

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.

VOL. XXX (No. 9)

SEPTEMBER, 1916

NO. 724

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

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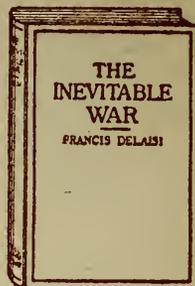
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the French government had said to the Germans
You shall not have our money



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NATURAL MORALITY.

BY BENJAMIN SMITH LYMAN.

NOWADAYS it will be universally admitted that the human race has gradually advanced to its present condition of comparative enlightenment from an original state of the utmost ignorance and lowest savagery. The old dream of an original golden age of complete enlightenment from which we have fallen is now wholly abandoned. The Chinese idea of an ancient innocence when man was as pure as the eye of cattle can only be admitted as the primeval age when by severe natural selection with the merciless extermination of delinquents beneficial instincts were kept pure and perfect; as we know them in wild animals.

When we consider how mysterious and still inexplicable are even now many natural facts, it is not surprising that in the early yet far denser ignorance of our race resort should have been precipitately had to easily invented supernatural explanations of them. For example, the loving veneration of parents and of the originators of one's family and race, together with occasional vivid observation of some of them in dreams, would very naturally lead to a belief in their disembodied existence in another world. There would be strong corroboration in the hallucinations (the effect of especially vivid imagination), to which the staidest of us is occasionally subject. Moreover the very existence of the whole natural world was more easily imagined to be the result of some supernatural creation than (as at the present day apparent) merely the effect of a personal existence from an infinite antiquity notwithstanding the apparent springing into existence or disappearing from it that, as far as eyesight is concerned, occasionally occur.

Accordingly the problem of the existence of natural objects

was further complicated by the supposition of a creator of them, in addition. Nothing less than almighty power could be attributed to such a being; and it was quite natural, or at least oriental, to ascribe to him complete wisdom and knowledge, even foreknowledge, though at the risk to morality of the fatalism inseparable from foreordination. We here find already some of the mischief wrought by really baseless speculations that at first sight seem to be at least harmless, if not, as often imagined, positively beneficial.

Indeed, they may be in some degree beneficial; but on the whole are far less so than the mere cold-seeming truth. Furthermore, the bodily and mental actions of man have been imagined to require explanation in the existence of a separate being within the body, a soul, or spirit; and even, among the Hindus, there have been supposed to be six or seven souls for each body. Among some Europeans there have been supposed three or four souls for each body. A more common supposition is a single soul for each body. It is often called immaterial; but invariably has the properties of matter, though somewhat ethereal.

This entirely imaginary and unnecessary superfluous spiritual being is turned to moral account by some in declaring it to be immortal, and the means of benefitting in a future life by the reward of behavior in this life, or by receiving compensation in a future life for misery suffered here. It is true that some beautiful moral effects may be deduced from such a scheme (in addition to cockering us up with the idea of a consciously persistent life), but they are far inferior to the real incentives and guidance yielded by the real natural circumstances.

The belief in these imaginary spiritual beings has given rise to various religions, devised for propitiating, or comforting, deceased progenitors in their other world, or pleasing the creator of the universe. Formerly it was thought that propitiation might be effected by the sacrifice of animals or fruits of which the corresponding spiritual beings would be the means of comfort in the spirit world, corresponding to the pleasure the real objects would give to denizens of this world. By an advance in refinement and enlightenment, it came to be believed that a yet more effective way of pleasing at least the Supreme Being would be moral behavior, that is, satisfactory conduct in the intercourse between fellow men. At the present day, therefore, religions have become reduced almost entirely to mere morality; though there is still some insistence upon love of the creator, at least in outward expression, and upon the observance of certain forms.

There are now four principal religions in the world, all Asiatic, each with its own system of morality. The oldest, the Confucian, acknowledges with high respect the existence of spiritual beings, especially ancestors and others also, but does not profess to know much about the spiritual world, and holds it wise while respecting them to keep aloof from them as too little known to us and too little concerning us so far as we can understand. Nevertheless morality is considered to be enjoined by the spirit-world. The next oldest of the four religions, and nearly contemporary, is the Buddhist. It professes to have a much fuller knowledge of the spirit world and has elaborated a very complete, but of course thoroughly imaginary, scheme. Morality is enforced by promotion or retardation in the progress of the soul after death toward the final attainment of perfect bliss. No other propitiation of the divine beings is required. The next religion in age, some five hundred years later, is the Christian, in which, beyond a declaration of love for the Creator and Father of all, the main feature is morality, to be rewarded by a happy life in the spirit-world after death, with (as many believe) a revival of the body. The fourth, and latest by some 600 years, of the now extant great religions is the Mohammedan; in which morality again is encouraged by the promise of a happy future life, not merely an ethereal spirit life but an actual bodily life, yet without any real freedom of the will, because everything is believed to be foreordained. The systems of morality with their practical details are set forth in the books of those religions, and those books and rules are highly revered, and even, in the case of the Christians, are regarded as the word of God himself.

Those religious books were, of course, composed by men, notwithstanding the extremely high reverence now accorded to them; and they express the opinion of sages (but men) in regard to the proper conduct of men in their intercourse with fellow men, and so cannot be regarded as literally God-given commands, or rules.

The morality of all these ancient books is not set forth in any connected systematized form, but is mainly to be gathered from highly discursive, chiefly narrative, accounts of events or discourses. An attempt has been made herewith to give something approaching a systematic statement of the morality of Confucius and of Jesus, without changing the words in which they have been recorded but merely arranging the subjects in a somewhat clear logical order.

Although those ancient books set forth the principles of moral-

ity as the sayings and under the authority of certain sages, or almost (or wholly) deified men! yet the more fundamental principles are doubtless much more ancient and were floating through the old world long before they were put into any book; and they were evidently by no means confined to any one country. It has for thousands of years been customary, as it still is, for merchants, peddlers, and the like, to travel all through Central Asia. They are intelligent keen-witted men, and are not averse (as I myself have seen) to discussing theological and moral questions; and it must for many hundreds of years have been so. Consequently, ideas of radical importance have been talked about all through Asia, and doubtless were canvassed thoroughly by the people long before they were put into any book. The Christian Golden Rule, for example, is set forth in the poetical form, in a Chinese classical poem of about 3000 years ago. Confucius 500 years later, emphatically pointed out its meaning; and Jesus 500 years still later reiterated the same idea. Doubtless the principle had been propounded in private talk hundreds of times by the contemporaries of Confucius and Jesus; and probably long before the classical poem was composed. A more extreme, perhaps mystical, idea was given out as approved by Lao Tze, a sage fifty years older than Confucius; namely, that injury should be recompensed with kindness. But when Confucius, the thoroughly practical, unmythical philosopher, was asked about it, he said, "Recompense kindness with kindness, and injury with justice." The subject was evidently a matter of discussion throughout the whole community.

There is therefore no occasion for surprise that the injunctions of the different systems are in the main very similar; they are the results of the observations and reflections of thoughtful, well-meaning men in general. Confucius and Jesus both insist as the fundamental primary guide to human conduct upon consideration, upon considering the wishes of others, doing to others what you would wish them to do to you, and avoiding to do to them what you do not wish them to do to you. Both agree fully too on the importance of humility and on the need of abstaining from judging others. As to meekness, submission to the will of others, Jesus goes to the extreme, completely to a mush of concession; and if he did not intentionally exaggerate, his injunctions would hardly be accepted by men, or their results approved of in other men, however agreeable might be such yielding in women. In the practical details of human behavior, Jesus strictly forbids divorce but Confucius is even said to have divorced his own wife; Jesus stren-

uously forbids the swearing of oaths, a subject not noticed by Confucius; both Jesus and Confucius indulged to some degree in alcohol. Jesus advocated self-mutilation under certain circumstances; but Confucianism requires the careful conservation of the body, for the perpetuation of the honor of the family. Confucius gives much attention to politics and governmental rule, a subject carefully avoided by Jesus. Confucius lived to the maturity of seventy years while Jesus lived to be only thirty-three, and was still doubtless much influenced by the enthusiasm of youth.

It is positively laughable to see the learned and worthy, but somewhat narrowly prejudiced, Dr. Legge patronizingly declare Confucius not to be a great man. His greatness did not consist in the novelty of his views. He himself disclaimed anything of that kind. But he was great in his intelligent and critically just appreciation of the high need of certain already existing moral views, in setting them clearly before his disciples, and in humbly exemplifying them in his life. His 3000 disciples were extremely critical and emulous, and in the main very intelligent, and he was found by them to stand head and shoulders above them in the largeness of his powers and the strictness of his life. It is absurd to declare him not to be a great man who has for two milleniums and a half been the undisputed master of hundreds of millions of intelligent men eager for rivalry.

A striking difference in the teachings of Jesus and Confucius is, that Jesus lays great stress upon the importance of penitence, and consequent forgiveness; an idea entirely foreign to Confucius though he insists upon the importance of reform, the result of real penitence, and the only result of it that is of any value.

Let us now look for a moment at the incentives to virtue that are offered by the two philosophers. Under Confucius, the encouragement or incentive to virtue is merely the satisfaction felt at having done one's duty and the belief that such behavior is what the spirits and Heaven require, who might effect mischief or discomfort in case of obedience. The belief, too, is firmly fixed that one's comfort in the future world is much affected by the care accorded by one's surviving children and other descendants and that this comfort is also required by his predecessors. The highest object of a Confucian is the suitable worship of his parents and ancestors; and the reward most desired is the faithful worship by children and later descendants. Even a superior man dislikes to think it possible that his name may not be mentioned after his

death. An easy comfortable conscience, however, seems to be the main reward.

Under Jesus, the reward of virtue is a future age-long life (translated, by occidental, not oriental, exaggeration as "everlasting" life), with, for special merit, a seat there upon a splendid throne. Compensation even for mere misery and wretchedness in this life may be found in a place in Abraham's bosom in the other world. Neither marriage nor giving in marriage exist there; it is a place of many mansions. Clearly, however, the reward of virtue and incentive to it are supposed to be purely personal, belonging solely to the individual, and so in some sort, a fostering of his selfishness; he is working for himself alone, even when he is apparently benefitting others.

Theoretically, in the other world one is forever occupied with regretful reflection on the misdeeds of his, in comparison, infinitesimally short life, or with joyful recollection of his good deeds if he was a rarely exceptional character; that is, he is eternally in hell or in heaven. In modern practice, however, nearly everybody expects to look back upon his own past life with leniency, or downright approval; and it is only others, especially those who disagree with him as to belief in certain theological dogmas, who are doomed to everlasting torment. If there be not at death a radical change in human nature, it is hard to conceive how a very few hundred years of such a second life, even of a favorable kind, could fail to become intolerably dull and irksome. As there would be no question of life and death, no occasion for struggling to keep alive by earning a living, or by any gainful pursuit, or by a prudent husbanding of resources, or by skilful intercourse with others, life would no longer have any zest at all and would become in the highest degree "weary, stale, flat and unprofitable."

Let us now consider the requirements, purpose and incentives of natural morality. We must also bear in mind that the appropriate natural instinct has invincibly tended in some respects to lead away from the requirements of religious injunctions.

The most radical and important difference of natural morality from the morality of those ancient great sages is the very fundamental aim and purpose of morality, about which we have begun to learn so much in the last sixty years. It has now become clear that the main object of morality, and the chief end of man, is not, as religiously inculcated, the pursuit of the happiness, comfort or benefit of the individual in this world or the next, but the solid

welfare and substantial progress of the race, and only incidentally its thereby insured happiness.

The individual, however, is identified with the race through the fact that every child is but the forward growth of his parents, their physical, literal perpetuation; just as the seedling oak is in reality the outgrowth of its parent tree through the acorn, a part of that tree which had its whole character concentrated within its small space. Every individual, therefore, is fully identified with his parents and all his ancestors and is merely an outgrowth from them; he has equal identity with his brethren and with all his contemporaries, all but parts of one stock. Plainly it is the benefit of the race, not of any individual that is the object aimed at by morality originally inspired by the parental and filial affections occasioned by the otherwise helpless condition of the human young, affections so essential to the protection and perpetuation of the race that without such instincts it would quickly become extinct. Quite apart from the fact of the identity pervading the whole race, and occasioning its united efforts toward advancement, it is obvious that the parental and filial instincts so completely essential to the perpetuation of the race are ample foundation for the fullest system of morality, a natural morality superior to any sage-devised morality.

It seems quite obvious that the morality most favorable to the progress of the race would be the strictest, most even-handed justice, giving equal opportunity to every individual to advance according to his ability. The obstacles raised against such advance by the selfishness evinced in the intercourse between men is to be restrained from exaggeration by the friendly affection that is inspired by the kindly instincts that are essential to human nature.

Selfishness, the strongest instinct and the one essential to the preservation, protection and continuation of the individual and thereby of the race, is nevertheless tempered by the affection equally essential among the instincts of human nature. Through this kindly instinct the individual is led to consider what he would desire if he were in the place of his adversary and what he should accordingly do. It is not incumbent on him to yield everything, to descend to a mush of concession; yet it is wise to be careful to avoid the exaggeration of one's claims, but rather to yield some portion of them. In fact it might be called enlightened selfishness, not total unselfishness, but consideration for others.

The strongest human instinct after selfishness is the sexual passion; so important is it, indeed, that its regulation has absorbed

to itself the whole meaning of the word morals. It is, of course, altogether essential to the perpetuation of the race, and it is by no means to be eradicated, though it is to be regulated and kept in proper restraint.

Marriage and divorce are subjects intimately connected with morality; though scarcely touched upon in the Confucian teachings. Natural laws clearly indicate the importance to children of permanence in parental care and consequently strongly favor the indissolubility of the marriage tie. Of course, as propagation is the main purpose its impossibility may be a sufficient cause for dissolving the tie.

It is evident that under natural laws man is monogamous, as the nearest allied lower animals are, and as the welfare of the children plainly requires. The permanence of the marriage tie is of such importance that it is not surprising that instinctively men have everywhere adopted methods to ensure the lasting inviolability of the marriage undertaking, using every means of adding solemnity to the engagement, and even strengthening it by whatever religious or superstitious influence may have power over the wedding couple, making it a sacrament. When such influences are less effective, the state takes measures to insure the permanence of the marriage tie, carrying out the plainly indicated natural principles of morality. Practical indissolubility of the tie, as among certain religious sects, tends to make married couples accommodate themselves to each other, and by long living together become fond of each other, even if there should be some temperamental reasons for dislike; just as brothers and sisters merely by the fact of early and long association, though with temperaments not especially congenial, invariably become strongly attached to each other. Under more lax civil laws, where divorce is permitted for comparatively trivial reasons, the tendency to separate is much increased by the inclination to make the most of differences in view of the possibility of a separation. But the best safeguard against a desire to separate is thoroughly warm affection with really intimate acquaintance at the outset. Such intimacy is, of course, impossible for lovers at first sight, or indeed for most lovers who first meet after growing up. It is customary to laugh at early love, calf love, or puppy love, it is sometimes called; but it is seldom that intimate acquaintance and close affection can be acquired except in the very early years in childhood. We look with horror upon the early marriages of India, marriages even in early childhood, though living together does not begin until maturity. But the system has the

great advantage and charm that the married couple become as fond of each other as brothers and sisters. A wise instinct sometimes leads to a similar marriage in our wayward country. My eldest aunt was of such surprising beauty, and at the same time of such wonderfully amiable character, that when she entered a roomful of gay young company there was a momentary hush throughout the assemblage. She was the cynosure sought by promising suitors. But when she was seventy years old, about sixty years ago, she said (in my presence) to her husband, "I remember the first pair of trousers you ever wore." "What was their color?" said he. "Pepper and salt." "You are right!" In such a case of early intimacy, there can never occur the faintest shadow of the dream of divorce. The intimacy is the result of the thousand and one small interchanges of social intercourse. Tennyson may have builded better than even he knew, when, in his exquisite bugle song, he said,

"Our echoes roll from soul to soul,
And grow forever and forever."

