$1.00 per Year NOVEMBER, 1914 Price, 10 Cents

The Open Court

A MONTHLY MAGAZINE

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

Founded by EDWARD C. HEGELER.

WAR.

The Open Court Publishing Company

CHICAGO

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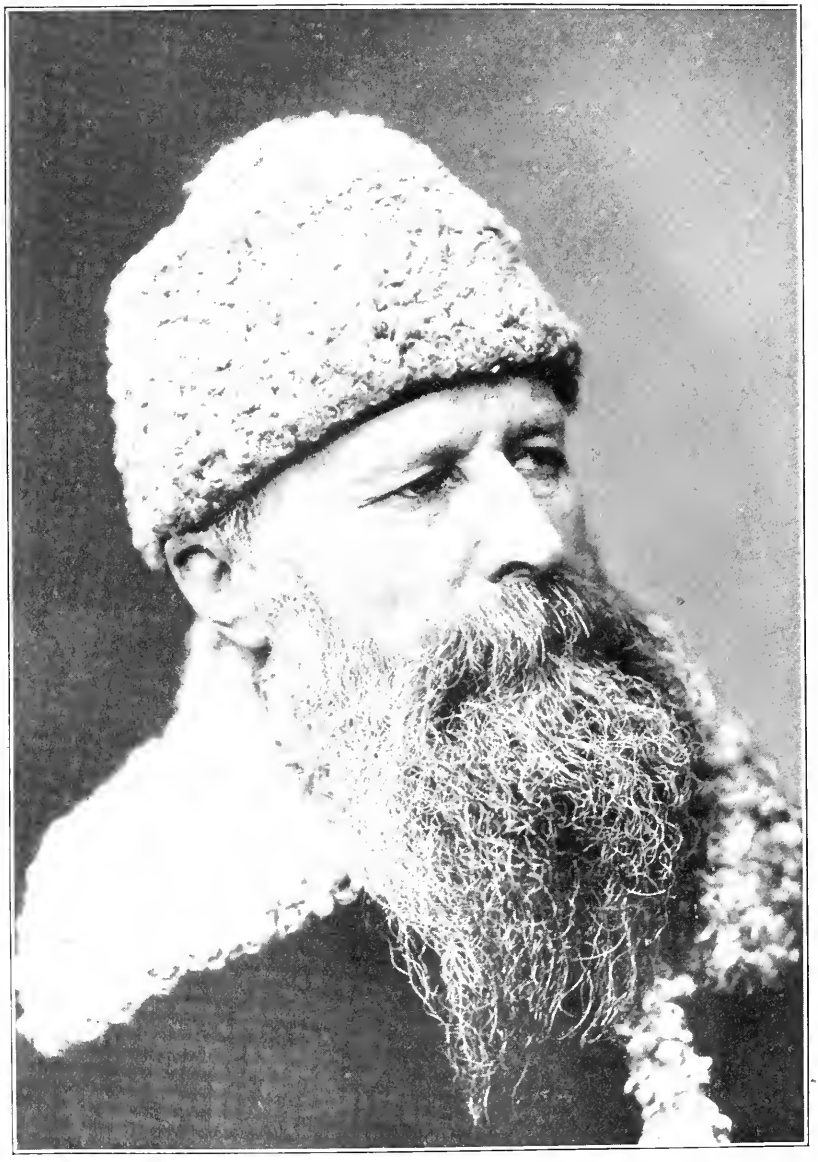

VASILI VERESTCHAGIN.

After a photograph taken in Chicago.

Frontispiece to The Open Court.

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WAR ON WAR.

BY THE EDITOR.

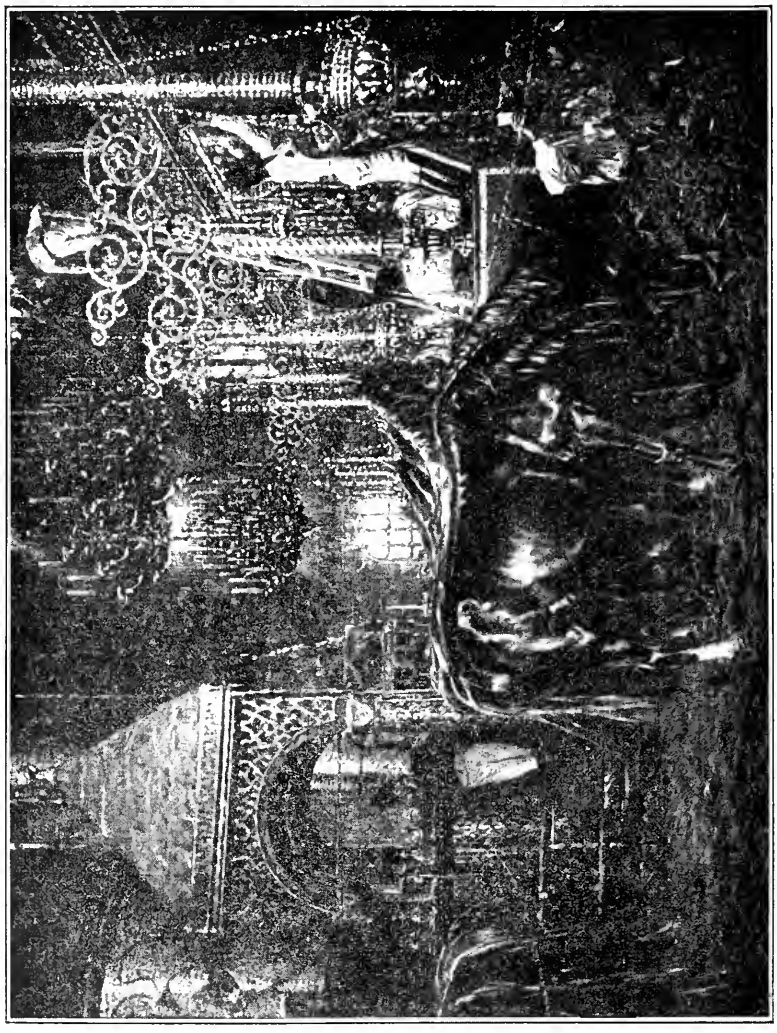
VASILI Vasilievitch Verestchagin is an apostle of peace. He was an officer who served in the Russian army and took an active part in many battles; but he was also a painter, and as such he devoted his brush to a "war on war" by picturing the horrors of battles with an overwhelming reality.

Verestchagin was born October 26, 1842, at Tcherepovez in the district of Novgorod, Russia. He attended the naval academy at St. Petersburg[1] and became an officer. At the same time he devoted himself with great zeal to painting, attending the St. Petersburg art academy. He undertook a journey to Germany, France and Spain and settled for a while in Paris where he became a pupil of Gerôme. During the years 1864-1866, he studied nature in the Caucasus. In 1867 and 1868 he joined General Kauffmann's military expedition to Turkestan and distinguished himself as an officer. After a second sojourn in Paris, he traveled to Siberia in 1869. In the seventies, we find Verestchagin in Munich where he was attracted by the painter Horschelt, well known as a connoisseur of the Caucasus. In 1874 he accompanied the Prince of Wales to India and on his return he settled in Paris. The Russo-Turkish war of 1877-78 called him back to Russia to change the brush for the sword, and he was present at the battle of Plevna.

At this time Verestchagin's inclination to paint pictures of war became generally known in Europe through exhibitions which

[1] Now called Petrograd, or as the German joke calls it, Petro-krumm, "crooked Peter," in contrast to *grad*, "straight."

spread his fame as a specialist in the representation of battle scenes. It is difficult to say whence he had acquired his almost abnormal taste for picturing the horrors of war; it seems probable



THE OUSPINSKY CHURCH USED AS A STABLE BY FRENCH TROOPS.

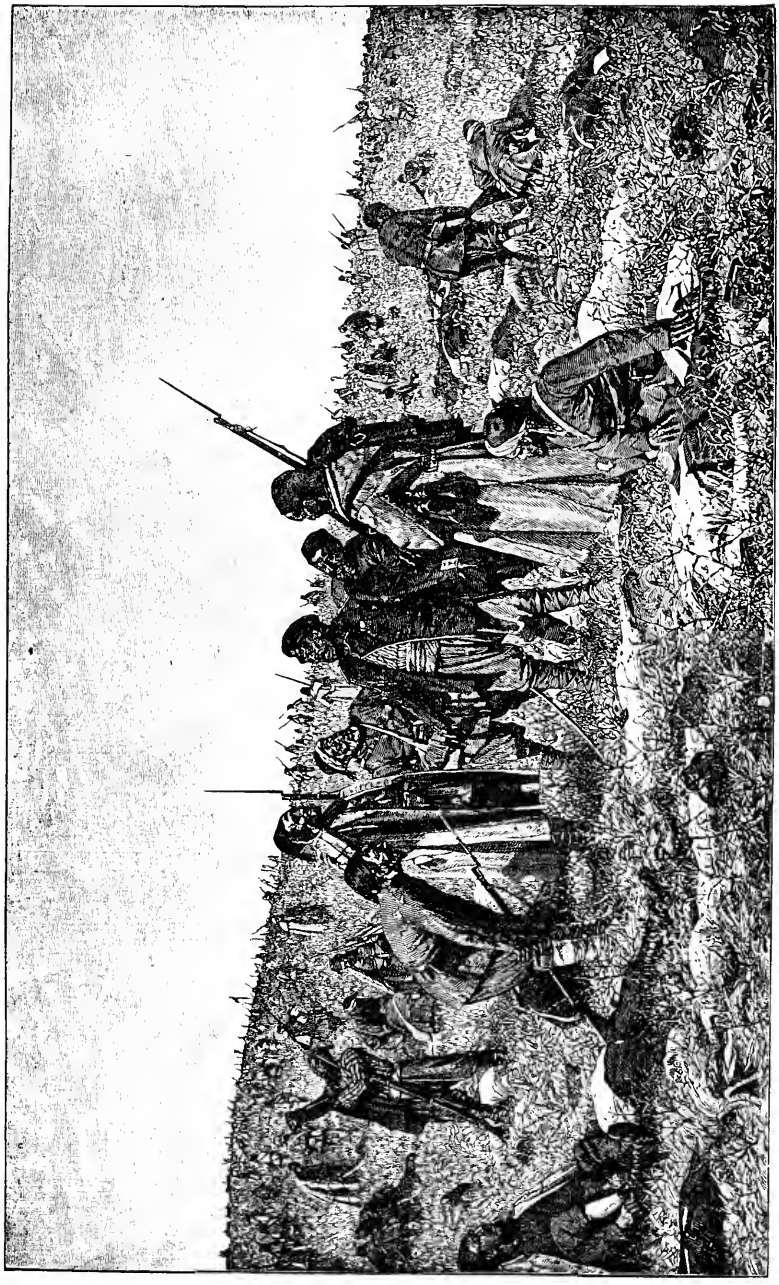
that it was innate in his constitution. Similar cases are not unknown. As an instance we mention Emil Neide of Königsberg[2] who became famous by painting scenes of horror, such as "Tired of Life," "At

[2] Neide is an unusually gifted artist of Slavic descent and German education. The original titles of the pictures here mentioned are *"Die Lebensmüden,"* a pair of young lovers tied to each other at the moment when they

WATCHING THE BURNING CITY FROM THE WALLS OF THE KREMLIN.

are determined to drown themselves; *Am Orte der That,* a criminal with tied hands at a lonely place in the woods where a dead body is dug out by laborers in the presence of a magistrate of the court and a *gens d'armes.* The picture *Vitriol,* shows a pale girl with all the expression of hatred and jealousy holding a bottle of vitriol in her hands, standing behind a tree and lying in wait for her rival, a young lady who is led out from a brilliantly illuminated castle by a frivolous young officer. Like the works of Verestchagin, the pictures of Neide are distinguished by a wonderful technique and exactness of detail. Neide was also capable of painting beautiful subjects, such as "Psyche Crossing the Styx" in Charon's boat, and "Archimedes Teaching Astronomy." The latter is a fresco in the aula of the University at Königsberg.

CAUGHT—SHOT.

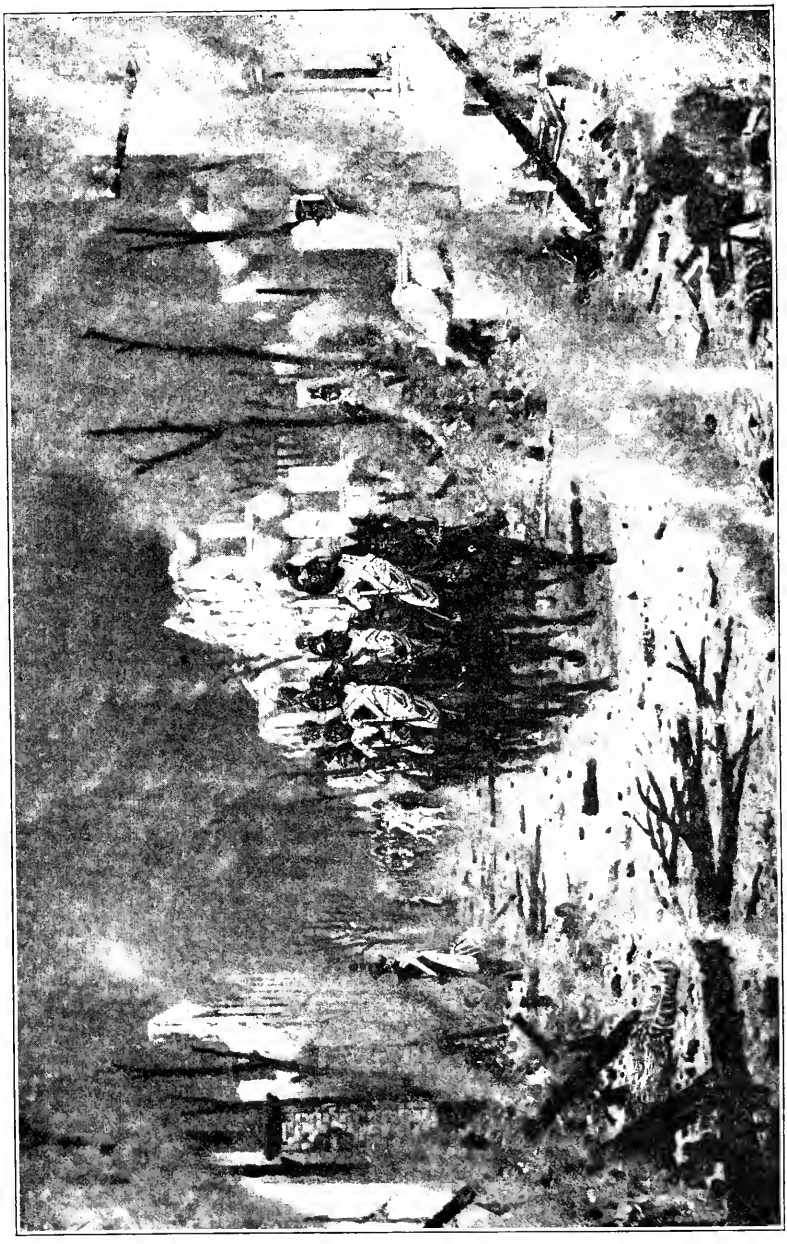


VICTORIOUS TURKS ON THE BATTLEFIELD.

the Scene of Crime," "Vitriol" and similar subjects. This same man, who had extraordinary talent, loved the grewsome and liked

FROZEN TO DEATH.

to sit in the dark listening to ghastly stories that would make his flesh crawl and his hair stand on end. When he visited great



RETURN FROM PETROWSKI PARK.

