

# 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

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VOL. XXXVI (No. 1)

JANUARY, 1922

NO. 788

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## The Open Court Publishing Company

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LAO-TZE WRITING HIS BOOK.

By MURATA TANRYO.

*Frontispiece to The Open Court.*

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## THE PHILOSOPHY OF NON-RESISTANCE.

BY SIDNEY HOOK.

“The essence of (institutionalized) religion consists in this, that certain phenomena of nature and history, which according to time, and circumstances, acquired an unusual importance, have been personified and put on so high a pinnacle that they appear to be independent of time and place”.

—Dietzgen *Philosophical Essays*.

SIX hundred years before the Christian era and a century before the advent of Buddha, Lao-Tze, the venerable Chinese sage preached the doctrine of non-resistance as part of his more comprehensive philosophy of non-assertion. The latter doctrine, it may be remarked, is considered by some, despite the fact that it has enjoyed comparatively little circulation or renown, to be immeasurably superior in profundity and spiritual riches to many regnant philosophies of a latter day. Concerning virtue, Lao-Tze teaches in his *Tao-Teh-King*: “The good I meet with goodness; the bad I also meet with goodness; that is virtue’s goodness. The faithful I meet with faith; the faithless I also meet with faith; that is virtue’s faith”.<sup>1</sup>

One hundred years later we find Buddha exhorting his disciples thus: “Let a man overcome anger by love, let him overcome evil by good, let him overcome the greedy by liberality, the liar by the truth”.<sup>2</sup>

The classic formulation of the doctrine lies, however, as resurrected by Tolstoy, in the Sermon on the Mount where Christ pronounces the golden words of brotherhood: “Ye have heard that it was said, An eye for an eye and a tooth for a tooth; but I say unto you, Resist not him that is evil; but whosoever smiteth thee

<sup>1</sup> Lao-Tze’s *Tao-Teh-King*, p. 107 Open Court Publishing Co., Chicago.

<sup>2</sup> *The Gospel of Buddha*, “The Dharmapada”, Open Court Pub. Co.

on thy right cheek, turn to him the other also. And if any man would go to law with thee, and take away thy coat, let him have thy cloak also. And whosoever shall compell thee to go one mile, go with him two”.

Christianity renounced this cardinal principle of love when it entered into concubinage with the decadent Roman Empire and became the Church. Here the final betrayal of its heritage was wrought in the attempted suppression of dissenting sects which had taken the words of Christ to heart. It was not until the dying years of the nineteenth century when Tolstoy delivered his smashing blows at the foundations of orthodox theology, that the world was awakened to the full import of the doctrine of non-resistance. So interwoven is this philosophy in the structure of his dramas and novels that many an artistic passage is marred because of its naked didacticism. Tolstoy succeeded in bringing down upon his head the scathing criticism both reactionary and revolutionist alike. Both would say with Ambrose Bierce “The camel and the Christian take their burden kneeling”.

The common criticism levelled against the Tolstoyan philosophy holds that the practice of non-resistance would lead society into social stagnation and that its policy is inherently suicidal. Of course this brings up the question concerning the literal implication of the Christian injunction: “Resist not Evil”. There are some who have insistently maintained that the connotation of evil in this case embraces not alone the evil of man but also the evil of nature. Consequently, the adherents of this doctrine would be strictly enjoined from mitigating the rigors of the natural forces or reducing the discrepancies between what is and their ideal of what ought to be. Such an attitude obviously precludes any possibility of sanitation, mechanization, in short, of any effort designed to render this planet more inhabitable.

Tolstoy in strenuously combating this interpretation insists that these “irrelevant perversions” cloak either a cowardly reluctance or an utter impotence on the part of his critics to grapple with the larger problems of human conduct presented by the doctrine of non-resistance. Though he is somewhat justified in imputing the motives of those who shirk facing the salient features of the non-resistant philosophy, he nevertheless errs in failing to realize that submission to the ordering of nature is implicitly expressed in the theological Christian creed and was scrupulously observed by its



early devotees. Lecky makes mention of a certain St. Simeon Stylites, one of the most revered anchorites of the fourth century, who had bound a rope around himself so that it became imbedded in the flesh which putrified and ulcerated around it. Whenever he moved worms dropped from him and when he was doing penance atop of his sixty-foot pillars he commissioned his followers to pick up the worms that fell from his body and replace them in the purulent sores, the saint saying to the worm, "Eat what God has given you".<sup>3</sup>

Any belief in an omniscient extra-mundane creator makes superfluous all efforts to ameliorate conditions or alleviate human suffering. Yet even if the point made above is incontrovertible, the vitality of the doctrine of non-resistance is not seriously affected for it does not constitute an insuperable task to reconcile a truly Christian pacifism in the affairs of man with a sincere militancy in the affairs of nature.

The flaw in this social philosophy lies at its heart. When we direct our attention to the sphere of human activity we can readily note the inherent contradictions in the non-resistant attitude. To be genuinely "*non-resistant*" is equivalent to being totally "*acceptant*". Non-resistance implies that on no occasion can the individual who holds those views manifest the slightest trace of hesitancy or obduracy in complying with the demands of constituted authority of his fellow man. A non-resisting person, in the full sense of those words, would not only refuse to meet "*physical force*" with "*physical force*", but to be consistent, he would also refuse to combat "*moral suasion*" with "*moral suasion*". And so his very belief in the doctrine of non-resistance would vanish as soon as it encountered opposition in a hostile world. Yet how unflinchingly and steadfastly have the early disciples of Christ and Tolstoy clung to their faith—how often have they succeeded in kindling the inner light in the bosoms of their oppressors, radiating an ineffable calm and contentment as a balm to the wounded in spirit.

In view of all this, we may reasonably maintain that to justify life and make its existence possible adherents of this theory have been compelled to adopt an attitude of PASSIVE RESISTANCE. Passive resistance should not be confused with non-resistance. The early Christians in the Arena resisting the attempts of the Romans to compel them to abjure their faith, the Tolstoyans who endured excruciating agony rather than render compulsory military service,

<sup>3</sup> Lecky *History of European Morals*. Vol. 2, page 119.

mass sabotage on the industrial field—all these are splendid and inspiring examples of the passive resistant attitude.

Now the implications of the passive resistant attitude are very significant. The question is asked wherein lies the difference or rather the superiority of a doctrine of "passive resistance" to a doctrine of "active resistance". Both terms connote an opposition to something definite—or an approach, let us say, to some social end. The difference between the anarchism of a Most and the anarchism of a Kropotkin lies in their different methods of executing what basically is a common plan or scheme. The doctrine of passive resistance is not an end in itself but merely a method of successfully coping with the exigencies of life, at most working towards a perfected social existence.

In answer to our question the passive resistant would respond that his philosophy was morally superior to that of active resistance in that it was more humane, less calculated to destroy society through strife. So it seems after all that the difference between these two types of conduct has been reduced to one of degree. This, I submit, invalidates the humanitarian basis of the doctrine of passive resistance for it can be shown that passive resistance, or rather the effects of passive resistance can be more injurious to the individual and the community, than the more active form of resistance. A general walkout in a key industry for instance may inflict greater privations upon the community than a small riot. In our own experience, we know that an abject humbleness is not always more effective than a spirited defence. There are times when a tractable and yielding disposition provokes continued affronts instead of inducing a change in heart of the aggressor.

Both the utility and limitations of the doctrine we are discussing can the sooner be grasped if we delve into the genesis of its extended sway and influence. The period in which Christ lived had witnessed several persistent attempts by the Jews to liberate themselves from the galling yoke of Rome. These proved to be uniformly abortive. Soon, a direct, frontal attack upon an apparently impregnable Rome, came to be regarded as chimerical. A more subtle and insidious method had to be adopted to undermine the Satyr State. Passive resistance and seditious propaganda, the most effective instruments at hand, succeeded in rocking the Roman Empire to its very foundations. Meekness and resignation, in this instance, had accomplished what force had left undone. Christianity could only be conquered by being adopted.