Children should be encouraged to make permanent the ties of early intimate friendship, rather than to take it for granted that ties of that kind are sure to be outgrown. At the same time parents, who of course have a lively interest in the propagation of their family, should be judicious in the encouragement and selection of the intimacies of their children, with whom naturally they have especial influence in their children's early years. The two sets of parents should, if it appear advisable, agree upon the match and encourage its permanence. It may be objected that at so early an age the later mature character and position of the young couple cannot be foreseen. But for that reason greater preponderance must be given to their family extraction, a feature of the utmost importance and of itself generally an ample guide. The high character and honorable traditions of the family are of great importance. The family wealth is of less importance in this country, where a vigorous young man can be expected to earn his own wealth. Yet family condition may advisedly be taken into consideration, without being sordid. The education of the young people is a matter of great importance.

But, it may be asked, what becomes, in such a quiet humdrum system, of the often admired romantic love, the single glance that enslaves the bold warrior for life, the dazzling radiance of a beauty that brought to life a soul that otherwise would have been dull and barren, the sweet voice and sparkling wit that would have brought

the dead to life again? These charms must be sought and appreciatively found in one's legitimate spouse, and must go blindly unobserved in all other quarters as mere temptations to illicit love. Indeed, there is much reason to believe that the idea of romantic love was first brought to Europe from the East along with chivalry at the time of the crusades; and that it was but the lawless breaking loose from the quiet decorum of the oriental harem. The charms of such irregular violations of propriety are no more to be admired than the fine features of courageous highway robbery, or other crimes. The oriental high appreciation of the real merit of their peaceful domestic life may be inferred from the thousands, even hundreds of thousands, of dollars they sometimes expend upon marriages.

Riches are condemned by Jesus in wholesale fashion; though he esteemed several rich friends, and he admits that a rich man may enter the kingdom of heaven by practically a miracle. Our veriest beggars, however, would have been considered rich men in his country; for "our poorest beggars are in the meanest things superfluous." Confucius on the other hand says that riches and honors are what men desire, though not to be held except in the proper way; poverty and meanness are what men dislike, but are not to be avoided except in the proper way. Yet he distinctly points out that riches are of far less importance than righteousness and good government; and he declares that a scholar who cherishes a love of comfort is not worthy to be called a scholar. It has long been insisted that the love of money is the root of all evil; but it might be just as true that the readiness to earn or honorably acquire money was the root of all industry and good. Money is merely the concrete measure of a man's ability to maintain the struggle for existence, which is the problem for all human beings in their intercourse with one another. Confucius, reckoning pride as the besetting failing of wealth, points out that it is easier to be rich without pride than to be poor without murmuring.

Real and personal property are but certain forms of acquisition gained by intercourse with men; but even if they be wholly eschewed, the struggle of competition or of selfishness with other men is not avoided. For even any accumulation of reputation or of the honors Confucius speaks of (sometimes steps toward the acquirement of money), is equally liable to disparagement by the selfish efforts of others. It is just as necessary to be on one's guard in this respect as in regard to money, lest injustice should be done.

Riches cannot but be regarded with respect and even be thought desirable when we consider what they may accomplish. They not only make possible the maintenance of life with necessary food and clothing and shelter, but also educational improvement, intellectual and esthetic cultivation and improvement of enlightenment through intercourse by travel and correspondence, and above all do they make possible the increase of the population and the enlarged participation in the benefits of existence, the very object and aim of all enlightenment. It seems desirable, then, that wealth should be accumulated to an indefinitely great amount, but of course in an honorable way, by industry and prudent methods. Some men by temperament and training are especially capable of so dealing with other men with energy, intelligence, correct appreciation of others' capacity and fidelity to agreements, as to be peculiarly successful in amassing wealth. Other men no less energetic and industrious are so absorbed in the interest of their studies as in some sort to despise wealth, and are happy if merely able to live and continue their work, directly promoting enlightenment—like Confucius who said, "As the search for wealth may not be successful, I will follow after that which I love."

The accumulators of wealth subject themselves thereby to great dangers. The temptation is to lessen one's bodily exercise and to indulge the appetite to a very harmful extent, injuring the health and shortening life. Spacious dwellings and costly apparel, though not deleterious to health but even beneficial, yet make living more costly and directly or indirectly discourage the increase of population.

Since the ultimate object is the diffusion of life, existence, through a larger number, thereby increasing the chances of the occurrence of great benefactors of the race, and an equal object is the highest cultivation of the race, making possible its utilizing natural resources for the benefit of man, it is desirable that as little as may be shall be wasted in mere luxuries and that life should be kept frugal. It is especially fortunate for children to be brought up in frugality, as happens when the parents are poor. A child so brought up is better fitted to contend with the difficulties he meets in the world, and is spurred on to greater efforts than if he should be amply or lavishly supplied from his parents.

A rich man, then, is in bodily danger from inactivity and from over-indulgence of the appetite; but he is benefited by cleaner and ampler clothing and by more spacious and better drained dwelling quarters. Pride seems to Confucius to be the rich man's principal

failing; yet not by any means unavoidable. Though the tendency may easily be in that direction it seems quite possible to guard against such a result, and indeed we often see it avoided. Although we cannot insist that every rich man shall sell all his property and give it to the poor, we incline to require him to conform to the universal rule of yielding something handsome to the needs of others, especially if he be very indulgent toward himself. If he be frugal toward himself and liberal toward others we are satisfied; but frugality toward oneself and niggardliness toward others is despised as miserliness. Yet even a miser may have fondly been with commendable self-denial saving up wealth for some worthy charitable or educational project that he has hoped to found at his death.

One valuable advantage possessed by the rich man is freedom from anxiety as to the maintenance of life, whence results great benefit to his bodily health. Men who enjoy a secure and sufficient annuity are found to have a longer average life than others, owing to this freedom from anxiety. The same result may tend to make one somewhat less inclined to sympathize with others who are subject to such anxiety, that is, in some sort to seem proud.

Poverty, like wealth has its besetting sins. Perhaps the most striking of its failings is an ungenerous envy or jealousy of the prosperity of the rich, leading to indiscriminate fault-finding and accusations based in fact merely upon the possession of wealth. With unreasoning selfishness the rich man is required to forego all the economic advantages of his wealth and to sell his whole property and freely give away the proceeds to the poor in a mad endeavor to do his utmost toward reducing, at least momentarily, all men to the same level (and obviously, of necessity, a very low level) of struggling poverty. The poor man is, furthermore, very liable in other respects to what Confucius calls murmuring; often not considering circumstances really due to his own character, or habits, or tastes, that occasion the poverty he so bitterly complains of. Not realizing his own deficiency or idiosyncrasies, he strenuously, though vainly, opposes the great and inexorable law of nature, which maintains the high character of the universe by encouraging the capable and strong and judicious and discouraging or annihilating the inefficient and foolish and weakling. "To him that hath shall be given, and from him that hath not shall be taken away even that which he hath;" a law in reality not cynical but just, that in the long run is clearly beneficial, however painful its workings may sometimes seem to those immediately concerned. Of course a

poor man, free from envy and murmuring, may be an extremely worthy member of the community, and though lacking in money may be admirably rich in good qualities, in social virtues, pecuniary liberality, or universal generosity, or in learning, or wisdom (like Confucius for example). Poverty by no means surely indicates lack of ability, but may result rather from disinclination to follow money-making pursuits instead of, perhaps, interesting studies or other attractive occupations; and this consideration may often prevent a poor man from becoming dispirited and inclined to complain.

Gambling is a practice that seems not to have existed in the times of Confucius and Jesus and was therefore not considered by them from a moral point of view. In modern times it has become a crying failing, and cannot be too strongly reprehended. It is the venturing of one's means for the mere chance of a profitable return without any substantial reason for expecting it. It is highly blameworthy waste. Some insufficient pretext is found for it in the more or less pleasurable excitement occasioned by the hopes momentarily entertained during the venture—to be fully balanced, of course, by the disappointment of those hopes in the majority of cases.

The use of alcoholic beverages was not avoided by Confucius, and he set himself no limit in regard to them though he was careful not to let himself become confused. The indulgence in alcohol had in Jesus's time already been a burning question, and there were religious sects that made a point of totally abstaining from alcohol. John the Baptist was from birth an abstainer, and Samson was of a total-abstinence sect. But Jesus is represented even as considered to be a winebibber, and is said to have made particularly excellent wine at a wedding feast. Though total abstinence does not seem to be required by morality it is a safe course, and at most only a very moderate and infrequent indulgence in such beverages is to be considered advisable and harmless. One of the benefits of a vegetarian diet is the fact now well established that it entirely does away with all craving for alcohol.

Jesus strongly discouraged the use of oaths and is even reported to have said, "Swear not at all," but the injunction has not generally been regarded as to be literally followed. It may have been intended to apply to the exaggerated strengthening of ordinary discourse. At any rate, it seems reasonable that formal testimony in a law court shall be made as certain to be true as it possibly can be made by means, if need be, of any religious or superstitious belief. The appeal for such a purpose cannot justly be considered

disrespectful or degrading to a Supreme Being. As some proof that the sweeping prohibition of oaths by Jesus was not taken in his lifetime as intended to be literal, it may be considered that it is said that even one of his most esteemed apostles did not scruple to corroborate with oaths his denial of acquaintance with his Master before the cock crew.

As regards truthfulness, Jesus nowhere explicitly requires it, though Confucius distinctly enjoins it and lays the utmost stress upon the importance of sincerity. Of course the harm of lying consists in the deceit for a selfish purpose, and a lie without that culpable character is often altogether harmless and is so reckoned in law. It happens, for example, every day that papers of serious importance are really signed on a different day from the one distinctly specified as the day of signing; but that departure from the exact truth is wholly harmless, and the document is not thereby in the least invalidated. It may in some cases be well to use kindly deception toward individuals suffering from bodily or mental ill health. In jocular language, obviously not to be taken as solemn unexaggerated truth, expressions are harmlessly used that are not strictly truthful. For example, Jesus himself with witty brevity intimated truthfully a keenly observed fact when he said, "A prophet is not without honor, save in his own country," though strictly it might be said not to be the exact literal truth. Confucius praises the modesty of the brave warrior who declared it was only the slowness of his horse that occasioned his bringing up the rear in a difficult retreat. Dr. Legge repeatedly finds great fault with Confucius for saying nothing against the warrior's untruthfulness, harmless and free from selfish deception as it was.

The observance of a weekly day of rest, or Sabbath, is a Jewish custom maintained as a means of propitiating the deity; but it was repeatedly and boldly violated by Jesus, who declared that the Sabbath was made for man, not man for the Sabbath. The early Christians broke away entirely from the Jewish observance of the Sabbath, but adopted the first day of the week as a holiday. It is only in recent times and in British and American countries that there has been a recurrence to the old Jewish method of observance with strict abstinence of bodily labor, enforced by religious injunctions, though with the substitution of the first for the seventh day of the week. A weekly day of rest can hardly be considered to have any natural moral obligation. It may have some physiological advantage; but it would perhaps be still better for

the health to avoid overwork throughout the week, so as to have no need of the recuperative holiday.

When it was remarked that Jesus's disciples violated the customary requirement of washing the hands before eating, he is almost incredibly reported to have made the wholly irrelevant repartee that only the character of what is uttered by the mouth is important, no matter what physically may enter it. Of course it is obvious that the merit of the utterance has no bearing whatever upon the healthfulness or decency of washing the hands before eating, a practice which natural morality cannot but commend. At the same time, what kind of food is taken into the mouth cannot be considered to be unimportant.

Those who have for years accustomed themselves to the idea that some Supreme Being outside of the external world has been its Creator and constant maintainer may for the moment feel that they would be quite lost and lonesome if deprived of such a belief. But while the humble dependence upon a great being is undiminished, there is, if rightly considered, reason for pleasurable satisfaction in the consciousness of being oneself a part of the great Supreme Being, as the natural world, the universe, may with its unity fairly be considered. As we have seen, a man is but the outgrowth, the growing forward of his parents and ancestors, and all men therefore are but the outgrowth of the first pair. The same is true, indeed, of the antecedent lower races from which we have descended (without, so far as we know or have reason to believe, any beginning). All present life then is the outgrowth of the original (so to speak) living creatures, and may claim identity with them, and must admit equal identity with them for all other living things. There is, then, complete unity for the whole world of life, and the inorganic world may likewise be considered the progenitor of the organic, and with it part of one whole.

This universe, so completely a unit, with its organic part so distinctly a unit, may surely be with justice considered a Supreme Being, and is one, the only one that we can see and feel. Though it is in many parts still mysterious and little understood, it has far more than some thousands of years ago become clear that there is no need whatever of any external ethereal being to guide and actuate its every part. When I crumble my breadcrust into my plate of soup, immediately the moisture enters the pores of the bread, and it is as easy for me to consider that the action is the result of the nature of the liquid and the solid and must immediately follow upon their juxtaposition, as it is to imagine that

some inconceivably watchful omnipresent external being should be there to cause by express volition every movement of the particles of liquid and solid which are themselves but a part of God. Nothing whatever seems to be gained by such a supernumerary being, an ethereal God, in addition to the substantial visible one. When we regard the operations of the natural world, even on a small scale, we cannot but feel ourselves to be, in the words of Emerson, "a jubilant soul in the presence of God his creator;" that is, of the universe, his creator and at the same time his own self.

An additional being for the mere purpose of a conscious volition for every smallest movement of the physical world seems to be altogether superfluous and of no use whatever, except principally to bear out consistently in keeping the whole imaginary scheme of ethereal (yet grossly material) beings. It may be claimed that there is immense benefit from the very idea of a fatherly ruler of the universe, to whose leniency confident and confidential application may be made for aid in direct contravention of our natural laws. But such confidence is but part of a fool's paradise, and we may be sure that no natural laws are in the slightest degree really contravened. To do it would even be a violation of the theory of an all-wise Father, upon whom petitions and advice would be worse than thrown away. A little reflection will convince any one that beautiful as may seem the idea of a loving, kindly, lenient, forgiving Father, such a Father, if at the same time he were all-wise and all-powerful, would be as inexorable and unyielding, as fixed in his wise ways, as we see the laws of nature to be; as unforgiving, except in the case of genuine, thorough reform. Indeed the greatest severity and strictness in adherence to his wise methods would be the greatest kindness. The resulting impression of kindness too has not been lacking, in happy cases of success; as well as unfeeling severity in cases of harmful loss. Nature steadfastly moves on, unmoved, unswerving from its well-determined course.

There is a mischievous confusion of ideas in regard to certain words. It is imagined that a materialist must necessarily know nothing of spiritual things; and that spiritualists are particularly spiritual. On the contrary spiritualists have grossly material ideas of the spirits that they falsely call immaterial. Materialists may have the highest appreciation of spiritual things; which are indeed things of the mind and not of material character, and would not for a moment be confounded with matter by any materialist. Nevertheless, there is no reason to doubt that the workings of the brain, mental operations, are purely physical and material.

