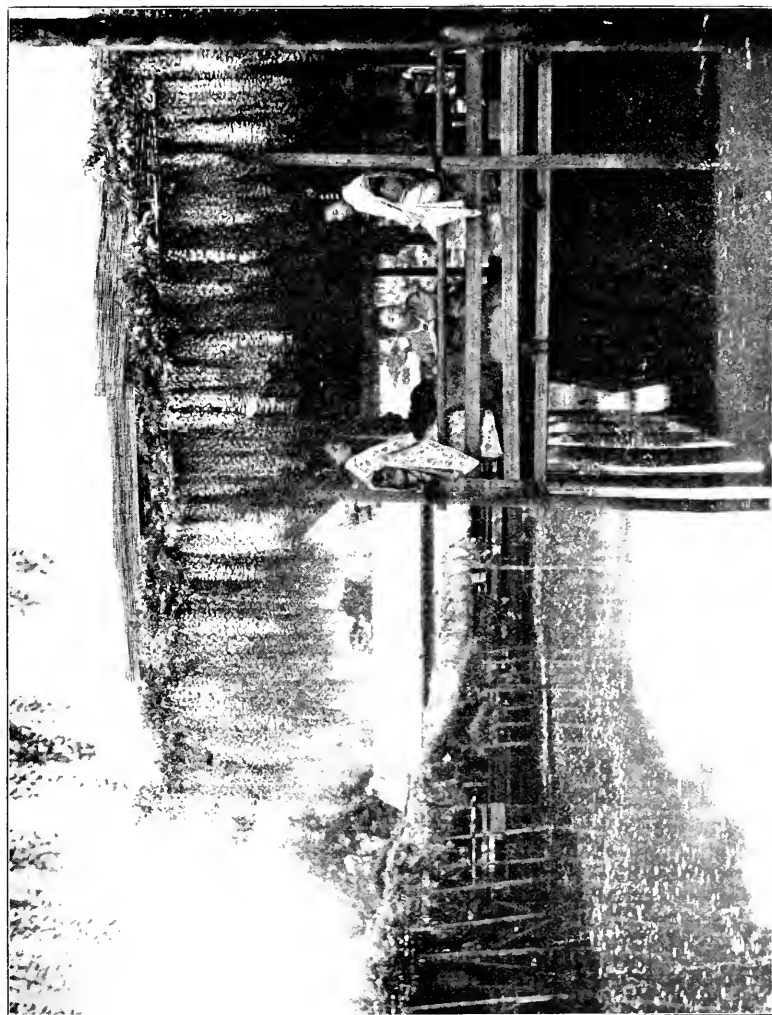


AZALEA BLOSSOMS.

long walks, bridges or arbors, in pleasure grounds and gardens." "The sprays of its flowers often exceed three feet in length, whilst a hundred persons may rest under its shadow, and its stem grows to the thickness of a man's body; its branches are used as cables."

The purple blossom is the commonest and also the most highly esteemed. This flower, like the cherry, is associated with the pheasant. It typifies youth.

"A belief exists that this flower attains great size and beauty



WISTARIA TEA HOUSE, KAMEIDO, TOKIO.

if its roots are nourished with *sake*; and there is, at Kameido, a tree producing specially fine blossoms, at the base of which visitors are accustomed to empty their cups."

"At Kashukabe, north-east of Tokio, is the most famous wista-

ria in the empire. The vine is 500 years old, with pendent blossoms over 50 inches long, and trellises covering a space of 4,000 feet." "Though much honored and used for felicitous occasions, the *fuji* must not be employed at weddings on account of its purple color."

This blossom often gives its name to girls; one of the heroines of the *Genji Monogatari* is the Princess Wistaria. Concerning another heroine of that book, Prince Genji, the hero, sung as follows:

"When will be mine this lovely flower
Of tender grace and purple hue?
Like the wistaria of the bower,
Its charms are lovely to my view."

It has become famous in Japanese history through the Fujiwara family.

The following are other examples of wistaria* poems from Japanese literature:

"I come weary,
In search of an inn—
Ah! these wistaria flowers."

"O lovely wistaria, now in bloom,
Twine thy twigs, even though broken,
To those people who pass by thee,
Without stopping to admire thy beauty!

"Men dare not pass away without looking
At the wistaria, in a wave of beauty,
Though my small garden be humble,
With nothing attractive for the eye."

'In blossom the wistaria trees to-day
Break forth that sweep the wavelets of my lake:
When will the mountain cuckoo come and make
The garden vocal with his first sweet lay?"

And Piggott quotes a prose version of another poem, as follows:—

"What," says he, "though I be outside the ring-fence and can not sit beneath thy shade, thou sendest, gentle Wistaria, thy fragrance across it to me, treating me like a friend."

*Often misspelled "wisteria"; this is incorrect, because the flower was named for a Caspar Wistar.

PRE-CHRISTIAN CROSSES AS SYMBOLS OF CHTHONIC DEITIES.

BY THE EDITOR.

THE figure which we would now call an equilateral cross was never, in pre-Christian times, regarded as a martyr instrument, a cross in the original sense of the word, but was commonly used as a symbol of good luck, perhaps of life and resurrection.



THE DURIS VASE, PICTURING TEACHERS AND SCHOLARS.

There are four lessons given: (1) on the lyre, (2) on the abacus in arithmetic, (3) singing to the accompaniment of the flute, and (4) composition, the teacher being just engaged in correcting an exercise. On the walls we see the utensils of the schoolroom hung up, lyres, scrolls, and a kind of bookcase. The whole vase is divided into three parts by three symbols of unknown significance, one cross and two dotted circles placed upon disks with handles.

At any rate, we find it is mainly used in connection with chthonic deities, with gods of the lower world, of Hades.

As an instance, we reproduce two illustrations, one of the god, Tum or Atum, the other of Bes, and it may be no accident that both deities otherwise so different, are connected with the under world; both are chthonic gods.

The god Bes presides over death and decay, and may need the

cross for the preservation of the spirit or the restoration of the body. He was introduced into Egypt from Arabia, and was worshipped at Thebes, Tentyris, and also in Ethiopia. He is frequently in the *Book of the Dead* identified with Seth, and his image was used as a talisman to ward off evil spirits.



A ROMAN DENARIUS.

Bearing figures of intersecting lines on either side, an instance in which the form of the cross is positively known to be accidental.¹



CYPRIAN COIN.

The obverse shows a bull. Above the animal appears the winged solar disc with some illegible writings. In front of the bull we see a symbol which reminds one of a cross hanging on a rosary. It may be a form of the Egyptian key of life or the solar disc with a cross attached to it underneath. The reverse shows a pigeon and a leaf.



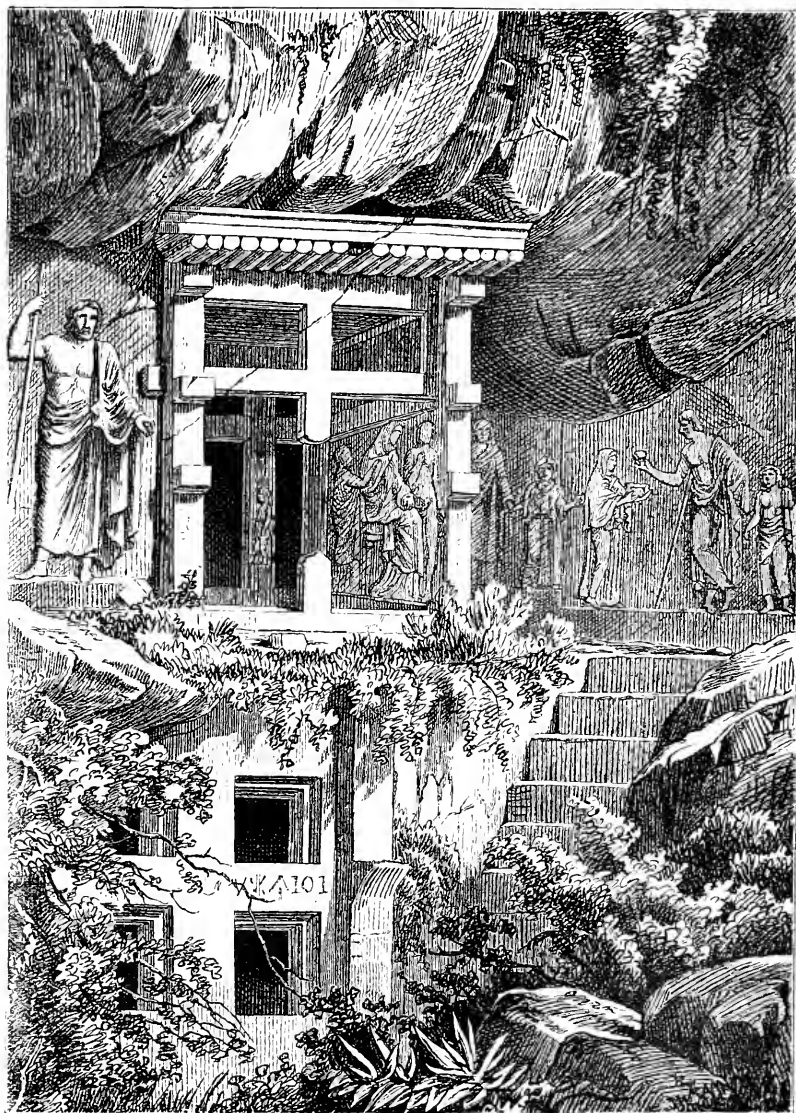
TARAN, THE GALLIC ZEUS.

(After Gadoz.)

For unknown reasons his garment is covered with slanting crosses.

Tum or Atum is the god of the sun below the horizon, and the souls that pass into Amenti must pass him. He is called "the Maker of Men" and "the Universal Lord." He wears the double crown, and he is worshipped as "the Good." His place of worship was Heliopolis (An), where his temple, the House of Tum, was famous as one of the richest and finest buildings of Egypt.

¹ The slanting cross on the obverse means X, an abbreviation for denarius, for in the best times of the Republic it was worth 10 asses of silver = 1 lire, or about 20 cents. The cross in the hand of the man driving the quadriga, which appears on the reverse of the coin, is obviously meant for a Roman standard.



ROCK TOMB IN MYRA, LYCIA.

A hymn of the Nineteenth Dynasty, preserved in the *Anastas Papyri*, addresses him in these words:¹

“Come to me Tum! Hear me, Great God!
 My soul yearneth for thy temple²: Still thou my longing,
 Fill my heart with joy, yea the core of heart with gladness,
 Listen to my vows, to my humble prayer at day-break,
 And to my adoration at nightfall.
 My anguish [take away, and the sobbing] that is in my mouth,
 Rising within me, again and again!”