The home of the great Christian revival in the nineteenth century was Russia—frozen in the icy clutches of a demented dynasty and deadening church; a land of perpetual darkness illumined here and there by the effulgent idealism of its revolutionary martyrs. The ruthless suppression of the Polish insurrection, the restoration of the “Nicholas” system, the seeming futility of “propaganda by the deed”—all these influenced Tolstoy.

Tolstoy repeatedly emphasizes the fact that the non-resistant attitude was the only one which could break through what he called the hypnosis of the press, the Church and the State; and his expectation that this attitude would proselytize society is sufficient evidence of a “method”. The general position of the Tolstoyan is voiced by Darrow today when he explicitly states, “I would not be so much opposed to force if I thought it would work”.<sup>4</sup> The Quaker challenge to a world of force sets out to convince humanity that the passive resistant attitude is invariably a more effective method than any other, even in wars of self-defence.

The philosophy of passive resistance originally was applicable to a certain, specific situation—it was employed as an instrument in remedying defects in the social organism. If as Prof. Kallen puts it, “We hypostatize our instruments of thought” or conduct, we are destined to defeat the very ends for which we forged them.

Would Belgium have had endured a worse fate if she had offered no resistance to her spoliator instead of arching her back? After the Treaty of Brest-Litovsk were the invading armies of Germany perceptibly humanized by the affable passive resistance of Russia? When Bertrand Russell abandons his faith in the necessity for armed insurrection on the ground that violence may destroy “the priceless heritage of civilization”, is he not called upon to show that the inevitable wars generated by the present industrial system are less devastating in their ravages, less destructive to art and beauty than any social revolution can be? If not, we may at least request enlightenment on how philosophical anarchism intends to prevent the destruction of civilization.

Every social philosophy including the philosophy of passive resistance has had its beginnings in some sort of pragmatic sanction. The danger to society arises when the pragmatic criterion is not retained, when those modes of conduct which are adapted to specific situations are reified above the dialectical flow of natural and social forces.

<sup>4</sup> *Marx vs. Tolstoy*. Chas. Kerr & Co.

## THE SKEPTIC'S CHALLENGE.\*

BY HENRY FRANK.

SCENE:

*Vision of a revolving globe, enwrapped in bright, floating clouds against the blue back ground of the skies. Gradually the clouds disappear, leaving the globe distinct and clear, whereon betimes appear the various characters and scenes as set forth below.*

MIND:

*(represented by a radiant beam of light shining resplendent above ALL OTHERS, and from which THE VOICE melodiously flows)*

How vast and radiant the realm wherein  
I reign! How far the reaches of my power!  
Naught so minute, but in its breast I lie,  
And view the marvel of its miniature world.  
No sphere so vast, nor systems infinite,  
But I, on wings ethereal, surmount  
Their inmost substance, penetrate and delve  
Into their myriad mysteries, to draw  
Aside the veil of ignorance, which long  
Hath mantled men with terror.

MIND:

No mightier power  
Than mine: No substance, or of adamant,  
Or iron, so firm but I, with magic wit,  
Dissolve to primary elements, and fuse  
Again in subtle unions; a world, mine own,  
Creating, marvellous as Nature's work!  
Crowned thus with kingly thought I reign supreme  
In realms reflective, spurred by Reason, and

\* A Philosophical Allegory Setting Forth an Answer to The Riddle of Life.

Wrapped in Imagination's dazzling robes!  
 I hold abjectly at my feet the slaves  
 Who answer instantly at my command:  
 All things material are my subjects base,  
 Which, void of me, were shapeless and inane;  
 For I am mirror of the rolling orbs,  
 And primal Ether, whence they sprang; of Space  
 And Time, whose only registry am I.  
 I trace the Atom's geometric forms,  
 From crystal sand-grain to a human cell,  
 And read the cosmic secret of the stars.  
 Without me all were naught; for naught exists  
 Save I that was and is and is to be be.  
 All penetrant and universal.

BRAIN :

*(a whitish grey cloud, RISING above the horizon catching the radiance of the beam of MIND and reflecting its glory, rolls upward bravely and emits a strong, firm, but pleasing VOICE)*

Hold!

Self deceived, misguided Ministrant,  
 And false Ambassador, of Truth! Thy words  
 Have burned into my blood, and raised my gorge,  
 So conjuring my spirit to resist  
 The fell, erroneous eloquence, thy lips  
 Discourse, that silence, hence, were dastardly.  
 Thy boasted regnancy supreme, thy keen  
 All penetrating presence, wizardry  
 Of wisdom, conjuring of knowledge, and  
 Mastery of Time and Space, are plumes  
 Purloined from crown I wear. Not increate,  
 Art thou, nor I; beginningless, nor free  
 From source evincing earthly origin.  
 No freer thou, than I, to soar, thought-winged,  
 Ethereal realms of space, and essence solve  
 Of the pervasive Substance of all things.  
 Like me thou art of Matter sprung, begot  
 Of That without which heaven and earth were void.

MIND:

Who art thou, thus durst thunder in this court,  
 Rebellious tongue, disquieting our peace?  
 Be silent, or fear judgment dire—

BRAIN:

Withhold

Thy anger, nursed by age-insatiate  
 Ignorance, and sprung from vanity.

MIND:

Seize him, ye guards and servitors of Truth,  
 Who dares with impious tongue our wisdom spurn!  
 Clothed in the regal robes AUTHORITY  
 Bestows, my ears are waxed to his vain speech.

*(here THOUGHTS, KNOWLEDGE, IMAGINATION, descend as small,  
 fleecy clouds, shot with white light, and whirl dizzily around the  
 figure of BRAIN as the following conversation proceeds.*

*REASON represented by a violet tinted cloud of  
 somewhat larger and more compact quality,  
 hovers over the scene in meditative sway)*

THOUGHTS:

Hark! We are servants of King Mind,  
 In whose sovran power we find  
 Privilege to mould our form,  
 Tempered by Time's stress and storm.  
 Mark, our weapon's sharpened edge;  
 Service to our lord we pledge!

BRAIN:

O, foolish foundlings, thy vain master serve;  
 Know ye not, ye change as changeful clouds,  
 When rent by winds, dissolved by suns—

KNOWLEDGE:

*(interrupting)*

Hear, then, Dullard Me,  
 Lord of land and sea,  
 Firm as rooted rock,  
 Storm-waves never shock.  
 In me Mind doth mould  
 Sovranty to hold.

BRAIN :

On vain and foolish offspring of my cells,  
 Thou art but temporary stuff I store,  
 To trade for better substance Time provides  
 Ephemeral is thy being, for today  
 Casts yester's garb and waits tomorrow's guise.

IMAGINATION :

Then, to Me, hark!  
 God's living spark,  
 Worlds new-create,  
 Fashioning Fate.  
 Cosmic space, I,  
 Wind-wing'd fly,  
 For estalling truth,  
 In eld or youth.

BRAIN :

Thou, too, O beauteous child, thy liberty,  
 Like birds, pursuest through the ambient air,  
 Beguiled by native poise or Freedom's wings,  
 And thinkest, unrestrained, thy boundless course.  
 Thy wings are not of air but of the earth,  
 Refined and levitant, yet wove by me.

REASON :

*(approaching calmly)*

Then, I, by my unchallenged right,  
 Assert o'er thee my regnant might,  
 Supreme I stand around Mind's throne,  
 And serve, unswerved, for Truth alone.  
 I find, as Logic by my side,  
 That Mind is right, though thou deride:  
 Naught *is* but Mind; all else is vain,  
 Shadows in shadowy domain.  
 Truth gives consent to Reason's sway,  
 Pursue, thou willest, Error's way.

MIND :

Thou hear'st, Intruder base, the Highest Voice,  
 That speaks within the realm of Mind. Depart

E're all my servitors avenge my wrath,  
And clutch thee in the vise of my stern power.