It is clearly to be seen, then, that mere nature and pure logic establish a moral system as elevated as any set forth by the ancient sages, with incentives even stronger than theirs, and a yet more distinct guidance. Those who still fondly cling to the old systems must also admit that the natural method is a strong corroboration, while not in the least whit lessening the force of the old injunctions.

Questions of morality either more or less general, like those we have instanced, or pertaining to particular cases are, under natural laws, subjects to be investigated and passed upon by legislators or courts of law where "the perfection of human reason" operates, aided by the discussion of the public and particularly of societies organized for the study of such subjects. Such work has for hundreds of years been going on, alongside of the ecclesiastical opinions and, to some extent, sway; sometimes in agreement therewith, sometimes overriding them.

"Faith is believing what you know is not true," said the schoolgirl; and that indeed seems to be a very common impression in respect to the meaning of the word faith. That kind of faith, unreasoning and regardless of the proper grounds for belief, is of the most pernicious character and pervasive of the sincerity so highly and so justly extolled by Confucius. The first approach of that false kind of faith, that declaration of a fixed belief in what is known not to be true or is even thought to be in reality doubtful, should be guarded against as a deadly ensnarement and as threatening an irretrievable loss of sincerity and truthfulness. Such an attack once successfully begun upon one's honesty leads to the result that

....."having, unto truth, by telling of it,
Made such a sinner of his memory,
To credit his own lie,"

he comes, indeed, by the repetition, eventually to believe what is false, or at least to believe that he sincerely believes it; so that he persists in the repetition, and even in trying to persuade others to assent. Such false belief, or belief in falsehood, may thereby be spread abroad as much as true belief (and even more because influenced by improper motives), just as "a little leaven leaveneth the whole lump" by continuous growth.

A firmly fixed faith, whether in origin a reasoning or unreasoning one, is a source of psychological power, impelling one with all his mental strength along some certain line. This power Jesus (according to report) with picturesque oriental exaggeration

(and, you may say, wit), evidently with no intention of literal truth, says is enough by mere command to remove a mountain from its place. A mountain of doubt may really be so removed from an interlocutor. The stolid and solid physical mountain would, of course, quietly remain unmoved by any such display of self-confidence, however sincere.

Confucius has little to say bearing upon faith; but he does say that knowledge is, "when you know a thing to hold that you know it, and when you do not know a thing to allow that you do not know it;—this is knowledge." Such a prudent course conscientiously pursued would help to restrain one from falling into faith in harmful errors. Faith of that erroneous kind is just as powerful as any other; as witness the Mohammedans' implicit faith in fatalism, which inspires them with the utmost valor in battle, in the belief that their life or death is anyhow foreordained and that it is useless to make any opposition.

MORAL LAW AND THE BIBLE.

BY ARTHUR J. WESTERMAYR.

WHAT is moral law? If we return to the ancients, the Greeks and the Romans, we find almost as much difference of opinion as among modern philosophers. Pythagoras, Socrates, Plato, Aristotle and many others of the old school, and Bentham, Mill, Smith, Helvetius, Huxley, Spencer and others among modern writers have wrestled with the problem only to array themselves in opposing factions, and a universally satisfactory answer, like the philosophers stone, has not yet been found.

In all times and civilizations we find difference in moral perception, and however much philosophers disagree as to the origin of moral law, they find common ground in the proposition that moral law is not ultimate, static and immutable. Revelationists are not included in this category of philosophers, for these constitute a class by themselves for whom philosophy can have no more than an academic interest, since all view-points differing from their own are denominated heretical and that always concludes the argument. Those of this class who base their positions on the Bible may easily be confounded by the evidence it gives against their most fundamental convictions.

In the scriptures (of the Jew and Gentile) we find between Genesis and the Gospels at least three clearly defined concepts of moral law, and if these scriptures are what is claimed for them, the Word of God, divinely inspired and therefore infallible, then we are forced to the conclusion that Jehovah approved of three standards of moral conduct.

The epochal divisions in which these three standards appear are the ante-Mosaic, Mosaic, and Christian.

We will first address ourselves to the ante-Mosaic times. Here we find the following moral aberrations practiced by all the important personages of the times, and always with the approval of

God who as a token of favor showered on them the most highly prized blessings, large families, social power and wealth as then understood and appreciated. And it must be remembered none of the acts hereafter set forth were followed by consciousness of sin and consequent forgiveness by atonement. So the record stands that God approved for He found it nowhere necessary to reprehend and forgive.

1. Lying—Abraham and the Egyptians, Gen. xii. 12 to 13; Abraham, Sarah and Abimelech, Gen. xx. 2 to 5.
2. Incest—Lot and his unnamed daughters, Gen. xix. 19 to 36 incl.
3. Adultery—Abraham and Hagar, Gen. xvi. 2, 4; Jacob and Bilhah, Gen. xxix. 29; Jacob and Zilpah, Gen. xxx. 19.
4. Theft—Jacob and Esau, Gen. xxv. 30 to 34 incl.; Rachel, Gen. xxxi. 19.
5. Deceit—Rebekah and Jacob, Gen. xxvii. 6, 9, 10; Jacob and Laban with the flocks, Gen. xxx. 37 to 40 incl.
6. Conspiracy—Rebekah and Jacob, Gen. xxvii. 15 to 17 incl.
7. Fraud and lying—Jacob and Isaac, Gen. xxvii. 28 to 30 incl.
8. Concubinage—Abraham, Gen. xxv. 6.
9. Trickery—Laban and Jacob, Gen. xxix. 25.
10. Polygamy—Jacob, Rachel and Leah, Gen. xxix. 29 and 30; Esau, Adah, Aholibamah and Bashemath, Gen. xxxvi. 1 to 3 incl.
11. Cowardice—Jacob and Laban, Gen. xxxi. 31; Jacob and Esau, Gen. xxxii. 11.
12. Rape and a dirty bargain—Shechem, Jacob and his sons, Gen. xxxi. 2, 14 to 24 incl.
13. Wholesale murder—Simeon and Levi kill all the males, Gen. xxxix. 25.
14. Lechery—Onan and his brother's wife, Gen. xxxviii. 9.
15. Homicide—Moses and the Egyptian, Exod. ii. 11 and 12.
16. Swindling—Jews borrow jewels from Egyptians, Exod. ii. 2, 35 and 36.

It is not claimed that the list is complete but it is thought to be sufficiently extensive and variegated to establish the claim that the standard of morality (if there can be said to have been any morality at all) was exceedingly low.

It is probable that in the face of the above catalogue of offences the revelationist will want to abandon his claim that the acts described represent God's ultimate, static and immutable moral law, else he will find himself in no end of trouble. Will he answer that

the times were different from ours, the people semi-barbaric, their conduct necessary to show, by contrast, the need of a higher standard, which came later? Can God have one code for one civilization, another for a later and higher one? Will the semi-barbarism explain God's approval of the offenses? Was it necessary to approve these crimes in one period merely to show why in a later one they should be condemned and visited with severe punishment? In fact can the most enthusiastic revelationist offer any rational explanation? We have not yet heard or seen one.

How does the utilitarian explain the phenomenon? Thus:

The Jews were to become a great people and numerical strength was the first desideratum. The manner of the increase of the population was then of no importance. Go forth and multiply has no restrictions; how the multiplication was to be accomplished, whether according to the regulated order of family life, or by means of concubines and handmaidens, mattered not in the least. The greatest good to the people could only come, as they then thought, by rapid increase in numbers. No restrictive moral code existed because not yet needed.

In all the blessings of the Lord the bestowal of numerous progeny was always among the first, because most appreciated, items. Childlessness was an affliction, a mark of divine disfavor, and God repeatedly opened a barren womb either in answer to prayer or as a token of special favor. Thus Abraham at the age of ninety by miraculous intervention of God begot Isaac. This was sufficiently out of the run of common experiences to occasion comment, and to mark Abraham for a favorite of God.

That no moral restrictions existed is shown by the incident of Lot and his daughters already referred to, and that this was not regarded as an offense against either divine or human law is shown by the total absence of punishment and the honors that came to the offspring. The child of the one daughter founded the tribe of the Ammonites, the other the tribe of the Moabites.

Marriage must have been a mere form for it carried with it none of the inhibitions against sexual aberrations later imposed by the Mosaic law. It was needful to the racial ambition of attaining power in the land that the population of Israel should become as numerous as the stars in heaven and the sands of the sea. The advantages of a restrictive moral law were not known, and no public opinion against the scarlet sins had as yet been formed. The utility of safeguarding the purity of family life was not then appreciated. So the morality (or lack of it) was such as best

served to make the Israelites a numerous, and therefore powerful, people.

Following the accession of Moses, who had been reared and educated in the higher civilization of Egypt, to temporal and spiritual supremacy a new era of moral law set in. Immediately a higher (because more useful to the general good) standard was raised by the newly created public opinion (and the task of its creation was by no means an easy one), to which all the Jewish people must be made to yield obedience whether they would or no, for Moses, well knowing that his laws, however beneficent, if promulgated as coming from a mere individual would receive but scant, if any, courtesy; but as divine commands in the ever-recurring formula "the Lord spake unto Moses, say unto the children of Israel," the laws possessed the sanction of Israel's God, and stood some chance of being obeyed by the stiffnecked and rebellious people.

The Decalogue established a new standard of morality. By it Moses defined an epoch in utilitarianism. According to the Mosaic sociology it was deemed best for the greatest number and hence so for the Chosen People, that their social life should be regulated, so that the family might be maintained in purity, and the social intercourse of the people could go forward along lines of greatest convenience and security.

Moses, it seems to us, was the first among the Hebrew statesmen to appreciate the importance of that which in our time, and for hundreds of years ago, has been axiomatic, namely, that the family is the basis of the national structure. And so for the first time in the evolution of biblical moral law we read the definite injunction against sexual promiscuity in family life: "Thou shalt not commit adultery." Much of the book of Leviticus is devoted to the interpretation and application of this law governing sexual morality.

Reference to the citations given above will show, we think conclusively, that in pre-Mosaic times the sex life of the people was allowed to run its course along natural lines, and conventional restrictions were either not known at all or were so generally ignored as to warrant the writer of the Pentateuch entirely to disregard them; for they do not appear until in the laws of Moses they take definite form.

In this same period preceding the Decalogue human life was of small importance, and the chronicler of Genesis and Exodus saw nothing incongruous in the narratives of the wholesale destruc-

tion of a world by a deluge, and the holocaust of cities for no better reason than that some had sinned against God. And that the innocent were made to share the punishment of the guilty seemed perfectly consistent with the Pentateuchal conception of a divine father.

But Moses had learned, during his involuntary expatriation in Egypt, the importance if not the sacredness of human life, and the need for its protection by sacro-legal enactment; and severe as were his penalties for infractions of the priestly code, the wanton taking of human life was prohibited by the commandment "thou shalt not kill." Moses knew that in the enforcement of this law was to be attained not only the growth and perpetuity of the Jewish race, but the greatest good to the largest number. While the taking of human life was forbidden to man, it did not restrain slaughter when commanded by the Lord to kill by massacre. In point is the following: "Thus saith the Lord God of Israel, Put every man his sword by his side, and go in and out from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbor. . . . Even every man his son."¹ The purpose of this saturnalia of bloodshed was: "that He (Jehovah) may bestow upon you a blessing this day."²

While it is difficult to reconcile this sanguinary performance by which three thousand men perished, with the humane law "thou shalt not kill," it is even more so to harmonize this with a parental God-conception. For after all the sin for which this stupendous tragedy was enacted was the making and worshipping of the famous golden calf, the casting of which is naively told by Aaron under whose supervision, if not direction, it was done. Moses reprimanded him for bringing the shame of idolatry upon the people, whereupon Aaron made this defense: "For they said unto me, Make us gods, which shall go before us; for as for Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him. And I said unto them, Whosoever hath any gold, let them break it off. So they gave it me; then I cast it into the fire, and there came out this calf."³

It is perhaps safe to say that never before or since was metal casting done by such a simple and satisfactory method. And the wonder is that Moses was satisfied with the explanation, but he was, for he immediately ordered the massacre and his brother Aaron does not come in for any serious condemnation for his part

¹ Exod. xxxii. 27 and 29.

² *Ibid.*, xxxii. 29

³ Exod. xxxii. 23 and 24.

in the idol-making. There is also in the above incident a suggestion of the waning of Moses's influence, since even Aaron could not stop the people's mischief in his absence. In such case drastic measures were deemed necessary.

Ethnology teaches us that in all primitive states of man, life counted for little as against the demands of religion and self-interest. Human life was of small importance when power of priesthoods was concerned; and in the pursuit of selfish ambition monarchs did not hesitate to sacrifice countless lives.

The feeding of infants to the Carthaginian god Moloch involved no infraction of moral law against infanticide, and in the performance of this act of devotion both the priests and people believed their highest religious aspirations were fulfilled. Self-slaughter, so strongly reprehended by Christianized morality, was deemed a matter of right among the ancient Greeks, while the Juggernaut in India was a means to a holy end, and until Christian England put it under the ban of prohibition its ponderous wheels periodically ground to death thousands of religious devotees. The Aztecs looked upon the murder of human sacrifices to the Sun-god as the expression of the loftiest of morality and regarded the red-handed priest with awe if not veneration. The right to kill a Sudra by the Brahmin priest was sanctioned by Manu,⁴ India's oldest law-giver, and consequently was looked upon and accepted as a perfectly reasonable caste prerogative against which nothing but the strong arm of England's might could successfully cope. So with English dominance in India came a new era of moral law which made human life, no matter what its station, a sacred possession. Sutti was another Hindu abomination whose abrogation is to England's eternal credit, and its one time prevalence in India is another proof of man's indifference to human life when either religious or personal motives came in conflict with it.

In this connection, and to show how slow and gradual was the evolution of the moral law against the taking of human life, we beg to refer to those later moral departures practiced in the name of the God of Christianity, and speciously for the salvation of the souls of heretics. The Inquisition in disregarding the Mosaic law against murder set up a moral code of its own, which in its time was made supreme and therefore above the injunction of the Decalogue. Murder in the name of God was a holy deed, divinely approved as were the monster crimes of the Old Testament, because needful to the better establishing of sacerdotal power. The

⁴ Still used in native provinces as the law of the land.

moral law that was designed to protect human life was subordinated to the later utilitarian concept which made the church of first, the life of man of only secondary importance. Nor need we quarrel with this phenomenon any more than with the holy murders scattered throughout the Old and New Testaments.

The burning of witches, a perversion of moral law through religious fanaticism, manifested itself as late as the eighteenth century in New England, and was based on no less an authority than the Bible which commands that no witch shall be suffered to live.⁵ In the light of this divinely inspired corrective John Wesley may be pardoned (by those who can) when he proclaimed his willingness to give up his faith in the Bible as readily as his belief in witchcraft.

Humanitarians who predicate their opposition to capital punishment on the revealed moral law of the Mosaic prohibition would be able to make out a presentable, if not conclusive, case against "judicial murder" were it not for the fact that they are damned by the evidence they offer.

The pulpits of the south in ante-bellum days could invoke Moses in justification of the claim that slavery was a God-appointed institution,⁶ and needless to say, the preachers of those troublous times lost no opportunity to avail themselves of the support "God's Word" afforded them. It took a mighty conflict to prove the immorality of an institution that in Mosaic times was not only permitted, but was safeguarded by carefully framed laws. By blood and iron was the moral standard lifted, and this festering sore of the body politic excised never to return. The question comes up in this connection, was it divine or revealed moral law, or the morality of utilitarianism that saw what was best for the largest numbers—best for a great nation—that crystallized the public opinion in a constitutional amendment? Let revelationists theorize and protest as they will, the hard facts of history will not yield to specious argument or to the authority of some alleged divine book of moral law.