RETREAT FROM MOSCOW.

cities, such as Berlin and Paris, the first places he would frequent were the morgues, and whenever there was opportunity of seeing a suicide or the victim of a murder, he hurried to the spot.

It is true that Verestchagin named the series of his pictures of the Russo-Turkish war with the significant title "War on War," but he also painted other scenes of horror, as the "Nihilists on the Gallows" and "Blown from the Cannon's Mouth,"[3] the execution of Brahmins by English cannoneers.

In the nineties Verestchagin painted many pictures of Napoleon I in his Russian campaign and had them exhibited, with many others of his paintings, in almost all the large cities of Europe and the United States. His canvases are now scattered over the civilized world, but the richest collection is contained in the Tretjakoff gallery at Moscow.

We here reproduce a number of Verestchagin's pictures of the Napoleonic War, a monument of the artist's Russian patriotism and his accusation of French cruelty. The French have no regard for the holiness of sacred buildings, for the Ouspinski church at Moscow is changed into a horse stable as shown in one picture. On another we see Russian peasants led before Napoleon who is dressed in heavy winter garments, and the scene signifies that the poor fellows are condemned to die without investigation or even the pretense of a court-marital. The execution of men suspected as spies is represented in another picture, published in *The Open Court* for October on a plate facing page 641.

The winter of 1812 was unusually hard, and the victorious French army deemed itself fortunate to have entered Moscow; but the old Russian capital was mainly built of wood, and caught fire, whereby it became uninhabitable to the invaders. We see Napoleon watching the conflagration from the ramparts of the Kremlin, the old imperial castle of the Czars; in the background stand some of his generals.

The French could no longer stay in Moscow, and Verestchagin pictures the retreat in a series of paintings which exhibit the hopelessness of the victors and their doom in the frigid winter.

Verestchagin was also an author; he wrote the following books, "Sketches and Reminiscences"; "Sketches of my Trip to India" (two volumes written in company with his wife); "The War Correspondent" (a novel, published in Cotta's *Romanwelt* in 1894); "Military Excursions in Asia and Europe"; "Reminiscences of

[3] A reproduction of this picture appeared in *The Open Court* of October, facing page 640.

the Years of my Youth," and "Autobiographies of Insignificant People."

When Russia declared war on Japan he could no longer stay at home but hastened to the Russian headquarters at Port Arthur, where he became a victim of a Japanese torpedo. On April 13, 1904, he accompanied the Russian admiral on the good ship Petropawlowsk and with it sank to the bottom, off the harbor of that stronghold.

AN APPEAL TO THE UNIVERSITIES OF AMERICA.

BY ERNST HAECKEL AND RUDOLPH EUCKEN.

WHEN half the world is falling upon Germany in a spirit of hatred and envy, it is a comforting thought to us Germans to feel that we may be sure of the sympathy of the American universities. It is to them, if anywhere in the world, that we must look for a correct comprehension of the present situation and the present attitude of Germany. Many American scholars have been educated at our universities and know of the excellent quality and the peaceful tendency of German work; the exchange of professors has increased the mutual understanding, and continuous intercourse in scholarly research makes us seem like members of one great community. This is why we entertain the hope that the scientific circles of America will not give credence to the slanders our enemies concoct against us.

Those calumnies accuse Germany above all of having brought about the present war, and of being responsible for the monstrous struggle which is extending more and more over the whole world. In reality exactly the opposite is the case. It is very much against our will that our foes have disturbed us in our peaceful work and forced the war upon us. We are engaged in a righteous war for the preservation of our existence and at the same time for the sacred ideals of humanity. The murder of Serajewo was not our work, it was the outcome of a widespread conspiracy pointing back, however, to Servia, whence for many years a strong feeling against Austria had originated which was supported by Russia. It was Russia therefore that took the affair of the assassination and the assassins under her protection and weeks before the war broke out she had promised her assistance to that bloodstained state. It was Russia alone that gave a critical turn to the event, and Russia alone is to blame for the outbreak of the war. The

German emperor has proved his love of peace by a peaceful reign of more than twenty-five years in the face of increasing danger. He tried most zealously to mediate between Austria and Russia; but during his negotiations with the Czar, Russia was engaged in mobilizing a gigantic army along the German frontier. This necessitated an open and decisive inquiry that led to the war, but war followed only because Russia wanted it so, because she wanted to rouse the Moscovites against the Germans and Western Slavs, and to lead Asia into the field against Europe.

France too might have remained at peace, as the decision rested solely with her. The security of Germany demanded that she should inquire what France would do in the impending war; the answer of France unmistakably betrayed her intention of taking part. As a matter of fact it was not Germany but France that commenced the war.

Before the war England was closely allied to France. From the very beginning she has clearly shown that she by no means wanted to keep absolutely neutral. From the very beginning she has endeavored to protect France against Germany. The German invasion of Belgium undoubtedly served England as a welcome pretext openly to declare her hostility. In fact neutrality had been violated by Belgium in favor of the French before the German invasion. It has been officially stated, for instance, that not only before but also after the outbreak of the war French officers were in Liège for the purpose of instructing Belgian troops in the defence of fortifications. England's complaint of the violation of international law is the grossest hypocrisy and the vilest Pharisaism. Just as English politics have without scruple always disregarded all legal standards as soon as England's interest was touched, so during the last few weeks has the same method been sufficiently manifest in the unlawful capture of the Turkish warships, and still more in the instigation of the Japanese to undertake the detestable raid upon German territory in China which can only end in strengthening the power of that Mongolian nation at the expense of Europe and America.

How is it possible for a nation that has so betrayed valuable interests of western civilization as soon as it could benefit thereby —how is it possible for such an accomplice of Japanese depredation to assume the rôle of guardian of morality?

We Germans did not want this war, but as it has been forced upon us we shall carry it on bravely and vigorously. In the face of all envy and hatred, all brutality and hypocrisy, Germany has

the firm conviction that she is serving a righteous cause, and in the struggle for self-preservation as well as for the sacred ideals of humanity, that she is indeed defending the progress of true civilization. This consciousness gives her inflexible strength and the absolute certainty that she will repulse every attack of her enemies. In this conviction our people do not stand in need of any encouragement from abroad, but rely absolutely upon themselves, trusting in the justice of their cause.

Nevertheless it is important and comforting to us to know that the thoughts and sympathies of our American friends are with us in this gigantic struggle. We feel fully justified in expressing this openly as the conviction of all German scholars, since both of us are closely bound by so many scientific and personal relations with the universities of America. These universities know what German culture means to the world, and so will stand by Germany.

POOR BELGIUM.

BY THE EDITOR.

WAR is terrible, and all our compassion goes out to the poor sufferers, especially to the poor Belgians who, we are told, are innocent and have been dragged into the fray against their will. Indeed, England declared war for the ostensible reason that Germany had broken the neutrality of Belgian territory. In fact much of the objection commonly brought against Germany is based on this same ground, and the German chancelor himself expressed his hesitation at violating Belgian neutrality and condemned the act as being an infringement of international law. At the same time, however, he declared that the Germans were forced to cross the Belgian frontier because they had positive and definitely reliable evidence that France intended to cross that country and attack them in the rear by entering the Rhenish provinces.

Before the war began it was known that French officers were in Belgium in cullusion with the Belgians. Soon afterwards it became known that the English general, Lord Kitchener, had been in Belgium shortly before the war for the purpose of conferring with the Belgian authorities and to look over the field to inform himself concerning the best ways of arranging military operations.

Subsequent events have justified Germany's action, for it becomes more and more apparent that the Belgians had broken their neutrality with both France and England long before Germany crossed the Belgian frontier. So Belgium has forfeited the right to have its neutrality respected, and we must point out here that the case is even worse for Belgium. The Belgian people showed a hostility which presupposes a widespread propaganda against Germany, for civilians were trained to act as *francs tireurs* and many German soldiers became the prey of snipers. Why did not the Luxemburg people act in the same way? Why did *they* behave like peaceful citizens? They did not like the invasion either, but they did not prove assassins. The Duchess of Luxemburg was satisfied

with a simple protest against the German breach of neutrality and as a result Luxemburg was treated well by the invaders, no punishment of snipers, no destruction of property occurred. Luxemburg was to the Germans like a friendly country, and Germany paid an indemnity for trespassing on its territory. The people have suffered no more by the war than other neutral countries like Holland and Denmark that experience a general depression of business.

The Germans had offered Belgium to respect private property if the citizens would abstain from violence, but they preferred war to the utmost and, in spite of repeated warnings, the civilians used treachery in addition to the resistance of the army in open battle.

Was it necessary to carry warfare to this extreme? Was it advisable and does this procedure not presuppose that the government encouraged the heinous spirit of this savage resistance? Yea it is known that arms and ammunition were distributed by official agents, and orders in writing were found which had been sent out to prominent citizens to act as leaders in the insidious fight at Louvain to be undertaken simultaneously with a sortie from Antwerp.

All this has justified this breach of neutrality and has proved that the Belgian people are not so innocent as it appeared in the beginning to outsiders. Things proved even worse for the allied nations and especially for the English, when the Germans discovered in the state archives at Brussels documents which prove that the allies, both the French and English, had planned to pass through Belgium and cooperate with the Belgians since 1906.

It is known that the Triple Entente had been made against Germany, but it is now known that detailed arrangements had been made, how, where and from what points in cooperation with Belgium, Germany should be attacked. The papers quote the following report from the German general headquarters:

"German military authorities, searching the archives of the Belgian general staff at Brussels, discovered a portfolio inscribed 'English Intervention in Belgium,' which contains some important documents.

"One of these is a report to the Belgian minister of war dated April 10, 1906, which gives the result of detailed negotiations between the chief of the Belgian general staff and the British military attaché at Brussels, Lieutenant Colonel Bernardiston.

"This plan is of English origin and was sanctioned by Lieutenant General Sir James M. Grierson, chief of the British general staff. It sets forth the strength and formation and designates land-

ing places for an expeditionary force of 100,000 men. Continuing it gives the details of a plan for the Belgian general staff to transport, feed and find quarters for their men in Belgium and provides for Belgian interpreters.

"The landing places designated are Dunkirk, Calais and Boulogne.

"Another confidential communication declares that the British government, after the destruction of the German navy, would send supplies and provisions by way of Antwerp. There is also the suggestion from the English military attaché that a Belgian system of espionage be organized in the Prussian Rhine land.

"A second document is a map showing the strategic positions of the French army and demonstrating the existence of a Franco-Belgian agreement. A third is a report from Baron Greindl, Belgian minister at Berlin, to the Belgian foreign office, dated December 23, 1911."

When the account of these documents was received by wireless at Washington, the German ambassador there pointed out the significance of the documents in these comments:

"This telegram proves the German contention that the allies did not intend to respect Belgian neutrality. It even proves more, namely, that Belgian neutrality practically did not exist, and that the Belgian government was conspiring with the allies against Germany.

"Notwithstanding the denials coming from French sources, it is a fact that French prisoners were taken at Liège and at Namur, who acknowledged that they had been in those fortresses before the German troops entered Belgium.

"On the French side it has been asserted that the German chancelor in Parliament had acknowledged that Germany was doing wrong in violating Belgian neutrality. It must not be overlooked, however, that the chancelor further said:

"'We know that the allies do not intend to respect Belgian neutrality, and Germany, in the position she is in, attacked from three sides, cannot wait, while the allies can wait.'

"At that time the Belgian archives were not at the disposal of the German government. If the chancellor had known at the time he made his speech that Belgium was not neutral he would certainly have spoken of the alleged Belgian neutrality in a different way.

"Germany has violated the frontiers of no really neutral country, whilst the allies are on record for disregarding all obligations toward China."

Further developments indicate that England has tried to enlist other small countries, Holland, Denmark and Norway, in the same cause of joining the Triple Entente on the basis of secret alliances, so as to encircle Germany with enemies on every corner and make her doom sure.

The question has often been asked whether England would have declared war on France, if later on during her war with Germany France had violated Belgian neutrality and had crossed Belgium to attack Germany in her Rhenish province, and all who have proposed it, among them the representative labor leader of England, have denied it. But Sir Edward Grey comes out and affirms that he would actually have done so. We must confess that we do not believe it, and add that after having concluded the Triple Entente such an act would have been extremely ignoble. The Triple Entente was made to strengthen the back of France in case of war with Germany, and if France in her dire emergency, as would probably have come about, had tried to save herself by a bold advance through Belgium, would England have forgotten her former treaty and have helped Germany to crush France, England's ally? No, Sir Edward, you are not quite so mean as you now represent yourself in order to excuse a foolish move of yours and prop up a statement that is poorly argued. You ought to have declared war because England had entered into the Triple Entente. That would have been the true reason and you would have remained honest. Your actual declaration only proves that your statements are not reliable, that you care for effect and not for truth.

I will not discuss here the much disputed accusation of either the Belgian or the German atrocities. I deem it firmly established that the Belgians acted as snipers and *francs tireurs* and also that the Germans dealt out punishment according to the rules of war.

The English pretend to stand on a higher plane of civilization; they declared war for a moral reason. How much the English sense of morality has progressed in the last century may be seen from a statement which we quote from the *Independent* of Monday, October 12, 1914, p. 58:

"August 24, 1814. The British burn the capitol and the White House at Washington.

"August 27, 1914. The British denounce the burning of Louvain as an act of vandalism.

"Verily the world do move."

It becomes more and more conclusive that England has been the main motive spirit that has brought the hostile forces together

and has directed them against Germany. At the same time the press has been gained to spread a prejudice against Germany and German militarism, as if Germany were the enemy of freedom and humanitarian ideals.

It is so easy to denounce militarism and misrepresent it in caricatures, and this has been done with premeditated circumspection. It is easy to prejudice those who do not know that militarism is simply a method of self-defense—a defense which is not the resistance of the savage, but a systematized and methodically adjusted defense of the country in which every man has to take the gun in hand and join the army to keep the enemy from his home. That is all that militarism is. The wrong militarism which shows itself sometimes in excesses or in a display of bravado naturally will occur, but it is certainly least noticeable in Germany, where it has been severely criticized by the *Reichstag* in the discussion of the Zabern affair. The German people will deal with it themselves, and there is no need to make it the excuse for a war.

At the beginning of the war it seemed as if Germany would not be able to stand the overwhelming onslaught of her powerful foes. But against all the expectations of her enemies Germany has developed a vigor far more tremendous than seemed possible. The people rose in all their might in a holy zeal of patriotism, and German intelligence has proved that its inventive genius is not limited to specialties in science and in art, but can be applied also to warfare.