BRAIN :

Thou art deceived, O fatuous King! E're pass  
The Age, delusion's bandage from thy eyes  
Shall fall, and nobler light thy slaves shall guide.  
These minions, Thoughts, Imagination and  
E'en Knowledge, I do fain commiserate,  
Knowing they are but passing phases of  
Thy changing moods: Truth's bastard children sprung  
From thy all-harboring breast. Soon shalt thou shame  
To honor them, and welcome foundlings fresh,  
From loins that champion a bolder love.

MIND :

Silence, impertinent, preposterous,  
And impious monster! Strike, ye Servitors,  
My faithful guards, else venomed words encoil  
Our hearts and crush our faith.

THOUGHTS :

KNOWLEDGE :

IMAGINATION :

*(together)*

Monster avaunt

And heed the Master's voice or bare thy breast  
To Vengeful blade!

BRAIN :

Nay, hold thy wrath, for see,  
Far off stands Reason from thy ranks and waits  
My calmer words. Him do I fain address,  
Discardant of thy presence and thy threats.  
He knows that Truth ne'er won by bloody blows;  
Therefore, withdraws from coadjutors false.—  
To him then I appeal.

REASON :

*(meditatively)*

And I attend,

Distraught by thoughts that rend my peace.



MIND:

What, Reason, dost thou halt when crisis grave  
Confronts my sovranity and sway of right?

REASON:

Lord, thou canst reign alone as Truth permits;  
I must all claims heed well and Logic's test  
Apply, that majesty of Truth prevail.  
I shall with swerveless and impartial mien  
Withhold my judgment till the last word's said.

MIND:

I would, in sooth, avoid such menial tilt,  
Nor cross my knighted sword with blade so base.  
But that thy calm, impartial dignity  
Assurance gives, I will thy wish obey.  
My argument is simple—known of all,  
To child as native, as to man mature.  
I am eterne and increate—a beam  
Of Infinite Intelligence that throbs  
In inert atom or in vibrant nerve.  
As sun-ray leaps from fiery breast of heaven's  
Majestic King, and dwells in sod and soil,  
In leaf and bough and flower and fruit, awhile,  
And then returns, its labor finished, to  
Its heavenly source, thus I, sojourning here  
Awhile, in mould of clay, my service done,  
Depart from this dissolving house of earth,  
To seek the heights supernal whence I came.  
Were I but mundane matter, whence my power  
To conjure Memory, the pivot on  
Which Consciousness revolves; yea, what were source  
Of Consciousness itself, no clod of earth  
Contains, nor lifeless matter can express?  
Let me but summons them that they themselves  
Divulge the secret of their being:

BRAIN:

*(interrupting with eagerness)*

I

Consent and gladly hear all evidence  
That may sustain Mind's claim, withal.

MIND:

Come forth,  
 Dear Memory, sweet solace and rare source  
 Of spiritual assurance, my mystic self.

MEMORY:

*(a thin, vague cloud is seen slowly RISING from far beneath the horizon, struggling through heavier and darker clouds to wend its way to the upper part of the globe where the other characters are talking)*

Who hath summonsed me from sleep,  
 So fondly on my eyelids lay?  
 Up from crypts of silence deep,  
 Why am I called to garish day?

MIND:

Speak, Child, the source and essence of thyself,  
 And thus base Matter's minion here confute.

MEMORY:

I know not aught of Matter, I,  
 Who weave the mystic web of time,  
 From Past to Present fondly fly,  
 And epochs merge in every clime.

I conjure Childhood's smile or tear,  
 And Youth's impulsive vanity,  
 Or Manhood's dignified career,  
 And Age's noble dignity.

Like as a spring from fountain deep,  
 Unfathom-bedded in the earth,  
 The waters of my being leap,  
 Exhaustless in renewing birth.

I come when mother Mind doth bid,  
 Defiant of the coarsen flesh,  
 E'en though for years I lay there hid,  
 All undiscerned within its mesh.

I'm ever young; and elder time  
 Renew I, in the birth of thought.  
 With my rejuvenescent rhyme  
 Is happiness or sorrow wrought.

BRAIN :

Pause, poor, untutored Child ; how little taught  
 In knowledge of thyself ! Did'st thou but know  
 I am the womb whence sprung thy being ; I,  
 The cradle, wherein rocked and lulled so oft,  
 Hath sleep perched on thy brow ; did'st thou but know  
 No notion thine, nor link twixt sep'rate thoughts  
 Were possible to thee, save as I wrought ;  
 Did'st thou but know the many mansions of  
 My complex structure, where I thee enclose,  
 And suffer thy release at Mind's loud call ;  
 Did'st thou but know thy very life depends  
 On my existence——

MIND :

Silence him, O Judge ;  
 Let not my child's chaste ears be thus abused  
 With foul defilement of contemptuous lies ;  
 I summons Consciousness, the Self of selves,  
 The mystic element and source of life,  
 Which was and is to be whom none  
 Can comprehend or fathom. Sourceless source  
 Of Being and Intelligence, speak thou !

BRAIN :

*(half to himself in low voice)*  
 'Tis well she comes ! I would behold her clear  
 And naked in her native form ; so long  
 Hath mystery mantled her to mortal eyes,  
 I fain would tear the evil from her fair face.  
 Thou Pythoness whose false, deceptive fane  
 Compels the worship of thy myriad dupes,  
 Come teach me who am sponsor of thyself !

*(a bright mist appears in the background as at sunrise, which increases in splendor and gradually gathers into folds of various brilliant hues, pouring forth a flood of unusual effulgence. The folds then seem to part and singly float around as if blown by a gentle wind, then slowly assemble, coming closer and closer till, mingling, THEY RISE together spirally, gathering into one body, the upper portion of which is of brilliant golden hue, which gradually fades into orange, violet, indigo, green and blue at the bottom. Whirling round and round the brilliant cloud slowly assumes a human shape resplendent beyond description)*

## CONSCIOUSNESS:

I am the Self of self, self-found,  
 Unknown to all save to myself;  
 I climb Life's ladder, round by round,  
 And make the books on Memory's shelf.

I antedate all form and force,  
 And build by my intelligence  
 All living things, of which the source  
 I am, the substance, soul and sense.

I was before e'en Matter moved;  
 I shaped thyself, O menial Brain,  
 Which thou thyself, unwitting, proved  
 As instrument to artist's strain.

No cell athrob within thy sphere,  
 Nor fibre vibrant to a thought,  
 But I, its impress in a tear  
 Or smile, within thyself have wrought.

My mystic touch endues with life  
 The chemic substance of the soil,  
 Nor suffers planetary strife,  
 Unfought, its destiny to spoil.

There is no bridge twixt consciousness  
 And Matter's far-off shelving shores;  
 Myself on substance I impress,  
 As sun in seed its presence stores.

## BRAIN:

Absurd thy claim, as I had thought, for thou  
 Thyself, on Life depend'st, without whose throb  
 And magic work what were thy prowess brave?

## MIND:

Well said; then let me summons Life herself,  
 To prove how she with magic thrill awoke  
 Earth's inert mass, that hailed the Breath divine  
 Into the living clod and gave it soul.

BRAIN :

Nor shall I disapprove ; for I would face  
 The combined hosts that parry Common Sense  
 With fragile arrows hurled from Fancy's sheath.

*(the globe begins to writhe and throb, swelling and sinking; here and there little nodules of soil strive for shape and expression, till slowly some unseen power seems to mould them into shapes that creep upon the sands, fly in the air, climb the limbs of trees, and assume the human form. Shining round the figure that represents Man, is an electric glow that completely envelops him)*

LIFE :

I am the power divine that breathed  
 In inert clod a living soul ;  
 Which, in coarsen clay though sheathed,  
 On earth hath played a varied role.

Of lifeless mould I fashioned rare,  
 The things that crawl and creep and fly :  
 I caused fructiferous seeds to bear  
 Rare fruitage, reared twixt earth and sky.