Examination of the scriptures of the important world religions (for every one of which divine origin is asserted) shows that moral standards varied and changed from time to time, proving that no moral law is static, but instead all moral law is mutative because the intelligent understanding of human needs, upon which all moral law rests, cannot in the very nature of things remain fixed and final.

⁵ Ex. xxii. 18.

⁶ Lev. xxv. 44 to 46.

An exception which shall serve the proverbial purpose of proving the rule we have asserted, is the Pitakas or Buddhist scriptures. Here we find the taking of life in any form reprehended and punished by increase in the number of reincarnations, by the lowering of the Karma of a previous incarnation; and the indulgence in a meat diet and alcoholic beverages is strictly prohibited and violation of this monastic regulation might result in expulsion from the Sangha.⁷

Lying and drinking were not constrained in ante-Mosaic times either by law or custom, and so we find all the principal characters of whom the Pentateuch makes mention, practicing both without fear of public condemnation. The drunkenness of Noah is made the subject of an interesting narrative of a most intimate character; and Lot had an unusual experience as a result of looking upon the wine while it was red. To become drunken was no uncommon experience among the patriarchs who walked with God, and finds no serious denunciation, certainly no grave punishment, anywhere in the so-called books of Moses. Lying is not reprehended in the Decalogue and was uniformly practiced with divine approval (if we accept the Old Testament of divine inspiration), and nowhere is the slightest mention made in any of the narratives of the Pentateuch that the person indulging in this social vice felt the slightest moral compunctions. In fact it was by divine command the Israelites were told to get the jewels of the Egyptians by a flagrant falsehood, and although the jewels were only borrowed, there was no intention they should ever be returned. The purpose frankly was to "spoil the Egyptians."⁸

Moses was to deliver the Israelites out of Egyptian bondage. It was not thought immoral to lie to the Pharaoh in order to get away and put a three days' journey between the Israelites and the Egyptian host. This is how it was to be managed. Moses told the Pharaoh: "The God of the Hebrews hath met us; let us go, we pray thee, three days' journey into the desert, and sacrifice unto the Lord our God; lest He fall upon us with pestilence or with the sword."⁹

The revelationist will say that Moses did intend to go into the desert and sacrifice unto the Lord, for that is exactly what was done when they finally made their escape; and too, Moses may have had some fear about the pestilence and sword. At the worst it was

⁷ Vinaya Pitaka.

⁸ Ex. iii. 21, 22; xi. 2; and again xii. 35.

⁹ Ex. v. 3

only an opinion expressed to terrify the Pharaoh. All this is true enough, but the lie lay in the subterfuge which if successful would mean the escape and non-return of the Jews. It was an attempted trick with a lie at bottom.

That the God of Israel did not scorn to prevaricate is shown by the following: "And the Lord said unto Samuel, I will send thee to Jesse the Bethlehemite for I have provided me a king among his sons. And Samuel said, How can I go? If Saul hear it, he will kill me. And the Lord said, Take a heifer with thee, and say, I come to sacrifice to the Lord."¹⁰ In other words the Lord would not have Saul for king but instead would anoint one of Jesse's sons. Should Saul hear of it and threaten Samuel, he should lie about his mission, and by taking with him the sacrificial heifer he was to give color to the falsehood and so deceive the king.

The following is interesting on this subject:

"Ah Lord God! Surely thou hast greatly deceived this people."¹¹

And again:

"Shall there be evil in a city and the Lord hath not done it?"¹²

"I make peace and create evil . . . I, the Lord do all these things."¹³

"The Lord hath put a lying spirit in the mouth of all thy prophets."¹⁴

"And if the prophet be deceived when he hath spoken a thing, I the Lord have deceived the prophet."¹⁵

"Thus saith the Lord, Behold, I frame evil against you, and devise a device against you."¹⁶

"And for this cause God shall send them a strong delusion, that they shall believe a lie; that they all might be damned."¹⁷

It will be unpleasant for a revelationist to recall that the most heinous offenses, as we view such matters to-day, were commanded by the Lord, viz., rape and prostitution.¹⁸ In our day this would come under the penal statute of rape and abduction. In those days it was God's command against which there could be no higher law.¹⁹

There was abundant class legislation in Mosaic times. For the Chosen People there was one law, for the stranger within the gates another. Witness the following:

¹⁰ 1 Sam. xvi. 1, 2.

¹¹ Jer. xv. 18, and iv. 10.

¹² Amos iii. 6.

¹³ Is. lxxv. 7.

¹⁴ See for instance Deut. xxi. 10, 14.

¹⁵ To the same effect see also Num. xxxi. 18 and Hosea i. 2.

¹⁴ 1 Kings xxii. 23.

¹⁵ Ezek. xiv. 9.

¹⁶ Jer. xviii. 11,

¹⁷ 2 Thess. ii. 11 and 12.

"Thou shalt not lend upon usury to thy brother. . . . unto a stranger thou mayest lend upon usury."²⁰

It is quite shocking to our present-day conception of fair play to contemplate a God of justice conferring sainthood on a cold-blooded murderess, and so the revelationist who points to the Bible for the origin of all moral law, will find the story of Jael and Sisera rather an embarrassing problem.²¹

The organized church that resulted from Paul's proselyting having sprung into being when people began to realize that these grave offenses were inimical to the best interests of the largest number, incorporated into its tenets inhibitions against them, and so a moral law is specially created to meet the demands of a progressing civilization.

Those who claim for the present agitation against drink and their labors for nation-wide prohibition the divine will, make a serious error. Here again the pseudo-moralist is condemned from the mouth of the witness he invokes. The patriarchs, prophets and reformers referred to in the Bible were all drinkers of wine and strong drink, and Jesus himself approved it by giving *yahyin* (fermented wine) to his disciples at the Last Supper; and by turning water into wine at the feast of Cana, and generally recognizing moderate drinking as among the proprieties of social life. The use of the Hebrew words *yahyin*, meaning fermented wine, and *torash*, referring to unfermented grape juice, is important in this connection to meet the puerile argument of some prohibitionists, who, to serve their purposes, try to torture into the Bible texts what is not there. In the instances referred to the word *yahyin* and not *torash* is used by the writers of the Synoptics and the books of the Old Testament.

If these propagandists wish to be logical and consistent they will place their claims on the purely utilitarian basis, that it is for the good of the greatest number that prohibition should be a national institution. When they succeed in making their claim felt and accepted by so great a number that these will form a consensus of public opinion, prohibitory laws will be enforceable; but until then they are a source of oppression and blackmail, police corruption and graft. When the people are ready to place drinking in the same category with perjury, cheating, burglary and murder, then prohibition laws will become effective, and until then such laws will merely be tyranny of the majority over the minority.

And until this time comes when the utilitarian virtue of ab-

²⁰ Deut. xxiii. 19, 20.

²¹ Judges iv. 9, 17, 23; v. 24, 31.

stinance shall be accepted as for the good of the greatest number, and it becomes a moral law approved by a sane public opinion, it will remain in the status of disputed questions, observed and favored by some, and disregarded and condemned by the many.

"Honor thy father and thy mother," was an appeal to the racial character of the Jew. To this day his filial love as it appears in its innumerable manifestations, is among the noblest virtues of this wonderful people. In the early days this moral excellence was not generally appreciated, as witness the conduct of Lot's daughters, Jacob's deception of Isaac, and the shame Jacob's sons brought upon their father by the murders they perpetrated to avenge the rape of their sister Dinah. Other equally cogent instances abound that before Moses's time this filial love was not a moral law. But Moses understood both its moral excellence and utilitarian value, and so, by promising "thy days may be long upon the land which the Lord thy God giveth thee," as a reward for obedience, he established a moral code whose utilitarian advantages are manifested in the racial cohesiveness that has done so much to sustain the Jews in their appalling vicissitudes.

God-fearing was essential to priestly control over the erring people. "And the Lord spake unto Moses, Say unto the children of Israel" was a formula of very great importance to Moses and his brother Aaron and the priesthood they founded. In the anathema against idolatry and the severity of its punishment lay the beginnings of priestly authority. Whoring after false gods meant recognition of other divinities, and this lessened the priestly grip on the people's minds by fear. Hence practically one whole book of the Pentateuch and parts of others are devoted to the penalties for idolatry, indifference to or rebellion against priestly authority; and by placing into the mouth of Yahveh the things Moses wished to communicate to Israel he established the priest caste of Israel with Aaron and his sons as first incumbents of the offices.

Making God by the Abrahamic covenant the God of Israel, and at the same time proclaiming him a jealous God who visits the iniquities of the fathers upon the children unto the third and fourth generation of them that hate him, Moses may have had in mind the sins of the Sodomites against whom he inveighs with such vehemence in Leviticus xviii. Some have tried to see in the statement that God visits the iniquity of the fathers upon the children unto the third and fourth generation, Moses's insight into nature's mysterious law of heredity, especially in so far as this governs venereal diseases. While many of his sanitary regulations would

indicate no small knowledge of science, it is by no means certain that heredity, as now understood, was any part of his knowledge. If he knew the laws governing the transmission of disease then we must infer he placed that warning there as a powerful deterrent against sexual perversion since it made its most effective appeal to the strongest racial trait of the Jew, the love of progeny.

It was a new doctrine to the Israelites when Moses commanded "thou shalt not steal." Theft was one of the commonest of unpunished, if not divinely approved, offenses mentioned in the books of Genesis and Exodus. Certainly honesty was not then the virtue it is now regarded to be. When we find the founder of Israel, Jacob, guilty of three distinct thefts, each one more reprehensible than the other, and learn how he enjoyed divine favor and received all manner of blessings, including a new name and patent of nobility (the first ever recorded) without ever acknowledging or repenting of his sins, we need not wonder if Moses found larceny so common that he needed a divine commandment to put a stop to it.

The concepts of morality had surely made some progress when they condemned slander²² and disapproved perjury,²³ and when we think of earlier generations of Jews this is refreshing:

"Keep thee far from a false matter; and the innocent and righteous slay not; for I will not justify the wicked."²⁴

As we reflect on the morality of the above citation we call to mind how Moses escaping from Egypt took refuge with the Midianites who gave him asylum.²⁵ The king bestowed on him his daughter. Later Moses warred against these benefactors, and caused not only the slaughter of the kings, the men, women and children, but commanded the virgins to be saved to gratify the bestial lust of the Israelites. And this carnival of slaughter was by divine command.²⁶ Had the Assyrians, Egyptians, Babylonians and Persians acted toward the Jews with such ruthlessness, it is safe to say there would not now be a Jew living.

Taking then the biography of Jacob for an appraisalment of the moral law (or lack of it) in his time, and back to the beginning, we find this prince of Israel committing nearly every act later forbidden by Moses, and a few offenses for which he made no inhibitory provision at all.

Although the Ten Commandments may be taken as the beginning of a higher morality among the Children of Israel, it does not follow that the God-conception of Moses and his priestly suc-

²² Ex. xxiii. 1.

²³ Ex. xxiii. 2 and 3.

²⁴ Ex. xxiii. 17.

²⁵ Ex. ii. 15.

²⁶ Deut. xxxi. 17.

cessors was any more moral. The laws seem to have been made for the governance of the people, but neither God nor the priesthood was bound by them. For we find again and again the Lord commanding through a priest-mouthpiece the most appalling atrocities that make the blood run cold and the pulse leap with horror.²⁷

It is difficult to discover any moral progress in this. Certainly justice is not easily discoverable. Why should these older resident people, who we may suppose were also God's creatures since all are said to have descended from Adam, be deprived of their homes for which they toiled, in order that the Israelites, who had not earned by any special merit such remarkable consideration, might go in and take possession. It is not easy to reconcile this performance with the conduct of a brutal human king; with Jehovah and what He is supposed to stand for it is a sheer impossibility.

We now enter the third stage of development of the moral law as we find it in the revelationist's ultimate source of all morality, viz., the teachings of Christ, or the age of the Gospels.

In this day of war excitement much is said and written about the immorality of war, and the higher ethics of peace. But peace was not always, even in the Christ period, deemed a part of the moral law. For the Prince of Peace makes this pronouncement early in his career:

"Think not that I come to send peace on earth. I come not to send peace but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man's foes shall be they of his own household."²⁸

The bitter wars that have been waged in the name and for the cause of Christianity are to this day extolled for their preeminent worthiness, nor are they regarded as indicating a lowered moral standard. There was, if we may believe pious historians, the highest moral exaltation in the hearts of the valorous crusaders when at the behest of religion and her holy rights the blood of innocent men, women and children was wantonly shed. Then shall we say the moral standard of religion is lowered by what is going forward among the Christian nations of Europe?

Let us compare the retributive laws of Moses, "eye for eye, tooth for tooth, hand for hand, foot for foot, burning for burning, wound for wound, stripe for stripe,"²⁹ with Christ's law of sub-

²⁷ The instance in Ex. xxiii. 28 to 30 is comparatively mild.

²⁸ Matt. x. 34 to 36; xxiv. 6 and 7. Cf. Luke xii. 51 and 53.

²⁹ Ex. xxi. 24 and 25.

mission and non-resistance, "but I say unto you, That ye resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have thy cloke also. And whosoever shall compel thee to go a mile, go with him twain. Give to him that asketh thee, and from him that would borrow of thee turn not thou away."³⁰

In the Mosaic code we have a brutal law of compensation which takes no account whether the culprit has only one member or not, in which former instance the punishment would be double the offense; while in the Christ law of submission we lack the moral law of justice which punishes the offenses as a restraint upon evil doers, and as a deterrent against repetition, or like wrongs by others.

Neither is moral. The former because of its unjust cruelty, the latter for the encouragement it gives to the evil doer to persist in evil doing, and the temptation it puts before others to do the evil because devoid of all personal risk. Both rules of conduct are destructive, and their literal enforcement would cause more injury than good. Furthermore the Christian doctrine has never gained any ground in civilized communities where justice is administered according to law. And were this otherwise, the world would be for the wicked, and injustice would triumph because encouraged by non-resistance. Such teaching is neither utilitarian nor intuitive. It violates the fundamentals of the former which has the greatest good for the largest number for its basis; and contravenes the latter, for no man was ever born with a conscience so abnormal as to feel he is doing right by submitting to injury, or encouraging it by inducing either its repetition or aggravation.

The Christ idea of moral law is hardly the sanest and most practicable way of living in this world, whatever may be the effect on our chances of attaining the next. Between these two standards there is a wide difference, and whether the one is better than the other is not within the purview of our discussion. If such difference exists (and that it does is so obvious nothing further need be said to prove it) then there must be two standards of moral law on this subject; and as both emanate, according to the revelationist, from the same ultimate source, there must be at least two distinct aspects of divine moral law, and if we take in the conduct of the patriarchs before Moses we have still a third.

Can the revelationist afford to admit that God's law is not

³⁰ Matt. v. 38 to 42 incl.

ultimate, static and immutable? Dare he admit that the inspired word of God represents at least three distinct standards of moral law?

In both the Old and New Testament stress is laid upon the duty to love one's neighbor as one's self.³¹ That this is utilitarian and based on selfishness is at once apparent. Here the standard of one's relation to his neighbor is self-love. Those who strain for morality—for conscience as an immanent monitor—will find this admonition strangely inconsistent with their ideals of a higher law. For if we shall measure our love for our neighbor by our self-love with a view of doing well by him, we are assuming a very tender regard for ourselves else our neighbor would come in for much less than what this eminently utilitarian rule of conduct is expected to bestow. Surely no one will claim for this standard the ideal, the perfect. Its sole merit, if it has any, is in its practicability as a convenient guide to a limited kind of deportment, because it assumes our self-love to be so great that in bestowing our love accordingly we are going to the limit of human ability.