A wave of grand enthusiasm is sweeping over Germany. I have at hand many evidences in letters which express a truly noble patriotism, not jingoism nor the narrow sentiment of a wrong militarism nor a drunken desire for fame or aggrandizement, but a determination to defend the German home against the Russ and the Gaul and to punish the Briton for having instigated the war. One writes: "We have been sleeping and were not aware that our very existence was endangered. We must defend our lives, our homes, the best and dearest we have with sword in hand, and it is grand to see the willingness of all, of high and humble, to sacrifice everything for our country, our goods, our very lives, our all. Oh! it is grand to see that our people have wakened from their slumber, all selfishness is sunk in zeal for the fatherland and it is worth living now to take part in this great upheaval. What a pity that you are not here to witness the scenes in which the spirit of our people manifests its greatness! Such a people can not be conquered! Our enemies will have to slay every man in the country

to beat us, yea and the women too. It is no empty phrase when we say 'God with us.' The Kaiser has become dear to us, not because he wears a crown, but because he leads us in the right way and represents the people properly. Even the Social Democrats, who are very numerous in Germany, the enemies of monarchical institutions, have forgotten their antipathy, because the Kaiser stands for Germany. There may be no merit in this attitude of the German people, as it is simply a matter of necessity, for our grandmothers still remembered the *Franzosenzeit* (the age of the Napoleonic wars) with its horrors, and we know what a victory of France and Russia would mean. We must fight, we must conquer, and we will conquer or die to the last man."

Another letter speaks in similar terms. It comes from a scholar of high repute. He says, "My son Ernst has been called to the colors and I am proud that the fatherland needs him. He may fall in battle and, since he is my only son, it will break my life, mine as well as his mother's, but I shall not regret the sacrifice because I know it is necessary. He is anxious to serve his country in the hour of danger, and far be it from me to wish to keep him away." A short time afterward I received the sad news that Ernst had fallen in the battle of the Vosges, and the poor parents are mourning his death the more as the young man had attained the highest degree of a scientific university education, and his death is not merely a loss to his parents who were rightly proud of him, but a loss to mankind, for there is no doubt that he would have done valuable work in scientific thought and invention.

A third letter contains the sentence: "It is a blessing to live now. We know that there is something higher than we ourselves for which it is worth while to die." Still another friend of mine writes about the disappointment of his two sons who have both been rejected from the army on account of slight bodily defects. One has a crippled toe which disables him for prolonged marches and the other suffers from some other slight ailment. Both young men have offered their services again, and the second one has been told in case they could use him they would let him know, but at present there was no chance to make use of his services because they were overcrowded with applications.

Through all communications from Germany there runs the same note of confidence that, whatever difficulties are still to be overcome and whatever sacrifices it may cost, all Germans are animated by the same spirit; they would rather die to the last man

than yield. They feel the justice of their cause and are mainly bitter against the English as the instigators of the war.

The institution of universal service in the army was not commonly endorsed in Germany before, but now there is no voice raised against it. On the contrary the people declare unanimously: "If we did not have universal military service where would we be now? Our enemies would fall upon us and make us suffer as they have done before; but now that we have an efficient army they find us well prepared to hold our own even though we are greatly outnumbered by our aggressors."

In reading all these communications, I have the feeling that Germany is like Samson at the moment when he heard the announcement, "The Philistines are upon thee," and the spirit of the Lord descended upon him filling him with superhuman strength. The Germans did not want the war under these most unfavorable conditions. Germany stood for peace; German militarism exists only for self-defense, and self-defense has never been more difficult than now when the Triple Entente has closed its grip and is acting in premeditated cooperation.

Germany's love of peace is unquestionable and shows itself in the hesitation of the Kaiser to mobilize the army and to declare war, as becomes evident in his correspondence with the Czar as well as with King George. If he had been anxious to gain laurels in battle or to enlarge the boundaries of the fatherland he would have selected a more favorable opportunity when he could attack his enemies singly.

The *Dagbladet* of Christiania has published in its issue of September 13 an essay of Hanris Aal who stands up for Germany and insists on the honesty and peaceful spirit of the Kaiser. He betrays the little-known secret, for which he claims to have good evidence, that during the Boer war the Czar proposed to the Kaiser to attack Great Britain and reduce her to a second-class power. While the Kaiser sympathized with the Boers he did not take advantage of England's helpless state. The same author points out that if German militarism had ever meant hostility to puissant neighbors the Kaiser would certainly have fallen upon Russia when the victorious Japanese took Port Arthur and the Muscovite throne was tottering because of the revolutionary movement which followed the defeat. Both England and Russia have proved ungrateful, and Professor Aal insists that Germany is now acting in pure self-defense, and her cause is just.

It is strange that not all outsiders understand the situation,

and that Germany, the victim of the Triple Entente, is blamed for what is commonly called militarism, while the Kaiser who has always, and even in the present instance, proved his love of peace, is often denounced as being guilty of the war that has villainously been forced upon him.

Considering the fact that the military efficiency of Germany has been grossly misrepresented as brutality incarnate in the English-speaking world, especially in the United States and the British colonies, under the name of militarism, it seems that this journalistic activity is part of the scheme to isolate Germany and create a prejudice against her among the neutral nations. The scheme works with those who do not know Germany except through the English misrepresentations and caricatures; it will not work, however, with those who know Germany, Germany's social and military conditions, and Germany's recent history.

The English people themselves are becoming aware that the war was a great blunder. The Hon. Bertrand Russell, a savant of Cambridge University and a man of no mean judgment, speaking of the war in *The Nation* (London, Aug. 15, 1914) expresses his opinion thus:

"And all this madness, all this rage, all this flaming death of our civilization and our hopes, has been brought about because a set of official gentlemen, living luxurious lives, mostly stupid, and all without imagination or heart, have chosen that it should occur rather than that any one of them should suffer some infinitesimal rebuff to his country's pride."

Mr. Russell does not consider Germany free from blame, but he recognizes the viciousness of the anti-German propaganda that has been carried on in England. He says:

"For the past ten years, under the fostering care of the government and a portion of the press, a hatred of Germany has been cultivated and a fear of the German navy. I do not suggest that Germany has been guiltless; I do not deny that the crimes of Germany have been greater than our own. But I do say that whatever defensive measures were necessary should have been taken in a spirit of calm foresight, not in a wholly needless turmoil of panic and suspicion. It is this deliberately created panic and suspicion that produced the public opinion by which our participation in the war has been rendered possible."

Similar protests come from men of independent manhood and comprehensive insight, from the Right Honorable John Burns and other labor leaders. Mr. John Burns resigned his official position

with the famous John Morley and a third member of the cabinet because they did not want to share the responsibility for the crime of this war.

The political leaders of England, these men of the leisure class, ignorant of German strength, German vigor, German patriotism, German intelligence, and blind in their belief in English superiority as well as in their own omnipotence, overlook the fact that Great Britain con prosper only in peace, and that war can never strengthen their empire nor ever promote its prosperity. They thought it would be so easy to conquer Germany by having it attacked at the same time by Russia and by France while the British navy would ruin Germany's extended trade and cut off all resources that had to be procured over sea. They thought it was so easy to crush the Teuton armies and to ruin the industrial bloom of the Teuton dreamers. They forgot that Great Britain is a colossus on clay feet.

The English are not loved in the countries under their sway. How easily may the Boers renew their recent war, for they have by no means forgotten their old grudge. And is India really faithful to her English rulers? It would be difficult to find a Hindu who is thrilled with gratitude toward his British masters. If a rebellion breaks out in India it will be a terrible one, for the reduction of these teeming millions to patient obedience will be difficult.

But England has more weak points. Turkey may be drawn into the war at any moment and if that should come about, how will the English protect Egypt and the Suez Canal? Even Gibraltar is no longer safe since the new Krupp guns can destroy any fort or fortification, if they have only a place where their batteries can be built. So long as Spain remains neutral the most formidable British stronghold is sufficiently safe, but what would be Gibraltar's use if the Suez Canal were lost?

All these dangers lie still at a distance, but it was a sign of extreme shortsightedness on the part of the British government to risk England's position and her dominion over the world for the sake of ruining a rival nation whose navy is not as yet half as strong as England's, and of crushing a competitor whose trade is increasing from year to year but is still very far behind English commerce. Would it not have been wiser to keep step with German progress, to build better schools, to reform social conditions, and to learn from the Germans by imitating their progressiveness rather than by opening a war on them?

Well, we will not judge. Life is a struggle, and if the English

think that they must crush Germany before she becomes too powerful, they have a right to try to keep the upper hand according to their own notions. In former times the English fell upon Holland and took the rich Cape Colony without any provocation simply on account of their desire to own that country themselves. Why should they not succeed now in depriving Germany of her trade, her colonies and her power? If England succeeds, the war will be justified, but will England succeed? Sir Edward Grey may have made a miscalculation, and it seems to me that he actually displayed a lack of judgment that will brand him in the same way as other statesmen who deemed themselves so clever, so capable in intriguing and yet failed lamentably in the end.

Poor Belgium! Belgium was induced to sacrifice herself for England and France, but they left her in the lurch. She was encouraged to hold out and carry on the war to the bitter end. England and France gained time thereby to prepare for further resistance and to recruit more troops, but poor Belgium waited in vain for relief and hoped for help which did not come. Belgium had relied on English promises and had believed that Germany would break down under the attacks of many enemies. Her hope, her belief, her expectations remained unfulfilled. But who is to blame? Certainly not the Germans. Belgium did not hesitate to join with England, France and Russia to destroy them. The blame rests with the Belgian government and with her allies who failed to come to the rescue as they had promised.

The war has been forced upon Germany and was undertaken to cripple her power, her army and her navy—briefly called her militarism. If Germany's enemies are the losers in the fight, it is not the fault of Germany; the Germans did not want the war. The blame must be placed at the door of the allies.

Poor Belgium, thou hast been misled! Thou didst trust England and join the allies. Now thou reapest what thou hast sown, the doom of defeat.

But I must add, poor England! Her statesmen have taught her to hate the Germans and to begin a war against militarism, but now she is facing a most tremendous danger; she is facing the prospect of losing her primogeniture among the nations. She has been mistress of the seas and ruler of rich countries, of whole continents. Will she be able to keep in her hands the scepter which she has held as an iron rod over India and Africa?

A BRITON'S VIEW ON GERMANY.

[Commenting on the rumors in England that English residents in Germany have been suffering persecution, Mr. Louis Hamilton, a member of the English department of the Oriental Seminary of the University of Berlin, publishes this communication in the *Vossische Zeitung* on behalf of his fellow countrymen in Berlin.]

AS an Englishman who has been living in Berlin since 1902, I would like to take this opportunity, in the hope that now at last the truth may reach England, to declare that not a hair of the heads of us Englishmen here in Berlin has been touched; but on the contrary we have been treated with the greatest civility and dignity on the part of the authorities. All that has been required of us is that every Englishman who resides here must report every third day in his own precinct—truly no severe task. There are Englishmen, to be sure, who prefer to go home; but nearly all those whom I know—and since I have been a member of the British Committee here in Berlin for years I know very many—prefer to remain here because they know that they are living in a truly civilized country.

Every Briton who knows Germany, her love of peace and her desire for justice, is indignant at England's quixotic policy. If the gentlemen in control of the British government had had the good fortune, as we have had, to live in this country for years, to learn to appreciate and love Germany in times of peace, if they had the good fortune to see how youngsters of fifteen and sixteen stand under the bridges carrying heavy arms for hours at a time in order to contribute their share to the defense of their country, how white-haired old men don their uniforms to defend their country to the end—then they would know that it is the voice of a justified indignation which is speaking against an infamous invasion. That a Germanic nation—for that is what we English are—should fight with the French, Slavs, and Mongols against their blood relations, no Briton who has lived here in peace and quiet could possibly

dream. I can only repeat the words of an English acquaintance here in Berlin who said to me: "This is not the same England that we knew when we were young." It is to be hoped that they will soon know the truth in England about how Germany is treating her "enemies." I write the word in quotation marks for no Englishman living in Germany is an enemy of Germany, but rather a grateful fellow citizen.

HEAVEN AND THE WAR.

BY PHILIP E. B. JOURDAIN.

GOD was worried. The Kaiser assumed that He did as he wanted; the Germans—or at least the German women—prayed to God for victory, and so did the French priests and the Russians and the Belgians and some of the English and Austrians and King Nicholas of Montenegro. Obviously God could not please all; and some of those who used to be His chosen people were fighting on one side and some on the other.

So at last God asked Satan's advice. "Don't take any notice of prayers or newspapers for a month at least," said Satan. "Go away and have a thorough rest. I will look after the souls till you come back."

And God took Satan's advice. And so people connected with the war (and particularly the enemy) lied and got drunk and committed the most disgusting atrocities and Hun-like things—just as they did when God was at home.

CAMBRIDGE, ENGLAND, October, 1914.

THE TRAGEDY OF FANATICISM.

BY CALVIN THOMAS.

BY the tragedy of fanaticism I mean a stage-play in which a well-meaning hero makes havoc of his life because of his all too strenuous devotion to a conviction or a rule of conduct which he regards as supremely important. Observe that I lay some stress on the intellectual and altruistic character of the moving impulse. If the moving impulse is a selfish passion such as love, jealousy, vindictiveness, or lust of power, there is no tragedy of fanaticism. Shakespeare's Othello, Lear, Macbeth, Romeo, Richard the Third, all make havoc of their lives under the push of a ruling passion, but none of them is a fanatic. Brutus may seem to approach the type, but Brutus is essentially a sober man. He joins in murderous conspiracy and goes down at Philippi, but there is nothing fiercely intemperate, nothing madly quixotic in his conduct. One feels that he *might* have been successful. Such a man is hardly to be classed with the fanatics.

Of course no very sharp and rigid distinction can be made between that part of the tragic impulse which is intellectual and that part which is emotional or temperamental. The two blend more or less. We have found out that the human mind does not consist of air-tight compartments one of which can be labeled "volition," another "feeling," another "thought" etc. To change the figure, these various psychic operations grow from a common stem, and their branches are apt to intertwine. A personal smart may easily develop into a conviction that the world is going wrong; just as personal comfort makes for an optimistic let-things-alone philosophy. Being very much in love often fortifies a young man's assurance that the soul is immortal. A gnawing in the stomach is responsible for many a revolutionist. And so forth. Let it be duly recognized at the outset that we are going to deal with somewhat loose distinctions such as belong to the language of literature or of common life rather than to the language of very exact science.

In a contribution to *The Monist* (July 1914), entitled "Tragedy and the Enjoyment of It," I tried to account genetically for the modern associations of the word "tragedy," and to explain, among other things, how it came about that for Shakespeare and his contemporaries tragedy consisted mainly in the mimic representation of murder and its consequences. What is here pertinent to note is that in the entire tragic drama of the Renaissance the moving impulse is usually selfish or individualistic. The hero is actuated by one of the elemental instincts—love, jealousy, lust of power, or the like—and does not think very much about the larger or remoter consequences of his conduct. We find, to be sure, tragedies of patriotism and tragedies of martyrdom, in which the hero may seem to act or to endure in a spirit of pure devotion to a large idea. But patriotism is itself almost an elemental instinct—the survival in civilized man of the necessary tribal instinct of the primitive savage—while passive endurance of any kind is hardly drama at all. Furthermore, the martyr always regards his sufferings as the price he must pay for celestial joys. His conduct is a kind of sublimated selfishness looking to issues that are beyond the grave.

But when we come to the eighteenth century there is something new. Much as that century has been derided by romanticists of one kind or another, I am of those who regard it as on the whole the most important epoch in human annals. Prior to that time the leaders of thought had been able, in general, to think of nothing better for mankind than a return to something that had been. Their dream was always a *going back*—to Hebraism, to Hellenism, to primitive Christianity. The Renaissance itself, in its origin at least, was a *re*-birth—the recovery of a forgotten past. But the time had now come when the men of light and leading laid hold on the idea of progress and began to locate their Golden Age in the future. The idea was of course immensely fortified by Darwin and his successors, and it was not until late in the nineteenth century that its tremendous implications were fully and generally realized. But essentially the idea of evolution was a legacy of the eighteenth century. It was then that the cleavage began between those who look backward and inward, trusting to a past authority, and those who look forward and outward, trusting to the increase of knowledge. Under the new light it was no longer sufficient to have things as good as they had been before. Something far better was to be attained.