I surge and sweep, a ceaseless stream,  
 Through soil and seed and leaf and cell,  
 And work God's miracle supreme,  
 More wonderful than tongue can tell.

I give thee life, O Matter base,  
 And from thee life I take again :  
 Upon thee, like a tablet, trace  
 The impress of my joy and pain.

And thou, impertinent, O Brain,  
 How couldst thou throb with thought divine,  
 If I fed not thy cells again,  
 Though dying, with immortal wine?

MIND :

I thank thee, brave and valiant Prince of Power,  
 Thus to set forth with clarity and truth,  
 What well I know, but thou canst best express,  
 Thyself supremest miracle of God.

REASON :

*(to mind)*

Thy witnesses are strong and eloquent :  
 Almost persuaded I would verdict yield,  
 Full favorable to thy claims sublime ;  
 Yet am I forced, ere judgment from my lips  
 May fall, to ask if Brain can aught rebut ?

BRAIN :

Most noble Reason, calmly have I heard,  
 And patiently endured the subtle stuff,  
 These servitors of Mind have blown, withal,  
 To blind the eye and stultify the sense.  
 I marvel not such plausibility  
 Should lure thy judgment. For Ages, thus, has wit  
 Suffused the skies of Ignorance with Truth's  
 Reflected glow ;—a moon in nightly skies  
 Pretending to supplant the luminous globe  
 Of day. But I, O Reason, witnesses  
 Shall summons, who shall swift refute the false  
 And spurious doctrines, have misled the world,  
 Of these too purblind leaders of the mind.  
 These laggards, Mind and his vain retinue,  
 Have slept the while that Truth hath upward climbed,  
 From lowly valleys where Ignorance prevailed  
 To sun-crowned peaks of Learning's lofty range.  
 Speak, then, ye, who know how came the World.

*(a great convulsion ensues: Tempests tear the darkling clouds to shreds, which sweep madly through the torn and thundering branches felled in the deep forest. Earthquakes break forth and the entire globe rocks with furious gales. At length, slowly, calm settles on the scene and swaying in mid-heavens there RISES the kingly and majestic figure of COSMOS, who slowly descends upon a lofty peak and thus declaims)*

(To be Continued.)

## M. K. GANDHI AND THE STRUGGLE FOR INDEPENDENCE IN INDIA.

BY TARAK NATH DAS.

**A**NYONE who wishes to understand the ethical and philosophical basis of the struggle for Independence that is going on in India, led by Mahatma M. K. Gandhi, should carefully study the following teachings of Buddha :

“I teach the not bringing about of all those conditions of heart which are evil and not good. . . . However, I teach Simha, the doing of such actions as are righteous, by deed, by word, and by thought. I teach the bringing about of all those conditions of heart which are good and not evil. . . . I proclaim the annihilation of egotism, of lust, of ill-will, of delusion. . . . However, I do not proclaim the annihilation of forbearance, of love, of charity, and of truth. . . .”

“He who deserves punishment must be punished, and he who is worthy of favor must be favored. Yet at the same time he teaches us to do no injury to any living being but to be full of love and kindness. . . . These injunctions are not contradictory, for whosoever must be punished must be punished for the crimes which he has committed. He suffers his injury not through the ill-will of the judge but on account of his evil-doing. . . .”

“The Tathagata teaches that all warfare in which man tries to slay his brother is lamentable, but he does not teach that those who go to war in a righteous cause after having exhausted all means to preserve peace are blameworthy. . . . He must be blamed who is the cause of war. . . .”

“The doctrine of the conquest of self, O Simha, is not taught to destroy the souls of men, but to preserve them. . . . He who conquered self is more fit to live, to be successful, and to gain victories than he who is the slave of self. . . . He who harbors in his heart love of truth will live and not die, for he has drunk the

water of immortality. Struggle, then, O General, courageously and fight your battles vigorously, but be a soldier of truth and Tathagata will bless you".<sup>1</sup>

Mahatma Gandhi is not a Buddhist by faith. He is a Jain by birth and by faith, and he believes that all religions lead to the same goal. Fundamentally he is a product of various spiritual influences. All India has been enriched by the ethical teachings of Buddha. Hinduism, Jainism, Christianity, Confucianism, and other religions have absorbed much of the truth taught by Buddhism, as truth is no religion's monopoly.

"Be a soldier of Truth" is the spirit of Buddha's teaching and we find that Mahatma Gandhi is teaching the same doctrine when he calls upon the Hindus, Mohammedans, Christians, Parsees, Sikhs, and others to take the vow of "Satyagraha", which means "Hold fast to the Truth". Gandhi preaches that you should not only know that you are standing on the ground of truth, but should stay by it, suffer for it, and never surrender yourself to any force so long as you are true. Here he again is doing what the ancient sages of India advised regarding Politics. For them Politics could never be separated from ethics, and Politics was known to be "Rajaharam" or righteous guide in the science of ruling.

Gandhi like the sages of the past, including Buddha, preaches love, but he emphasizes that Truth must be upheld and the offenders must be punished. So Gandhi demands from the Government of India that those who were responsible for the wholesale human slaughter at Amritsar, those who lied to the Indian people and the world regarding the war aims of the British Government, must be punished and the wrong done to the people and to the world at large be rectified. Gandhi demands these with no spirit of hatred to the culprits but with a feeling of love for humanity. He declares to the English people and to the world in his simple and prophetic way that he has no hatred against any person, but if he had the power he would destroy the Satanic (unrighteous) rule of Britain in India.

Gandhi's method of warfare is peculiarly strong because he supplies his soldiers with a philosophy which makes him and them prepared for all forms of sufferings for a righteous cause. They face the consequences with conscious determination to uphold the truth and the cause of righteousness. Gandhi has proclaimed Non-co-operation against the Government and is asking the people to

<sup>1</sup> *The Gospel of Buddha* by Paul Carus, pp. 125-129.



build up their own government without fearing any consequence or adopting any violence. But Gandhi is not afraid of a war if that is to come. He does not advocate bloodshed but he sees that there may be blood shed to uphold the cause of righteousness, so he proclaimed the other day:

“The time is coming soon when I may have to order you to disobey all state-made laws even if it means pools of blood.”

He knows that there will be need of sacrifice for the cause of liberty, and he will make the sacrifice; but he sees as did the great Gautama Buddha. “He must be blamed who is the cause or war,” when he says:

“The responsibility for anarchy, if it does overtake, will rest with the Indian government and those who support it, in spite of its wrongs, not upon those who refuse to perform the impossible task of making people forget vital wrongs and try to direct their anger into a proper channel. . . . We are not going to tamper with the masses. They are indeed our sheet anchor. We shall continue patiently to educate them politically, till they are ready for safe action. There need be no mistake about our goal. As soon as we feel reasonably sure of non-violence continuing among them in spite of provoking executions, we shall certainly call upon the Sepoy (Indian soldier) to lay down his arms and the peasantry to suspend payment of taxes. We are hoping that the time may never have to come. We shall leave no stone unturned to avert such a serious task. But we shall not flinch when the moment comes and the need arises”.

Followers of Gandhi are performing their tasks with religious scrupulousness. They are engaged not only in boycotting English goods, English courts, and the Government in general, but also in the task of National purification, by boycotting the liquor and drugs of India. Here again Mahatma Gandhi is acting like Buddha, who enjoined his disciples not to use any drinks nor drugs. He is also following in the footsteps of Gautama Buddha when he urges the Indian nation to purge itself of the curse of untouchability among castes and pleads for the oppressed, the disinherited, and the poor of all lands.