ATUM.³



BES.³

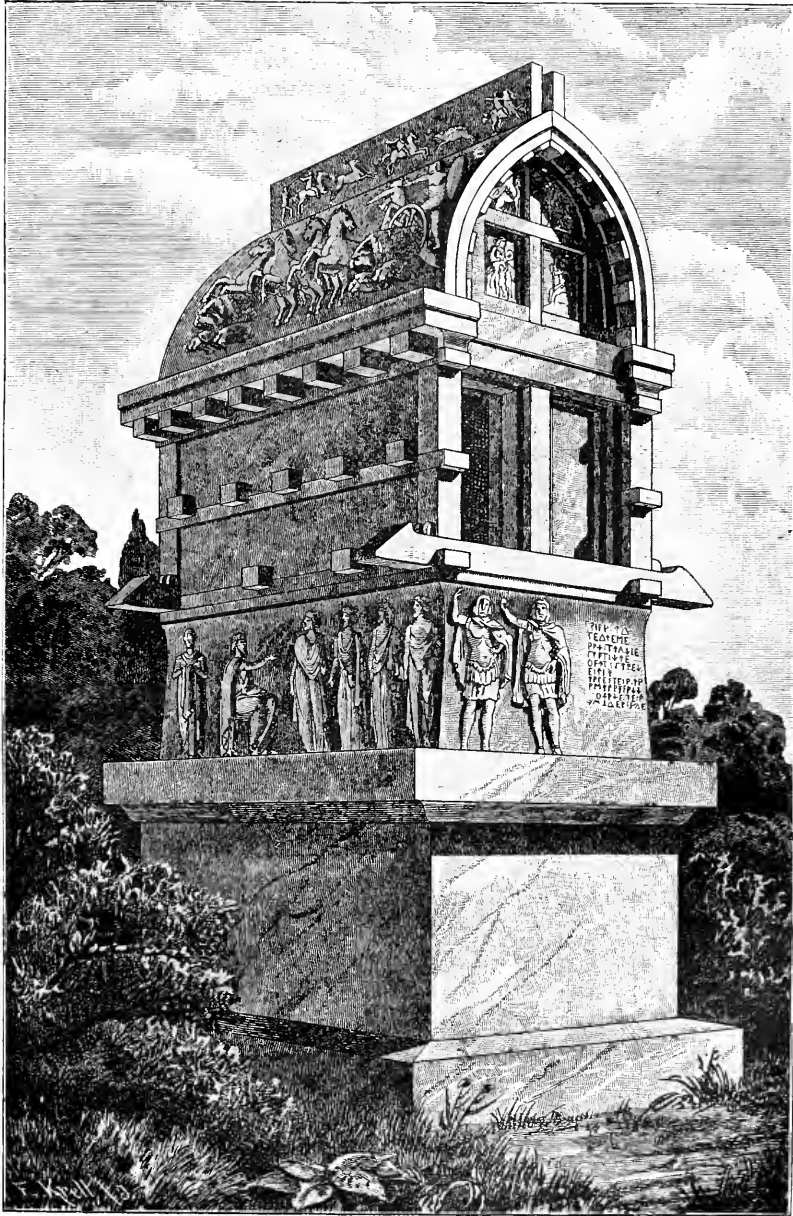
The cross appears frequently on tombs in Asia Minor. Its use may be accidental, being the transverse beam in a window or door, but considering the repetition of the same figure, the probability is that it was introduced on purpose and served a definite symbolism.

Among the tombs of Phrygia, the so-called Tomb of Midas is especially noteworthy as exhibiting an elaborate cross-design. This

¹ From the *Anastasi Papyri* of the British Museum (II., leaf 10, lines 6-13). First translated by M. F. Chabas into French in the *Mélanges Egyptologiques*, 1870, p. 117. For an English translation by C. W. Goodwin see *Translations of Biblical Archaeology*, 1873, and *Records of the Past First Series*, Vol. VI., p. 100.

² Lit. "An," which is Heliopolis, the City of Tum, where his temple stood.

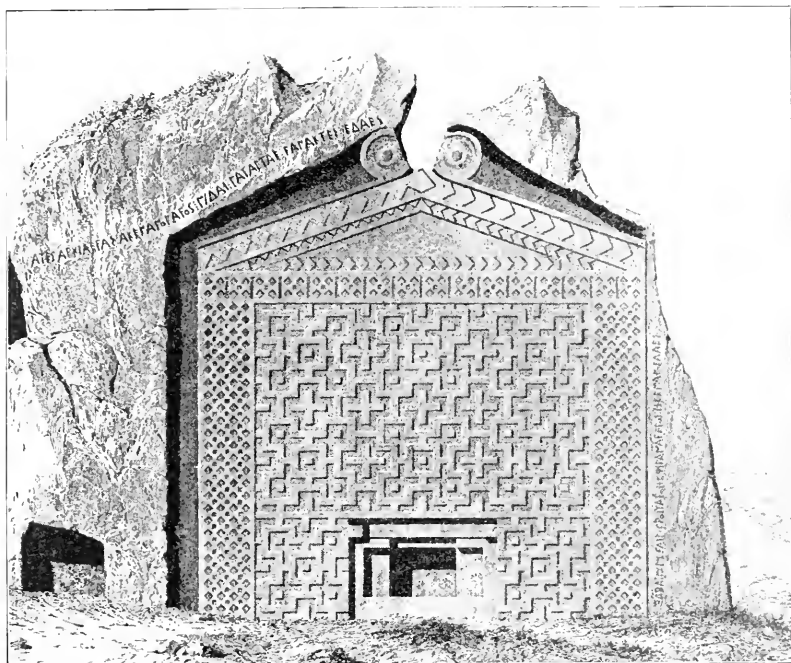
³ After a colored reproduction in Budge's *The Gods of the Egyptians*. Chicago: The Open Court Publishing Co.



MONUMENTAL TOMB OF ASIA MINOR.

Restored as it must have appeared in its place of erection.
 (Compare Frontispiece which represents the same tomb in its present condition.)

pattern may appear purely ornamental to us, but in ancient days, no ornament was used, least of all on tombs, except it had some significance, and we may fairly assume that the artist intended either to protect the tomb by a good omen or to comfort the sur-



ROCK TOMB OF PHRYGIA.
(The so-called Tomb of Midas.)

vivors by reminding them of their religious faith and the hope of immortality. It is not unlikely that the figure of intersecting lines served both purposes at once.

GILGAMESH AND EABANI :

THE TRUSTS AND THE UNIONS.

BY THE EDITOR.

WHEN the trusts first made their appearance in this country, the people were afraid of their power and cried, "Who will save us from the tyranny of this fearful octopus?" But as capital became organized the laborers themselves banded together and formed unions. The unions grew and made ready to fight the octopus of trusts. In fact, they did so for a while, but soon the two quieted down and lived in peace.

This is a world-old tale and seems to be a repetition of an incident of the ancient Babylonian epic. Gilgamesh, identified with the Biblical Nimrod,* was a mighty ruler in Babylonia, and the people groaned under his scepter, saying,

"Gilgamesh leaveth not the son to his father,
Nor the maid to the hero, nor the wife to her husband."

They prayed for protection to the goddess Aruru, who, with the help of Marduk, had made mankind. She decided to create Eabani, a powerful monster, who would rival Gilgamesh in strength and be bold enough to undo the tyrant.

Gilgamesh, on hearing of Eabani, sent out a hunter to capture or kill him, but the hunter returned, frightened, saying: "He roams over the mountains, feeding with the beasts and slaking his thirst with them where they drink, and I am afraid to approach him. He filled up the pit which I dug, and he tore the nets with which I surrounded him and set free the beasts of the field that I had caught. He does not suffer me to hunt or to make war upon them."

Gilgamesh decided to change his tactics and sent the hunter out again with Ukhat, a beautiful hierodule; when Eabani caught sight of her his heart was touched with her beauty, and he loved her. Then Ukhat told Eabani of Gilgamesh, saying: "Thou art of great stature, Eabani and like unto a god. Why dost thou live with the

*Mentioned in Genesis x, 8-10.

beasts of the field? Come with me to the stronghold Erieh, come to the palace of Gilgamesh, whose power is great and who governs many people," and Eabani listened to her words, and, longing for a friend, he answered: "Come, then, Ukhat, and lead me; show me the palace of Gilgamesh, whose power is great and who governs over many people."

The result was that Gilgamesh, seeing Eabani, contracted a great liking for him, and the two rivals became the best of friends. The suffering of the people was no longer thought of, and the story continues to tell of the adventures of the two heroes; for instance, the slaughter of the bull, the monster that was created at the request of Ishtar to punish Gilgamesh. Finally Eabani meets somehow with a tragic death,* and Gilgamesh would not be comforted. He laments for his dead friend and descends into the world of shades to call the spirit of Eabani back to life.

We need not enter into further details—how Gilgamesh meets the wise Tsit-Napishtim, who advises him and tells him the legend of the deluge, and how, with the help of the plant of life, he recalls Eabani's spirit back to the upper world, etc., but we may point out a lesson in the story of the two rivals: You cannot cast out devils or Beelzebub.†

The people groaned under the tyranny of the trusts and hailed the formation of the unions. But the two rivals have made peace and both do their best to oppress the public. Trusts are combinations of capital, and unions are combinations of labor, both for the sake of monopolizing the market. It is natural that the two should become friends and, instead of waging war, the one on the other, find pleasure in each other's company. Indeed, should it come to pass that one of them should die, we cannot doubt that the other will be sorely grieved and do all he can to call the spirit of the defunct brother monster back to life.

There is nothing new under the sun. The guilds of the middle ages were combinations of artisans that in all details resembled the unions. They were gradually abolished during the nineteenth century and branded as mediæval institutions. Yet under the new name of unions, they originated again in the United States and are praised as the most modern and effective method of offsetting the tyranny of capital. But history repeats itself; Eabani became the best friend of Gilgamesh.

*The tablets that contain the story of Eabani's death exist only in small fragments, and so this chapter of the epic is lost.

†Matt. xii, 24-28.

MOSES.

BY EDITH STOW.

CROWDED into the southern part of the peninsula of Sinai is a terrific group of sandstone rocks, a rising tableland cut across by jagged ravines and edged by shivered mountain peaks. In a few places these ravines hold little, cup-like plains, but down into them no mountain torrents rush, no lakes mirror the sky. This lack of water on the tableland breeds an oppressive silence there, a stillness that heightens inconceivably the awful grandeur of the rocks. Moreover there can be heard at times strange noises up among the mountain tops and flapping winds rush down the ravines; and then such stray sounds are reverberated, hurled back and forth from peak to peak. The tribes call it the Mount of God and shun it.

Up the crevice of one of the ravines a shepherd leads his flock seeking a pasture for them. Behind him is the lower wilderness where men wander; before him, the mountain rugged and bare. Up the steep path they climb slowly until they reach the lip of a little plain. The sheep wander off nibbling about him in zig-zag lines and he begins to sing to himself a low, monotonous shepherd song. Men do it for dread of the silence. So the night comes on him. Then follow days of this one after another in which he leads his sheep from plain to plain as the herbage is consumed, these dumb, breathing things, until the loneliness of the place presses upon him. The silence conquers; the song ceases.