Thus progress became the supreme, the all-embracing, criterion. I would not have this word "progress" understood in any restricted

sense, whether intellectual, economic, religious, or esthetic. It was precisely one of the characteristics of eighteenth-century thinking that this new dream of man's perfectibility—of a glorious height to be reached in the long future by the symmetrical development of human nature—was somewhat vague and chimerical. Perhaps the dream was a little *too* iridescent. That does not matter, since it has proved so immensely potent. Let us think of it in a very large way as a dream of making the world a better place for better men and women to come.

But now from this new point of view the most interesting question in the ethical sphere was that of the individual's relation to the social order. Does my conduct make for the general good or not? Is the social order itself good or bad? If any of it is bad, what is to be done about it? Shall I conform and temporize, or shall I fight? Shall I follow my instincts and passions? Shall I follow tradition? Shall I pin my faith to some theory, as for example a theory of the state of nature? Shall I attack the standards of my immediate environment—for instance neighborhood morality or church tradition—in the interest of liberty and enlightenment for mankind at large? If I do, may I involve others in the painful consequences of my quarrel with society?

Such were some of the questions forced to the front by the evolutionary idea—problems born of man's short-sightedness. For if we only *knew* whether a given line of conduct would or would not in the long run make for the good of mankind, we should have an infallible rule of action; and he who should set himself in opposition to it would be simply a criminal whose downfall, in real life or on the stage, would impress us like the killing of an escaped tiger or the death of a dangerous malefactor. *But we do not know.* What we do know is that the results of a man's action are often sadly out of tune with his intentions. The bad man accomplishes good, the Devil turns out to have been all the while a servant of the Lord. And, alas, the noblest effort may bear a crop of evil in its train. A humble carpenter's son in Judea devotes three years of his life to going about among the poor, healing their diseases, comforting them in their troubles, admonishing them to resist not evil, and teaching them precious spiritual truth. And then, after a lapse of sixteen centuries, Germany is drenched with blood for thirty years, cities and villages are burnt, women and children are murdered by wholesale—and all under the supposed banner of that gentle mystic of Nazareth. Is there any thought more tragically solemn for the modern man than the frequent contrast between

the seed that is sown and the harvest that is garnered? How infinitely pregnant are the lines of Goethe in his magnificent poem "Ilmenau":

"Wer kennt sich selbst? Wer weiss, was er vermag?
Hat nie der Mutige Verwegnes unternommen?
Und was du tust, weiss erst der andre Tag,
War es zum Schaden oder Frommen."

Thus the way was prepared for a variety of tragedy in which the tragic pathos should not depend entirely on the old idea of poetic justice—that is, the meting out of death to him who had caused death—but in part at least on the disparity between well-meant effort and calamitous results. The drama, however, can not represent the long lapse of time necessary in real life for the complete working out of consequences. If we are to be truly impressed in the theater with the disparity between effort and achievement, then fate must, so to speak, get in its work at once, and its havoc be made visible on the spot.

The general basis of a tragedy of fanaticism would be, then, something like this: A man of noble nature who means well by his fellow-men, but is endowed with an impetuous temper, strong convictions, and an intense narrow vision capable of seeing only in a straight line ahead, makes havoc of life for himself and others and leaves us with a heightened feeling for the mysterious tangle of human destiny which makes it possible for such a man to go thus fatally wrong. Of course fanaticism may enter into a play in other ways without constituting what I call a tragedy of fanaticism. It may be represented, for example, as an object of detestation. Such is the case with Voltaire's play to which he gave the title of "Fanaticism, or Mahomet the Prophet." His hero is a fanatic, but at the same time a conscious impostor, engaged in deceiving the world.

"Il faut m'aider à tromper l'univers,"

says Mahomet; and again,

"Ou véritable ou faux, mon culte est nécessaire."

The gist of Voltaire's plot is this: On his return to Mecca Mahomet has among his devoted adherents a pair of lovers, Séide and Palmire, who are in reality brother and sister, having been stolen from their father Zopire in infancy and brought up near the prophet in ignorance of their relationship. Mahomet is in love with the girl, and he also wishes to get rid of Zopire, the old sheik

of Mecca, who is an obstacle in his path. So he commands Séide to kill the old man, declaring that such is the will of heaven. Séide does the murder reluctantly and finds out too late that he has slain his own father. When the truth is disclosed Palmire commits suicide. Mahomet is left triumphant in Mecca, no nemesis overtaking him except his disappointment at not getting the girl. Such a play hardly does the work of tragedy at all, because its hero is both a monster and a fraud. He arouses no sympathy whatever—only a certain pity for his dupes and their victim.

Again, there are plays in which fanaticism, instead of being the mainspring of the action, is the sinister power against which the hero dashes himself to death. Such, for example, is Gutzkow's "Uriel Acosta." A high-minded Jewish free-thinker of Amsterdam in the time of Spinoza, Acosta incurs the bitter hatred of the bigoted Jews of his *entourage*. They intrigue against him. Compelled to choose between his liberalism and the woman that he loves, he first recants his heterodoxy in the synagogue; then, when he hears that the young woman has been given to another man after all, he recants his recantation, hurls defiance at the bigots and dies by his own hand. This I should call a tragedy, not of fanaticism, but of liberalism.

The real tragedy of fanaticism, as I have tried to disengage it, begins with Schiller's "Robbers." The bandit chief Karl Moor was conceived by Schiller as a "sublime criminal," his sublimity consisting in his large-heartedness and his emotional susceptibility. Moor is essentially a friend of man, who runs amuck at society for its own good. He really believes, for a while at least, that he is doing a noble work. It is, to be sure, a private wrong—his being cast off by his father—which moves him to become a captain of outlaws; but the private wrong is after all only the spark which fires the combustible material that has long been gathering in his mind in the shape of a passionate conviction that society has all gone wrong in pusillanimity, meanness and injustice. So he undertakes to right things with gun and sword and torch; to punish the bad, reward the good, correct the inequalities of fortune and do justice between man and man. Such a wild scheme of social betterment no doubt seems rather boyish, but there is no need to dwell on that familiar criticism. With all its extravagance, there is something wonderfully vital about Schiller's first play, so that Tolstoy was justified in reckoning it among the really significant modern dramas. What Karl Moor undertakes to do is very like what the Terrorists of France essayed a few years later in the

streets of Paris. It is the revolutionary idea gone mad, and we have learned that matters are not really to be mended in that way —dynamiters and militant suffragettes to the contrary notwithstanding.

But note in the "Robbers" a new variety of tragic pathos. In the end the robber chief comes to see that he has botched his work all along. At the outset he was the credulous victim of a miserable intrigue. He had no case against society, but only a case against his villainous brother. He has scattered death and misery and terror in his path, and no good has come of his efforts; the righteous gods whom he thought to aid have rejected his assistance. So he gives himself up to justice and thereby, as Schiller phrases it, "returns to the track of the law." But this end does not impress us like that of an ordinary malefactor, or like that of a Macbeth corrupted by the lust of power. We get the idea of a good man gone terribly wrong through short-sightedness and miscalculation, —the idea, in short, of a sublime madman.

If this were a treatise, instead of a short article, I should pass in review a number of other plays involving a more or less fanatical assault on the social order. It would be interesting to see how the idea has been worked out at different epochs by playwrights of differing temper and nationality. We should hardly find it a favorite type of tragedy, but we *should* find that, ever since the Revolution, the conflict of the individual with the social order bulks large in the history of the drama. It is, however, the theme of more comedies and tragi-comedies than of tragedies. Why is this? Partly, I presume, because the fanatic is not intrinsically a pleasant type to work with. It is hard to excite sympathy for him. Ever since the days of Don Quixote the too vehement champion of an idea, even if we are willing to admit the idea as good in the abstract, is more apt to impress us with his folly than with the beauty of his idealism. And just in proportion as his fanaticism has an intellectual basis and grows out of a stern conviction that he is right against the world and that the eternal powers are on his side, are we the more prone to withhold our sympathy. This is perhaps because the modern man has discovered that life is too complex to be reduced to a formula. We distrust the man of one idea. We live by ideals; but we demand that the ideal shall creep before it walks, and shall walk before it rides over us rough-shod. In art as in life we tolerate the slave of an emotion more readily than the slave of a formula.

All this means that the fanatic is not readily available for

tragedy, and that to make him palatable requires a dramatist of peculiar endowment. Young Schiller had this endowment in abundant measure. His Fiesco is a chip from the same block as Karl Moor, and his Posa is the prince of fanatics—the very *n*th power of sublime altruism divorced from common sense. Goethe, on the other hand, had no affinity for the type under consideration. In general, tragedy was not his affair, and when he did essay it his favorite type of hero was the sentimental weakling who is done to death not by any bold dream of human betterment, but by his own lack of will and stamina.

In the work of the Romantic School—I speak now more particularly of Germany, where I am most at home—the fanatic plays no rôle of any importance. Reading "Almansor" one surmises that Heine might have done something with him, but Heine early quit the drama, and his two plays are nothing but milestones in the career of a lyric poet. For Kleist and Grillparzer the type seems to have had no interest. In the more recent German drama the fanatic shows his head here and there, but his great modern exponent is Henrik Ibsen.

There was something in Ibsen's blood which disposed him to the close study and delineation of the fanatic temper. Like Schiller he took a great criminal for his first hero, idealizing Catiline as a would-be saviour of Roman society. In his later plays the ever recurring theme is some strenuous ideal demand in conflict with the established forms of life. He has given us a considerable number of characters who are more or less infected with the bacillus of fanaticism. In the later plays the idea works out variously, always with results calamitous if not technically tragic. But it is in the earlier "Brand" that we have Ibsen's greatest achievement in the line under consideration. Let us glance at "Brand" by way of conclusion.

An aspiring priest of many amiable qualities has convinced himself that society's corroding disease is half-heartedness, the spirit of compromise, being a little of this and a little of that, but nothing long and in earnest. He has made up his mind that for his single self he will stand fast and hew straight to the line of duty all the time. He carries out this program of life. Winning the gentle Agnes away from her artist lover Einar, he marries her and makes her the willing partner of his narrow ascetic life. He refuses to shrive his old mother and to comfort her on her death-bed because she resists his ideal demand of "all or nothing." His child succumbs to the cold and hardship of the wretched house in which

he insists on living for the pursuit of his calling. His beloved wife pines away and dies. He is left alone, but still he persists. His strenuous demands bring him into conflict with his parish. The people stone him. He retreats up the mountain-side in half-insane bewilderment, and there is overwhelmed by an avalanche, while a mysterious voice proclaims above the desolation that God is a God of love.

I had often read "Brand" and admired it as literature before it fell to my lot to see it on the stage in the National Theater at Christiania. Not until then were its marvelous dramatic power and its terrible tragic pathos fully borne in upon me. The conclusion is perhaps a little cryptic. Ibsen's exact meaning is debatable and has been much debated. That, however, is of little moment, for what great tragedy is there of which the same would not be more or less true? Enough that we are left with a heightened feeling for the mystery of life and a vivid sense of the possible disparity between well-meant endeavor and its earthly consequences. The play seems to say that there is an over-ruling, ineluctable and inscrutable power manifesting itself in the complex order of our lives; that to this order belong not only our convictions and rules of conduct, but also our instincts, passions, affections, and even what we call the weakness and vulgarity of human nature; and that, when a shortsighted man, conceiving himself as the infallible organ and agent of that power, undertakes to carry out an inflexible rule of conduct, he may be expected to do evil instead of good and himself to end in disaster. This I judge to be the most important new phase of the old Aristotelian *katharsis,* just as I find that the dramatic possibilities of the type we have been considering are more effectively realized in "Brand" than in any other recent play with which I am acquainted. It is our greatest recent tragedy of fanaticism.

BACON'S "CHRISTIANITY OLD AND NEW."[1]

BY WILLIAM BENJAMIN SMITH.

PROFESSOR BACON'S recent book, "Christianity Old and New," is *advertised* as a "sufficient answer" to recent criticism. Such representation Professor Bacon could not himself authorize, for the book attempts no answer nor even reply at any point. It consists of three lectures given at Berkeley, Cal., on the E. T. Earl foundation, only slightly changed in wording and occasionally expanded, but supplemented by a new chapter on "Characterization of Jesus," much the most significant fourth of the book.

Chapter I treats of "The Evolution of Religion and Historic Types of Christianity" and consists of philosophic observations upon the vibration of religion between the two poles of egoism and altruism, the antitheses of personal salvation and social reformation, as shown in the alternate sway of national religion and nature-religion. Christianity is regarded Hegel-wise as the synthesis of the two, deriving from the Jew its national social ethical features, from the Greek its nature-mythical individualistic or personal mystical character,—in all which there is much just thought and vivid expression, and one may heartily thank the lecturer for these 42 pages. At one point a modification might enter: "The singling out of Christianity for persecution among the many oriental religions of personal redemption" is taken "as proof that the threat which it offered to the social ideal of the empire was not merely negative like theirs, but positive and aggressive." But it should be added that this aggression, so justly recognized, was distinctly, and one may say exclusively, directed against polytheism

[1] Under the title "Latest Lights and Shadows on the Jesus Question" in *The Monist* of October, Dr. Smith reviews a number of recent authors who have dealt critically with this subject during the current year: Harnack, Corssen, Burkitt, Barnes. The present review of Prof. Benjamin W. Bacon's work follows the same line of criticism.—ED.

and its immediate following. It is a cardinal conception of *Ecce Deus* that Protochristianity was just such a militant monotheism, at first more or less esoteric, afterwards exoteric. The lecture closes with the contrast of "President Eliot and Doctor Anderson" as representing "typically extreme views."

The second lecture takes up the "Nineteenth Century Liberalism" of the illustrious Harvard president and strives hard to treat it with "respect." Certainly the very highest "kind of respect" is due to the Doctor, if not the doctrine. This latter was quite the rage in Europe in the nineteenth century; being now somewhat *passée*, its voice a bit broken, it is thought about fit for the American stage in the twentieth century. One is reminded of a disturbance on a fixed star, the news of which reaches us in the next generation. Professor Bacon begins very generously, with extravagant concessions: "It is true that recent research has done much to dispel the nimbus from the central figure of the Gospels. Criticism has largely restored the portrait of the historic Jesus," with several other statements to the same effect, none of which he attempts to ground, none of which indeed can be grounded. The parallel to the "historical Jesus" with "Socrates, or Mohammed, or Julius Cæsar," is a parallelism of perpendiculars. On this point we need not dwell, for the assertions of the book are entirely unsupported, and what is more significant, they are practically withdrawn or transfigured in the concluding chapter.