#### THE SPIRIT OF THE FOLLOWERS OF MAHATMA GANDHI.

Mahatma Gandhi advises his followers to boldly oppose the present Satanic government of Britain in India, but not to use force. The followers of Mahatma Gandhi are commonly known in

India as Non-co-operators. They must not co-operate with the Government. They must not even defend themselves before a British court of justice. The British Government has begun to arrest the prominent followers of Mahatma Gandhi on the charge of spreading disaffection against the established Government. On the 25th of July, District Magistrate K. N. Knox of Allahabad issued a notice under Section 112, Criminal Procedure Code of India, against Srijut Ranga Iyer, the editor and publisher of the Independent, to appear before the Court of the District Magistrate and show reasons why he should not be required to enter into a bond for Rs 10,000, and also give security by the bond of two sureties in the sum of ten thousand rupees each for his good behavior for the term of one year. The editor was charged with spreading disaffection against the British Government in India.

Instead of defending himself, Mr. Iyer made the following statement:

"I plead guilty to the charge of spreading disaffection. I have no affection for the present system of government. That, however, does not mean that I have got any ill-will against the Europeans, or Indians who happen to be in the Government. I consider it a sacred duty to change the present system of administration. I want the present system of administration to be removed root and branch, and a system created responsible to the people of India; but this object I have always maintained should be achieved by non-violent efforts. My religious teachers teach Ahimaga (not harming anybody). The National Congress of which I am a member has stipulated that we should be non-violent in method. I have to be true to my religion, to my conscience, and to the Congress. I have only to add that I am ready to deliver my body to the present Government and by so doing to contribute my little share to prevent their great endeavor to crush the Nation's soul".

On July 26th Swami Krishananda, a prominent non-co-operator and a leader of the liquor shop picketing movement, was arrested and sentenced to one year's rigorous imprisonment. The accused made no defence and said that he was a non-co-operator.

Because of the persecution of innocent patriots, Indian police officers are resigning from the British Government service. When Mr. Maulana Sherwani, a Mohammedan non-co-operator was sentenced to imprisonment, Mr. Syed Mohammed Riza, Sub-inspector Criminal Investigation, Department of the British Indian Police, resigned his office with the following declaration:

“Maulana Sherwani’s arrest and the charge brought against him and his conviction on the evidence produced against him, have convinced even a sinner like myself that no justice can be expected from the British court and that the whole bureaucracy is working against Islam and India. My conscience compels me now to give up the Government service in order that I may serve my country and my religion. . . . I hope that you will accept my resignation as Police Sub-inspector as soon as you can and allow me to serve my God and my country.”

## THE EVOLUTION OF ETHICS.

BY F. W. FITZPATRICK.

**W**HILE wrestling some time ago with a more or less philosophical problem I found it necessary, and at the same time a pleasure, to make frequent reference to Kant, Spinoza, Maudsley, Spencer, Fouilleé, Mills, and to that sublime pessimist, Schopenhauer. The last made most appropriate reading for that particular time, the one hundred and thirty-second anniversary of his birth, and exactly seventy years since he said: “. . . when I note the profound impression my philosophy has made upon even the laymen of today I hardly dare to think of the role it will play in 1900. . . .”

Now 1900 has come and gone and twenty-one more years and we are, perhaps, as profoundly impressed with the various systems of philosophy as their authors could well have desired or hoped for, yet all things appear to us much as they did to the men of 1800, to those of 100, and those of 10,000 before our era, in different aspects, under varying colorings, sometimes brilliant and pleasing, and oft'times dull and gloom-inspiring, depending upon the age, the hour, whether a healthy activity forces one out into Nature, or that we allow ourselves to lapse into sombre introspection, within ourselves. The universe changes not, we are the changeful element.

Reading these masters, one feels, with Beaussire, that it is difficult indeed to establish anything like a direct connection between any system of philosophy and the actual state of our ideas of today. Skepticism regarding all such systems and even all questions of principle has become general. They are superannuated, and we fight shy of all that lies beyond positive, actual, palpable fact. They are considered dangerous and some of us believe actually compromising to that confidence that is or ought to be the principal directing force in our notions of morality. They are set aside in

the name of positive science and in the interest of moral order itself.

Even the idealists, those sensitive souls whose very idealism is but a sort of sauce or savory that they dare not subject to a too analytical examination, look not with favor upon those systems, those questions. Renan, himself, an idealist among idealists, refined and delicate of touch, claimed that the origin of virtue was in each one of us, not a system, and that "of the twenty or more philosophical theories upon the 'foundation of duty' not one of them could stand the light of even a most superficial examination. The transcendental significance of a virtuous act is, and justly, that in doing it we do not exactly know why we do it. A hero, if he begins to reflect upon his heroic actions, soon feels that he has acted unreasoningly, perhaps idiotically, and it is exactly for that reason that he is a hero. He obeys an order from the highest authority, an infallible oracle, a voice that orders most clearly within each one of us, and that never prefaces its orders with reasons and explanations. . . ."

This joining of a skepticism, so satisfied with itself, to sentiments so near akin to mysticism is perhaps refreshing to one accustomed to the grosser "positivism" of our day that seems to dominate all things. But it is only a momentary pleasure, for we have to face such general peculiarities, not to say degeneracy, of conduct, of mind, and of heart among men that the mirage of an "infallible oracle" soon vanishes in their mist, and the important questions of principles and of morals cannot be set aside as easily as the skeptical positivist and the skeptical idealist would have us believe.

Vices and errors are of all times, but when there were firm beliefs they were universally known without being universally common. Consciences were troubled though the flesh was weak; the best established maxims were susceptible of captious interpretations; but, at least, there were common rules of conduct, a moral code that was a law to all; there was basic certainty.

Today all this is changed.

Religious faith has lost control over many, and its control over others is of most doubtful tenure, no philosophical beliefs have replaced it, no civil or lay authority receives the respect that faith used to call its own, there is a preponderance of democratic governments—dependent upon all men, they no longer create opinions, but are subject to them. All is in doubt, not only these principles and systems of philosophy but even those individual inspirations of

conscience to which some would have us subject all questions of ethics, of morals.

But in all this the progress of skepticism is far from producing absolute indifference, never have those questions of ethics and of morals been debated so hotly and excited such general and keen interest. They are the absorbing ones in public debate, political caucus, the drama, our literature, and private conversation. If it be a matter of international comity or of rights, yes, or peace or of war, nations weigh other considerations in the scale than mere interests; they at least prate of justice, the most elevated notions of generosity, protection of the weakly, etc.; or, if it be party-strife, there each reproaches the other with all that can be found against it that is immoral or unjust, and it has effect with the people who, however used they may be to corruption, or however unwilling to change the order of things political, still desire the ideal; or in private life, that most of our acts are in harmony, whatever our beliefs or our doubts, with hereditary traditions that are strong in us.

Our crimes, our lesser sins are, as in times gone by, as attributable to momentary passion, thoughtlessness, as they are to a spirit of skeptical "Don't care", and they are more numerous than in those times when men had far better defined codes.

Still, is it not astonishing to listen to the discussion anent these crimes or lesser sins, the paradoxical justifications advanced for their commission, their defence in the name of "advanced thought", that, in nine cases out of ten, is undertaken by men who would shudder at the thought of being guilty of them?

That same spirit obtains apologists, the able ones, for commercial crimes, extortion and fraud, in the name of "business methods", and impels us to laugh at what we term excesses of probity, scruples—a conscience, public or private!

Then, again, in all such casuistic discussions, why is it that we, in spite of our new definitions and upsetting of old maxims, are invariably carried on by some irresistible current to those old principles that the positivist and the critic would have us believe are condemned to an eternal oblivion? Is it merely an hereditary taint not yet outgrown?

Modern skepticism, forsooth; absolute indifference! Why, these is hardly an assembly, a meeting of a few friends, a banquet, the most frivolous "five o'clock tea", at which, at some time or another, you will not hear the weightiest questions of ethics, of

morals discussed, perhaps flippantly but discussed nevertheless, aye, even as abstruse questions as that of the existence of God.