In his solitude he turns inward upon himself for companionship, rehearsing the tales he has heard in the tents, tales of the old home of their fathers to which these children of poverty and oppression clung so proudly, tales of vast possessions which this homeless tribe fed hope upon. In those dragging hours of solitude these grow very real to him. His imagination touches them with the qualities

of his own great soul; with quick impulse, with indomitable courage, with sweeping generosity. They take plot and sequence in his mind. The longing for the old home, the crying belief which was an inheritance in his blood that some day they should acquire it all again, this is his theme.

Then upon that mind brewing within itself the associations of the place begin to work their effect. He is alone in the innermost recesses of a wilderness where a God has his dwelling; alone, they two; what if—. Out of the superstition of that awful grandeur, out of the emptiness of his hands from labor, out of the loneliness of his one mighty soul, a vision arises and a voice speaks. So the silence becomes a vital thing. Something is touched for a birth within him. He feels God stoop near in the mystery of it. With anguish of spirit, with ecstasy of hope he feels it shape itself for the end until it is born—an immortal purpose.

With a mighty swing like the swinging of a lever he turns to his brethren and from the depth of his mountain fastness he can (in thought) see them and can hear their exceeding bitter cry swelled into a chorus of despair. The limits of his personality are swept away: he spreads through the tribe, bearing every burden, enduring every anguish.

“Go rescue them from this!” commands the voice. “Go lead them forth!”

“Forth?”

“Yes, to the land they shall inherit.”

So he accepts the mission opened before him. God-like through confidence, magnetic through sympathy, he leads them out, his motley thousands following him as men always follow such a leader. And what a throng they were, those ignorant, herding things; men with kneading-troughs on their shoulders and the pilfered wealth of Egypt in their hands, women carrying their children, the restless mob of the nation; stupid, timid, earth-bent, clamorous.

“God, God, the remembered of generations,” this is the cry of the leader. “Come to God and hear him,” he urges eagerly, leading them on towards Sinai. But the enthusiasm of his tribe, being only a reflected passion, filters away.

“Are there no graves in Egypt?” they cry in their terror. But he does not heed this.

“Come, come,” he urges joyously.

They break forth in rebellion against him, but he pleads with them, anxious only to bring them where he may share his great

prize. So at last he stands with his throng before Sinai. All thought of self has risen from him and been swept away like mist by the wind.

"You have seen what I did to the Egyptians and how I bore you on eagles' wings and brought you unto myself," he shouts triumphantly in the words of the God whose voice sounds in his ears. O great heart! you cannot lead them up the sheer heights of ecstasy!

But they cannot understand him, poor things how can they! He had taken them from a drowsy, mellow country, a land shadowed by flitting wings and they had fainted on burning deserts and drunk from wells of bitter water until now at last he had brought them to desolation complete. What wonder that in their terror they long for the comforts of the old religion and beg to return to servitude where at least was food.

There is a shock of disappointment in his voice and then a ring of anger. "See thou sayest unto me 'Bring up this people,'" he cries out against his God.

Then a sense of helplessness settles upon him.

"I pray thee show me thy way that I may know thee," he pleads.

It is a desperate struggle.

"My presence shall go with thee and I shall give thee rest."

"If thy presence go not with me carry me not up hence."

"I will do this thing."

"I beseech thee show me thy glory."

So he prays alone, welding his answers out of the very metal of his soul. And when he comes to them this man has grown yet mightier from the fullness of that experience.

"I will tell you what it is he speaks to me," he says, stifling a regret for the loss of a tribe-wide revelation which until then he had anticipated for them.

"Thou shalt inherit the land," he still asserts, but there sounds in his voice a new ring of human courage.

There was never a greater victory through the reaching soul of a man, for out of his own ecstasy he divined the interpretation of God and held it a fixed thing which moved always before him. He vowed himself to a serving companionship with this soul-divined God and lived with Him on transcendent heights of human possibility where few can even breathe. And more than that, he held Him up before the eyes of a whole unwilling nation, he forced them to bow down and worship Him, to serve Him, to follow Him through sufferings innumerable.

I hold this to be true that God reveals Himself to man in the measure that man is able to realize the truth. God is a constant, not a pulsing force, and the man who accomplishes great things for the rest of his brethren climbs the heights of human possibility and on the summits of life he converses with God.

THE DECADENCE OF FRANCE.

[Louis Dumur, editor of *L'Européen*, a Paris international weekly, has put to a number of celebrities the question : "Is France in its decadence?" The replies, as we are informed, are to be published in his periodical during the month of April, and having procured through Mr. Theodore Stanton of Paris some advance copies of these most interesting documents, we here publish them in *The Open Court*. It is noteworthy that they are unanimous in taking the negative side of the issue.—Ed]

CARMEN SYLVA.

(Her Majesty the Queen of Roumania, Bucharest.)

"DECADENT FRANCE" has produced Leconte de Lisle, Ernest Renan, Sully Prudhomme, François Copée, Anatole France, Melchior de Vogüe, Edmond Rostand, Léon Dierx, Heredia, Théophile Gautier, Flaubert, Pierre Loti, Richepin, Jean Aicard, Edmond Harancourt, Epraim Michael, Louis Bouilhet, Verlaine, Baudelaire, Cesar Franck, Saint-Saens, Fauré, Leon Moreau, etc., and further, the sages, the painters, the sculptors, whom we all know. I did not mention Rodenbach and Maeterlinck because they are not born in France. Nevertheless, they write French. Accordingly it is well if the decadent sky still shows such stars.

BJÖRNSTJERNE BJÖRNSSON.

The French people who are always brimfull of life, in decadence? Can one at all put such a question? I do not understand how any one can believe it seriously. The boulevards and their debauches are not France!

CAMILLE LEMONNIER.

(A famous Belgian novelist)

In order to judge of a people from the view-point of the proposed question it would be necessary to put aside all preconceived ideas which the politics, the morals, the literary condition of the

arts, as they appear in isolation in their immediate manifestations, would render predominant.

If one keeps in mind the prodigious moral influence which France has not ceased to exercise upon the world and the reaction which always follows the oscillations in which it seems temporarily deprived of the high-souled spirit which characterizes the nation, it would not be proper to compare her to nations threatened with imminent decadence.

JOSEPH REINACH.

(Ex-member of the French legislature, author of *L'histoire de l'affaire Dreyfus*.)

The day after Sedan, the Duke of Aumale wrote before Clarctie: "What a shame! What pain! Such a beautiful year! Such a grand country! A country which had an '89, which had an 1830,—and after a pause,—which had an 1848!"

Further this country was the one which stood the siege of Paris and made the national defence. It has founded the Republic; it has made public instruction accessible to all classes, and has given a magnificent start to all works of charity and solidarity as well as to all public labors. It has fully paid the debt of its colonies. It has rendered inefficient the factions of dictatorship, of anarchy, and of reaction. It has again taken its rank in the European Concert. It has made of the Dreyfus affair, more a moral reform than a political one.

Another proof of vitality and wisdom: France has renounced her dreams of leadership, but she has not renounced the grand reparations which, as said Gambetta, "can be derived from her right."

MAX NORDAU.

Whether France is in decadence? The question itself seems blasphemous. There are in France social groups, or classes if you please, which obviously are decadent, and that is good for your country, but France herself is moving rapidly upward, and witnesses at present one of the most brilliant eras of her history.

Economically, France enjoys a marvelous prosperity. She has overcome by her energy and tenacity the terrible danger of phylloxera, a danger which would have utterly ruined and perhaps unretrievably, any other country; she has understood how to adapt herself to a protectionism which could have strangled her: she has reconciled by her good taste the patronage which she was about to

lose in her market; she has increased in a few years, the average production of wheat, from 14 to 18 hectolitres per hectar.*

Politically she has regained the prestige of her most glorious days. If one no longer fears her because she is known to be peaceful, one respects her, one admires her and solicits her favor. Russia is happy to have her as an ally. Italy and England seek her friendship. Spain is approaching her. The United States treats her as a friend of first rate. Her position in the world is enviable indeed.

As to territorial expanse, her boundaries are wider and richer than during the time of Napoleon at the height of his power. Her flag flies over the most beautiful part of Asia. Her African empire, scarcely separated from the metropolis, cannot be compared in importance and accessibility to the Asiatic possessions of Russia.

Morally and intellectually, she takes first rank among the various peoples. Her science, her art, her literature, are superior to those of most of her rivals and she does not rank inferior to any one of them. She enjoys the great fortune once more to march in the van of mankind waging a struggle against obscurantism and reaction, and she seems to be bent, through an enormous effort of which any other nation would at present be incapable, on the completion of the work of the encyclopaedists and of the great Revolution.

France, a sovereign and noble nation and a powerful democracy, works for the emancipation of human thought and for the legal organization of a national solidarity. She is to-day what other peoples will be to-morrow, or much later, very much later.

The sole black point on her horizon might be the reduction of the increase of her birth rate, but even here she seems to be ahead of the times. This sociological phenomenon accompanies throughout the progress of civilisation, and France should perhaps here also lead other nations. When generalised, the phenomenon ceases to be a disturbing factor. It simply seems to be the expression of the fact that in consequence of the nation's intellectual development, reason and foresight extend their influence upon a domain where in a lower stage of civilisation blind instinct alone holds sway.

A Frenchman who would not be proud and happy of the actual condition of his country appears to me singularly odd and ungrateful.

* 1 hectolitre = 100 cubic decimetres = 2.838 bushels (dry). 1 hectar = 10,000 square metres = 2.471 acres.

EMILE VERHAEREN.

(A famous Belgian poet.)

The word decadence is irritating. It has been so much misused by mediocre pedagogues and publicists that it should no longer be mentioned when one speaks of things great and noble.

The supremacy of France is centered since several years in her art. There she reigns in all her greatness. All other nations submit to her leadership. Her authors, her painters, her sculptors, show themselves the artistic masters of the world and see how in spite of all, musical geniuses arise! The light of French art shines at present in its purest radiance. I do not believe in the abatement of the vital forces of a country when it produces great men in such abundance! In politics a mode of bold and well-directed thinking gains the ascendancy. All other countries still rely on the solemn feebleness of dogmas and the venerable but antiquated sentiment of faith. France frees herself from this hollow power. She was the first to make for truth. Man becomes the master of his laws and institutions in the place of God. In this struggle against secular illusion, France has again become the incarnation of the hope of the world. To speak of decadence would indeed be more than ever to indulge in twaddle.

CH. GIDE.

(Famous economist and professor at the University of Paris.)

It seems to me that foreigners alone are qualified to reply to the question which you propose and to me the French ought to be excused. Indeed in this international consultation it would certainly not behoove them, either to affirm or to deny that their country is in decadence.

Nevertheless, if we limit ourselves to statements of fact, we have the right according to statistics to affirm that no part of France is on the path of retrogression. The curve of her evolution remains ascending. It neither declines or halts, nor does it even noticeably change from the angle of inclination except in its movement of population where after all the line still feebly ascending tends to become horizontal.