One thing, however, must be noted: "The historical outline of Jesus's teaching, character, and career, down to the crucifixion is as little affected by the few anecdotes of miracle connected with the reports, as that of other ancient characters by the similar anecdotes related of them." It is but fair to say that this statement was made in 1911, and it is doubtful whether it expresses the author's attitude to-day. In any case, it is the polar opposite of correctness. Conybeare has strained every nerve to give it plausibility, both in his *Historical Christ* and in his translation of Philostratus, but it is false on its face and even preposterous. In an early review of Conybeare's book I shall show how utterly impossible is any comparison between Jesus and Apollonius. Bacon, referring to Gordon's *Religion and Miracle*, appeals to the apostles, especially to Paul, as alluding in "letters indubitably authentic to miraculous healings wrought 'by the power of the Spirit' through himself and others." Here there is much to remark. "Indubitably" means beyond doubt; what are the "letters" thus beyond doubt "authentic"? That all the letters are only very dubitably

genuine is proved by the fact that the genuineness of all has actually been doubted and denied by many critics of the highest eminence, to mention only Bauer, Loman, Pierson, Naber, Steck, Van Manen; and if the genuineness, much more the authenticity has been doubted. For my own part, though claiming no voice among critics, I am free to say and to defend the saying, that it is quite impossible to maintain the genuineness and at the same time the integrity of any of the great Pauline scriptures; if there be in them genuine Pauline material, it has certainly been "overworked" into a form remote enough from the original.

But even as they stand, do these letters make any such claims as are made for them? They do not. Perhaps the strongest statement is in the appendix to Romans (xv. 18f): "For I will not dare to speak of any things save those which Christ wrought through me, unto obedience of Gentiles, by word and deed, in power of signs and wonders, in power of Spirit of God, so that from Jerusalem and round about even unto Illyricum I have fulfilled the Gospel of Christ." The passage is un-Pauline, the text uncertain, but in any case it is only a rhetorical boast of the triumphs of the mission to the heathen; nothing is said about "miraculous healings." The author of 1 Cor. xiv. 18 boasts of speaking "with tongues more than ye all"; but no Gospel miracle is hinted. "Gifts of healing" are mentioned among other "gifts of the Spirit" (1 Cor. xii. 9, 28, 30), but there is no evidence or indication of miracle. In fact, the Epistles are notably devoid of miraculous pretensions.

But Bacon appeals to Acts, particularly the "We-sections," for "healings, exorcisms, visions, supernatural deliverances, and even a supposed resuscitation from death. In all of these both Paul and the diarist were personally participant." The reader will note the plurals. Let us examine closely. The first "We-section" extends from xvi. 10 to xvi. 17; there is no evidence of the "diary" after verse 17, nor is there anything miraculous in verses 10-17. The next appearance of the *We* is at xx. 5 and it disappears at verse 16. Herein is found the account of the fall of Eutychus. The account has clearly been "overworked," as appears in careful reading and on comparing verse 9 with verses 11 and 12. How it read in the diary we can not say, but even as it stands it does not record any miracle.

Next the *We* appears at xxi. 1 and continues to verse 18. This section contains the symbolic warning of Agabus, but nothing marvelous. The next apparition of *We* is at xxvii. 1. With some interruptions indicating thorough redaction, this section, descrip-

tive of Paul's famous sea-trip, extends to xxviii. 16. At xxvii. 21-26 it contains an account of Paul's dream; there is nothing to prove this was in the original diary, but even if it were, there is nothing miraculous in the story. At xxviii. 3-6 we find the account of the viper. Again there is nothing to show that this was in the original diary, but even if it were the story is not yet of a miracle. The same may be said of the recovery of the father of Publius (verses 8, 9). To me the signs of redaction are manifest; but even though we supposed "healed him" and "were healed" to belong to the original account—which seems very unlikely, for the interrupted We-account is clearly resumed at verse 10, "which also for many days honored us"—still it does not appear that there were "miraculous healings." Such is the whole story of the "contemporaneous diary"; it cannot be shown that it contained any story of a miracle, though like all travelers' tales it may have held here and there some loose and exaggerated statements.

With respect to the book of Acts in general, it is noteworthy that when all possible extension is given to the notion of the supernatural, there appear about 46 instances in its chapters. These are mostly in the earlier chapters, some 32 in the first half, only 14 in the second half, where the historical character is far more in evidence (Moffatt). But the great majority of these are trivial occurrences, hardly worth noting at all.

We find at i. 9 the ascension (1); ii. 3ff., the Pentecostal miracle of tongues (2); ii. 43, mere vagueness, "many wonders and signs were done by the apostles (in Jerusalem; and great fear was upon all)" where the well attested but now rejected parenthesis reveals the redactor, to whom we owe perhaps the whole verse (3); iii. 2ff., the lame healed (4); iv. 31, the house shaken (5); v. 5, 10, Ananias and Sapphira (6, 7); v. 12, repetition of ii. 43 (8); v. 16, many healings (9); v. 19, prison doors opened (10); vi. 8, Stephen's works (11); vi. 15, his face illuminated (12); vii. 55, his vision of Jesus (13); viii. 6, 7, Philip's deeds (14); viii. 26, the angel's visit to Philip (15); viii. 39, Philip rapt (16); ix. 4, Saul's Damascus vision (17); ix. 10ff., Ananias's vision (18); ix. 18, Saul's recovery (19); ix. 34, Æneas cured (20); ix. 40, Dorcas raised (21); x. 3ff., Cornelius's vision (22); x. 11, Peter's vision (23); x. 46, tongues and the Spirit (24); xi. 28, prophecy of drought (25); xii. 7, 10, Peter delivered (26, 27); xii. 23, Herod smitten by angel (28); xiii. 2, Barnabas and Saul chosen by Spirit (29); xiii. 11, Elymas blinded (30); xiv. 10, cripple cured at Lystra (31); xv. 12, signs and wonders (32); xvi. 6, Holy Spirit forbidding

(33); xvi. 9, Paul's dream (34); xvi. 18, exorcism (35); xvi. 26f., earthquake at Philippi (36); xviii. 9, vision at night (37); xix. 6, tongues and Spirit (38); xix. 12, cures by touch (39); xx. 9ff., Eutychus (40); xxii. 17, trance (41); xxiii. 11 and xxvii. 23, dreams (42, 43); xviii. 3ff., viper shaken off (44); xxviii. 8, 9, healings (45, 46).

Does the list seem formidable? Well, of these the first is the Ascension, a miracle of Jesus; 3, 8, 11, 32 are merely recurrent rhetorical phrases, about "signs and wonders"; ten (13, 17, 18, 22, 23, 34, 37, 41, 42, 43) are visions, trances, dreams; three (2, 24, 38) refer to tongue-speaking and the Holy Ghost; four (15, 26, 27, 28) are deeds of angels; two (29, 33) are deeds of the Holy Ghost; two (9, 39) are vague statements of many healings, as by magic; two (5, 36) are of quakings; two (10, 16) are apparently of divine or angelic power; two (12, 19) seem to be mere figurative expressions; one (25) is a prediction; one (35) is apparently an exorcism; others are deeds five (4, 6, 7, 20, 21) of Peter; one (14) of Philip; six (29, 30, 40, 44, 45, 46) of Paul.

The foregoing *catalogue raisonné* shows clearly that we are moving in a realm of the marvelous; but the great majority of the marvels are literary rather than historical. They are clearly picturesque statements, perhaps in every case, of the redactor who is bent on representing the beginnings of the Christian mission as accompanied by all sorts of displays of divine energy and extraordinary phenomena. This is perfectly obvious where there are mere vague statements of wonders, and all sorts of healings,—the writer is merely throwing a nimbus of reverential awe around the figures and achievements of his heroes, and does not expect to be taken seriously. This habit has not completely forsaken us matter-of-fact moderns. In editing the works of a rather commonplace prelate of uncertain character (Patrick Adamson, Archbishop of St. Andrews), Wilson allows himself to say, "he was a miracle of nature, and rather seemed to be the immediate production of God Almighty than born of a woman." If this had been said of Apollonius by Philostratus, Conybeare would doubtless insist that it taught the single procession of "the sage" direct from deity. It is very noteworthy that in the "We-sections," which seem to bring us closer than any other early Christian document to the genuine experiences of that era, this haze of marvel is completely dissipated, and we see the missionaries and apostles acting just as other rational men.

There remain then about ten or twelve miracles ascribed to

apostles; one to Philip, which may be dismissed on account of its vagueness, four to Peter, and five or six to Paul. Of the Petrine miracles the most impressive seems the double one wrought on Ananias and Sapphira. Yet it appears doubtful whether any miraculous power at all is here ascribed to Peter: he does not smite Ananias dead, he merely denounces the deception, and the deceiver falls dead. Satisfactory explanation is not easy. As an "allegorical fable" (Pfleiderer) the account is not clear, though some such motive may very well be present. Possibly violent remorse may have had fatal effects on some person or persons after actual exposure by some official. In any case, it is far from certain that any miraculous power is here ascribed to Peter.

In the case of Æneas, Peter declares "*Jesus Christ healeth thee.*" The writer seems to be merely giving a variant of the Gospel story of the palsied cured (Mark ii. 3-12; Luke v. 17-26), whose content is purely symbolical. This form is quite as correct as the Gospel form; in both cases it is Jesus that heals,—in the second, through the missionary who preaches the Jesus. This later form is more specific, assigning names and place—illustrating a tendency almost irresistible in secondary versions and observed every day.

The like may be said of the other miracle in the same connection, the raising of Tabitha (Dorcas): It is a variant of the Gospel story (Mark v. 35-43; Luke viii. 49-56); *talitha* has become *tabitha*, *egeire* (arise) has become *anastēthi* (stand up). The deed of the Jesus in the Gospel is here ascribed to the apostle of the Jesus; the difference is purely literary and formal, the meaning is the same.

Any one must note that these two wonder-stories appear here in rather strange connection, which has been a puzzle to commentators. It would not be in place to enter into any discussion hereof at this point, but if we knew the original connection in which they appeared, it might be illuminating.

The other Petrine miracle is the healing of the lame man at the so-called Beautiful Gate of the Temple. This is by far the capital miracle of Acts, ranging through two chapters, 3 and 4. That it is purely symbolical seems to lie on the open hand. The poor cripple is proselyte humanity waiting for the alms of such as worship in the temple, i. e., of Jewry. But the important point is that it is the name of Jesus Christ the Nazarean that works the cure (iii. 6, 16; iv. 10, 12), Peter merely pronounces the name, to which and to which alone all efficacy is emphatically ascribed. In no proper sense then is this a miracle of Peter. The writer has in

mind solely the saving might of the cult of the Jesus, as preached by the early missionaries, and of faith therein.

Of the six "miracles" of Paul the first is the blinding of Elymas. That it is spiritual blindness that is really in the writer's mind seems evident, it is a conflict of teachings that is described. This matter has already been discussed in *Der vorchristliche Jesus* (pp. 16ff.).

The next is the healing of the cripple at Lystra, apparently a doublet of the like healing by Peter. That the cure is a symbol of the conversion of pagandom to "the monotheistic Jesus-cult" (Deissmann), is made as plain as can be in the speech of Paul (xiv. 15-18); there is indeed no invocation of the name, but the equivalent preaching of pure monotheism.

The next is the exorcism at Philippi (xvi. 18). Here it is the overthrow of the oracle-system of heathendom that is set forth symbolically as the cure of the *Pythia* (said as plain as whisper in the ear by the words "a maiden having a spirit [of] Pytho"); the cure is again wrought by the name of Jesus Christ, which Paul merely pronounces. All this seems too transparent for argument.

Next we come to Eutychus, where there has certainly been overworking and where nothing supernatural is really asserted or implied.

The remaining cases of the viper and the healings seem also to be similar elaborations of the redactor, and do not really affirm or involve any display of miraculous power.

Herewith the list is closed. It is seen that there is no justification for thinking of the primitive preachers as wonder-workers. The prodigies distinctly attributed to them were spiritual achievements stated in picturesque symbolism. Had we the earliest accounts of their activity, we should perhaps detect little if any traces of the supernatural. The later redactors looking back in admiration upon two or three bygone generations of heroes very naturally used high-wrought language and described them as under divine guidance and moving in a luminous atmosphere of Holy Spirit. But the fact that they have no real physical prodigies to narrate (for the symbolical character of the miracles described is obvious and unmistakable), this fact shows decisively that there were *no such prodigies even in the tradition* with which the redactors had to deal. For it is incredible that if there were any such tradition of miracles it should have been so neglected by the glorifying redactor. In particular, if *there was any real instance of exorcism on the part of the apostles, why has no record thereof been preserved?* No!

the representation that the historicist finds himself compelled to make of Protochristians as a band of half-crazed fanatics, of jugglers and fakers and paranoiacs, practically all of whom we would confine either in the madhouse or in the state prison, this representation is without warrant and not only dishonors Protochristianity but also reduces the whole historic theory to absurdity.

But even this is not the whole story. It is a grave error to align the miraculous accounts in the Gospels with those in Acts, or rather to set the wonder-working of Jesus in line with that of Peter and Paul. The cases differ widely and at every point. The apostles do nothing in their own name or authority, they do all in the name and authority of Jesus. In fact, it is just as much Jesus that works the wonders in Acts as in the Gospels. In both it is the doctrine, the cult of the new deity, that routs the false gods and delivers humanity whether from disease or prison or death. Of course, there is no preaching without a preacher, and whether these triumphs be ascribed to Jesus working through the missionaries or working directly, is a question of rhetoric and of literary form. It is the difference between prose and poetry, between a history and a hymn. If any one can read the Gospels and Acts and still think that the career of Jesus is even at the widest remove parallel to that of Peter and Paul, we must say to him (with Goethe),

> "The spirit-world is all unhidden,
> Thy sense is shut, thy heart is dead."

However, we may forgive much in a work that expresses (on page 69) such noble and generous sentiments on the burning questions of sociology. Moreover, it seems needless to follow the author further in his criticism, so largely just, of this "Nineteenth Century Liberalism." More inviting is the next chapter on "Twentieth Century Mythical Idealism" or "Idealistic Monism," represented by Kalthoff and Drews in Germany, by Robertson and Anderson in England, by W. B. Smith (and he should have added Preserved Smith) in America. Inadequately stated, this view is still "heartily and sincerely commended in two respects."

1. "It is true to history in reminding us that Christianity began as a teaching *about* Jesus, not as the teaching *of* Jesus."

2. "The monist's view is also true to philosophy in making the chief concern of religion the welfare of the individual soul."

Such "respects" would not seem to be mere trifles even though monistic. The first appears to have fundamental importance. It would seem to confirm, while not accepting, the interpretation given in *Der vorchristliche Jesus* of *ta peri tou Iesou* as "the doctrine

concerning the Jesus." Professor Bacon insists strongly and justly on this distinction of the teaching *about* Jesus from the teaching *of* Jesus. It is in fact the essential distinction between substance and shadow, between being and non-being. The first is everywhere present in the New Testament and in early Christianity; it is the precious deposit of the primitive faith; the second, except as a form or investiture of the first, is *nowhere to be found.* No man can point to *anything* and say with reason or with well-instructed confidence, "this is a teaching *of* Jesus." Though the saying be put into the mouth of Jesus, that is only a literary form, the saying is still the evangelist's teaching *about* Jesus, precisely as the "oracle of Jehovah," so frequent on the lips of the prophets, is not strictly an oracle *of* Jehovah, but the prophet's own oracle *about* Jehovah, representing Jehovah as the prophet thought and taught him to be.