These old principles that crop out with such assiduity, contradicted, or approved, show us how indelibly they are imprinted upon the consciences of some persons, and at the same time how little influence they have upon their acts, and it is surprising indeed to note how unconsciously we of today ignore the old necessity of having one's conduct harmonize somewhat with one's principles—even modern principles. We are proud of our good thoughts, our elevating ideals, our principles on paper, and do not blush to live by a diametrically different code or the absence of all codes. We naively and sincerely wish to be troubled neither in our beliefs nor in our pleasures. In real life, as in the play or in our reading, we despise the traitor and applaud the hero; not merely for art's sake, but because we are in accord with and feel attracted to the good.

But what shall we deduce from all these strange contrasts in contemporaneous conscience? We certainly cannot depend upon any professed principles to reach any conclusion. Yet we must not imagine that those self-same principles count as nought. If many set aside, disdainfully, sometimes with asperity, the traditional basic ethics and religious dogmas there are also many who preserve them most sacredly, even though their acts do not always bear witness to their beliefs. Then there are those "of the great majority" who are neither completely absorbed into skepticism nor yet entirely ruled by principles. These principles, therefore, continue, between the believers, the skeptics and the middle-of-the-road philosophers, to be the principal points of contention and at the same time agreement. We may say they form a most unstable foundation, but it will take much digging and blasting yet to prove it such to those who have resolutely built thereupon, or who fear to extend their structures of thought much beyond its lines.

Some have sought to establish another code, outside of previous ones, more substantial, upon a better foundation of facts, that all men can be in accord upon—common ground. Facts, human nature studied as is a positive, an applied and known science, by psychology, by physiology, by anthropology, and by history. These cannot be principles in the metaphysical sense, but rather, as Spencer calls them, "the data of ethics". Two insurmountable obstacles confront them all, however: First, there is no common accord in what is understood by "human nature". According to spiritualistic, ideal psychologists, morals, consciences are inherent in the nature of man;

it is what distinguishes him from the lower animals. The difference, again, is but of degree, "a chimerical distinction" claim the materialists, the positivists. There is a difference between man and the lower animal, say they, but the difference in degree in animal evolution, as between the highest development and the lowest faculties of the mind, or "soul", and only in the successive periods of the double evolution working through all creation since all time and in each individual during the brief period of his life. And these differences will always exist so long as there are psychologists to contend as to "free-agency" against the distinction as between reason and the instincts, the soul and the body of man and of the animal.

But let us suppose, for the sake of argument, that that difficulty should be disposed of; are we very far advanced in the solution of the question of morals?

It is not merely a case of what *is* man and what are the laws of his nature, but it is far more what he *should do* in deference to a law of individual character that is not always obeyed necessarily, but that commands in no uncertain terms nevertheless. There is no common accord upon the moral qualifications of an act. One condemns it, the other condones, if he does not approve it. But Nature, in its general laws, is the same with the one as with the other; one acts one way, while the other without any violent metamorphosis does the contrary and each is assured that he is right. Would you suggest personal interests merged into the greater good? And do you make any distinction between pleasures, for instance, and claim, with John Stuart Mill, that there are degrees, that a hog cannot be as happy as a refined, intelligent, sensitive human being? You cannot distinguish between pleasures any more than you can between moral acts except in the former case by their degree of intensity, and in the latter by the way they impress your moral sense.

Whatever may be the destiny of naturalistic ethics, it is certain that a great majority of us continue their claims, and will continue to make them for a long time to come; that these questions are of a higher order than mere material interests; that this solution is unnecessary, they are established; we can but obey the laws and live up to the code laid down by the Fathers, believe in the existence of a God and the immortality of the soul, and all is well!

And it is most legitimate that all the efforts of the churches should be to prop our conscience, our moral sense, as it were, against their dogmas, their creeds.

You may say these are but fragile supports, and that their weak-



ness is most manifest in these times when luke-warmness is so common, even amongst the "true believers", the faithful, and that it is a confounding of universal moral rectitude with the individual interests of each church, that it authorizes that monstrous conclusion that there is no bond or tie betwixt the believer and the heretic and that all those separated from the church are as exempt from all moral as they are from ecclesiastical control.

It is right here that the so-called liberal churches have done much good, by throwing a mantle of more ample fold around those who fretted in the rather close-fitting garments of orthodoxy, and at the same time exerting a liberalizing influence even upon those older churches, resulting in the establishing of closer bonds between all men and a more common code of public morals—a step in the direction of the "brotherhood of man".

But even the old theology may answer that it is in matters of faith that men differ the least; that all the unbelievers together agree upon exceedingly few doubts; that it penetrates regions and souls, for their good, where positivists and materialists never dream of going, and that today, in these very irreligious times, conversions to its dogmas are frequent, oft'times among the most enlightened, the greatest thinkers, and that in times when its downfall seemed most assured while nations awoke to great and unexpected religious revivals.

A strange world, indeed!

Theological ethics do not necessarily exclude natural, rational, philosophical ones, Faith in all great religious bodies goes hand in hand with Conscience—sometimes with Reason.

There is danger here, not in theology, however, but in its application; the tendency—and a natural enough one—of those in authority is to be more solicitous for the interests of the Faith than those of mere morality; they are ever ready to excuse lapses for fear of scaring away souls by a too exacting application of the code. Yet we are prone to exaggerate the scandalous contrasts these conditions do create, and to wrongly attribute them to hypocrisy rather than to what may be in part, at least, good policy.

The search after and discussion of moral principles belongs as legitimately to all churches as to all philosophies and schools; but a code of morals purely theological hardly seems sufficient or desirable for either church or society. New elements of morality must develop with the progress of ideas. We had to open our minds to tolerance before tolerance became a factor in our customs.

Progressive ethics are necessarily mobile, and their authority, always open to discussion, is as necessarily unstable as their evolution is progressive. A weakness, if you wish, yet, paradoxical as it may seem, a very element of strength. Was it not Kant who, while he recognized in the existence of a God and of a future life two conditions necessary to morality, was yet well pleased that neither proposition could withstand a too searching analysis? He wanted his God and his Eternity to be wonderful, awful, and thought it dangerous to dispel any of the mysticism and clouds that surrounded both.

One of the greatest dangers to morals is to wrap their ethics about with too binding formulas, accepted in all confidence, as oracles of divine wisdom. The most exact formulas fail to cover specific cases. Acts become legal without being moral. A moral act must conform to the spirit as well as to the mere letter of a formula and one can enter into the real spirit of a thing only by going back to its very principle, its source.

Morality can but begin when we have risen above the merely literal observance of its decrees. Nothing can so clearly show the insufficiency of formulas as the philosophical doubts and the serious discussions of which they are the subjects.

No precept or principle is vast enough to take in or to regulate all our actions. Consciences require personal acts, initiative and independent, to test these principles.

It is by such efforts that nobly liberal spirits have in all times created the reactions against abuses and false maxims generally admitted and sustained by all about them, even by their own doctrines and tendencies.

Philosophical doubts should extend even into one's self. Thought and Analysis should be the jury before which we try our "reasonable doubts", our "impulses of the heart", as well as the accepted maxims, creeds, formulas and all else about us.

But, then, philosophical thought and the weighing of ethics, of morals, of maxims, are confined to so few that it becomes a very duty, and today particularly, for all who do think to call attention to the meritorious in philosophical systems, to the evolution of ethics. The thinking man may hope, and that without any unappreciation of the limitations of thought, to ever enlarge its sphere, its scope, by its very force to carry further and further the subordination of Nature even to their ideals, moral and social, and, in consequence thereof, to carry onward the evolution, the progress we should all

strive for from the lower to the higher. With Fouilleé we may exclaim, when we see Science confronted with the enigma of the origin of the world, "Ignorabimus!" but when Morals confront the enigma of the destiny of the world we may with equal justice exclaim "Sperabimus!"

## NATURE UNMASKED.

BY ALEXANDER MOZKOVSKI.