The last third of the 19th century is marked by an extraordinary advance in population, wealth, and economic activity of almost all nations, and in this advance France has not strongly participated.

It is not impossible that this general advance is only temporary. It is only a billow that will pass by, and the time will come when the other countries will retard their steps, but if that moment would not come soon, France would be easily outdistanced.

J. NOVICOW.

(A famous Russian sociologist, Odessa.)

One can speak of the decadence of France by a perversity of the human mind that would attach all the most complex social phenomena to one single cause. In agriculture, industry, science, the arts, and belles lettres, France is not inferior to any of her rivals. Her only inferiority manifests itself in war. I understand better than any one else how false this phrase sounds and how it contradicts the most obvious facts. Let me explain.

France during the last two centuries has come out vanquished from her great campaigns against her neighbors. The fight of the 18th century against England ended in defeat and cost her India and Canada. The fight against the European coalition during the Revolution and the Empire ended in another defeat and cost her not alone all the acquisitions of the time of the directory and of Napoleon, but also a piece of territory which had belonged to her kings. The fight against Germany was ended by the treaty of Frankfurt and involved the loss of Alsace-Lorraine. One is therefore justified in saying definitively that France has shown herself inferior in these struggles, but on the other hand it would be ridiculous to use such an expression with regard to one of the most warlike nations of the entire world, which counts hundreds of most decisive victories, of which we will only mention a few: Rivoli, Marengo, Hohenlinden, Ulm, Austerlitz, Jena, Eylau, Friedland, Wagram, Borodino, L'Alma, Inkermann, Magenta, and Solferino.

Whatever it may be, France of to-day has acquiesced in a defeat, and for this reason alone she is said to be in decadence.

It is true, however, that one should appreciate still another reason, her feeble birth-rate, but this phenomenon appears also in the race that is generally proclaimed as the most flourishing one, the Anglo-Saxons of the United States; consequently if the Americans should *not* be regarded as degenerating on account of their feeble birth-rate, why should the French for the same reason? There is a lack of logical consistency which proves that we have to deal with a preconceived notion, and it leads us back again to the military defeat. Indeed if the French had not been vanquished on the

battlefields, her reduced birth-rate would be considered no more as an evidence of decadence with them as with the Americans. Otherwise the small birth-rate is a phenomenon which seems to make its appearance in proper season in all civilised countries, and France is presumably in this respect only in advance of other nations. I have said that in the midst of her defeats France has gained the most dashing victories, but if her inferiority in the art of war should be irreparable and definite, would that prove her decadence? By no means! War is one of those numerous forms of activity which develops a nation. It is a profound error to consider it as a resumé of the entire national life. France has as the first one rid herself of her mediaeval swaddling clothes. Both in political institutions and as to religious ideas France marches at the head of the nations and in numerous respects by far surpasses them. To speak of her decadence under these conditions is only evidence of an astonishing frivolity, or a still more astonishing hypocrisy.

MISCELLANEOUS.

DR. PHELPS'S LETTER* ON "THE PRAISE OF HYPOCRISY."

To the Editor of The Open Court:

The position of Dr. Phelps is apparently indicated in his third paragraph, to the effect that he has "nothing to do with the truth or error" of what I had said, but "the question is whether it is judicious to gather up the unexploded shells of the besieging enemy, light their fuses and roll them into the ranks of the defenders."

Why he should raise such a question is not at once manifest; for, in fact, the "shells" were not taken from the enemy but from the defenders of Christianity. The men and churches whose confessions and defenses of hypocrisy form the basis and substance of all that I have said are orthodox Christians—for examples: Newman, Rashdall, Hodge, and the Communion they represent. One might indeed quote a host of heretics in favor of deceit; but the non-Christians whom I did quote on the subject (Achilles, Mohammed, Rénan, Huxley) spoke in praise of truth and sincerity, and against hypocrisy. But it might be expected that one who purposes to have nothing to do with questions of truth or error should misconceive the essentials of the situation.

Perhaps, however, Dr. Phelps will do better with the conclusions of his reasoning than with the premise.

His text is from the words of Jesus: "I have many things to say, but ye cannot bear them now." His thesis is, that "it is well to remain silent concerning some things." He proceeds thereupon to suggest that the things about which Jesus remained silent were that the changed circumstances soon to take place would make it necessary for the disciples "to grasp the world's weapons" and not be content with the sword of the Spirit. There is even a suggestion that the Church must hereafter "clothe herself in the armor of policy and apparent subserviency," and no longer avoid the appearance of evil. It must "kneel to the law of conformity," and not to God alone. In short, the straight and narrow way that leads to heaven may henceforth be as crooked as the way that leads from Philadelphia to Chicago—to adopt the expressive simile of Dr. Phelps.

*Our readers will remember Dr. Knight's article, "The Praise of Hypocrisy," in the *Open Court* for September, 1903, which created quite a stir and was upon the whole very well received by several clergymen, see for instance the letters published in the *Open Court* for October, 1903. Dr. Phelps' criticism appeared in the February number, page 117.

This is remarkable exegesis, to say the least, especially in view of the fact that immediately after the occasion of the words in question, Peter did grasp one "of the world's weapons" and smote the High Priest's servant. But he was rebuked for it, with the warning: "They that take the sword shall perish by the sword." Nor when circumstances had still more changed, did the Apostles carry any such weapons. To the end of his life, St. Paul would not "kneel to the law of conformity," but advised that we should "*not* be conformed to this world, but transformed." Authority in the New Testament seems to thoroughly refuse Dr. Phelps' understanding of the words of Jesus.

Dr. Phelps is not much happier in interpreting the divine method than the divine word. In his concluding paragraph he grants that a reformation is needed, but thinks that an individual only can do the work. For "God never sends a Church about his work, but He fills a man with his spirit." Is that quite true? God does indeed at times send a single individual, but does not the one soon join with others to form a company or communion, and are they not all together sent also? Christ is represented in the New Testament as purposing to form a Church, and Paul was sent to "make known through the Church the wisdom of God;" and we are repeatedly exhorted to "hear what the Spirit saith to the Churches." The Church is called the embodiment of the Kingdom of God, or of the Spirit of Christ, and we are called members of that body. Whereof "if one member suffer, all individuals suffer with it, and if one is honored all rejoice." The value of the Church of Christ may be small, in the judgment of Dr. Phelps; and yet there are those who love it, and who feel so keenly the dishonor of some of its members, that they cannot "remain silent," as the doctor advises.

Dr. Phelps says "it is not intellectual honesty . . . but honesty of purpose and desire in the heart . . . that will make the needed reform." But would not honesty of purpose be more effective if joined with intellectual honesty—which I suppose means consistency? Perhaps, however. Dr. Phelps does not believe in being consistent. For I observe that, in strange contrast with his estimate of honest purpose just quoted, he says on the previous page, "The fact that Dr. Knight is honest and sincere in his purpose has nothing to do with the effect of his utterances," and so on. At one time honest purpose has *nothing* to do, at another, *everything* to do.

By the way, which kind of honesty is it that purposes to hold up the standard of a creed which one does not believe, and will both subscribe to it one's self and require others to do so? It seems to be of "purpose," but it sounds very unlike the doctrine of Jesus. Nor am I persuaded that it was this kind of thing which he might have taught but withheld, out of regard for the weakness of his disciples. Yet if it be that, one can easily see why they "could not bear it." It would have been a great shock to them after certain very severe remarks about those who pretend to open the Kingdom of God, yet really shut it, to hear him go back on his teaching and praise them.

Such is Dr. Phelps' argument in favor of silence. He seems also to intend at the same time to answer the editor's call for a remedy for the disease of the Church. His answer is, "*do nothing*." Indeed the only suggestion of action in his letter is ironic, by which his first paragraph likens me to "Goliath whose armory furnished the weapon to cut off his head." But

even this suggestion he does not follow out, unless it was in pious imitation of David that he omitted to furnish his own armory with anything having either point or edge. If his resemblance to that doughty Hebrew had extended further there might have been *something* doing, though, perhaps, at my expense.

However, it is not for anything so far said that I now write. It is rather that Dr. Phelps is a type of many who, without being hypocrites themselves, yet in effect apologize for hypocrisy, and who, when a man confesses that he practices deceit and defends it, are so shocked that they refuse to believe the confession. And if another calls attention to it, they accuse him and not the sinner. They customarily refuse to face unpleasant facts, they "have nothing to do with truth or error," they strive to minimize the occasion, they turn aside to discuss policy and invent strange exegesis and interpretation. By a law of the mind they before long succeed in concealing the issue, for self and followers. "None so blind as those who will not see." Of course a moral decline follows the defeat of the intellect, taking the form, now of cringing saintliness, and again of open hypocrisy. More often, perhaps, there is bred a kind of despair of ever being able to arrive at truth, leading to an undervaluation of truth and of loyalty to it or of honesty. Hence, many Christians actually suppose that religion is of the emotions alone; that it is independent of creeds, facts and truth; that it can consist with any creed or no creed. Who was it that said he "could sign all the creeds in Christendom"? They are his kind to-day to whom it makes no difference whether Jesus lived and did as recorded in the New Testament, or who, with Dr. Phelps, say "let the creeds stand if they will," a good purpose will save us, and meanwhile we wait for something to turn up.

In other words, an important symptom of the disease of the Church is the neglect of the truth, the unwillingness to apply intelligence to the facts. Such is the meaning of the experts.

Presidents Eliot and Harper have lately said (if reports be correct) that "the Church is losing connection with intelligence." President Paine in his last book said, "Can we wonder that the churches are honeycombed with elements of insincerity and hypocrisy, or that the world is ready to ask whether Christianity itself in its organized form, judging by its moral exhibitions, is not an imposture and a sham?"

Dr. Phelps himself is not entirely blind to the facts; he does by implication allow that there is something wrong in the Church. But, he says, let the good and evil "grow together until the harvest." But have we not harvest enough already—counting up those who openly advocate deceit and crookedness, with those who apologize for it and those who are in hopeless apostasy from the truth? Or must we, as the doctor advises, wait for a more bitter harvest yet? That depends on whether the Christians will still hold to their confusions and sins, and will resent the summons to sincerity—a summons which, however imperfectly, I have tried to echo from the stronger voices of the good and wise.

One thing is sure. Those voices have not been raised against the true "Church, Religion, and . . . Christianity." These great institutions are not in the slightest danger from men who assail hypocrisy. On the other hand, they are in danger from traitors within the camp, who boldly attack the citadel of sincerity, and from those trembling saints who apologize for

treason, minimize its offense, or deny its existence, however manifest. These are they who "with melancholy irony furnish weapons against themselves and against Christianity," to use the doctor's own phrase.

I am sorry to have shaken the faith of a good man, and therefore beg the privilege of suggesting a means of relief. I would remind Dr. Phelps that there are two kinds of faith. One, mistaking sect for the Church, sentiment or ritual for Religion, and tradition for Christianity, is naturally liable to overthrow or distress on every occasion of advance of knowledge, for the very reason that it has attached itself to the transitory which it mistook for the permanent. This is the faith that has nothing to do with truth and which scoffs at consistency.