Amid much that is open-minded and just in this chapter one finds occasionally a remnant of error, of baseless affirmation. On page 96 we are told that "Saul's soul-devouring pursuit had been an ideal of personal redemption," which neither is proved nor can be. The exclusive zeal of Saul (Paul) as it appears in Acts is for the conversion of the world to monotheism from idolatry; there is no evidence of any such "soul-devouring pursuit" of "personal redemption." The thing that devours him is missionary ardor, not any selfish striving for his own salvation. Nor is there any good evidence that he was ever such an intense yearner for his soul's salvation. The fearful inner struggle depicted in Rom. vii. 14-25 is no evidence in point. There is very little likelihood that it details any personal experience of Paul's. The sentiments are stoical; they are found, sometimes almost word for word, in Epictetus; they belong to Greek ethics, not to the Pauline monotheistic mission. Far more verisimilar every way is the statement in Acts xxiii. 1: "I have lived before God in all good conscience until this day." These are not the words of a man that had ever been racked as described in Romans, but of a man singularly at one with himself throughout life. The "liberal" picture of Paul as a self-tormenter, writhing for years and torn asunder in the strife between the flesh and the spirit, is a mere fancy picture, as much like Paul as like Napoleon. About the circumstances of his conversion to the "new doctrine" we know simply nothing at all, and the shrewdest conjectures remain unlikely; there are too many ways in which it might have happened for any one way to be absolutely probable. But between the Paul of Acts and the Paul of the Epistles we must unhesitatingly prefer the former.

With much of Bacon's vindication of Peter (or Petrinism) as against Paul (or Paulinism) we may sympathize, but his effort to show that Peter must have known Jesus personally fails *in toto.* He says, "About all we know of Peter's experience is the bare fact that the risen Christ was 'manifested to him.'" If so, then historicism is hopeless. From such a *"bare fact,"* whose real meaning and sense can not be determined, at least in any physical terms, it is wholly and plainly impossible to infer that there was ever a man Jesus. The manifestation of the risen Christ may very well refer to a spiritual vision, to an intellectual apprehension of the doctrine about Jesus, the doctrine that God was now to be revealed to the whole world, to Jew and Gentile, in a new aspect, under a new person, the aspect, the person of the Saviour-God Jesus. The least likely of all interpretations of such expressions is that they refer to a notion that God had resuscitated a dead man and raised him on high to the throne of the universe. Neither Peter nor Paul ever entertained such an extravagant idea.

Strangest of all is Bacon's attempt to ground the historicity of Jesus on the rite of baptism, a grounding that one can not comprehend. He seems to assume the very thing in dispute, thus: "What leads this group of men who had companied with Jesus since the baptism of John, etc." But where is it proved they "had companied with Jesus"? He insists "that the adoption of this Johannine rite" indicates "an overwhelming sense of moral unworthiness" in Peter and the rest. But this is far from clear, and in any case, what of it? All of our author's discussion along here seems to state many facts excellently well, but none of it has aught to do with the historicity of Jesus.

All the facts are far more easily understood without than with any "historical Jesus." The author presents no real argumentation, he merely throws in here and there an assertion, which remains to the end a mere assertion still. E. g., "had not the disciples learned through contact with the historic Jesus as the only way to the realization of this ideal such moral consecration as *his* precepts, *his* life, *his* death exemplified" (p. 112), for which there is not the faintest shadow of a shade of warrant. The impression derived from such vague pronouncements is that the author himself is keenly conscious how infeasible it is to drag up and hitch his premises to his far foregone conclusion, yet with manful strain he struggles on at the impossible linkage, simply because there is nothing else to do (unless, indeed, he should back down his horses!).

Queerest of all, though, is the representation of the rite of

baptism as adopted "by the first followers of Jesus" after "the tragedy of the cross," and of "their being now 'baptized every one of them into the name of Jesus, *confessing their sins*'" (p. 105). The italics are Bacon's, and one is curious to learn whence came his quotation, "baptized. . . . sins." Surely not from the New Testament. The italicized phrase is found only in Matt. iii. 6; Mark i. 5, "And were baptized by him in the Jordan (river), confessing their sins," The rest of his quotation is found only in the address to the Jews, Acts ii. 38, "Repent ye, and be baptized every one of you on the name of Jesus Christ unto remission of your sins," but Peter says naught about his own "moral unworthiness," naught about baptizing himself and the other "first followers of Jesus." This example of conflation is interesting as showing how easily and completely the sense may change under redaction.

Chapter IV, on the "Characterization of Jesus," seems to have been written in 1913, whereas the lectures were delivered 1911. Apparently Professor Bacon has lived long in these "two years," both wisely and well. Designed to "bring the discussion down to date," it also brings it down from the clouds and back to reason. Beginning with vigorous re-assertion, "Jesus was an actuality," "the Gnostic sects which sacrificed history to myth. . . . perished," "the catholic faith, strongly buttressed upon historical tradition, survived," Bacon admits that "myth may serve," that "it *has* served the cause of religious uplift," yet he prefers "the real objective fact"—very much as the materialists in philosophy prefer atoms to ideas and mechanical integrators to the theorems of the calculus. He admits that the "Quest of the Historical Jesus" "is difficult," and quotes from Bousset's *Kyrios Christos* (p. 143) that "the moral and religious personal character of Jesus had no influence or significance whatever for the religious feeling of Paul." He might have added that Bousset says (p. 144) that Paul's idea (*Bild*) of the "Lord Jesus" it not taken from "the earthly life of Jesus," that his "Jesus" is "the preexistent supramundane Christ," that "the subject to all these predicates"—"meekness, obedience, love, sincerity, fidelity even to death on the cross"—"is not the 'historic' Jesus." It is vain then for Bacon still to cling to the notion that Paul "surely had some very distinctly definable 'moral and religious character' of Jesus in mind." It is surely the wish that fathers the thought. If such a lynx-eyed historicist as Bousset can not see it, we may be sure it is not there to see.

Proceeding, Bacon tells us it "must be frankly admitted" that "Paul himself is no longer in immediate contact with the historical Jesus."

He had "received" by tradition "from others the doctrine that Christ died for our sins according to the scriptures" (1 Cor. xv. 4), hence he had to view "Jesus's earthly character and fate from a more or less theoretical standpoint." Now remember that Paul's conversion is placed apparently only a few months after the crucifixion, and then ask what it means to admit that "so early as the time when Paul himself 'received' his impressions of the historic Jesus, they were already idealized, conventionalized, conformed to a theoretical standard." It means that "the historic Jesus" had already disappeared the first few months after the crucifixion, and a dogmatic, doctrinal, theoretic Jesus had taken its place in the minds of "the first followers of Jesus." Believe it who can. Such a miracle is without a precedent or parallel in the history of our race. It can be accepted only in the very last resort, after every other attempt at explanation has failed hopelessly.

Even this is not all: the word translated "received" (*parelabon*) means more, it is "the technical term for transmission of traditional teaching" (p. 129). But how can there be any formation of tradition, still less any handing down of "traditional teaching," in the course of less than a single year (or at the *very extremest* six[1] years, supposing with Wendt the crucifixion and the conversion to be 29 and 35 A. D.). Six[1] years would seem just as inadequate as six months for the formation and development of such a history-effacing dogmatic tradition; to suppose the historic portrait of the most impressive personality the world has ever seen to be effaced in such a brief space or time is to suppose the inconceivable. Yet Bacon confesses and denies not: "The fact is undeniable that his (Paul's) conception of the historic Jesus has already passed through at least one stage of idealization. The admission may well seem unwelcome."—But only to preconception, only to such as are set for the defense of the indefensible, "the historic Jesus."

Bacon now passes over to Mark and sadly admits that "we have but Mark and Q, to set over against the scanty allusions of Paul; and neither Mark nor Q attempts a really historical pen-portrait":

> "The Germans in Greek
> Are sadly to seek
> . . . . . .
> . . . . . .
> None save only Hermann,
> And Hermann's a German."

[1] We must change this to *three* or even *two*, since Deissmann's Gallio-inscription retires the incident in Acts xviii. 12-17 back to A. D. 50-51.

Even Mark and Q "are works of religious edification," "defenses of the existing faith," "they too have their theoretical conceptions of Jesus's character, career and fate, and set in relief what bears out the theory." Amid all this crash of falling "liberal" contentions, amid dislimning systems and creeds, Professor Bacon "stands unshook," declaring in italics, "*the spirit survives.*" But what is the meaning of this? Our author fails to make clear. What spirit of Jesus is attested as the spirit of an historical man? None at all. The three spirit-portraits of Paul, Mark, and Q are all "conventionalized, idealized," none can make any pretension to historic truth; moreover, they are discrepant as can be. Says Bacon (p. 158). "The contrast between this (Mark's) conception and that of Paul could hardly be stronger within the limits of fidelity to historic fact." But it is certain as anything in the whole subject, and it is repeatedly admitted in effect by Bacon, that nowhere in any of these three "conventionalized," "idealized," "theoretical" representations is there any question at all of "fidelity to historic fact"; the portraits show no trace thereof whatever. Nor does Bacon make any serious attempt to recover any trait even the most spiritual. On page 167 he tells us that at so early a date as that of "the Q source," "the adoption of such an ideal (the Isaian Servant-Son, the Alexandrine Wisdom-Spirit) as the basis of a characterization of Jesus is not within the province of poetic fancy. Had it not corresponded with actual recollection it could not have survived."[2] Here our author quietly assumes everything in dispute, namely, that the Jesus was historic! that there *was* some "actual recollection"! To be sure, had Q's idealization, or Paul's, or Mark's, contradicted "actual recollection," it could hardly have survived;[2] but neither would it ever have been formed. It did not offend any "actual recollection" for the good and sufficient reason that there was *none to offend.* The three widely discrepant portraits (and he might as well have added the Johannine as a fourth, wholly unlike all the others) were drawn freely without the least constraint of "actual recollection" or biographic tradition, and they are intelligible in all their details, when and only when they are referred not to any dimly remembered historic original ineffaceably stamped on the disciples' consciousness and straightway *effaced* utterly in less than a lustrum, but to the subjective conditions prevailing among the early Christians and varying this way and that from man to man.

[2] This just admission ends historicism; for it is certain and virtually conceded in various liberal quarters that the earliest certified characterization of Jesus sharply contradicts any possible "actual recollection."

Herewith then we close this review. Bacon's final chapter is full of wisdom and of brave, honest, outspoken admissions. In every respect it contrasts most favorably with the work of Conybeare, simultaneously published. It is especially gratifying to see that the Yale Professor recognizes the famous "Come unto me" of Matt. xi. 25ff. as a "Hymn of Wisdom," as already set forth in *Ecce Deus* (p. 166), and that he discards the supposed naïveté (!) of Mark, declaring that "in Mark Jesus is the strong Son of God," where "Son of God" with a very capital S, does not mean a son of a god or of God, but means "the Second God the beloved SON OF GOD," who had entered human thought and human speech as early as 340 B. C. (*Corpus Hermeticum*, VII), never thenceforth to depart therefrom.

THE BUDDHISM OF CHINA.

AFTER REGINALD FLEMING JOHNSTON.

REGINALD Fleming Johnston, who has apparently lived for many years in the Celestial Empire and has acquired an intimate knowledge of the soul of China, has published a book entitled *Buddhist China*[1] which will prove both interesting and instructive to all who wish reliable information on the religious life of this most interesting and strangest of all civilized nations. He says:

"A Christian theologian of our own day has recently observed that Buddhism is the only religion in the world that can be regarded as 'a serious rival to Christianity.'[2] If this be so, then for that reason if for no other it is incumbent upon the peoples of the West to form some correct notions about the history and present condition of Buddhism in that country which, in spite of the attractions of rival faiths, contains a greater number of Buddhists than any other country in the world.

"An attempt will be made in these pages to introduce the western reader to some of those aspects of Chinese Buddhism with which he is least likely to be familiar, and to conduct him on imaginary pilgrimage to some of those great monasteries which long have been, and still are, the strongholds of Buddhist influence among the Chinese people."

The present situation in China is characterized by Johnston as follows:

"Within the grounds of one of the most famous Buddhist monasteries in China—Shaolin in Honan—may be seen two stone tablets inscribed with pictorial statements of a doctrine that is familiar to all students of Chinese religion and philosophy—the triunity of the *San-chiao,* or Three Doctrinal Systems of Buddhism, Confucianism, and Taoism. On one of these tablets, the

[1] E. P. Dutton & Co., New York, 1913. Price $5.00 net.

[2] Rev. J. A. Selbie in the *Expository Times,* April 1912.

date of which corresponds to the year 1565 of our era, there is the incised outline of a venerable man holding an open scroll on which a number of wavy lines like tongues of flame converge and blend. The old man's draperies are symmetrically arranged, and his crouching figure is skilfully made to assume the appearance of a circle, the center of which is occupied by the open scroll. The whole drawing is surrounded by a larger circle, which signifies ideal unity and completeness, or represents the spherical monad of Chinese cosmological philosophy. The other tablet, which is more than seven hundred years old, is of a less symbolical or mystical character. It shows us the figures of the representatives of the three systems standing side by side. Sakyamuni Buddha occupies the place of honor in the center. His head is surrounded by an aureole, from which issues an upward-pointing stream of fire, and beneath his feet sacred lotus-flowers are bursting into bloom. On the left of the central figure stands Lao-chün, the legendary founder of Taoism, and on the right stands China's "most holy sage"—Confucius.

"The words which are ordinarily used to sum up the theory of the triunity of the three ethico-religious systems of China are *San chiao i t'i*—the Three Cults incorporated in one organism or embodying one doctrine. The idea has found fanciful expression in the comparison of the culture and civilization of China with a bronze sacrificial bowl, of which the three "religions" are the three legs, all equally indispensable to the tripod's stability.

"Such teachings as these are abhorrent to the strictly orthodox Confucian, who holds that the social and moral teachings of Confucius are all that humanity requires for its proper guidance; but they meet with ungrudging acceptance from vast numbers of Buddhists and Taoists, who, while giving precedence to their own cults, are always tolerant enough to recognize that Confucianism, if somewhat weak on the religious side, is strong and rich on the ethical side. They find an echo, indeed, in the hearts of the great majority of the Chinese people, who show by their beliefs and practices that they can be Buddhists, Taoists, and Confucians all at the same time.

"A vivid and picturesque statement of this truth is contained in a quaint little story which is told of a certain sixth-century scholar named Fu Hsi. This learned man was in the habit of going about dressed in a whimsical garb which included a Taoist cap, a Buddhist scarf, and Confucian shoes. His strange attire aroused the curiosity of the Chinese emperor of those days, who asked him

if he were a Buddhist. Fu Hsi replied by pointing to his Taoist cap. 'Then you are a Taoist?' said the emperor. Fu Hsi again made no verbal answer, but pointed to his Confucian shoes. 'Then you are a Confucian?' said the emperor. But the sage merely pointed to his Buddhist scarf.

"It is a far cry from the sixth century to the twentieth. The China of to-day has crossed, for weal or woe, the threshold of a new era. What has been true of the Chinese in past ages will not necessarily continue to be true in future. Will the three cults continue to form 'one body,' or will they fall apart? If they fall apart, will each maintain a separate existence of its own, or are they one and all destined to suffer eclipse and death? Who will be the Fu Hsi of the centuries to come? What are the symbols that will replace the cap and the shoes and the scarf that Fu Hsi was proud to wear? And who—let us ask with bated breath—is to take the place of Fu Hsi's imperial master?