A SCIENTIST sets to work with some special purpose in view and prepares an infusion of certain vegetable fibres. After a few days a very lively little community of infusoria begins to develop in this fluid. It is visible only under powerful magnification. In general these infusoria appear to be content with their condition. Only one particularly clever animalcula ventures upon criticism and communicates this to his kind. This drop of water was altogether too constricted, the conditions of subsistence were far from favorable, yes, the very construction of their own bodies with their bits of tissue, hairs and feelers must be regarded as a clumsy makeshift affair. And thus, applying his deductions to the subject of his origin, the microscopic critic comes to the conclusion that certain gross errors had been made, and that he himself would have arranged all this far better.

This procedure must be consigned to the realm of the impossible. Even the most brilliant of infusorial animals cannot realize the scientist in thought, the human creator who prepared the solution, nor the intentions by which he was governed, nor the factors of development with which he reckoned. The thinking and criticizing infusorium is an incongruity. But what if it were *not* an incongruity? What if it were merely a tiny simulacrum of the scientist himself, he who smiles at the phantasy I have conjured up, and who, a little later pursues the same line of thought in his lecture?

For our scientist goes to his lecture-room and sets to work to discuss the intentions of Nature. He compares these with his own and discovers errors in the plan of creation, especially in the structure of organisms. He proves where they have missed the proper connection or made a *faux pas* and how this or that might have been done more logically or efficiently or expediently. When he speaks of Nature or, in rhetorical moments of Mother Nature, an ironic

undertone is likely to creep into his discourse. For Nature, the maternal and the almighty, has set up her rules for all conceivable happenings, natural laws, as they are called which, once we subject them to the probe of the human reason, are disposed to reveal certain moral weaknesses on her part. But our scientist goes still further; he ventures to speak even of the *vices* of Nature! And coldly and clearly and with an astonishing intellectual acumen he proves that these exist.

He may cite eminent authorities in support of his attitude, that is if we may accept the reported words of the Great Ones who did not wholly agree with Nature, and had many a sharp difference with her. This group of Irreconcilables is led by one of the mightiest of them all, perhaps by the greatest master in the co-ordination of natural, scientific and philosophic knowledge: Herman Helmholtz. We need not for the present consider whether he really meant all this in the anthropomorphic, human—all-too-human way in which he gave it utterance. But he gave this dictum voice and his word must be given the value of an historical verdict.

He first proceeded against Nature as the manufacturer of the human eye. Helmholtz did not deny that this organ possessed certain very admirable qualities, but most emphatically he condemned the fact that there was no proper central registration in the relation of the cornea to the hyaline lens. And then he uttered his famous saying that were a mechanician to bring him an instrument so full of flaws and unnecessary difficulties, he would show him the door. A snub direct for Mother Nature and a strong snub.

It is therefore clear that Nature has either not studied optics sufficiently or that she has not quite understood what she did study. Or else she went to work with unskillful hands, or committed sins even greater than these. For let it not be forgotten that Nature, the Master Mechanician, created the entire mechanism of the Universe as a kind of preliminary condition of her work, and that this cosmic mechanism is based upon a law which Galileo discovered in 1638, the Law of Inertia. How clever, how cunning of Nature! She decrees that a vice shall be the general *Leitmotiv* and takes advantage of this vice whenever the responsibility for her own creations comes into play. This law—as someone has already disclosed—is nothing more than a subterfuge, an excuse for every bit of scamped work in the workshop of the Universe. Nature suffers from Inertia, she is lazy, she shuns work, she does not take sufficient pains to execute her orders properly.

The alleged botching of the human eye is merely a particularly crass example of these methods of hers. But there are also other organs which give us occasion for disconsolate discoveries. First of all: Nature never tests the things she has made; she does not repair the things that require repair, she neglects to make the damage good. It was because of this behavior of hers that the famous Metchnikoff of the Pasteur Institute, the co-creator of the theory of organic immunity, gave her such a raking over the coals.

In taking over old house furnishings, we are apt to find among the useful things many that are useless and even pernicious, for example, we use electric light and inherit a pair of candle-snuffers. Man has inherited organs which resemble such utensils. The vermiform appendix is the snuffers of the human house. Nature cannot be brought to concede that she is merely imposing a sinister burden upon us with this thing. She persists in fabricating again and again out of sheer, outlived routine, this wholly purposeless and disturbing organ which we would do well, whenever this be possible, to cut and cast behind us. And the same thing is true of the large intestine. This not only serves no purpose, but nourishing, as it does, some 120 billions of bacteria every day, it becomes a protector of microbes and the herd of infection of numbers of devilish diseases.

Metchnikoff considered that the stomach was also the result of a bit of botch-work, at least in so far as stale routine and inertia continued to afflict it. "Nature will not see"—declared the great savant, and then left it to his hearers as to whether they chose to charge Nature with folly or with malice, or with both. The professor acted the part of the Attorney-General and accepted the ancient evasion based upon the Law of Inertia merely as an extenuating circumstance. It was surely incumbent upon Nature to see something which a child of hers, such as Metchnikoff, saw so clearly.

There is no doubt that at the beginning of things Nature had the choice of different methods of work. According to Leibniz, supported by Browning's Pippa and the American New Thinkers, the result has been the best of all possible worlds—varied, to be sure, by Schopenhauer's dictum that it was nevertheless still worse than none at all. Our great contemporary scientist seizes upon special organs and declares: This vermiform appendix or this large intestine is the worst of all possible intestines.

Having reached this point, we are suddenly face to face with a most momentous counter-claim. It grows out of our consciousness

of our *missing* organs. Consider! Nature has placed us in the midst of the things she has created and bade us comprehend them, yet did not even equip us with the most necessary means and organs for this purpose? The eternal surges and vibrations of the electromagnetic world surround us on every side, and yet we are able to conjecture or compute them only by way of the most arduous and indirect calculations, bring them to the consciousness of our imperfect senses only by means of unrecognizable disguises, and never, never in their elemental form. Our eye, subject to all the ordinances of optics, is a blind instrument in comparison with the electric eye—the eye which Nature denied us. Our ear is deaf, our sense of touch dull as a clod in this electric infinity. And it is in such a universe that we are to find our way, like a wanderer lost in the ranges of the Himalayas with nothing but a guide-book to the Catskills! What purposeless close-fistedness! Animals of the lower orders, such as the electric eel, or the sheath-fish of the Nile, even inanimate iron has been given this sense of orientation. But Man, *Man* must go the whole distance from the ancient sages of Egypt to Volta, Guericke, Edison, Roentgen and Rutherford in order to find a poor and broken staff which will help him to totter and blunder onward for a foot or two.

Thus niggardliness must also be inscribed upon the record of Nature's sins, and set in juxtaposition with her senseless extravagance—in germs and seeds, in space, in unutilized forces. The two together give us a zig-zag curve of mad inconsequentiality, wreaking havoc upon every law of logic, a dizzy and staggering senselessness which is, of course, apparent even in her primal and original laws. She invented the shortest line, alleging it to be a rule for the carrying out of the greatest tasks with the expenditure of the least energy, and great was the praise showered upon her for this by Fermat, Maupertius, Euler and others. And then on the other hand, she invented the longest line, the principle of the great round-about, whenever it came to the breeding of a species, or an organism. If, according to the Theory of Selection, only the fittest creature survives, and if no single path of development is thereby brought to a close, then this surely proves that up to the present no single type or specimen has really fitted properly into the world, and that Nature has so far bungled everything she has attempted.

Whether it be a species or an individual of a species, whether it be an organ or an organism—no matter—Nature manhandles and meddles with them with the same stinginess, the same extravagance,

cruelty, sloth and precipitation. She is eternally proving by one principle that the other hasn't a leg to stand on. It took her millions of years to develop her show-piece, the eye, out of a patch of pigment—a botch job which would have brought Helmholtz's mechanician into serious difficulties with his employer.