The other kind of faith, while it recognizes the value of sect, custom and tradition, yet is also aware of their subordinate character, and is so much more attached to the truth which is eternal, that it scarcely suffers at all by the passing of a transitory form. Least of all does it suffer by an assault on falsehood; it rejoices in that.

In short, the same prescription which in another connection I suggested for the Church in general, I would now suggest for Dr. Phelps. Let him take large doses of truth, honesty and sincerity. He will soon begin to mend. Before long he will be able to distinguish friend from foe, to distinguish an attack on sin from an attack on Christianity; he will not be driven to fictitious interpretations of divine things; he will find no occasion for the policy of inaction or concealment, or for otherwise stultifying intelligence and conscience; and at length he will come to a solid and enduring faith, with increasing health, courage and joy in every new truth.

RELIGION IN FRANCE.

The August (1903) number of *The Open Court* contained a letter of mine, which requires certain corrections and explanations. This letter was not originally intended for publication, and the proofs intended for my revision failed to reach me. My knowledge of the English language is limited and I may, on that account, not be clear in certain statements, but I will do my best to make myself understood.

My first comment is of little importance. In using the expression, "It was written," I meant to say that "it was foreordained," that sooner or later the people of France would get rid of "the congregations" (i. e., the religious societies having their own rules and regulations in contrast to the secular clergy). The natural progress of civilization is such that whatever form of government we may have had, whatever our national and social state may have been, France was compelled by the requirements of her history to rid herself of these religious corporations. Things might have been otherwise had Protestantism become the prevailing religion of our country, or had Louis XIV. not signed the edict of Nantes.

My second comment is of a more general nature. It refers to the paragraph marked (i) page 507. I answer the question "What is religion?" by saying: "It is simply the adoration of, and prayer to, someone, anthropomorphically conceived, who is capable of seeing our adoration, of hearing and answering our prayers." But, someone may claim that no person exists

who is able or will transcend the laws of nature to fulfill my desires. Explanations, therefore, are required.

There are two kinds of religion, accepting the word in its wider significance. One is a philosophy such as Plato and other sages offer to enlightened people, the purpose of which is the regulation of one's own conduct and thought. It aims at an artificial or ideal conception of some beatific end of man's growth,—both purpose and aim intended to elevate man's spirit and satisfy his mental and moral needs, bringing him happiness.

The other kind of religion is adapted to the needs of the common people, serving to regulate their actions in accordance with the demands of the general social interests.

The question now arises as to the possibility and desirability of perfecting a union between these two kinds of religion. The educated classes can do without the conception of an anthropomorphic deity, but the masses cannot. The former will be satisfied with ideals, the latter fail to recognize their significance.

Religion, or rather, its representatives, the priests, have not satisfied the wants of the lower classes, and that is the reason why the socialists of this age can take as their formula: "No God, no Master."

We know that in Egypt the upper classes were furnished with fine and solid graves for their "doubles,"* i. e., their souls, but the laboring classes did not even have a sepulchre. They had no place in the religion on the Nile, and, as elsewhere, their religious wants remained unsatisfied.

For my part, I acknowledge that there are many discoveries for science yet to make; that back of that gigantic word of August Comte and Herbert Spencer, "unknowable," there lie many untrod pathways. Yet, I verily believe, that there will be a continual increase of knowledge until, by and by, mankind will determine a true statement of the harmony of things and reveal the secret of the universe. Because of this belief I admit a general primal principle and accept your word *nomotheism* as the most appropriate expression to designate a conception of the Godlike character of the laws of nature as stated in Physics, Psychology, Biology, Cosmography, etc. I also accept the doctrine that there is a Universal Energy to which all the forms of energy, such as, light, sound, electricity, magnetism, radiation, thought, etc., may be reduced. That which constitutes my own life and thought is a part of that universal energy also. This individual vitalizing energy or power begins with me at my birth, increases with the growth of my body, manifesting itself chiefly in my brain activity, and at the death of my body returns whence it came, i. e., to the sum-total of universal energy spread throughout the entire world. Such a doctrine can be understood in the light of the ancient philosophies of India, and yet it certainly must be regarded as at least based on scientific facts.

You will readily understand, now, why I cannot adore this universal energy, which is by Spinoza regarded as the Supreme Substance, whether it is revealed in the external world or as it animates my own body. For the same reasons that I cannot adore it, I cannot pray to it.

*In M. Topinard's letter of August, 1903, the sense of this sentence was spoiled by a typographical error. In place of the word "double" the word "doubt" was printed. M. Topinard's letter was inserted without revision, because the editor was under the impression that M. Topinard had seen and returned the proofs.—Ed.

Thus far I have dealt with the religion of the enlightened classes. For the average person, however, other views must be entertained which will bring him into harmonious social relations with every other individual.

Society, it must be remembered, is not a production of nature. It is an artificial and arbitrary product of man himself,—a *modus vivendi*, an attempt to conciliate two opposite principles; the right of man to do all that is beneficial for himself, all that his own organism demands for his welfare, and the obligation to restrain his actions so that the same right may be exercised by others. Mutual concessions on these points are necessary to make society safe. Morality is measured in accordance with man's fidelity to the mean of these two principles.

But our human, I would prefer to say, our animal nature, is essentially egoistic, some might even say anthropocentric. "Everyone for himself" is the first biological law. Society is, therefore, impossible without a political law, and the policeman is indispensable. However, circumstances may arise in which neither have any hold over the individual. Therefore, right conduct, i. e., the habit of thinking and acting in such a manner as to have peace and not molest another one in society, becomes necessary. My question is then, can those moral rules be established without a theory or philosophical system? Is it sufficient to say to the people, "Aside from the political law, you must obey your conscience in your actions?"

However, it is claimed, that religion is not only a guide in life, not only a stimulus toward morality, but it is also a consolation in misfortune, and answers a certain psychological need in many lives. It satisfies a desire that man be not merely a higher development of the animal kingdom, but more,—more than an ant, more than a grain of sand. Such a belief gives man courage, adds dignity to this trust in himself, and makes him more considerate of public opinion. For these reasons, I conclude by saying that religion is useful to the average man, but it is difficult to support it by logical argument.

I will not speak of the authority of the prophets or sages, such as Mahomet, Zoroaster, Shakyamuni, Hammurabi, Confucius, Manco-Capac and others. I wish only to add a few words on some principles which might be regarded as a basis for religion. First, the idea of natural and universal justice. By this we mean that every man will reap what he sows, will receive what is due him, will bear "the consequences of his acts." This is the justice sought by Plato, Cicero and so many others, among whom is our lamented prophet, Herbert Spencer. It is all Vanity, says the writer of ecclesiastes. I know no better argument of what this justice is or ought to be than that of the Melians against the Athenians as related in Thucydides Book V, pp. 85-118. Your readers know my own opinion on the subject. Nevertheless, it must be adopted as a dogma, for no society, either public or private, can exist without it.*

The second principle is that of reciprocity. Reciprocity is, in reality, the criterion of just conduct toward one another. Negatively expressed it means: "Do not to others what you would not have done to you," and positively: "Do to others what you would have done to you." Unfortunately these two

*I have not said all I think about the absence of Justice to-day and the promise of its fuller realization in future times. I find that others and myself have talked too much on the subject and admit that it must be taken as a dogma in social life; it is a mystery, not to be increased nor discussed.

maxims are only rules and rest ultimately upon egotisms. Nevertheless they may remain as complementary dogmas.

A third principle might be self-respect, supported by conviction, innate or taught, of our high psychical freedom (*libre arbite*) and responsibility. I have, however, less confidence in it, for it leads rather to stoicism than to morality.

Another, and the best principle will be found in altruism, or more exactly in a natural faculty of our nervous system, more or less developed in the majority of men,—a psychological need which I will call, the need of loving and being loved. This faculty may be increased and exceedingly extended in every man and in his whole species by hereditary habits in families, and by the education of mothers, as I described in my book, "Science and Faith," and also by proper institutions and laws. The cultivation of this dual disposition—to love and be loved—would lead, naturally, to rules of morality in ordinary intercourse in the first place, and secondly to the enforcement of those rules, and in the third and highest place, to an esthetic adoration of the good and beautiful, in other words, to the idea of supreme perfection.

Is it not true, after all, that what Plato called God is a subjective and metaphysical conception of the good, the wholesome and the beautiful? "Your conduct," he said to his enlightened ones. "must be made to approach perfection. This is for the individual the supreme wisdom (Sophia)." So Plato taught. But it is my private conviction that he really felt it was but an artificial expedient. He looked for some tenable ethics, and created his philosophy in such manner as to attract the leading men of his times, and to cause them to follow the best light they had in their private life. In public life a man's conduct was to be such as would be most useful to the welfare of the city. Read his discussion on "injustice" or "incorrectness" in his philosophical dialogues. Compare them with passages in his "Republic" and "Laws," and you will discover that he had many doubts about the actuality of justice on earth, as we understand it to-day. The utilitarian conception of a practical philosophy must above everything else advance the welfare of the individual; political regulations must promote the welfare of society. This would be a religion for the enlightened, as well as for the common people. We desire only one, if possible, and, assuredly, we must have the same morality for all.

But one word more. November 8 a festival took place in Paris, at the palace of the Trocadero, under the name of La Fete de la Raison. This gathering was presided over by Berthelot, of the *Institute*, and organized by Charbonel, an ex-priest, now a social reformer and editor of two journals, "l'Action" and "la Raison." Both men delivered addresses, anti-clerical in tone, especially anti-Roman Catholic. They were, however, actuated by a different spirit. Carbonel desired to celebrate the Revolutionary reason of 1794, derived from the writings of Rousseau and Condorcet, and later from those of Voltaire and Diderot. Berthelot had in mind the geometrical reason of Greek philosophers, modified by modern science, and signifying the best adaptation of human ideals to actual conditions, i. e., the maximum of rights compatible with the several conflicting interests of society. "Like our ancestors," said he, "we are for truth, justice and fraternity."

We can say this also, and yet we maintain that the actual entire concilia-

tion of truth and necessity is impossible in social life. Justice remains only as a dogma, and fraternity as a great aim. Is there a religion or a philosophy that can give us these two?

DR. PAUL TOPINARD.

HOW WESTERN SCHOLARSHIP AFFECTS THE EAST.

Many complaints are made by missionaries that Christianity is not acceptable to Orientals. It is too Western to their taste, and converts are both few in number and limited to the lower classes of society. It would be wrong, however, to think that the West does not exercise an enormous influence on the East. Western ideas are like a leaven, and, though the process is slow, the results will unfailingly be a transformation, or better, a reformation of Eastern conditions. One instance of it is modern Japan, but we see similar effects in all Eastern countries, and we will quote as another instance, an event in India, which is a significant straw in the wind, viz., the reformation that is going on at present among the Parsees.