"These are gravely important questions for China, and their interest for Western nations is far from being merely academic. The forces that mould the character and shape the aspirations of one of the greatest sections of mankind cannot be a matter of indifference to the rest of the human race, whose future history will be profoundly affected, for better or for worse, by the nature of the ideals and ambitions that inspire the constructive energies of the makers of the new China.

"If the ultimate fate of the three religions were dependent on the degree of respect now paid to them by some of the more zealous spirits among China's foreign-educated reformers, we should be obliged to prophesy a gloomy ending for all three. Taoism is treated as a medley of contemptible superstitions, and multitudes of its temples, with their unquestionably ugly clay images and tinsel ornaments, are falling into unlamented decay. Buddhism meets with scant courtesy, and is threatened with the confiscation of its endowments and the closing of some, at least, of those beautiful monasteries which during the happiest centuries of China's history were the peaceful refuge of countless poets and artists and contemplative philosophers. The moral sovereignty of the 'uncrowned king'—Confucius—totters on the edge of an abyss which has already engulfed a throne more ancient, if not more illustrious, than even his—the imperial throne of China."

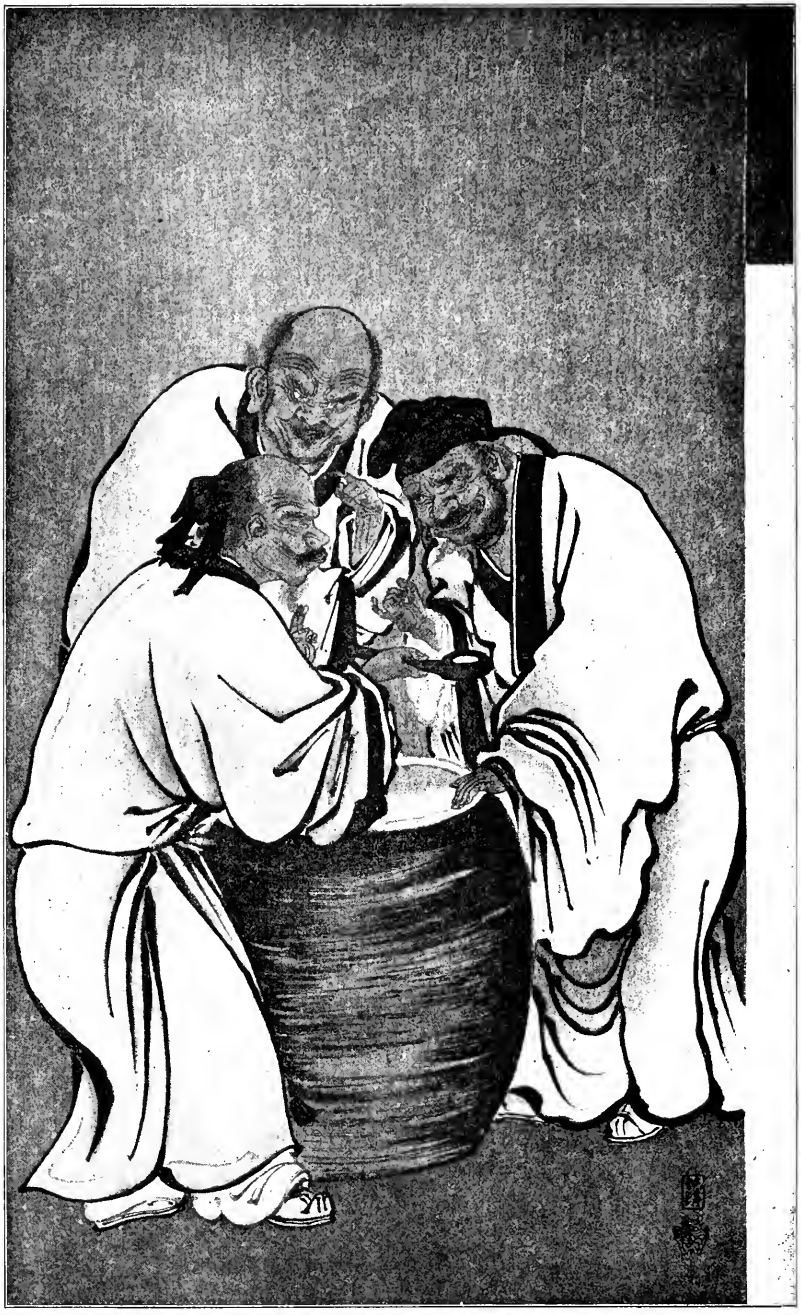
It may not be wrong to say that the people of China have indeed adopted the three religions, Buddhism, Confucianism and Taoism, and representations similar to those Mr. Johnston here refers to

can be found elsewhere, in China, Korea and Japan. Two of them have appeared in *The Open Court* (XXII, pp. 365 and 367) and we repeat them here. The former, reproduced from Professor Giles's *Introduction to the History of Chinese Pictorial Art,* is curiously enough regarded by him as representing a figure of Christ with a Nestorian priest kneeling at his feet and another standing behind him. Professor Giles thinks it must date from about the same time as the famous Nestorian tablet of Si 'ngan Fu. He takes the inscription "Three in One" as an indication of Christian doctrines. The inscription on the left of the medallion says "not to be rubbed

THREE IN ONE.

out," or in other words: This picture is sacred and must not be destroyed. The other picture represents the three sages Buddha, Lao-tze and Confucius, tasting the liquid in a barrel of vinegar, each one indicating by expression and gesture his opinion of reality itself and characterizing his religion as a definite attitude. None of them is false, while the reality itself remains the same. They do not contradict but rather complement one another.

Mr. Johnston first explains Buddhism under Ashoka and Kanishka, describes its philosophy and the difference of the two schools, the Mahayana and the Hinayana, observing rightly that



THE THREE SAGES TASTING VINEGAR.

the latter would better have been called Theravada, or the "doctrine of the elders." Quotations both from the translated books of Pali originals and from Chinese versions help to illustrate the character of Buddhism in its successive phases and show how the Mahayana, the school of the Great Vehicle, came by that name.

One of the questions which King Milinda puts to the monk Nagasena, as quoted on page 61, is as follows:

"'You people say, Nagasena, that though a man should have lived a hundred years an evil life, yet if, at the moment of death, thoughts of the Buddha should enter his mind, he will be reborn among the gods. This I do not believe. And thus do they also say: By one case of destruction of life a man may be born in purgatory. That, too, I cannot believe.'

"'But tell me, O king, would even a tiny stone float on the water without a boat?'

"'Certainly not.'

"'Very well; but would not a hundred cart-loads of stones float on the water if they were loaded in a boat?'

"'Yes, they would float right enough.'

"'Well, good deeds are like the boat.'"

Mr. Johnston explains appropriately that Buddha would not have accepted this view because according to the older sterner Buddhism no one can escape the consequences of his deeds by any means, either by prayer, faith or conversion, but that he can change his attitude by entering on the path and making progress toward salvation in Nirvana. The great Chinese Buddhist Bodhidharma, commonly called by the Chinese P'u-t'i-ta-mo, shortened simply to Tamo, arrived in China from his Indian home and lived in Shao-lin, at the base of the Shao-shih mountain near Loyang in the province of Honan (p. 83). He preached a doctrine which demanded a purification of the heart:

"It is this Indian sage, this searcher of hearts and scorner of books, who is regarded as the founder, in China, of the Ch'an or Contemplative school of Buddhism. 'You will not find Buddha in images or books,' was the teaching of the venerable Tamo. 'Look into your own heart: that is where you will find Buddha.'...

"Tamo's system has been described as 'the Buddhist counterpart of the Spiritual Exercises of St. Ignatius Loyola';[3] but there are other Christian saints and mystics with whom he may be compared even more fittingly. Tamo would have heartily approved of that reply which St. Francis of Assisi is said to have given to

[3] Lloyd, *Wheat among the Tares*, p. 53.

a monk who asked if he might be allowed to possess a psalter, 'Man can learn nothing but what he already knows. If to-day thou gettest a psalter, to-morrow thou wilt want a breviary, and thou wilt end by sitting in thy chair like any prelate and saying, Hand me my breviary.'

"No less readily would Tamo have welcomed a kindred spirit in St. Paul, who rejected 'tablets of stone' in favor of 'the fleshy tables of the heart'; or in St. Augustine, who, in words which contain the essence of Tamo's own teaching, bade men look for truth in the depths of their own being: *In te ipsum redi: in interiore homine habitat veritas.*"

With reference to Nirvana and kindred ideas, Mr. Johnston calls attention to the negative terms in which the Christian mystics describe God (p. 119):

"We shall understand the matter better, perhaps, if we compare the 'nihilism' of certain Buddhist philosophers in their treatment of the Nirvana problem with the *via negativa* of some of the Gnostic and Christian mystics in their theorizings concerning the nature of the deity. Clement of Alexandria, for example, can tell us what God is not; he cannot tell us what God is, because God transcends all that exists. The Pseudo-Dionysius, too, speaks of 'the absolute No-thing which is above all existence'; Basilides says that no assertion can be made about God, because he is nothing that can be named; and much the same doctrines are to be found in Minucius Felix, Justin Martyr, Origen, Maximus the Confessor, and John of Damascus. If Nirvana is 'nothing,' it is only so in a sense similar to that in which Duns Scotus says of God that he is 'predicateless Being, above all categories, and therefore not improperly called Nothing'; and the Buddhist would see no startling novelty in that assertion of the same Christian philosopher that 'the things which are not, are far better than those which are.' In Christian theology such views as these are traceable to neo-Platonism; and we find them affecting the thought of all who came within the range of neo-Platonic influence, not excepting St. Augustine. In Buddhism, however, they are associated with very early developments in its own dogmatic system, and need be traced to no source extraneous to Indian philosophy.

"It is hardly necessary to say that definitions by negatives were not likely to make a very strong or lasting appeal to the religious emotions. A Nirvana which admittedly transcended the possibilities of positive description might conceivably bring a certain amount of cold satisfaction to a philosophic mind, but it could not be expected

to arouse devotional exaltation or religious enthusiasm in the hearts of the lay masses. This truth was fully recognized by the Mahayanist teachers, who allowed and encouraged the more ignorant and simple-minded members of their flock to picture Nirvana to themselves in the form of a Paradise in which the individual soul is represented as continuing to exist in a state of perpetual, or at least age-long, blessedness under the loving rule of the celestial Buddha Amitabha and his bodhisats. But the enlightened Amidist (especially if he be a monk of the Ch'an, or Meditation, school) no more believes in the literal truth of the tales of Sukhavati's lotus-pond, and in the personal and separate existences of its divine lords, than the educated Christian of to-day believes in the real existence of the winged cherubim, the golden crowns and white thrones, the jewelled streets and glassy seas, that characterize the bric-a-brac rococco heaven,' as George Tyrrell called it, of hymnal and Apocalypse. 'These,' says the Christian priest, 'are symbols of divine truth.' 'Those,' says the Buddhist monk, 'are parables of Buddhahood.'"

The later chapters are devoted to pilgrimages and the description of Buddhist monasteries. The author enters into details among which we will mention some features of the Chinese worship of Kwan-yin (also called Kwan-yon). Kwan-yin is a strange deity uniting in one the features of the Christian Madonna and of the Buddha himself, and at the same time incorporating features of the pagan Magna Dea or the great mother-goddess as described by Lucian in the *Dea Syria*. Kwan-yin is probably (at least in our opinion) a pre-Buddhist deity and may have preserved the attributes of a fish-goddess from primitive times, when the fish was a common symbol of immortality. But the worship of Kwan-yin became prominent in the ninth century and it seems that in this period it was infused with Buddhist ideals so as to be conceived as a female Buddha.

Mr. Johnston says:

"There is a quaint Chinese legend which associates a sudden advance in the popularity of the cult of Kuan-yin with a miraculous incident which occurred in the second quarter of the ninth century. According to this legend, the emperor Wen Tsung, of the T'ang dynasty, who reigned from 827 to 840, was inordinately fond of oysters, and the fisher-folk were obliged by imperial decree to furnish the palace with enormous and regular supplies of this delicacy, for which, however, no payment was made from the im-

perial exchequer. One day the emperor's eye was gladdened by the sight of an oyster-shell of exceptionally large size, and his majesty anticipated an unusual treat. The shell, however, was so hard that all efforts to break it proved unavailing; and the emperor was about to put it aside when suddenly it opened of its own accord, and disclosed to the astonished gaze of the court a miniature image of the pusa Kuan-yin. The awe-stricken emperor gave orders that the treasure was to be carefully preserved in a gold-inlaid sandal-wood box, and he then sent for a noted Buddhist monk named Wei Cheng, who knew everything that was worth knowing on the subject of miracles, in order to obtain an authoritative explanation of the prodigy.

"'This matter,' explained the man of wisdom, 'is not devoid of significance. Kuan-yin is the pusa who extends love and compassion to all living beings; and the pusa has chosen this means of inclining your majesty's mind towards benevolence and clemency and filling your heart with pity for your oppressed people.'

"The emperor, concludes the chronicler, took the hint in good part, and not only abolished the forced tribute of oysters, but issued an edict to the effect that an image of Kuan-yin was to be admitted into every Buddhist temple in the empire."

Another monastery received the support of one of the greatest sovereigns that ever sat on any throne on earth, the Emperor K'ang-hsi. He was neither a Buddhist nor a Taoist but held Confucianism high as that philosophy which afforded him the best rule of conduct in life. He endowed the P'u-chi monastery and our author found in the entrance hall the following edict which we here quote from his translation:

"We [says the emperor, if we may render his own words in a slightly abbreviated form] chanced at this time to be in western Chehkiang, and despatched a special emissary to inaugurate the work of restoration and to make ceremonial offerings. We bestowed gifts of gold from the state treasury, that the temples might be restored to splendor, and that their cloisters and colonnades might be made lustrous and glorious with scarlet and jade. The stone and timber have all been provided at state expense; our subjects have not been called upon to furnish either labor or material. All this we have done in the first place from motives of filial piety, and in the second place that happiness and prosperity might be granted by the divine powers to all our people. We, since our boyhood, have been an earnest student of Confucian lore, with the constant aim of learning the proper duties of a good ruler. We

have had no leisure to become minutely acquainted with the sacred books of Buddhism; therefore we are not qualified to discuss the deeper mysteries of that faith. But we are satisfied that 'virtue' is the one word which indicates what is essential in both systems. We find, moreover, that heaven delights to give life and nourishment; the gracious and compassionate Pusa loves to bring all living creatures to salvation. The one creates, the other saves; but there is no antagonism, no divergence of aim. We, heaven's suppliant, have obtained the boon of a long reign. We have ruled the empire for over forty years. Now arms have been laid aside; the empire is at peace. We know, nevertheless, that our people are not yet free from cares and sorrows. Their sufferings come not only from the imperfections of their own natures, but also from the caprices of fortune and other circumstances for which they are in no way to blame. How to promote our people's welfare is a problem which brings us many wistful thoughts and anxious dreams. Let us pray to the compassionate Kuan-yin, that she may of her grace send down upon our people the spiritual rain and sweet dew of the Good Law; that she may grant our people bounteous harvests, seasonable winds, and the blessings of peace, harmony, and long life; and, finally, that she may lead them to the salvation which she offers to all beings in the universe. Such are the wishes of our heart. Let what our hand has written be engraved upon a lofty tablet that our decree may be transmitted to posterity."