We see from this that both the ancient writer of the Pentateuch and the later reporters of Christ were utilitarians, and with Socrates preached a refined hedonism.

Now a word for the world-accepted Golden Rule. This same rule, because of its utilitarian value as a measure or standard of deportment, has been incorporated with slight variations in phrasing, into the seven great world religions. We do not for this reason praise it beyond its just deserts. Like the former expression it has self—the ego—as its basis, and is totally devoid of any lofty ideal. Like the other its world merit is its practicability. It recognizes all virtue to be at bottom mere selfishness, and so fixes the desire of the individual as the measure of conduct toward others. It is utilitarian and although its origin is regarded by revelationists as the highest moral law ever revealed to man, it does not, even assuming its source, change thereby its inherent character.

To take the Golden Rule out of the utilitarian and place it into the intuitive philosophy we must change the phrasing to something like this: Do unto others as you would have others do unto you if you were the other person. This would recognize the other's viewpoint, which after all should be, ethically at least, the measure of comparison. For what we might want the other person to do to us might not be what the other would want done to him. Therefore, in using the selfish standard, the other person might fall

³¹ Matt. v. 43-44.

far short of his idea of justice in the premises. Thus a low-minded person might be satisfied with a sort of treatment which would be atrocious to another of higher refinement. To illustrate by an exaggerated example:

A man is life-weary and ready to kiss the hand that ends his misery. Such cases are not uncommon in hospital annals. Seeing another in like case, the literal application would give warrant to the killing of the other person for in doing that to the other he would be doing as he would be done by. Now then if we applied the amended rule he would first find out whether the other person was as eager to die, and then act accordingly, assuming the law would permit.

Then again what might be moral action for one person in a given condition might be quite the reverse for another in the same condition. And when the proposition involves three, instead of two persons, and their interests conflict, the Golden Rule will not apply at all.

As we remember the total absence of moral law governing the sexes in the pre-Mosaic times, the strict enactments of Moses on this subject, we must consider the following from Christ's preaching, viz., "That whosoever looketh on a woman to lust after her hath committed adultery already with her in his heart."³² We are forced to the conclusion for which we have contended all along, that there were at least three standards of morality in the three epochs of the Bible, and this will not be a welcome thought for those who claim a God-given conscience and an ultimate, revealed moral law.

From the easy-going patriarchs to the severe repressive teaching of Christ is surely a far cry. By the comparative method here adopted it is possible to take every moral law that is to-day recognized as fundamental because calculated to produce the greatest good to the largest number, and beginning with the ante-Mosaic, passing to the Mosaic and ending with the Christ epoch, without any difficulty to establish at least three clearly defined aspects of so-called moral law. And this forces upon us the alternative: either God's law is not moral law, or the Bible is not in a literal sense the Word of God.

We leave it to the reader whether moral law is revealed, ingrained in conscience, or utilitarian, because it is the conforming of conduct to the standard of behavior observed by the best people of a given community in a certain time, since from such conduct will come the greatest good to the largest number.

³² Matt. v. 28.

THE ETHICS OF NATURE,

BY THE EDITOR.

SINCE the evolution theory has been accepted we look upon the world as one systematic whole and the laws of human development as but applications of the general laws of nature. Thus it has become recognized more and more that all life on earth is one consistent system, and human life is but a higher and nobler development of all animal life. Nevertheless we cannot yet forget that "nature" is a term which has been used exclusively for the lower manifestations of existence, and we reserve for the higher, properly human, humane, moral development, special terms such as "spiritual," "intellectual" or "divine." We look upon the two as contrasts, and certainly contrasts they are, although we have learned to understand that they are not contradictions. We still feel a kind of objection to the very term "nature" when speaking of the higher domain of human morality.

It is not strange, however, that in these days when the monistic conception is being recognized more and more, the naturalness of all life including its highest phases should be insisted on, and so we notice that in many different quarters this same theory is being developed in complete independence. We wish especially to mention a movement which has been founded in Paris and London among certain international circles under the title "Comité international de propagande pour la pratique de la morale fondée sur les lois de la nature." We have referred to the publication of this society repeatedly in our columns, and will only add that the movement has spread over a large part of the civilized world,—the British Empire, Continental Europe, the United States, South America, and even the Far East. Their representative work, *La morale fondée sur les lois de la nature*, will shortly appear in an English translation. The Secretary is Mr. M. Deshumbert whose address is Dewhurst, Dunheved Road West, Thornton Heath, England.

There have been other similar movements which have to some extent gone too far and have shown a hostility toward the recognition of the higher life and to religious traditions, indulging in misrepresentations of Christian dogmatism. But we must recognize that the Ethics of Nature movement has not been guilty of such crudities and excesses. It is based on the monistic idea that the higher develops from the lower and that the higher will always remain the higher and its distinguishing features will continue to remain just as important even though it does not stand in contradiction to the basis from which it has developed.

Goethe and Schiller say on this subject in their *Xenions* that the realm of reason builds above nature, nevertheless what reason constructs is but a higher period of nature. Their distich runs:

"Reason may build above nature,
but findeth there emptiness only.
Genius will nature increase;
Nature, however, it adds."

It seems natural that while we recognize the monistic world-conception as firmly established the higher nature will retain its distinct character, just as a flower is different from the leaf, as the intellectual ranges above the animal and the human ideal above the appetite of the brute. It almost seems as if there is a tendency to emphasize the oneness of all life, of all nature, and the universal law that dominates the whole cosmos.

There is one point we have to learn. The highest in nature is not lowered to the level of its beginnings, but the entire character of the whole becomes distinguished by the heights which nature can attain.

Mr. Arthur J. Westermayr presents a conception of moral law in which he points out that the Bible contains three different moral standards representing three different stages of civilization. This is a truth fully recognized in modern theology by the critical school, and I would say it does not lessen the great significance of the Bible to have several successive phases represented, and it is quite natural that God should be made responsible in every phase for the ethical principles of the times.

The old conception of the literal theory of inspiration which represents God as the direct author of the whole book has been surrendered for the last half century, perhaps not in very narrow orthodox circles but at least among those trained in the modern conception of theology as a science.

ART AND DOMESTIC LIFE IN JAPAN.

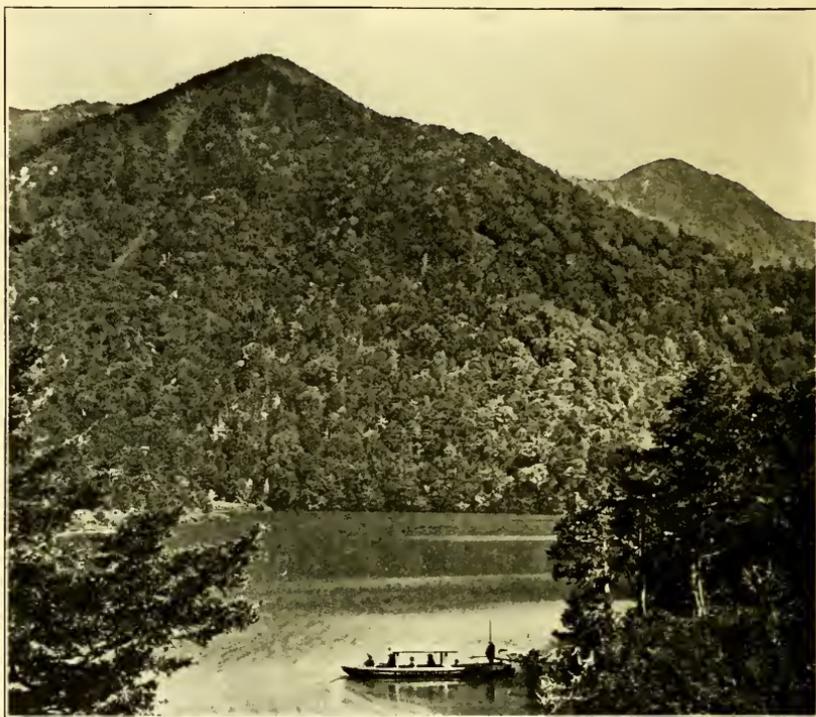
BY M. ANESAKI.

THERE is no country where the life of the people is not conditioned by nature and their art to some extent connected with it; but in Japan perhaps more than anywhere else daily life has been in especially close touch with nature and moulded according to the artistic sense. The life of the Japanese may be said to be more primitive than that of many other civilized peoples, because it is more exposed to nature, or rather more intimate with nature; yet this primitiveness is refined and elaborated by the keen sense for the pure and simple beauty of nature. Leaving out of consideration the gorgeous palaces and ornate religious decorations, Japanese art is manifested in the life of the people at large in a direct adoption from nature and a modification of life according to its inspiration.

In the islands of Japan nature is an intimate friend of the people, in spite of hurricanes, earthquakes and volcanic eruptions which are frequent visitors. The land and atmosphere are smiling and benignant accompaniments of life to the optimistic people. The blue sea in the bright sunshine is indented by picturesque promontories studded with fanciful pine-trees. There are high mountains, but most of them are gentle in slope. Even Mount Fuji, the highest peak and an ancient volcano, usually has a mild rather than a rugged aspect, and in the spring looks "like a white fan hanging down from the sky," as a poet expressed it. The climate is mild, and the fishermen along the southern coasts wear but simple thin clothing in the winter, while the northern coasts are covered with snow.

Flowers, both grasses and trees, are abundant everywhere, and the foot of Fuji is surrounded by cherry-trees, so that the ancient Japanese called the genius of the mountain the Lady-Who-Makes-the-Trees-Bloom. Maples redden in the autumn, as crimson

as any American maples, but the leaves are extremely delicate and fine. There is no association of wildness about maples, but the spirit of autumn is personified as the Brocade-Weaving-Lady, who can be worshiped among the hills as well as invited into the miniature gardens. Moreover the fauna of Japan is peculiarly destitute of beasts of prey, the sole exception perhaps being the wolf. Thus



ARASHI-YAMA, WITH THE WATERS OF THE RIVER KATSURA.

This is a place famous for its cherry-blossoms in the spring and for maple leaves in the autumn, which cover all the hillsides. The place has ever since the ninth century been one of the beloved spots near Kyoto, where the court nobles organized their feasts and the people their picnic parties. A picnic boat is seen. Photograph by Dr. W. S. Bigelow of Boston.

flowers and animals are always associated both in life and in art. The nightingales flying among the plum-flowers, the peony-flowers and butterflies in the warm sunlight of spring, the deer loitering under the crimson maples, the fox and the reeds in the pale autumn moonlight—these are painted and celebrated in song over and over again, and man shares the company of these lovely creatures, either

in his garden or in the forests. Man and nature standing opposed and God ruling both from above—this was the teaching of the church in Europe during the Middle Ages. All Japanese religions taught a very different message, namely that divinity, either as deities or spirits, is to be found in man and nature, and that these two are the best of friends, both being children of the cosmic life. The gentle friendliness of nature in Japan, together with the religious ideas inculcated in the people, have helped them to live in



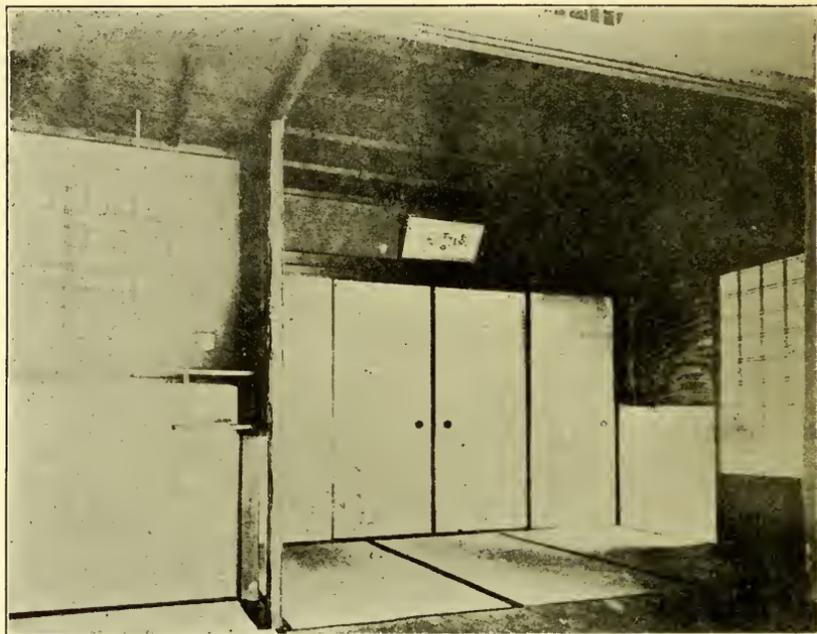
A TEA-ROOM DATING FROM THE FOURTEENTH CENTURY.

Note that the building is so situated among trees that it looks like a simple cottage; yet each of the stones and lanterns is arranged according to certain rules of the tea ceremony.

intimate relationship with nature. Japanese painting and poetry do not often reach sublimity, but a soothing mildness is to be found everywhere in art, as in life.

Intimacy with nature is most conspicuously manifest in the simplicity of Japanese homes. This simplicity is the result of two factors, the preservation of the archaic style in architecture and the openness of the house. The primitive house of Japan, before the introduction of Buddhism, consisted in the simplest arrangement of straight pillars driven into the earth and covered by a thatched

roof. It can hardly be called artistic, yet the white pillars exhibit a singularly pure simplicity and the whole structure an archaic sobriety. What added refinement to this was the introduction of the tea-room. Here I cannot enter into details about the tea-room and explain the source from which the cult of tea, Tea-ism, has derived its inspiration, but must content myself with saying that the tea-room was a manifestation of the soul purified, poised, pacified and illumined in the contemplation of the Zen method, which



THE INTERIOR OF A TEA-ROOM DATING FROM THE SIXTEENTH CENTURY.

Note the bare simplicity of the room. Some of the woods used retain barks, and the floor is matted with pure yellowish mattings.

influenced deeply and widely the life and thought of the Japanese since the thirteenth century. The combined effect of primitive simplicity and of Zen purity permeated into every corner of the Japanese home, and the people, eager to keep the old style, added the sober refinement of meditative training to the original simplicity.

Now the union of the primitive style and the meditative mood is manifested in an austere simplicity, to describe which I cannot do better than quote a well-known poem which runs as follows :

"A cottage stood there, a human abode,
Of woods tied together and covered with straw;
Another morrow, ties gone and thatch scattered,
See it reduced to wilderness, as it had used to be!"

The refinement added to this simplicity consists in so selecting the building material and the constructive configuration that the human abodes might retain as much as possible the flavor and tone of wild nature. For this purpose costly timbers are brought together from great distances, in order to harmonize the surface grain of the pillars and ceiling or to finish the allusions to the things of nature suggested by the timbers. A workman would spend days in selecting a suitable piece of wood for a certain place, or in meditating how a piece of wood should be cut or planed to harmonize with other pieces. This comes from the fact that the Japanese house is usually not painted, and the pride of a rich house often consists in how much pains and money were bestowed on an apparently simple structure of natural wood. In this connection I can do nothing better than quote Dr. Morse, who says:

"Oftentimes in some of the parts the original surface of wood is left, sometimes the bark retained. Whenever the Japanese workman can leave a bit of nature in this way he is delighted to do so. He is sure to avail himself of all curious features in wood: it may be the effect of some fungoid growth which marks a bamboo curiously; or the sinuous tracks produced by the larvae of some beetle that oftentimes traces the surface of wood just below the bark, with a curious design; or a knot or burl. His eyes never miss these features in finishing a room." (*Japanese Homes*, p. 111.)