We read in an English paper that a society has been formed in Bombay, the object of which is to study the "Holy Gâthas" of the Zend Avesta, the ancient hymns of Zarathushtra. The Parsees having become better familiar through the writings of Western scholars, especially Prof. Lawrence Mills, with the original meaning of their sacred scriptures, propose to reform their faith on the basis of their own sacred books.

The movement was started under the name of "the Gatha Society," and at the first meeting Mr. J. C. Coyajee delivered a lecture on the "Spirit of the Gâthas." The friendliness with which these Parsee aspirations were greeted by their Christian fellow citizens appears from the fact that the Rev. Dr. D. Mackichan, M. A., D. D., LL. D., Vice-Chancellor of the University of Bombay, was in the chair as president of the meeting.

The text upon which the lecturer based his studies, and from which he made his quotations, was the translation of the Gâthas made by Prof. Lawrence Mills of Oxford, England.*

The Gâthas are the most sacred and most venerable documents of Parseeism. They are hymns many of which, according to the higher criticism of the Zend Avesta, have been written by Zarathushtra, the great prophet of the Zend Avesta, himself. They reflect a pure monotheism, a belief in Ahaura Mazda, the Lord Omniscient, and show the founder of this noble religion (commonly called "Mazdaism") in his struggles and aspirations sometimes in a state of dejection, sometimes elated by the thought of a final victory; and our interest in the Gâthas will certainly not be lessened by the consideration that Mazdaism has repeatedly influenced our own religion, first under Cyrus, at whose order the Temple of Jerusalem was rebuilt, and then in the form of Mithraism at the beginning of the Christian era.

It is even not impossible that the name of the main orthodox sect of the Jews, Pharisees, means originally "Parsees," being the sect of Persians since they represented the orthodox monotheism established at Jerusalem through

**The Gathas of Zarathushtra* by Lawrence H. Mills, D. D., Hon. M. A., Professor of Zend Philology in the University of Oxford. F. A. Brockhaus, Leipzig, 1900, 2d. edition. American edition. The Open Court Publishing Company, Chicago.

the favor of Cyrus, the king of Persia, whom Isaiah calls "the anointed one of the Lord" (Isaiah xliv. 1).

JESUS AND PAUL.

To the Editor of The Open Court:—

In my article, "The Gospels of Paul and Jesus," in the January number of *The Open Court*, I declared, "Jesus apparently knows nothing of an inherited taint of evil, or of the essential sinfulness of flesh." Upon this statement you have commented in a footnote, "But in the parable of the sower three hearts out of four are bad."

The parable of the sower does not speak of three hearts out of four, but of four sorts of people, without reference to their respective numbers. It is not implied that the best of these are in a minority. To the contrary, we might gather, if the analogy were carried into this detail, that the hearts that receive the seed of the kingdom and let it fructify in their lives are more numerous than all the others. For the sower does not sow seed on the highway, or on the rocks, or among the thorns, from choice; but he chooses the arable field, and only a little of the seed falls by chance on the infertile ground—not three out of four, but just a stray kernel now and then.

So much for numbers. Further, the parable does not speak of bad hearts, but says that some of the seed did not fructify. And why? Not because it was bad seed, but because it was sown in bad places. This parable, then, does not imply that man inherits a taint of evil. But it is one of many illustrations that Jesus regarded human nature as fundamentally good, and its imperfections as due to outside influences—typified in the birds, the rocks, and the thorns.

The Synoptic Gospels report only one saying of Jesus that seems to imply the essential sinfulness of human nature. "There is nothing from without the man that going into him can defile; but the things that proceed out of the man are those that defile the man." (Mk. vii, 15.) This is obviously directed against the Pharisees, because of their distinctions of food. To them he was bitterly opposed, and he was apt to speak without moderation when they were concerned. The private explanation of the parable to the disciples (Mk. vii, 17-23) we can dismiss as probably apocryphal, especially the latter part of it, which is obviously tacked on. Jesus always appears to teach that sin lies in the thought or motive, rather than in the act; and perhaps it is mainly this that he meant by the saying. So far, however, as it may imply that human motives are apt to be bad rather than good, it may be considered as directed against the Pharisees, and not against human nature in general.

It is, moreover, not safe to base our opinion as to whether Jesus did or did not teach a certain doctrine, on one saying alone, considering how uncertain it is that he is in any particular instance reported correctly. But in nearly all of his sayings, as they are given in the Synoptic Gospels, he seems to imply, as I have said in my article, "that men are at heart good and godlike." He seldom disparages the flesh as weak or corrupt, and never hints that sin is due to heredity, but time and again speaks of it "as the direct work of Satan or of evil spirits."

JOSEPH C. ALLEN.

THE BACON-SHAKESPEARE THEORY.

In my article on Shakespeare, I spoke of the Baconian theory as "fantastical and being without the slightest support except so far as negative evidence is concerned." My expression provoked some adherents of the Baconian theory and I am sorry that I gave offense, but the statement expresses my sincere conviction, at which I arrived after a due consideration of the arguments. When I first became acquainted with this startling theory, I was struck with some very strange coincidences dug out by Mr. Donnelly, Mr. Bormann and others. But the more I weighed the evidences, the less did they impress me.

The most remarkable result of Mr. Donnelly, in my opinion, is attained in his ninth chapter, where he expresses his formula thus:

$$"516 - 167 = 340 - 22b \text{ and } h = 327."$$

He expressed it in words as follows: "Every word of all the sentences in the following chapter grows out of the number 327."

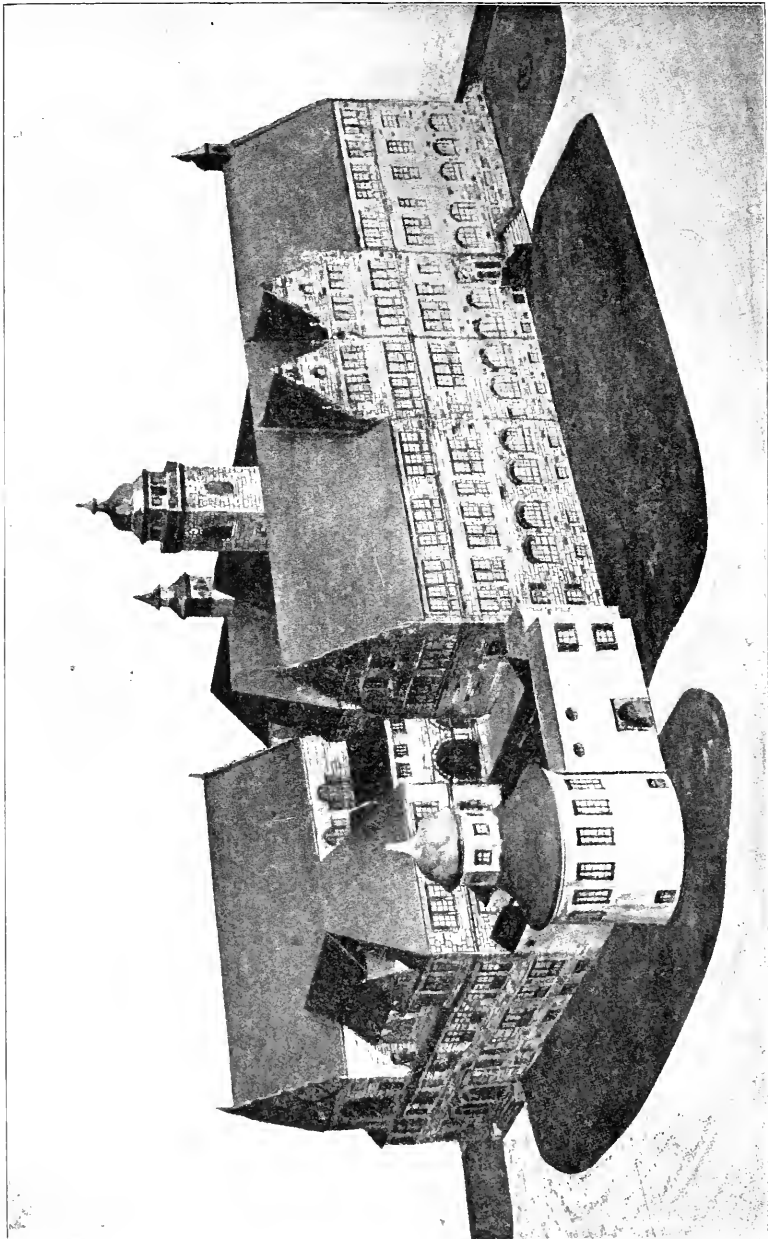
The sentences which result from this complicated method of figuring out words is as follows:

"Seas-ill*-said-that-more-low†-or-Shak'st-pur-never-writ-a-word-of-them—
It-is-plain-he-is-stuffing-our-ears-with-false-reports-and-lies-this-many-a-year—
He-is-a-poor-dull-ill-spirited-greedy-creature-and-but-a-veil-for-some-one-else-
who-had-blown-up-the-flame-of-rebellion-almost-in-to-war-against-your-Grace-
as-a-royal-tyrant."

The results of Mr. Donnelly are truly startling at first sight, but anyone who is familiar with cabalistic devices will not easily be imposed upon. The strangest combinations and hidden meanings in words can be discovered, if, according to definite rules, letters or syllables are transposed and replaced, either because they possess the same number value, or are for some reason or other assumed to be equivalent. If we proceed according to prescribed rules and definite methods, such as are employed in the Cabala, to discover cyphers in ancient books, we may discover the most unexpected revelations, sense and nonsense, and we shall have to confess that the Donnelly scheme proves nothing more than cabalistic devices. If we only seek we can find innumerable mysteries revealed, or oracles proclaimed, in any book to which we would be pleased to devote sufficient attention in a similar search. It would not be impossible to discover a key in the Bible, in Homer, or in other ancient or modern books which might reveal to us their hidden meaning or the secret of their authorship. But what would the argument amount to if, for instance, we would evolve from one of the Psalms the statement that the Bible was written by Homer or that Hesiod's "Theogony" was the work of Isaiah?

There was a man who made polished cuttings from gneiss, granite, and other rock formation of volcanic origin, and he claimed to have proved that a rich vegetative life must have covered the earth while it was still in its fiery state. He produced the flowers which appeared on the surface of his sections as evidences that could not be contradicted, because they were facts: and facts, he claimed, cannot be argued away. Indeed, facts are actual. Every *lusus naturæ* is a fact, and so is our error arising from a wrong interpretation of facts.

*This is supposed to mean "Cecil." †This is supposed to mean "Marlowe."



THE UNIVERSITY OF JENA.

Theodore Fischer, a German architect, has won the first prize for the plan of the new buildings of the University of Jena. The intention was to have it erected in some old German style and yet adapted to modern methods. The annexed illustration shows how well the architect has succeeded, not so much by detail work as by the *ensemble* of the whole complex of houses, in appearance like a mediæval castle with tower and walls and court yards, yet suited to the needs of university work.

AN AMERICAN INSTITUTE OF GERMANICS.