It is well known that K'ang-hsi is the emperor who favored the Jesuits and allowed them to pursue their missionary work in China until the quarrels began between the Jesuits and the Dominicans. Mr. Johnston sums up his opinion of K'ang-hsi as follows:

"Though he became a convert neither to Buddhism nor to Christianity, he treated both Buddhist monks and Jesuit priests with a princely tolerance and magnanimity which, in addition to his other fine qualities of statesmanship, give him a strong claim to be regarded as the wisest and best ruler of his age, and as one of the finest imperial embodiments of the ideals of Chinese civilization."

It speaks well for our author that in traveling through China he was cordially and hospitably received everywhere. He speaks of his Asiatic friends as follows:

"It is true that religious pilgrims, whether Buddhist or Taoist, need have little fear of suffering from lack of food or shelter. The Chinese are a hospitable and kind-hearted people; and they will rarely allow a stranger to turn away hungry from their doors."

THE TAOIST POPE ON RELIGION.

THE Taoist Pope[1] has been visiting Shanghai, and delivered a lecture on religion in the International Institute, which is practically a continued religious parliament established in foreign countries and adapted especially to Chinese conditions. We owe an extract of his lecture to Dr. Gilbert Reid, the founder and directer of the International Institute of Shanghai. He said:

"The Heavenly Principle, or Heaven's law of Nature is without feeling, but Virtue comes to its assistance and gives it expression. Religions differ, but the principle that runs through them and the virtue that they show forth are the same. The main idea of all religions is that of saving the world, and unifying all mankind.

"There must be compassion for all, evil should be transformed into good; help should be extended to all nations and benefits offered to all peoples. These are the characteristics belonging to every religion.

"All holy teachers have the same heart, and under the mastery of the Heavenly Principle they have through Virtue formed their religious systems.

"The expansion of a religion is accompanied by the outward manifestation of the inner principle and the virtue of the heart. Confucius, Lao-tze, Sakyamuni, Jesus, Mohammed, have all been Heaven's representatives, to work salvation in the world; they are heavenly messengers to bring happiness to home and country.

"Though the different religions are lived out in different ways, and though their words are unlike, they all agree in finding their source in the two words Tao and Teh, Heaven's law and virtue. And of these two the latter is the outgrowth of the former.

"Religion is the expression of the virtue of the heart, and virtue is the product of Heaven's everlasting law. The conduct which har-

[1] In *The Open Court* for September 1913 there is a brief note on "The Pope of Taoism" (p. 573). The same number contains "An Exposition of Taoism," contributed to the Parliament of Religions in 1893 by the predecessor of the present Chang T'ien She.

monizes with virtue and characterizes every religion may be summed up in eight qualities, patience, humility, reverence, forgiveness, generosity, pity, faithfulness, and kindness.

"Christianity, Mohammedanism, Buddhism and Taoism all travel

CHANG T'IEN SHE.

the same path. Confucianism alone descants on the duties of governments and takes account of the state, in which respect it slightly differs from all other religions.

"At present men's hearts break Heaven's law, turn from true virtue, and rush ahead in wrong paths. They are greedy for rewards; they love riches; they preach violence and rely on force. Unless religion be revived, what method is there for preventing man's downward course, like one sailing down toward a cataract in a river? Unless every religion be stimulated to new activity, where is the remedy for the dangers that beset our country?"

Verily, Taoism contains much that is noble and good, and the spirit of its founder Lao-tze, the venerable philosopher who lived in the sixth century B. C., has not yet died out. In his little book *The Canon of Reason and Virtue* we read these remarkable sentences:

"Requite hatred with virtue" (Chap. 63) and

"The good I meet with goodness, the bad I also meet with goodness; that is virtue's goodness" (Chap. 49).

For comments on the readings of this latter passage see the author's translation of the *Canon of Reason and Virtue*, pp. 172-174.

MISCELLANEOUS.

AN INTERNATIONAL CLUB FOR WOMEN.

We have had occasion more than once to call attention to the work of the International Institute of China at Shanghai under the direction of Mr. Gilbert Reid. We take pleasure now in announcing the existence of a Women's Auxiliary to the Institute which is called The Ladies International Club. Their yearbook for 1912-13 records a membership of one hundred and five members (active and associate) representing six languages and ten Chinese dialects. Their objects are social, educational and philanthropical. Though the membership is small and more or less fluctuating, something of the scope of its influence may be judged by the fact that in their fourteen social functions during the year they entertained 1680 guests.

One of the two honorary presidents is Madame Wu Ting Fang, the wife of China's former popular Envoy Extraordinary, and Minister Plenipotentiary in the United States, and one of the two active presidents is Mrs. Gilbert Reid. The report mentions a garden party which Madame Wu gave for the club and goes on to say: "She and Dr. Wu, in their own gracious way, spoke and introduced guests without a shade of stiff formality, surrounding us all with the heartiest of welcomes. Four Hawaiians, with singing and stringed instruments, furnished delightful Hawaiian music on the lawn."

The Ladies International Club is doing works of mercy in connection with the present period of unrest in China. Its rooms became a refuge in the time of the second revolution. The report continues:

"One of our members, from the U. S. A., living near the Arsenal, being shelled out of her own home, which was entered by six bomb-shells and countless bullets, fled to us, and for three weeks we slept in the Club-room under the Chinese rainbow flag which hangs above its fire-place. Those were days of heat; internal and external. One morning we dispensed from the Club-treasury a day's meals for sixty refugees swarming through the streets, fleeing without clothes, shelter or food. All summer long the Institute grounds were open day and night to homeless ones. Some days as many as fifty would come in, glad of grass to lie upon and looking for shade from the burning sun. Arrow-root biscuits 'went to the spot' with many a forlorn and suffering baby, seeking relief within our gates."

The yearbook contains this appeal to women of other countries:

"Our Ladies' International Club invites correspondence and membership with women or with clubs in other lands. We need sympathetic cooperation of women outside China to further our plans for helping those in less fortunate circumstances here in far Cathay. A fee of four shillings, five francs, four marks, or one gold dollar, will constitute one an associate member of our

Club which is bringing women of various nationalities into closer social relations. That you may respond at once by joining us is the wish of every mem-

ber of the Ladies' International Club." The address of the Club is 290 Avenue Paul Brunat, Shanghai, China.

Their secretary can communicate in German, French, Dutch or English. The yearbook contains their report in English, French, German and Chinese.

BOOK REVIEWS AND NOTES.

As president of the National American Woman's Suffrage Association, the Rev. Anna Howard Shaw has issued an appeal to every national council of women's organizations to exert to the utmost the combined influence of women to put a stop to the war. The Association of Austrian Woman's Clubs (*Bund Oesterreichischer Frauenvereine*) feel that this request would not be made of them if the American women had a correct understanding of the causes of the war, and so while sympathizing earnestly with the desire for peace and hoping that the women of neutral countries will leave no means untried to stop the horrible bloodshed, they are sending out circulars to women of other countries acquainting them with their point of view, and explaining the "threefold covetousness" of the Triple Entente which they regard as the cause that has forced Germans and Austrians to defend their homes and country. Accordingly they replied officially to Dr. Shaw's appeal that "being women of those countries where our husbands, brothers and sons are fighting for the existence or non-existence of our state, for our homes, for their wives and children, a defensive war as there never was and we sincerely hope never shall be again, a war against assassins and their defenders, a war against the enemies of freedom and those who think it fair to support them, we cannot say 'Do not fight!' The only thing we can do, is to try and heal the wounds which men have wrought. When this most lamentable war is over, then will be the time for us women to say that no such war should ever be fought again, murdering men and destroying civilization. But just now in this earnest and terrible time we can only stand by our men who are doing their duty to the utmost, cruel and terrible as it is, and support them in every manner possible."

On another page we publish a translation of a circular addressed to the universities of America and bearing the signatures of Professor Haeckel and Eucken which clearly enunciates the position and views of these leaders in the intellectual life of Germany with regard to the present war. Similar views were also expressed recently in an article by Professor Haeckel in the *Jenaer Volksblatt,* a translation of which appeared in the October number. Suffice it to say that these savants, who had seen in a closer intellectual and spiritual relationship between the Teutonic and Anglo-Saxon peoples invaluable possibilities for civilization and progress and had labored toward that goal, now see in the present war the wreck of their hopes, and lay on England and on an unscrupulous English national egotism, actuated by envy of Germany's progress, the responsibility for bringing on the war.

It is interesting to note the publication in Japan of a small monthly paper entitled *Jimri* (The Rationalist). It has been in existence something over a year and one of the early numbers contains a picture of Ernst Haeckel and an account of his work. The periodical is printed mostly in Japanese but contains also about two pages of English material.

Among other valuable reprints of the Rationalist Press Association of London (Watts & Co.) during the past year, we note Lecky's *History of the Rise and Influence of the Spirit of Rationalism in Europe* (two vols. in one).

November 1914

Monthly Descriptive List

Monthly descriptive list of new and recent books on Sciences, Philosophies, Comparative Religions and Literatures of the world

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Any book in the following list sent postpaid on receipt of price

German Philosophy and the Present Crisis

FICHTE, the Prophet of "An Empire of Mind and Reason," is the true representative of German Philosophy, and not Nietzsche, the descendant of Slavs, as he felt and declared himself to be, the representative of nihilism and anarchism.

The story of the rebirth and regeneration of Germany after the bitter experience that preceded and followed the battle of Jena is one of the most inspiring chapters in the history of mankind. "Germany," to quote the words of Lord Haldane, **written only a few months ago,** "was weak and poor, and she had no Frederick the Great to raise her. But she had a possession that, even from a material standpoint, was to prove of far greater importance to her in the long run. Since the best days of ancient Greece there had been no such galaxy of profound thinkers as those who were to be found in Berlin and Weimar and Jena, gazing on the smoking ruins which Napoleon had left behind him."

Some of the greatest philosophers and poets the world has ever known refashioned the state with its controlling power for good.

When Fichte returned to Berlin in August, 1807, after a six months' residence in Koenigsberg, the fortunes of Prussia were at their lowest ebb. Fichte, wise and honest patriot as he was, discerned with clear and discriminative insight the glorious tradition of intellectual and religious freedom which history had designed for Germany in the family of nations.

The moral character of her people animated individual thought and conduct. With fearless courage Fichte hastened to make the attempt to awaken in his countrymen a sense of their high vocation. On successive Sunday evenings, from 13th December, 1807, to 20th March, 1808, he delivered in the great aula of the Academy of Sciences, where he risked being arrested and shot by Napoleon's soldiers, those impassioned "appeals to the German nation," in which Germans were spoken to as they had not been spoken to since the time of Luther, and which soon found an echo in every corner of the fatherland. Never were a people exhorted to undertake a nobler mission, and never was such an appeal framed in more dignified and manly tones. In bold, broad outlines he sketched for them the details of a plan of national education the subsequent adoption of which, long prior to the adoption of any similarly comprehensive scheme by other countries, has been of such inestimable value in furthering the progress of the German people. And then, in earnest, prophetic eloquence, he sought to disentangle and to exhibit the principles involved in the conception of nationality and to show the grounds on which, as it seemed to him, the German nation had a unique function to discharge, not for its own members alone, but for humanity.

It is not Nietzsche, a descendant of Slavs, as he felt and declared himself to be, the representative of nihilism and anarchism, that voices the true spirit of Germany. German philosophy has been formed by Kant and his disciple, Fichte.

Nietzsche and Other Exponents of Individualism. By Paul Carus. Illustrated with portrait of Nietzsche. Cloth. Price, $1.25.

The appearance of a philosopher like Nietzsche is a symptom of the times. He is one representative among several others of an anti-scientific tendency.

The Vocation of Man. By Johann Fichte. Pp. 220; cloth. Price 75 cents.

Of all Fichte's many books, the one best adapted to excite an interest in this philosophic thought is the "Vocation of Man."

The Corpuscular Theory of Matter. By J. J. Thomas. Pp. 171, 8vo.; cloth. Illustrated. Price, $2.00.

The theory here discussed supposes the various properties of matter as arising from electrical effects.

Darwinism and Other Essays. By John Fiske. Pp. 374, 8vo.; cloth. Price, $1.80.

We may well rejoice that we live in an age when men may devote themselves to the pursuit of science without being supposed either crazy or a heretic. A series of interesting essays on the men and things of science.

The Foundations of Normal and Abnormal Psychology. By Boris Sidis, A.M. Pp. 416, 8vo.; cloth. Price, $2.50.

An important psycho-biological theory of mental life is here developed for the first time.

Nerves. By David Fraser Harris. Pp. 257, 12mo.; cloth. Illustrated. Price, 50c.

A discussion of general principles relating to the nervous system and more particularly of the capabilities and peculiarities of those regions whose activities are not associated with consciousness.

Degeneracy; Its Causes, Signs and Results. By Eugene S. Talbot, M.D. Pp. 371, 8vo.; cloth. With 120 illustrations. Price, $1.50.

The present work is the result of more than twenty years' labor in the medical department of biology.

A Journey in Brazil. By Prof. and Mrs. Louis Agassiz. Pp. 540, 8vo.; cloth. Illustrated. Price, $2.50.

An account of the results of an expedition taken in the interest of science with a special report on the fishes of Brazil.

Louis Agassiz; His Life and Correspondence. By Elizabeth Cary Agassiz. Pp. 794, 8vo.; cloth. Price, $2.50.

The story of an intellectual life of international interest to all readers and especially to biologists.

Plants. A Text-Book of Botany. By John M. Coulter, A.M. Pp. 335, 8vo.; cloth. Numerous illustrations. Price, $1.80.

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Chapters in Modern Botany. By Patrick Geddes. Pp. 201, 8vo.; cloth. Illustrated. Price, $1.25.

An introduction to the study of botany planned rather to interest and encourage the beginner than to supply him with a technical treatise in the classification of plants. The chapter on relation between plants and animals is especially good.

The New Physics and Its Evolution. By Lucien Poincare. Pp. 344, 8vo.; cloth. Price, $1.75.

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An explanation of how the facts of natural history have been accumulated, and how these facts have been converted into science in the effort to understand the creation.

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Theodore Fechner said: "Avow your colors. Make a definite decision between two fundamental alternatives." Which shall we accept: Genesis or Darwin?

The Theories of Evolution. By Yves Delage. Pp. 352, 8vo.; cloth. Price, $2.00.

A non-partisan summary of every theory of evolution presented by the most eminent biologists of Europe. The most complete, critical exposition yet published.

The Qualities of Men. By Joseph Jastrow. Pp. 183, 8vo.; cloth. Price, $1.00.

Personality may be called the "sign board" of character. Our way of talking, dressing, our ideals, our physical equipment, all are signs of the indwelling spirit. To read this lecture is to "jack-up" the careless individual who neglects housecleaning, spiritually as well as physically.

The Evolution of Sex. By Prof. Patrick Geddes and J. Arthur Thomson. Pp. 342, 8vo.; cloth. With 92 illustrations. Price, $1.50.

An outline of the main processes for the continuance of organic life.

Charles Darwin. By Francis Darwin. Pp. 365, 8vo.; cloth. Price, $1.50.

Darwin's life told in an autobiographical chapter and in a selected series of his published letters. These letters were written by Charles Darwin to his children without any thought they would ever be published. They afford an intimate view of the development of mind and character under the influence of the scientific study and connections that has made Charles Darwin an epochal character.

The Law of the Air. By Harold D. Hazeltine. Pp. 152, 8vo.; cloth. Price, $2.00.

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