A house built in a style like this, aiming at an imitation of nature, cannot but be pure and simple, though the selection of the wood may sometimes tend to extravagance and the combination may be degenerated to mannerism.

Another consequence of this intimacy with nature is the openness of the abode. As a rule the Japanese house is open on almost all sides, the sides having little walls and consisting of large windows, as it were, extending from corner to corner and from ceiling to floor. The partition between the inside and outside is kept simply by paper slidings which allow light and even wind. By opening the paper slides and taking one step across the *verandah* one can enter the house, or can pass from any room to the outside and into the garden. Through the open space snowflakes or flower-petals,—even butterflies or birds—may come, driven by the wind.

"Even moonshine," wrote a writer of the fourteenth century, "seems to gain in friendly brilliancy, striking into the house where a good man lives in peaceful ease." In the night the wooden slides are closed around the veranda. The rustle of these wooden slides by blowing wind, or the soft sound of the accumulated snow falling down from bamboo leaves in a serene night, is regarded as highly poetic and inspiring and is sung in many lyrics. In this way the Japanese house is a shelter, but in an extremely meagre sense of the word. The people live, even in the house, in close communication with the outside, i. e., more exposed to nature than western people; and there is almost no necessity of special ventilation. This fact has a great bearing not only upon the art of embellishing the house itself but upon the artistic sense of the people in general.

Naturally the rooms are simple and severe, in accordance with the general tone of the abode. A room with little furniture, surrounded by paper screens and with the floor invariably matted with pale yellowish mattings, cannot but be simple. In this simplicity there is something suggesting primitiveness, which however is attained by careful avoidance of pretentiousness and by tasteful selection of ornament which looks very sparse and severe.

Avoiding minute descriptions I wish to point out one significant feature in the room decoration, namely, the fact that regular symmetry is carefully avoided and the free air of nature is imitated. The paper screens, which correspond to the wall-paper of the western home, are designed with free-hand painting in order to avoid symmetrical effects; and even in the case of printed patterns they are designed with scattered maple leaves or studded with young pines of irregular growth. The simple paper screen facing the outside, which corresponds to window-glass and curtains, is covered with thin semi-transparent paper onto which dried leaves or flowers are pasted. In a recess reserved on one side of a room there are often shelves for the reception of miniature carvings or books and rolls. These shelves, usually two in number, are never symmetrical, but arranged to be alternate, i. e., the one wing terminating in the middle, and the one below it projected from the other side and terminating in the middle. The two are connected by a short pillar which may be of various designs, in accordance with which the shelves are called the "thin mist" or "one leaf" or "plum branch." In all these and other decorations symmetrical regularity is avoided, almost instinctively, in order to retain the flavor of nature in the rooms.

The most prominent feature in the design of a room is the

toko-no-ma, an alcove or recess on one side of the room raised a little above the floor. I might call it the little shrine dedicated to the genius of simple beauty, because there hangs a picture or a calligraphic writing, and it is the chief seat of artistic display in the room. A flower-vase stands in front of the picture or hangs on a pillar at the one end of the recess, and from the incense-pot, which is placed near the flower-vase, there arises the smoke of incense, the incense which never irritates the sense but enables one to inhale the essence of delicacy and composure. There is usually but one picture, at most three as a kind of triptich, and the pictures are changed according to the seasons, together with the flowers,—in the early spring a picture of plum-blossoms under snow, in the summer wistaria and carp in the water below, etc. It is in this alcove that the cult, of course in a vague sense of the word, of beauty is held and the fragrant or brilliant gifts of nature are invoked. I call this a cult because the practice of keeping this recess for art apart from the rest of the room has been derived from the inspiration of Zen Buddhism, a religion of the serene and meditative enjoyment of nature's beauty.

As a matter of course the garden, the trees and stone in it, the hedges erected in various parts of the garden, the stone lantern and the stone stand for the water-pot,—all that surrounds the house—should participate in the spirit of adoration of nature's beauty. The garden is indeed in Japan a continuation of the house structure. One can imagine this close connection between the garden and the house by thinking of the Japanese house as a whole to be a kind of arbor or veranda. The people live in the house, but they do not only have free access to the garden on all sides of the house but enjoy the sight, fragrance and air of the garden freely from inside, because the demarcation between the two is neither clear nor solid. In short the Japanese abode is more a camp life than a dwelling in the western sense. Let me again quote Dr. Morse, who says:

“Severe and simple as a Japanese room appears to be, it may be seen by this figure (an illustration in his book) how many features for decorative display come in. The ornamental openings or windows with their varied lattices, the sliding screens and the cupboards with their rich sketches of landscapes and trees, the natural woods, indeed many of these features might plainly be adopted without modification for our rooms.” (*Japanese Homes*, p. 141.)

Now I have dwelt comparatively at length on the house because it is the fundamental condition of domestic life and the place where the people's esthetic sentiment is expressed conspicuously and constantly. Thus life and art are closely allied in the Japanese home, art being an introduction of the spirit and vitality of nature into the human abode,—an art which is preeminently an imitation of nature. Art should not be limited in our conception and practice to palaces and museums but permeate every one's daily life without regard to the distinction of wealth or class. There was and is in Japan an art for the rich, but the people at large share the gift of nature's beauty, each according to his taste and means. Thus even a poor man's house has a certain space of garden, and even in the house of meagerest appearance there is always the *toko-no-ma*, the chapel of simple beauty.

There is little gorgeous or pretentious in the life of a people like this, who try always to mould the surroundings according to the suggestions and inspiration given by nature. The art in their daily life consists just in applying the curves and colors found in nature to everything, however small and petty it may be. The Japanese are known in the west as the people of pretty things, the people of miniatures. This is not wholly true, for the religious art of Japan has produced a gigantic bronze statue, over sixty feet in height, and there were and are palaces and temples of grand dimensions and of gorgeous decorations. But the saying is true as regards the life of the people at large—this cannot be otherwise, for their art consists essentially in an invocation of nature into their home. "The most trivial aim," as Captain Brinkeley said, "derives dignity from the earnestness with which it is pursued, and the Japanese can be just as much in earnest about the lightest fancy as about the weightiest fact. They know how to be picturesquely great in small things." (*Japan*, VI, p. 48.)

The earnest desire to imitate nature manifests itself in every phase of Japanese life and I wish to elucidate this a little more.

The utensils and tools in domestic life form one illustration of this fact. The dipper for ladling water is often made of a simple bamboo stem; the stand for holding brushes and pencils is always of bamboo; the soup-spoon of pottery is shaped like a petal and is called the "flying lotus-petal"; the chop-sticks are made of pieces of wood savoring of the forest; on the tiny lacquered dining-table may be a picture of the moon with a flying wild goose; the soup-bowl may be painted with a carp in water together with water-weeds; on the pottery plates stands a hermit looking at a waterfall

painted in blue, or a poet with his pet crane, sitting under a pine-tree. In all these designs there is never a perfect symmetry but always a piece of nature in a natural aspect.

The dishes are served in a similar way. On the dining-table are arranged usually five dishes simultaneously, a soup-bowl in lacquer, a rice-bowl of pottery, three other plates of different sizes and shapes, for fish and vegetables. Moreover the dishes, whether for fish or vegetables, are decorated with grass-leaves, flowers, sea-weeds, all of different colors and cuts. Here let me quote an English lady who says: "I lunched once with a professor in Tokyo; it was a modest meal in the house of a man poorly off, according to our ideas, but when the red-lacquered trays came in, each lunch on its own tray, and all the courses served together, I could not restrain a cry of delight. The whole set out in its red-lacquered tray was a picture, each dish in itself was another. The golden bream lay on a pale blue dish; an oval slab of pounded fish, pure white in colour, rested against a mound of lime-green chestnuts; in front and lying in a crescent curve were purple roots, brown ginger and tiny slices of red radish. It was simply a triumph. I have eaten pinkish brown soup in which the curved peel of orange floated like a golden dolphin; pale yellow custards served in delicate blue bowls whose surfaces were ruffled with silver fishes; white rice-moulds wrapped in the delicate tendrills of a vine-green sea-weed; thin slices of pink roe-fish, the color of an uncooked salmon, laid out on green dishes and garnished with little heaps of olive sea-weed shaven fine and eaten with a burnt-sienna sauce. . . . You can eat almost every variety of chrysanthemum, as well as see it, and the colouring, all vegetable, is almost as beautiful." (A. H. Edwards, *Kakemono*, p. 128-9.)

Clothing naturally is changed according to the season, not only in material, color and style but also in patterns, which are chiefly taken from the flowers. Especially the clothing of young girls has always certain patterns, whether in the whole robes or in the neck-bands or in the skirts. These designs of flowers are patterns, never completely conventionalized but more or less akin to nature, i. e., in painting style. Adonis flowers in snow, irises and a wooden bridge, wild pinks with dew-drops, maple leaves floating on streams, chrysanthemums and a straw fence,—these are adapted to decorative design and dyed or embroidered. The change of season is manifested in the designs of robes among the girls of the poorer classes, to their parents' pride and to their own delight. Besides the change of pattern and material the seasons are indi-

cated in the juxtaposition of colors, such as we see in Beatrice when her sight is caught by Dante among the heavenly hosts and she is robed in hue of living flame, with a green mantle and white veil over it. These juxtapositions are named after the flowers of the season, and it is meant by wearing the robes of the seasons to emulate or to imitate nature and to live in harmony with the changes of nature's face. To take a few examples: white and violet, called plum; pink and green, peach-flower; white and pale pink,



A LADY PAINTER WORKING ON HER SILK.

The Japanese painter usually works on his or her silk or paper (corresponding to canvass) laid horizontally on the floor. The enclosure where a scroll hangs is the *toko-no-ma* alcove where palm-trees stand and flowers are arranged in a vase. Photograph by Dr. W. S. Bigelow of Boston.

peony; cyanic blue and green, Japanese bell-flower; dark violet and brown, the fallen chestnut; violet blue and green, the mountain blue-bell, etc. Besides the clothing the lantern hanging on the veranda, the bamboo blinds around the room, the cushions for sitting, the pictures hanging in the *toko-no-ma* alcove,— these too are changed in color and style according to the season. This is quite natural to the people who live in closest touch with nature, and in ancient times the terms for the changes were prescribed

and those who would fail to observe the rules were regarded as men of no culture and refinement.

This point brings me to the consideration of the festivals of the seasons and the floral calendar. I shall here simply enumerate the chief festivals. Including the New Year's festival, which is a great thing in Japan, the festivals are always associated with the flowers of the seasons, the New Year's decorations being the plum-flower, pine and bamboo. The 3d of the third lunar month is the day for girls, a merry doll day in which peach-flowers play the central part. The 8th of the fourth month is the birthday of Buddha, the day being observed more out of doors than indoors and the azalea being the chief flower. The 5th of the fifth month is the day for boys, another doll day, in which iris flowers together with mugwort leaves are offered to the dolls of warriors. The 7th evening of the seventh month is the night observed in honor of the two stellar constellations, the Herdboy Prince and the Weaver Princess who are said to wed on that evening. No flowers are used in this festival, but the leaves of a tree called *kaji* are offered to the stars, being floated on water which reflects their twinkling light. On the three days in the middle of the seventh month the Japanese All Souls' Day is observed, and on the 15th of the eighth month the festival of the moon, on both of which a kind of reed with its flowerlike ears is offered to the respective objects of adoration. The 9th of the ninth month is the day of chrysanthemums, which is now observed on the late emperor's birthday, the 3d of November.

Beside these chief festivals, which are social and domestic at the same time, the flowers of every season receive their respective attention and respect. The floral calendar gives the times of their blooming and directions as to the places where the best of those are to be seen and enjoyed, according to which the family or a group of friends or schoolboys would go picnicking. They are floral shows, not in the horticultural halls but in the open air and in the heart of nature. I shall not enumerate the seasonal succession of these flowers but point out just one thing in connection with the floral calendar; that is, the custom of "hearing insects," which is mentioned in the calendar, together with the hearing of nightingales, of cuckoos, of water-rails, of plovers. You can see, toward an autumnal evening, in the suburbs of any town, groups composed chiefly of men, going to the fields with gourds in their hands. It is the party who go to hear the mournful and quieting songs of the insects, such as grasshoppers, crickets, the "weaving insects,"

the "bell-insects," the "pine-insects," etc. The party stretches out mattings on the ground at a suitable place on a hillside or in a field and remains till late in the evening enjoying the natural orchestra played by the six-legged musicians and also enjoying the *saké* drink which they have brought in the hollowed gourds. The insect-hearing takes place in autumn and similarly in the summer evenings people go out to the fields where there are waters, in order to see the flying glow-flies. The Japanese have been richly provided with the symphony orchestra and moving pictures by benignant mother Nature, and her children faithfully and piously record these performances in their floral calendar. Of course these insects are also brought into the homes for the sake of old men and children who are not able to risk the cool air of the autumn evenings.

Thus far I have tried to state a few points concerning Japanese life in its relation to the esthetic sense of the people, which is intimately allied with their love for nature. The love of nature and its manifestations is almost inevitable in the life of any primitive people because of its archaic simplicity. But I wonder whether there is any uncivilized people who care to listen to the music of insects or take pains to change their clothing according to the flowers of the season. The simplicity of Japanese life and art is not a primitive and undeveloped rusticity but the result of a trained and very thoughtful refinement which manifests itself in subdued sobriety and severe purity in every aspect of life. The arches and honeysuckles of the Renaissance are surely a product of art, but I believe that the art in the life of the Japanese is to be reckoned with side by side with other sorts of art. In conclusion I wish to call attention to the fact that the artistic sense manifested in this sober and simple purity is a product of the religious inspiration given by Shinto, the native religion of Japan, and by Zen, the Buddhist naturalism and intuitionism. I must await another occasion to elucidate these religions and how they have worked to mould the artistic sense of the Japanese.

A REJOINDER TO MR. J. MATTERN.¹

BY CHARLES T. GORHAM.

MR. MATTERN does not seem to have fully appreciated my point as to atrocities. It is that, even assuming the Belgian outrages to have been unprovoked and unauthorized, they were not illegal *according to German military law*, and therefore the excuse of "relentless" retribution does not hold good. Certainly I do not admit that they ever took place "wholesale," as Mr. Mattern asserts; if any whatever occurred (the evidence is extremely meagre) they must in the nature of things have been far less culpable in persons defending their country against aggression than on the part of invaders. They were infinitely less shameful than the shocking and barbarous retaliation, especially as the Germans were ravaging a weak country which Germany had pledged herself to protect. With the point in question (the justification by German military law of such attacks) the Hague Conventions have nothing to do, but I am not in the least surprised to find that a German advocate is not ashamed to appeal to conventions which Germany is daily defying.

Mr. Mattern wonders that I prefer to accept the statements in the Bryce Report rather than the sworn evidence of Germans. I do so because so many Germans have been proved to be liars. The conviction for perjury of the German who swore the *Lusitania* was armed is only one instance. The German reports of the naval "victory" furnish another. And there are plenty more. Is Mr. Mattern aware that the Bryce Report is fully confirmed by the first-hand evidence of M. Massart? Does he know that the German adjutant of the governor-general of Belgium has admitted the German excesses, and stated that they were deliberately inflicted as a "warning"?