THE Northwestern University of Evanston, Ill., has always made efforts to be well equipped in its German department and its present president, Prof. Edmund J. James, proposes to push this feature with special vigor. We have received an announcement which proposes the foundation of an "American Institute of Germanics," to be closely connected with the Northwestern University. "The fundamental purpose of this institute shall be," as President James states, "to cultivate a knowledge and appreciation of, and consequently a love for, the intellectual and moral achievements of the German race. The institute will present an opportunity for the student to get in a brief time a cross-section, so to speak, of the entire product of German culture as worked out and achieved through the ages by the efforts of German scholars, poets, artists, writers, scientists and statesmen; it will be a monument in the midst of this rising people to the glorious achievements of a kindred race beyond the sea, and will be a standing inspiration and source of power and influence to that vast and important German element which has entered so largely into the life-blood and history of this people; it will stir the pride of the German-American and the German-American's children in the history and achievements of the stock from which they come; it will be an incentive to all other Americans to emulate the example of honesty, faithfulness, uprightness, idealism and thoroughness which are associated with the German name.

"Such an institute may well become, not merely the Mecca of the young American student who wishes to learn something of the secret of German life and power; not merely a place where the descendants of the German-American can go to receive a touch of that inspiration which comes from the study of the history of their ancestors in their great world beyond the sea—resulting surely in a quickened sense of power and vigor in our own people; but it may easily become a matter in which the Germans throughout the world will be interested and a standing monument to the achievements in science and art, in institutions and in arms of that people which has kept in its purest forms the qualities which gave it the victory over the Roman Empire at the time of Rome's greatest power and magnificence."

President James studied for a long time in Germany. He is in close touch with German science and German sentiment. His wife is a native German and she has always endeavored to make the influences of German thought paramount in her home, as well as in her husband's sphere of influence. Evanston—near enough to Chicago, where the German element is so predominant, and at the same time far enough not to suffer under the disadvantages and drawbacks of the big city to student life—will be the best

place where German culture can be taught in its most genuine, and also in its noblest form, and where the German spirit of German thinkers—German philosophy, German poetry, German music—will prevail and be thoroughly assimilated to the American spirit. President James proposes to have a suitable building erected, which shall be a specimen of German architecture at its best. It shall contain a library of German literature, German history, German philology, German law, German philosophy, a stage for the performance of the most important dramatic masterpieces, and also a museum of German civilization, with professorships of all these branches. From time to time scholars should be invited from Germany to lecture at the institute and thus afford the chance of a personal contact with representative Germans of the living generation.

It may be doubted whether the time is favorable for the foundation of institutes of learning, but at any rate the plan is excellent and we wish that President James may be successful. Undoubtedly he is the man to do it if only the necessary means are forthcoming.

BOOK REVIEWS AND NOTES.

THE ETHICS OF THE GREEK PHILOSOPHERS, SOCRATES, PLATO AND ARISTOTLE.

A Lecture given before the Brooklyn Ethical Association, season of 1896-1897. By *James H. Hyslop*, Professor of Logic and Ethics, Columbia University. Edited by *Chas. M. Higgins*. New York, Chicago and London: Charles M. Higgins & Co. 1903. Price, \$2.00.

Prof. James H. Hyslop, late Professor of Logic and Ethics at Columbia University, has delivered a lecture before the Brooklyn Ethical Association on Socrates, Plato and Aristotle, and we have here an extended publication of it with valuable appendices, sufficient to give one a very clear insight into the nobility of classical philosophy.

The lecturer summarizes the pre-Socratic philosophy of Greece, as exhibited by Pythagoras, Thales, Democritus, Anaxagoras, and describes Socrates, his environment, personality, method, doctrines and influence, especially his opposition to Sceptics and Sophists. He discusses his sagacious assertion of Ignorance; also his ingenious and misunderstood doctrine of Knowledge as the basis of Virtue, and characterizes him as a marvelous conversationalist and profound reasoner, opposed to all cosmic speculation or abstract science, who emphasizes practical ethics, or the laws of true human conduct, for happiness in this natural life and beatitude in the future supernatural life of the soul. Hyslop regards him as one of the greatest moral and religious teachers of the world, pre-eminent in teaching unworldliness and immortality in the Christian sense, and standing as a unique personality—mystic, theistic, rationalistic and utilitarian, the father of modern utilitarian theories and of many ancient philosophic sects. The most ingenious disciple of Socrates is Plato, an all-around genius in philosophy and abstract thought, idealistic, transcendental and universal in the scope of his philosophy. Plato is not merely a mouthpiece of Socrates, but has modified his master's ideas. He constructs an ideal state of a communistic and socialistic republic which embodies propositions of civil service reform. Plato's system of morality depends upon eternal and abstract law, inherent in the nature of things, and is

not made dependent upon caprice or authority, be it human or divine. His theory of the soul resembles that of Oriental sages, involving pre-existence, reincarnation and the final reabsorption in God. He shows an inclination toward asceticism, dislikes the sensual and loves the ideal, praises the good above the pleasurable, and has deeply influenced the Jewish and Christian sects at the very beginning of their history.

Aristotle, a pupil of Plato, was in many respects different from his master. He was pre-eminently modern in his methods and theories. He blended Socratic and Platonic thought with his own original scientific rationalism, and thus became the great scientist of the Greek schools and the father of modern scientific and evolutionary methods.

Professor Hyslop concludes with a sketch of Pythagoras and his school, the famous pre-Socratic philosopher, whose doctrines exercised a great influence upon both Socrates and Plato.

The value of the lecture is greatly increased by the appendix, which is more than twice the size of the lecture (pp. 75-333). Here the student of classical philosophy has a convenient anthology culled from the works of Plato and Aristotle. The extracts contain quotations concerning the supreme God; the antiquity of Egypt, the principle of love and Plato's *Symposium*; Plato on the Golden Rule; death a good, not an evil, an opinion of Socrates as set forth in the *Apology*; the Immortality of the Soul, future rewards and punishments, best texts from the Old Testament on immortality compared with Plato's *Phaedo*, the doctrine of Purgatory, Pagan as well as Christian; the Greek Conception of Soul and Diety; the Platonic Doctrine of Ideals; Aristotle on the Idea of God; Aristotle on the Theory of Evolution, etc., etc.

The choice of these passages has been made not without a certain tendency to prove the superiority of Greek philosophy over dogmatic Christianity, but even to those who would not agree with the author on matters of belief, the collection will be welcome and prove useful.

In addition to pictures of purely private interest, such as the house of The Brooklyn Ethical Association and portraits of Mr. Z. Sidney Sampson, a late president of the Brooklyn Ethical Association, to whose memory the book is dedicated, we have the classical portraits of the ancient philosophers. Plato, Epicurus, etc., including best felicitous reproductions made during the eighteenth century.

THE PRINCIPLES OF HINDU LAW. By *Jogendra Chunder Ghose, M. A., B. L.*, Pleader of the Calcutta High Court, etc., etc. Calcutta: S. C. Auddy & Co. 1903. Pages, xix, 794.

The author of this book, a native lawyer of the Calcutta High Court and a Professor of Law at the Calcutta University, a man eminent not only because of his vast learning, but also because of the prominence which he enjoys both in the circles of his native compatriots and in the opinion of the representatives of the British government, here represents in a stately volume of almost 800 pages, the summary of Hindu law, with all the texts of the Rishis now extant. He quotes freely on each of the following particular subjects: Inheritance, the Rights of Women, the Joint Hindu Family, Adoption, Marriage, Gifts, Wills, Endowments, Estates and Customs, the texts of Manu, Gautama, Vasista, etc., etc., collecting

also digests, and commentaries of later lawyers and incorporating the modern decisions of the Privy Council. Sanskrit quotations are made in the original and translations are added as found in the *Sacred Books of the East* series. The book, accordingly, is of great value to the Hindu lawyer and to all residents of India who have to deal with the law, but it will prove useful also to the student of Indian lore, to Sanskritists and historians. An examination of the work in its detail proves that it is a work of love and that the author takes pride in exposing the institutions of this most ancient civilisation.

AUFSÄTZE ZUM VERSTÄNDNISS DES BUDDHISMUS. Von *Paul Dahlke*. Berlin : C. A. Schwetschke und Sohn. 190. Pages, iv, 157. Price, 2.50 M.

Under the unpretentious title *Essays*, Paul Dahlke has written a series of articles in explanation of Buddhism, and we must confess that it is one of the best expositions of this rather difficult subject. Throughout, the author falls back upon the best sources, mainly ancient Pāli texts, and in a second line Sanscrit sources. He discusses : (1) The Life of Buddha ; (2) The Main Doctrines of Buddhism ; (3) Characteristic Features of Buddhism ; (4) Pessimism and Suffering ; (5) Nirvāna ; (6) God ; (7) Karma as the World's Judge ; (8) Buddhist Morals ; (9) Almsgiving ; and (10) Knowledge. The present pamphlet, of only 157 pages, will be followed by a second one.

We wish Dahlke had considered a broadened view of God, and also of the soul question which might have put the differences of Western and Eastern modes of thought in a better light ; but upon the whole we feel always that he understands the subject correctly, and explains it faithfully as well as sympathetically. This is especially true concerning the difficult topics of Nirvāna and of pessimism,—difficult not because they are intricate, but because our Western modes of thought are so different from the Eastern !

P. C.

LA CHIMIE PHYSIQUE ET SES APPLICATIONS. Huit Leçons faites sur l'invitation de l'Université de Chicago. Par *J. H. Van't Hoff*. Ouvrage traduit de l'allemand par *A. Corvisy*, Professeur agrégé au Lycée de Limoges. Paris : Librairie Scientifique. 1903. Pages, 79. Price, fr. 3 50.

Prof. J. H. Van't Hoff of Berlin, the leading authority on physical chemistry had been invited to deliver a series of lectures before the University of Chicago. He treated his specialty in four aspects with references to chemistry, to industry, to physiology, and to geology, and we do not hesitate to say that they are highly important for all students of physical chemistry in its application. We hoped in vain for their publication either in the original German or in the English, and so we are surprised to see them in a French dress. We congratulate A. Hermann's *Librairie Scientifique* on having outstripped both the Americans and the Germans in bringing them out first in the excellent translation of M. A. Corvisy, Professor of the Lyceum at Limoges.

L'ART ET LA BEAUTÉ. KALLIKLÈS. Par *Louis Pratt*. Paris : Felix Alcan. 1903. Pages, 286.

This book on Art and Beauty, called *Kalliklès*, is an ingenious imitation of the Platonic style of dialogues for the purpose of philosophical explanation. The character of Kalliklès, whose name serves as title of the dialogue, is a dilettante inquiring into the nature of beauty and the significance of art. Mr. Prat introduces

Platon, the master and teacher, Antisthènes, a cynical philosopher, and a young lady, Aréta, daughter of Aristippos, the well-known philosopher of Cyrene. The conversation flows on in the placid style of Greek beaux-esprits, and we hear them discuss the nature of the beautiful and the philosophy of art. Many incidents, fables and allegories are woven into these dialogues and help to relieve the monotony of their æsthetical atmosphere. Σ.