¹ See *The Open Court* of July, 1916, "In Reply to Mr. Charles T. Gorham," with reference to still earlier articles.

The labored argumentation about the *New Statesman* article is wasted. It is a little annoying to bring forward an authority and then find that he has turned against you. If Mr. Mattern is unable to see that the *New Statesman's* recommendation to suspend judgment and a disbelief in mere rumors cannot possibly "dispose of" specific charges detailed subsequently and endorsed by the same paper, I can only hope that time will clear his vision. That there were "myths" about maimed children I admitted in April. Does that show that all accounts of German barbarities are "myths"?

The quotations from British writers as to relentless warfare seem to be misapprehended. Any one who understands the English character would naturally assume that they refer to warfare against combatants (that is a presupposition underlying the British idea of warfare); they do not refer to the slaughter of women and children.

I did not contend that the treaty of 1839 "imposed a binding obligation" on Britain to make war in defense of Belgium. But it gave Britain and the other signatories, including Germany, the right to do so if hostile aggression rendered it necessary; it certainly did not authorize attack on Belgium. The necessity did not arise in 1870 because, as Mr. Mattern says, "there was absolutely no danger of either France or Prussia crossing into or marching through Belgium." In August 1914 Germany threw over the "scrap of paper" which she had confirmed in 1870. France and Britain adhered to it, as they were perfectly justified in doing. The fact that Mr. Mattern, while blaming Belgian outrages discredited the far better authenticated charges against the Germans, warranted me in stating that he looked with equanimity on their invasion of Belgium, and his reply fully confirms the inference. I beg to inform him that the *Standard* was *not* the "organ" of the "British Government."

In his account of the incident mentioned by Bédier (whose book I have not read) Mr. Mattern does not deny that the occurrence actually happened, but shows (or rather implies) that the offender was punished. Crime cannot properly be punished unless it has been committed, but I entirely agree that the passage as to punishment should not have been suppressed. For the credit of the "humane" German army I hope that many other offenders were punished, but I "hae my doots," in view of the German evidence. It is a favorite but stale device of German partisans to allege that unwelcome evidence is a "concoction" of the enemy.

I have nothing to say about the Baralong affair, except that, if the German accounts are true, it seems to have been a brutal

imitation of German methods previously used against us. It is natural to retaliate, I admit, but, "*Que messieurs les assassins commencent.*"

Permit me to add that the personal tone adopted by Mr. Mattern does not impress me as being precisely that of a gentleman.

MR. MATTERN'S REPLY.

Mr. Gorham's "Rejoinder" as printed above hardly calls for a response except perhaps with reference to his statement that in 1887 the *Standard* was *not* the organ of the British government. Mr. Gorham and I apparently fail to agree as to the exact meaning of the term "organ," and to show my willingness to meet my antagonist half way I herewith declare myself ready to substitute for the phrase "organ of the British government" the wording of Sanger and Norton (*England's Guarantee to Belgium and Luxemburg*, London, George Allen & Unwin Ltd. [1915], p. 99), who state that "at that time the Conservative Party was in power and the *Standard* was its principal organ."

In answer to the rest of Mr. Gorham's "Rejoinder," including his closing remark, I refer those interested to the former stages of our controversy and especially to Mr. Gorham's "few lines in reply to Mr. Johannes Mattern's article in *The Open Court* for December" of April last and to my article "In Reply to Mr. Charles T. Gorham," *The Open Court*, July, 1916. Only after a careful re-reading of at least these two will Mr. Gorham's present "Rejoinder" be fully appreciated.

Divi!

GOETHE RATHER THAN NIETZSCHE.

BY THE EDITOR.

HOW much has Nietzsche to do with the present war? This is a question which has been asked of me repeatedly, and the supposition that lurks in the questioners' minds seems to be that Nietzsche has exercised a great influence upon the German nation in stimulating in them a warlike spirit. I can only repeat what I have said before, that Nietzsche's influence is limited to those circles who had nothing whatever to do with the government or with authoritative leaders in national life, and still less in politics. Nietzsche belongs to the revolutionary spirits and is read mostly by people who antagonize all authority in church and state. His most appreciative readers are socialists, social democrats and anarchists. Besides he has given expression mainly to the conviction of those people who would recognize no moral standards but advocate absolute freedom, not only freedom from the administration, from any kind of government, but also from tradition and even from science. Nietzsche objects even to truth, not to errors that claim to be truth, but to truth itself. He is not the man who is cherished in university circles. I do not think that there is any professor of philosophy duly appointed at any of the German universities who may be regarded as a disciple of Nietzsche.

In German university circles Nietzsche is treated with a certain grim humor, or, to use an American expression, is disposed of as a blustering crank, attractive to the immature, but ridiculous to the thoughtful; and this view is common also in military circles.

How could it be otherwise? The government is naturally and necessarily conservative, and Nietzsche's philosophy, if it means anything, means opposit to conservatism. So conservatives would unhesitatingly reject Nietzsche, and military men would soon discover that his disciples will not be likely to make good soldiers.

The spirit of Germany is more determined by the inherited

character of the people, and this has found expression in many other literary productions of German literature. We might mention as one of the best modern representatives Detlef von Liliencron, a poet of the war of '70-71, but the philosopher of German patriotism is decidedly Johann Gottlieb Fichte who delivered his *Reden an die deutsche Nation* in the time of the French occupation.

So far as the spirit of the German people is concerned, I will quote as a poem descriptive of Germany's national character, one of Goethe's little gems, as follows:

"Cowardly thinking,
Timorous shrinking,
Weak lamentations,
Faint hesitations
Mend not our misery,
Set us not free.

[Feiger Gedanken
Bängliches Schwanken,
Weibisches Zagen,
Aengstliches Klagen
Wendet kein Elend,
Macht dich nicht frei.

"Face all hostility,
Preserve your virility
Nor ever yield.
Vigorous resistance
Brings the assistance
Of gods to the field."

Allen Gewalten
Zum Trutz sich erhalten
Nimmer sich beugen,
Kräftig sich zeigen
Rufet die Arme
Der Götter herbei.]

The Germans are not bellicose but they make good warriors. They are unwilling to fight, but ready if war becomes unavoidable. They face their enemies boldly and without flinching, and this in combination with the ability of their leaders—men like Hindenburg who have inherited the efficiency of military science from Moltke, Gneisenau and Frederick the Great—will assure them the final victory in spite of the superior numbers of their enemies.

Nietzsche was an ingenious and an original thinker. He was a German by education, but yet he was not even typically German. He felt his Slavic descent to such a degree that during the Crimean war he took sides with the Russians against the English and shed tears when he read the news of the capture of Malakoff. His writings are much read, but they have done nothing to mold the national character. You may meet admirers of Nietzsche in Germany, but only among the half educated who like to pose as ultra-radicals, and most assuredly not in circles influential with the government.

KARMA.

BY THOMAS HORACE EVANS.

Oh! sing me of this law, who learnest, Chaya,
That sittest 'neath the snow-topped Himalaya,
The law which places every thought of malice
Within the soul's inseparable chalice,
There to invest its secret and engender
Through eons, what its potency may render!

So it was Karma, if my heart believeth,
Which lost the path, and that again retrieveth;
And it was Karma, drawn of sinful ardor,
With swastika, inlaid of fiery color,
And saturated in the threefold yearning
Which wrought its desolate, ruinous returning!

"Lord Buddha," (it was asked of his disciples)
"What is the sin which this man's spirit stifles?"
For, in the gutter, as they passed, was lying
A drunken wretch, whose soul with beasts was vying.
And Buddha's answer came, "All else his spirit
Hath conquered, save this sin, ere he inherit

The eternal bliss. Superior to each other,
At heaven's door, this last his soul would smother;
But, overcome, within Nirvana's glory,
Sooner than ye, beyond the transitory
Round of earth's conflict, into Brahma's vaster
And freer realm he passes, as our Master!"

If his disciples marveled, yet to-morrow
Shall count its myriads chained of equal sorrow,

Each sin and wrong must find its full outworking,
 Nor least nor greatest aught of Karma shirking:
 Ah, Chaya, tell me of this law mysterious
 Which binds all humans in its will imperious!

The spirit fails not, though the sevenfold body
 Traces its devious-channeled palinody
 Within the sevenfold heart; to each form newer
 Is brought the accent in its concord truer;
 Each rift, each dissonance, the fire refining,
 Until the soul its purest be divining.

Dread Power! from whose line is no escaping,
 This clay which potter's hand and wheel are shaping,
 Out of what dim abyss the round diurnal
 Has raised the flower to its beauty vernal!
 The immortal eye of Buddha saw the portal
 Which likewise other souls shall make immortal.

And lo! the Chaya at his cavern seated,
 Where arch to arch of stone his task has meted,
 With steadfast, serious vision ever gazes
 Upon the inward spectacle that raises,
 Entranced, before his soul, the elevation
 Of future path's perpetual translation!

From life to life, from strife to strife, unfolding,
 As a rose, its petals murmuringly holding—
 As a star, its orbit spirally unwinding,
 Borne of the central sun its radius finding—
 As a flame, blown out, relights—the spirit breathing
 And on a swifter vehicle's essence wreathing!

As a kiss, its lover's might transferred, aërial,
 O'er bonds so frail they solve their ways ethereal—
 As a sigh, which stirs a world to heed its anguish—
 As a wish unspoken gives a soul to languish—
 As a ray of astral light this worm may capture,
 So Karma wields the gift of woe or rapture!

But how is graven its fine, immutable pattern?
 Of rose, ray, crystaled rhomb, or ringèd Saturn!

The invisible thread is woven thin and thinner
Than the charm of evil fastening the sinner—
Than the bane of destiny—than the long relation
Of universal spheres in gravitation—

Chaya! before the majesty of this presage,
As when Lord Buddha will reveal his message,
And, world to world, thy spirit's way endoweth
Of Him before whose will each world-force boweth—
Before whose love e'en Karma moulds its stamp,
Bend near my face that I may see thy lamp!

MISCELLANEOUS.

“LA GUERRE QUI VIENT.”

BY A. KAMPMEIER.

In 1911 a pamphlet was given out by the publishers of the *Guerre Sociale* in Paris under the title *La guerre qui vient*, by Francis Delaisie. It is interesting to see how some things of which the author wrote five years ago happened literally when the war broke out. An English translation has been published side by side with the French by Small, Maynard and Co., and the essentials of the document are summed up as follows in the *Kölnische Volkszeitung*:

When Delaisie wrote in the midst of peace in May, 1911, to speak of a possible or probable war seemed folly at first sight. The world has long been lulled into pacific dreams! And yet he said that even then a terrible war between England and Germany was being prepared.

England had a double plan. (1.) To encircle Germany by a system of alliances which will leave her isolated in Europe without military and financial aid in her hour of danger. Thus we saw Edward VII making advances to France in 1903 and negotiating with her men of finance upon whom he bestowed Morocco (which, by the way, did not belong to him). Soon afterwards he became reconciled to the Czar by making some concessions in Persia and the Balkans. He attempted to get Italy out of the Triple Alliance by offering her Albania. He stirred up anew the old dislike of the Hungarians for the Germans. With money and advice he helped the Young Turks to overthrow Abdul Hamid who had become too closely allied with William II. Soon Germany was entirely surrounded by hostile powers and obliged to face her enemies alone. (2) At the same time England began great preparations for war. English engineers built the first dreadnoughts. Then all the larger armored cruisers, till then stationed in all the seas to protect the empire in which “the sun does not set,” were called back and concentrated in the ports of the mother country.

The war will be a commercial war. For this reason there will be a return to the old procedure of privateering and continental blockade. It would be to England's advantage to stop the German imports and exports and thus to cripple German industries. For this reason Hamburg and Bremen must be blockaded. The London government further will make use of its prestige by concluding customs treaties with different countries; it will take for itself all orders for rails for railroad construction, and everywhere possible create preserves for itself as in the case of Morocco and Egypt.

Even according to the view of the English admiralty the purpose of the future war is to shut up the German ports, to capture the German merchant navy, to cut off the supply of the German factories and prevent the export

of German wares. It is a kind of continental blockade which will be a repetition of that in the time of Napoleon I.

So far we have spoken as if the workshops on the Rhine, in Saxony and Silesia could only be supplied by way of Bremen and Hamburg. This is not exact. There are two ports which play an almost equally important role in German industrial life. These are Rotterdam and, more important, Antwerp.

Rotterdam, not far from the mouth of the Rhine, is sought by thousands of ships which run up the river and bring to the iron works and spinning-mills of Westphalia their necessary raw material, iron ores, cotton and wool. Likewise Antwerp on the broad Schelde is much nearer than Bremen to Essen. Rhenish industries get very much of their raw material via Antwerp and the Belgian railways, and they export the largest part of their products by the same route. Antwerp and Rotterdam have become two great intermediate storing places for German industries. Speaking economically they are two German cities though politically they are foreign to Germany, Rotterdam being in Holland and Antwerp in Belgium. This is a fact of greatest importance. Therefore the government of George V must try with all its might to close both ports.

Belgium is, as we know, a neutral country. The neighboring states have bound themselves by treaty to respect its territory in case of war. This is a great difficulty for England, for it is indispensable to England to close the harbor of Antwerp, and she cannot enter Antwerp without violating the treaty. For England to triumph over Germany Antwerp must be closed; for Germany to withstand England Antwerp must remain open. For both nations it is a vital question.

Therefore the fate of both empires will be decided in the neighborhood of Antwerp. In the Belgian plains will be fought the battle between the two great industrial nations for the economic dominion over the Old World. As has been said, England, in order to starve out German industries, must unconditionally blockade Antwerp. If Germany gets ahead Antwerp must be taken by land. But in this case the *modus operandi* changes; war on land takes the place of a blockade by sea.

England must land troops in Belgium to bar the way of the Prussian army and throw it back on the Rhine and the Meuse. That is why Lord Kitchener, the great English general, spoke the famous words: "The borders of the British Empire in Europe are not the Straits of Dover, but the line of the Meuse,"—a peculiar statement showing how Belgian neutrality is regarded.

But with what troops will England occupy these borders? About this the London cabinet is perplexed. It is well known that England has no compulsory military service. England alone in Europe has avoided laying upon its subjects the heavy burden of a "national army." But in spite of this the English must have troops to occupy Belgium and to throw back the Prussians upon the line of the Meuse. Since they had no troops in their country they thought of France. They said to themselves: "We have no soldiers but France has them. There across the channel is a fine, large, well-trained and well-supplied army sufficient to withstand the Germans. The French people are brave, they are warlike; they love war and know how to wage it. If only the great words 'national honor,' 'the higher interests of the fatherland' and 'civilization' are suggested to them they will go to war. Let us try to win the French army. This will not be difficult. French democracy is only an orna-

ment. In fact that nation is governed by only a small number of men of finance and large industries, who control both press and politicians. Let us bargain with these men. Let us promise them some important war loans by which their banks will receive good commissions; let us bind ourselves that they shall receive concessions for railways in Turkey and some important enterprises in Syria, Ethiopia and Morocco. And for a few millions they will sell us the French army."

England is not given to illusions regarding French military ability; very probably she suspects that we shall be beaten in the Belgian plains and perhaps find a second Waterloo. But (argues the French author) we shall have forced Germany to bear the expense of a double war upon sea and land and at the same time to pay out many millions for her land army, instead of using those millions to repair or replace her battleships. We thus will have contributed to empty her treasury and the Emperor with his funds exhausted will be forced to capitulate. That will be a triumph for George V. Very probably France will be partly occupied, robbed, and be burdened for a whole generation with an enormous war indemnity, but England will have overcome her rival. After Germany is beaten and France weakened she will once more have regained and fortified her unconditional superiority over the world.