ORIENT UND OCCIDENT. Hundert Kapitel über die Nachtseite der Natur. Zauberwerk und Hexenwesen in alter und neuerer Zeit von Prof. Dr. J. N. Sepp. Berlin: C. A. Schwetschke und Sohn. 1903.

Professor Sepp has collected a great number of interesting data of superstitious beliefs, practices, legends, from all sources and all times, which he here publishes under the name *Orient und Occident*. The book draws on the store of folklore from all parts of the globe and explains some of the Biblical expressions in the light of comparative folklore, but it is only to be regretted that the author is not always reliable. Some data of his are based on sound authority, and on other points he is either uncritical or does not appear to be sufficiently informed. The book would gain in value if in a second edition Professor Sepp would throughout the book add his references and authorities, and also if he would make the index more complete.

SAKUNTALA. By R. Vasudeva Row, B. A. Madras: G. A. Natesan & Co., Esplanade. Price, one rupee.

The purpose of Mr. R. Vasudeva Row in publishing "Idylls of Ancient Ind" is to bring to light some of the many hidden treasures of the literature of his country, and he has wisely chosen "Sakuntala," that gem of ancient Hindu poetry, so highly appreciated in Germany by Goethe and Rückart, as the first contribution to this series. The new enterprise promises to be a great service to both the preservation of Sanscrit culture and the enrichment of modern English literature. While it may be true that it is all but impossible to do justice to the beauty of the original, we must confess that Mr. Row's treatment is worthy of the great subject. His English is pure and dignified, and the English reader has at least an excellent surrogate for the ancient Sanscrit poem.

THE CRUSADE AGAINST TUBERCULOSIS. Consumption a Curable and Preventable Disease. What a Layman should know about it. By Lawrence F. Flick, M. D., Founder of the Pennsylvania Society for the Prevention of Tuberculosis, etc. Philadelphia: David McKay. 1903. Price, \$1.00.

This is a popular treatment of consumption caused by tuberculosis; how it originates; how it spreads in schools, boarding houses, churches, railways, etc.; how it can be prevented by fresh air, by disinfectants, by sterilizing the places and things contaminated by consumptives.

The book is well written, and its aim, to spread, in the interest of general welfare, a thorough knowledge of the disease, deserves recognition.

ANIMAL EDUCATION. By *John B. Watson, Ph. D.*, Chicago: The University of Chicago Press. 1903. Price, \$1.25.

The author is Assistant Professor in Experimental Psychology at the University of Chicago, and he has chosen for his investigations an animal easily procured and easily observed, the white rat. The aim of the experiments is to study the growth of the animal's mental life and compare it with the correlated growth of its nervous system with its increasing complexity. Professor Watson's investigations are interesting and instructive.

Dr. Arthur Pfungst has collected a number of essays which he published in several German periodicals, especially in *Das Freie Wort*, a liberal periodical published at Frankfort-on-the-Main. The subjects which our author treats are the Philosophy of the Veda; the Upanishads, the Oldest Philosophical System of India; the Castes of India; Progress of Buddhism; a Buddhist Catechism, What Does the Buddhist Nirvana Mean? the Sutta Nipāta; the Question of King Milinda; the Jātakas, the Oldest Book of Fables; Mental Reservation in Indian Literature; Legends of the Moon; Of the Good We May Learn from the Pagans; A German Buddhist; The Shin-Shu Sect; the Thirty-two Tales of the Throne of King Vikra-māditiya; A Modern Indian Saint; Women in Burma; How Buddha Became a Saint of the Catholic Church; and Personal Recollections of F. Max Müller.

The reader of these essays becomes acquainted with the author, his interest in Indian, especially in Buddhist lore, and his sympathy with the philosophy of the East in general. He is the translator of the Dhammapada in German verse and he has done much to make Indian thought accessible to the German public.

The collection of these essays will be welcome to many, for the book contains many helpful thoughts and good suggestions.*

We are in receipt of a collection of Tamil religious poetry which appeared under the title of *Godward Ho! A Symposium*, and was published by the Ananda Mission at Triplicane, Madras. It is published by C. V. Swaminatha Aiyar, and we find in it traces of Christianity and Brahmanism as well as Buddhism, presented in the light of the Advaita philosophy which is the monistic conception among the Indian schools, with a decided preference of the Vedanta view of the soul. Whatever position readers take, we must admire the energy and the enthusiasm of those who support this movement, "Devoted to the Diffusion of Truth and Knowledge," among the Tamil people.

The pamphlet is divided into nine sections among which "The Gospel of the Holy Mother" takes a prominent place. The Christian idea of "the Holy Ghost" as "the comforter" has apparently taken strong hold of the Tamil mind, and here we find the idea dwelled upon with great enthusiasm.

The same mail brings us a reprint from the *Madras Review* of an essay on the necessity of religious education in schools and colleges and expresses the wish suggested to the authorities "to deal fairly with the religious question in India." We hope that the Tamil people will have a hearing and that the government will be reasonable in allowing them to develop their religious conditions in a way that is best suited to their own minds.

**Aus der Indischen Kulturwelt*. Gesammelte Aufsätze von Dr. Arthur Pfungst. Stuttgart: Fr. Frommanns Verlag (E. Hauff). 1904.

The second number of *Buddhism* contains a long article on the "Thathana-being, the highest authority of the Buddhist church in Burma." Other contributions are on "The Noble Eightfold Path," by James Allen; "The Legend of Upagutta," by Maung Kin; the description of the Pagoda Bo-ta-Taung Paya, by E. H. Seppings; an essay by Prof. T. W. Rhys Davids on Pāli and Sanscrit texts; "Processes of Thought," by Shwe Zan Aung, in which the author, taking as a text a passage in the *Visuddhi-Magga*, explains the transitoriness of the Ego on account of its being a combination of *Sankharas*; the continuation of the article, "In the Shadow of Shwe Dagon," descriptive of Burmese temple life; "Transmigration," an editorial explanation of the Buddhist view of rebirth, transmigration being a misnomer for the reincarnation of the soul in new existences.

From the notes we learn that the magazine *Buddhism* has been established on a solid basis and its continuation is assured solely by the local interest of Burmese Buddhists.

Paul Elder & Co., the enterprising publishers of San Francisco, are publishing a number of booklets and pamphlets which are new in taste and contents. One of their latest publications is a pamphlet called *Consolatio, Ode in Memory of those Members of the Class of Nineteen Hundred and Three of Stanford University who Died During the Month of their Graduation*, by Raymond MacDonald Alden. The ode was read at the commencement of the University.

A series of other pamphlets are made up artistically, printed in fancy style, and bound in colored stiff paper, enclosed in envelopes of the same tint and ready to be sent to friends as souvenirs or Easter greetings. The titles of these several pamphlets are *Happiness, Friendship, Nature, Success*.

Havelock Ellis, who for many years has made a specialty of the investigation of almost all the subjects connected with sexuality in its normal as well as abnormal phases, has written a monograph of fifty-five pages, entitled *Studies in the Psychology of Sex*, published by F. A. Davis Company, Philadelphia. It contains an analysis of the sexual impulse and is the first instalment of a series of three, which shall treat on love and pain, and the sexual impulse in women. The pamphlet before us is a scholarly collection of facts methodically arranged and not too much overburdened with detail.

Prof. Jacques Loeb, formerly of the University of Chicago, now of the University of California, Berkeley, has published again a series of biological studies: *The Limitations of Biological Research*; *On the Relative Toxicity of Distilled Water, Sugar Solutions and Solutions of the Various Constituents of the Sea-Water for Marine Animals*; *On the Segmental Character of the Respiratory Center in the Medulla Oblongata of Mammals*; and, *The Fertilization of the Egg of the Sea-Urchin by the Sperm of the Star-Fish*. All are published by the University of California.

An interesting monograph on the philosophy of Ernest Renan, written by Herman G. A. Brauer, M. A. instructor in French, has been published as a *Bulletin of the University of Wisconsin*.

Prof. Julius A. Bewer's opening address, delivered before the students of Oberlin Theological Seminary, is "The Psychological Study of the Words of Jesus, Especially of His Parables," and is meant as a contribution to the study of the inner life of Christ. The author is to all appearance an orthodox believer in Christianity, and it is characteristic of the spread of the psychological methods that even the sanctissimum of religious faith, the personality of Christ, is invaded by it. Published in the *Bibliotheca Sacra*, January, 1904.

Another interesting essay that comes from the same source and is closely connected with Prof. Loeb's work is a lecture delivered at the dedication of the Spreckels Physiological Laboratory by William Ostwald, professor of Physical Chemistry at the University of Leipzig, translated from the German by John Bruce MacCallum. The subject which the famous Leipzig professor chose for his oration is a discussion of the relations of biology to the neighboring sciences.

The University of Chicago has brought out the following decennial publications: *The Elements of Chrysostom's Power as a Preacher*, by Galusha Anderson; *Practical Theology*, by Gerald Birney Smith; *The Definition of the Psychical*, by George H. Mead; and *The Unity of Plato's Thought*, by Paul Shorey.

The Lakeside Press of Chicago, R. R. Donnelley & Sons Company, have published the "Autobiography of Benjamin Franklin" as the first volume of *The Lakeside Classics*. This book is a little gem of elegant binding and book-work.

Dr. Wilhelm Spiegelberg, professor of Egyptology at the University of Strassburg, has published a brief sketch on the history of Egyptian art*, which has appeared at Leipzig, by J. C. Hinrichs.

European Freethinkers will convene in Rome on September 20, 21, 22, 1904. They will discuss questions of the religious dogma before the tribunal of science, the relation of the state to the churches, and the means of organizing a propaganda for Freethought. People of the English-speaking world interested in the congress will please address William Heaford, a journalist of London, 29 A, Mersham Road, Thornton Heath, Surrey, England.

Dr. Paed. Maximilian P. E. Groszmann, formerly of the Ethical Culture School of New York, and now the owner of the Groszmann School of Nervous and Atypical Children in Pinehurst, New York, in seeking new quarters for his institute, has purchased a new place on Watchung Mountain in Plainfield, N. J., which will be specially adapted to the purpose. Dr. Groszmann devotes special attention to exceptional children who for some reason or other demand special treatment. It is a branch of pedagogy of its own, and a specialist in that line will be greatly appreciated by many parents whose children are in danger of being stunted in their mental and moral growth through the accident of some unfortunate condition.

*Geschichte der Aegyptischen Kunst im Abriss dargestellt, mit 79 Abbildungen.

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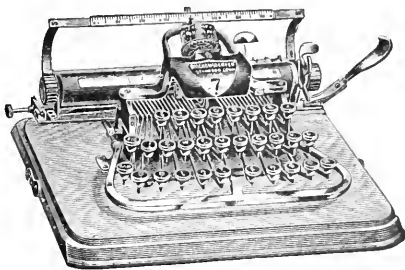


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