At the present time there are negotiations going on with England regarding a military convention. In case of a conflict with Germany the British fleet would protect our channel coast and our troops would march upon Antwerp. *But if it pleases the Foreign Office in London to begin the fight their diplomats will know how to arrange matters in such a way that they will put the responsibility upon the opponent;*¹ and we shall be obliged to go to war to help King George V in compliance with a "defensive" agreement.

If only the thought of a "German danger" has first found sufficient root in France, then some fine night the English battleships will sail under full steam to Flushing. At the same hour, or almost at the same time, the Prussian regiments will start on fast trains from Aix-la-Chapelle to Antwerp. Immediately the French government will stop, as usual, all dispatches, all letters, that might give notice of the movements of the troops. Then an official notice will be given to the press. The next day in all papers the words will appear in type as high as one's hand: "The neutrality of Belgium is violated! The Prussian army is marching upon Lille!"

At this terrible news, repeated through the million voices of the press, the peasant, the small patriotic citizen, the poorly informed laborer, will place himself at the disposal of the army. Without time for reflection they will be carried in stock cars to the Belgian plains. The German army, thus hindered in its march toward Antwerp, will fall upon them.

And thus, through the cunning of a small group of financiers and diplomats, a great people will be involved in a war it did not want.

* * *

The book is remarkable for the deep insight which the author displays in the character of English diplomacy. He knew in 1911 that the war would come and he stated the reason, pointing out that England would not tolerate Germany's industrial and commercial rivalry. And the purpose of the book was to prevent his country from becoming ensnared in the meshes of English

¹ Italics are the translator's.

intrigues. He advised France to remain neutral. He said if England and Germany have to enter into a fratricidal war let them fight it out alone. Both want an alliance with France; England wants the assistance of her army, Germany needs her gold. Germany has not capital enough to wage a protracted war against wealthy Albion. Let France refuse her army to England and her money to Germany; the wisest policy will be for her to remain neutral. Delaisie's advice was not followed by the French government and France accepted the tempting inducements of England's proposals. The time may come when the French people will regret that France did not listen to the warning voice of the prophet who understood the signs of the times better than her politicians and other influential men who led the country on the wrong path to a terrible national disaster implied in this dreadful war waged only in the interest of Great Britain.

VENICE AND THE DARDANELLES.

In the seventeenth century Venice represented the maritime power of the Mediterranean. She was the England of that age and commanded a navy which in size was out of all proportion to the city on the lagoons of the Northern Adriatic. Venice possessed many islands so fortunately situated that her rich patricians were in virtual command of the sea. But by the time the Turks invaded Europe Venice had lost her traditional vigor; the leaders had grown too rich to still be animated by the spirit of conquest, and Venice lost one possession after another. The battle at Lepanto gave the island of Cyprus to the Turks. Then Venice ventured once more to try to overcome the new power which began to be a serious menace to Europe, and she sent a powerful fleet to the Dardanelles in order to break through the straits and attack the new Turkish capital at Constantinople. But it was the last great effort of the famous old city. All her attacks were repelled with heavy loss, and here her power was fatally broken so that she never recovered her former glory. Soon afterward Jussef Pasha landed on the island of Crete and took one city after another without meeting serious resistance on the part of the Venetians, and after him the grand vizier Mohammed Koprili, an Albanian by descent, completed the subjugation of this important island. In 1657, when the Venetians once more renewed the attack on the Dardanelles this latter chief succeeded in annihilating their fleet, and the disaster put an end to Venetian maritime power in the eastern Mediterranean. Our frontispiece represents the Venetian attack in 1646.

BOOK REVIEWS AND NOTES.

THE MODERN DRAMA: An Essay in Interpretation. By *Ludwig Lewisohn*. New York: B. W. Huebsch. Pp. 349, price \$1.50 net.

This latest addition to the list of books dealing with the modern drama in its international aspect has great merits. It is an essay in interpretation of the modern drama, or rather of the naturalistic drama, which in the opinion of the author (and the writer of this review) is the only broad and vital drama. In his short preface the author states that his aim is to give an account of the modern drama with historical orderliness and intellectual

coherence, and that his study is of the entire subject interpreted as a whole. He thus supplies a real need, for up till now no attempt has been made in the English language to present the subject as a whole or to give any reasoned account of it according to national grouping or the background of contemporary thought as Lewisohn attempts in this book.

In his first chapter, "The Foundations of the Modern Drama," the author shows how the drama, through its portrayal of the acting and suffering human spirit, has been more closely allied than any other form of art to man's deeper thoughts concerning his nature and destiny. During the third quarter of the nineteenth century, these thoughts underwent a most profound and radical change, and the drama was compelled to reshape its content, its technique and its aim. The modern drama thus owes its origin to the scientific and philosophical inquiry that in the view of Dr. Lewisohn has shattered belief on the one hand in an immutable moral law and on the other in the self-originating element in human action, and by invalidating the old notion of guilt and expiation shifted the emphasis of the drama from what men do to what they suffer. Hence the heroes and heroines in the modern, naturalistic drama are suffering characters in contradistinction to the older, idealistic drama where they are acting characters. In the older drama tragedy was seen to arise from the frailty or rebellion of a corrupted will defying a changeless moral order; in the modern drama tragedy lies in the pressure upon the fluttering and striving will of outward custom, of unjust law, of inherited instinct, and of malevolent circumstance. The drama of the past, which ended with the protagonist's expiation of his transgression and the consequent reestablishment of the moral harmony of the world, corresponded to a state of religious or moral certitude in the playwright and the audience. The endings of the drama of to-day, which are felt by the uninstructed reader or hearer to be so inconclusive and disconcerting, interpret, says the author, our own incertitude, our aspiration and search for ultimate values.

The development in literature corresponds to the parallel development in modern thought. The older, idealistic literature went hand in hand with an optimistic system of philosophy. Naturalism in literature, on the other hand, is the inevitable corollary of pessimism, positivism, determinism, materialism and monism in philosophy. The doctrine of heredity and environment play an extremely important role in the naturalistic school. The modern, naturalistic movement is moreover firmly founded in socialism and social compassion.

This modern storm and stress movement was, in Germany at least, in the first place a reaction against hyper-classicism. There had been in Germany throughout the nineteenth century many slavish imitators of classical drama, especially that of Schiller. The *Kleinmalerei* of the naturalistic school was set up in opposition to the *Schönfärberei* of the classical school. Both of these terms are borrowed from painting, and, indeed, the association between literature and painting is now closer than it has been for the last few centuries. In the modern, naturalistic drama there is, as Fromentin said of Rubens, "no pomp, no ornament, no turbulence, nor grace, nor fine clothing, nor one lovely and useless incident."

The naturalistic tendency may be said to go back to Emile Zola who was the first to enter the fight for a modern drama in France. But his three plays produced between 1873 and 1878 were hissed from the stage. It must have been a strange reflection for him that his ideals for the theater were ulti-

mately realized in Germany and not in his own country at all. But this naturalistic tendency, having its origin in France, went first to Scandinavia and Russia before it came to Germany where it later yielded its best fruits. Tolstoy's "Might of Darkness" (1887) and Strindberg's "Julia" (1888) were the god-parents of Gerhard Hauptmann's "Before Dawn" (1889), while its immediate model was "Die Familie Selicke" (1890) of Arno Holz and Johannes Schlaf. It was shown by the authors in manuscript form to Hauptmann before he wrote his first drama. How great was the influence of the Scandinavians on the creators of the naturalistic literature of Germany is proved by the fact that Holz and Schlaf published their first experiments in naturalism in 1889 over a Norwegian pseudonym. It is regrettable, however, that the leaders of the literary revolution in Germany did not know their immediate predecessors at home and surrendered themselves entirely to foreign influence. They knew nothing of Anzengruber's preface to the second volume of his realistic "*Dorfgänge*" (1879). Here this eminent Austrian dramatist independently and effectively advocates the cause of realism in literature.

The author analyzes the foundations of the modern drama in the work of the Scandinavians, Ibsen, Björnson and Strindberg, and the plays of the French novelists, the Goncourt brothers, Zola, Daudet and Maupassant. A section is devoted in this first chapter to Henri Becque, the founder of the modern, realistic theater in France, and another to the *Théâtre Libre* in Paris and the *Freie Bühne* in Berlin.

The realistic drama in France, which is the title of the second chapter, is illustrated by Porto-Riche and Curel, the psychologists; Brieux and Hervieu, the sociologists; Lemaître and Donnay, the humanists; and Lavedan, the representative of French comedy. The author finds the work of the leading French dramatists deficient in the verities of human psychology chiefly on account of their preoccupation with the problems of marital infidelity, the phenomena of sexual passion, which, in spite of Brieux's denial in his drama *La Française* (1907), still seem to absorb the interest of French society and literature, and it is with great relief that he turns in the third chapter to the naturalistic drama in Germany, to which he rightly attributes qualities of the highest order. Only blind prejudice engendered by the present war will attribute this viewpoint of Professor Lewisohn to national bias. One may disagree with him in regard to the relative merits of certain playwrights or certain works of an author, but no intelligent reader or theater-goer can deny that the drama of Germany stands head and shoulders above that of any other country, even though it may be, as a Germanophobe recently expressed himself to the present writer, for the reason that in all other countries there isn't any drama.

Gerhard Hauptmann, whom Professor Lewisohn considers to be "as surely the representative dramatist of our time as Shakespeare and Molière were of theirs," is the chief protagonist of the naturalist school, and Halbe, Dreyer and Hirschfeld are his followers. Hartleben and Wedekind are the revolutionists in the drama. Sudermann represents the school of compromise, and the Austrian Schnitzler, a greater creative genius perhaps than Hauptmann, though Professor Lewisohn may not think so, is the representative of naturalistic humanism.

The renaissance of the English drama is discussed in the fourth chapter in connection with Jones and Pinero, whom the author judges very harshly

and whom he calls the playwrights of the transition; Oscar Wilde, whose product is artificial comedy; Barker and Galsworthy, who represent naturalism in the English tongue, and Shaw, who perfected the intellectual comedy. The author puts John Galsworthy at the head of serious English dramatists, calls him "a modern dramatist of the rank, if not the stature, of Ibsen and Hauptmann," while Granville Barker, whose play "The Madras House" (1909) he considers "one of the most fascinating of modern plays," he holds to be "of all but the highest promise and originality." The author omits, for reasons given in the foreword, the discussion of the theater of Italy, Spain and Russia. As for American drama, we infer from his book that there is none.

The symbolic, neo-romantic movement, its success and failure in the drama, is dealt with in the fifth and final chapter. The official founder of the symbolist school in literature is Stéphane Mallarmé, and the originator of the symbolist drama is Maurice Maeterlinck. But again, as was the case with the naturalistic movement, it never reached the stage of the land of its origin. It was again Germany, the land in which the naturalistic drama attained its highest development and which has always been eager to learn from others, that bade it the most eager welcome. According to the view of this author the work of Rostand, who is held to be the foremost neo-romantic dramatist of France, is symbolical in only a very narrow sense. The symbolical drama, says Professor Lewisohn, is a creation of the children of the great mystical races—the Germanic Maeterlinck and Hauptmann, the Jewish Hoffmannsthal, who, by the way, wrote his first drama *Gestern* (1891) when but seventeen years of age and thus sets a new standard of precocity in the annals of literature, and the Irish Yeats. Associated with the latter in the Irish movement are Lady Gregory and Synge.

The volume contains also study lists and a critical bibliography, which will prove very valuable to students of contemporary drama.

This book is written in a brilliant style and is filled with really deep and critical thinking from the first to the last page. It is indeed a most welcome addition to the literature of dramatic criticism in the English tongue and a great credit to American scholarship.

MAXIMILIAN J. RUDWIN.

PURDUE UNIVERSITY.

WHAT IS MAN. By *Rev. Bernhard Modin, A. B.* Rock Island, Ill.: Augustana Book Concern, Pp. 335.

Nineteen hundred years ago Cicero said:

"Whether the soul is of air or fire I do not know, neither am I ashamed as other philosophers are, to acknowledge this my ignorance in things of which I have no knowledge. But should I in an obscure thing dare to express my earnest and firm conviction, I would be ready to swear to the fact that whether the soul consists of air or fire, it surely is of divine origin," and in echoing the Roman sage's opinion the Rev. Bernhard Modin adds to-day: "As to the origin and essence of the human spirit we know absolutely nothing by experience. This knowledge we must acquire from divine revelation." Taking a deep interest in philosophy and natural science, he learns from secular sources as much as he can accept from mechanics and physiology, but bases his fundamental ideas, as he says, "upon the Rock of Ages, the Holy Scriptures." The book shows the author to be a thoughtful

man still holding to the Bible in both spirit and letter. It is obvious that he does not believe in evolution. From Adam to Christ he counts four thousand years (p. 288). He discusses his subject "What is Man?" in two parts: I, The Body of Man (73ff); and II, The Spirit of Man. In the former he explains the functions of the physical organs, the senses, and the limbs, while in the latter he describes memory and other powers of the spirit, conscious and unconscious. In explaining the faculties of the soul our author loves to fall back upon the Hebrew terms and analyses their original meaning, but he is modern enough finally to answer the main question of his book by approvingly quoting from Shakespeare's Hamlet (II, 2): "What a piece of work is man! how noble in reason! how infinite in faculty! in form and moving how express and admirable! in action how like an angel! in apprehension how like a god!"

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ROME AND GERMANY. The Plot for the Downfall of Britain. By "Watchman."
London: Henry J. Drane, Danegeld House, 82a, Farringdon, E. C.
Price, 1 shilling. Pp. 386.

Much has been written about the cause of the war, and new theories are appearing almost daily. The one presented in this book is the most recent to come to our notice, and here at last we have revealed to us the "real cause of the war." The anonymous author explains in the first chapter the policy and methods of Rome, her attempt to crush Protestantism and especially to reconquer England, that country which represents Protestantism with its political and religious liberty. After touching on the South African war our author states his views of German ambition and hostility, and Germany's plans of invasion, which reach a climax in her alliance with Rome. The third part of the book reveals the activity of the Jesuits in Britain, the moral decay of the nation, and the activity of the pro-Boers and anti-English in the country. The conclusion is a cry of warning against the menace of Rome, which has found in a Protestant emperor the means of vanquishing the only country that stands for liberty.

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ABOVE THE BATTLE. By *Romain Rolland*. Translated by *C. K. Ogden, M. A.*,
Magdalene College, Cambridge.

The author of *Jean-Christophe* is one of the few leaders of European thought whose reputations will be enhanced by their writings during the war. While so many have capitulated to the passions of the moment, Rolland, the greatest writer in modern France and the leading champion of the Latin spirit, remains true to his ideals. "Over the carnage rose prophetic a voice";—it is surely to these magnificent essays, so lucid, so full of common sense, that Whitman's words apply. The essays have now appeared in an attractive and scholarly translation by the editor of the *Cambridge Magazine*, and prove that Rolland is both a true Frenchman and a true philosopher. The volume contains all that the author has written since the outbreak of war, and takes its title from the famous article which will always be a landmark in the literature of the past two years. His noble appeal for sanity and human sympathy is one of the finest things that the war has brought forth, and will find a special echo in the hearts of all who, like the author, are able to view from afar this terrible battle between nations and ideals.

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