This black list of sins and delinquencies and their proofs might be extended over hundreds of pages. But let him who would perforce make a book of them, remember this—as I have not failed to remember it—to connect the last chapter with the introduction—to let the last word be spoken by the infusorial animalcula which criticizes the infusorial fluid. For we shall never be able to get beyond the closure of the circle. If the works are poor and imperfect, so are the instruments of reason and apperception with which we have been equipped, and the former appear to us as we see them merely because we see them with an untrustworthy instrument.

When a scientist strives to find perfection or flaws in what must remain the Inconceivable, he is as a man who is attempting to jump over his own shadow. He cannot leap over anything save his own imperfection. Never before and never after has any one of the supreme spirits of which we can boast expressed this so briefly and so strikingly as Goethe in his world-embracing line: "Man can never conceive how anthropomorphous he is!"



## RELIGION AND PHILOSOPHY IN ANCIENT CHINA.<sup>1</sup>

BY HARDIN T. MCCLELLAND.

**T**s'ang Chieh, now revered as a Tzu Shen or god of letters, was a minister of instruction under the Yellow Emperor (2700 B. C.), and is credited with having been the inventor of the Chinese written characters whence he may also be credited with initiating one of the world's most profound and prolific enterprises—the literature which contains the record of Religion and Philosophy in China. It was during an age which, by immediately preceding the Wu Ti Shih<sup>2</sup> or period of the five emperors, about 2850-2205 B. C., held the distinction of bringing into the world some of Heaven's most cherished secrets, among them being righteous government, intelligible language, the use of fire, cookery, clothing and music. It was also an age which served the lofty purpose of preparing the empire for a greater and nobler civilization yet to come. For as we are told, the rulers even of that remote time not only taught the people courtesy and true amiability, but further, they were personal exemplars whose lives promoted benevolence and encouraged an actual regard for all humanity. If for no other reason, it could yet be said that this very principle of goodness, which

<sup>1</sup> This whole article is really no more than a "general survey" of such a fertile and profound subject as Chinese Religion and Philosophy. I will therefore ask my readers to consider that it is not my purpose to fully explain any particular situation or doctrine on which I may touch in the course of this writing. I will feel that they value it properly only when it arouses them to seek further into the traditions of a nation whose civilization far antedates ours, but yet seeking with the aim to understand the native viewpoint of a people whose aspirations and intellectual achievements have survived for fifty centuries.

<sup>2</sup> This is a semi-legendary period whose dates were worked back from subsequent times. While we find that the reigns of the Yellow Emperor's son and grandson, and of Yao's father are usually absorbed into the reigns of the former and latter respectively, the period is divided as follows: Fu Hsi (c. 2850-2738), Shen Neng (c. 2738-2697), Huang Ti or Yellow Emperor (c. 2697-2435), Yao (c. 2435-2255), and Shun (c. 2255-2205 B. C.).

was their constant instruction, entitles them to all the ancestral worship they have had throughout the thirty dynasties of Chinese History; it makes them as worthy of the sacrificial offerings as it makes their worshippers worthy of the blessings they enjoy.

The course of civilization, like everything else, follows a natural series of causal events. In the particular case of early Chinese civilization it followed a series which may be illustrated by their conception of filial piety. According to this conception there was a series of three stages or degrees making up complete filiality: the first and superior degree was that of the T'ien Ching or standard of Heaven consisting of filiality to God; the second and medium or constant degree was that of the T'u I or norm of the Earth which is filial to Heaven alone; while the third and inferior degree was that of the Jen Hsing<sup>3</sup> or Duty of Man whose conduct should be filial alike to his fellow man, Earth, Heaven and God. Herein we see a melioristic conception; it was an upward attitude nobly aspiring each toward the next higher degree which marked their notion of the Cosmos and Man's relationships therein.

Altogether a race of great prudence and tranquil thought, the Chinese saints and sages of antiquity offered up their intellectual treasures in the simple faith that they were conceived in moral truth and could not but be sought by the courageous and received by the humble. They seemed to know that the aspiring and inquisitive spirit of man can always give hospitable ear to any tongue which speaks nobly and intelligibly. It was accordingly their own peculiar merit to have laid the lasting foundation for a national heritage of literary skill, ethical latitude, religious exaltation and philosophical depth which has seldom been surpassed for semi-universality and length of duration, especially when we acknowledge the difficulties of language under which the ancient sages must surely have labored. Thus we can doubly appreciate the meritorious endeavors of those remote times when the Yellow Emperor composed his Canon of Inner Life;<sup>4</sup> when the Great Yü gave his moral injunctions to the

<sup>3</sup> These are often called San-hsiao shang t'ien-ching chung t'u-i hsia jen-hsing, literally meaning "Triune filiality: first, Heaven standard; second, Earth norm; third, Man's conduct."

<sup>4</sup> This work, as published in 1893 at Shanghai, is in three volumes containing 81 Discourses, some of them treating of the heavenly endowments of remote antiquity (1), life, spirit, reason and heaven (God) 3, the Yin and Yang elements (5-7), the five treasures (virtues) make life complete (10), perverse laws disregard harmony (12), blood and spirit, body and purpose (24), general discussion of purity and truth (28), taming the shrew (34), arguments explained (49), errors examined (63), 5 cardinal virtues (70).

people;<sup>5</sup> when Wen Wang and Duke Chou developed their mathematical analysis of Nature;<sup>6</sup> when the Viscount of Chi composed his "Great Pattern"<sup>7</sup> for rulers and thinkers to adopt; and when Lao Tzu and Confucius were setting forth the fundamental principles of reality and conduct.<sup>8</sup>

It is the usual thing in practical research for philosophical sinologists to draw a line between those thinkers who are popularly looked up to as moralists and those who for the most part are cherished for having patronized and developed the Yih hypothesis; between those who have made efforts to popularize the notion of Man's divine heritage and relationship, and those who have sought to criticize and purify this notion in an inquiry into its actual rationale and possible sublimation. To a sensible degree this is the proper thing to do; but it is not the primary thing to do. We should first distinguish between those who take Reality, both human and divine, to be independent of what we think about it, and those who try either morally or scientifically to make Reality subject to "the vanity of human wishes". Illustrative of this distinction mention might be made of Yü, Chi, Lao Tzu, and Yang Chu as representing the former while Wen Wang, Confucius, Mencius and Chou Tun-I are found implicitly holding to the latter.

On the one hand, and apart from the empirical application, the argument is that all things have a root and branch, that is they have an essential causal nature as well as an actual manifest structure, and that the proper inquiry into the nature of things has nothing to do with the secondary inquiry into their structure, relationships, or manifestive effects. Wisdom and tranquillity then may be obtained not by means of the latter, but by means of the former. On the other hand the argument is that any such inquiry as the former is a vain and idle pursuit, that such a goal is unknowable and unattainable except to the degree that we can reach practical certitude by means of observational methods and ceremonial practices. Together with a sufficient faith in their adequacy we can be happy,

<sup>5</sup> These injunctions have been lost, but mention of them is made on a stone tablet set up in Yü's honor on Mt. Lou, E. Hunan.

<sup>6</sup> These two men gave great impetus and elaboration to the method of calculating natural phenomena with abstract symbols called Kwa.

<sup>7</sup> The Hung Fan seems to be also an esoteric document which embraces the substance of Yü's advice on government as well as what were then the latest developments of the Yih calculus.

<sup>8</sup> The favorite terms for these principles were, for Lao Tzu, Tao and Teh, but for Confucius they were T'ien and Li.

and knowing how to hold ourselves within the bounds of the empirical constitutes true wisdom.<sup>9</sup>

Thus there may be found a division of the ancient thinkers of China into two sorts of viewpoint and method, the mystic philosophers and the scientific religionists. Thus also we have reasonable grounds for judging their intelligence, their faith-energy and their moral fibre; and will not, like many native scholars, require to make a list of those who were or were not orthodox. In this way for instance there would be no need for questions of this or that sort of orthodoxy so long as we find that the Yellow Emperor really canonized the Inner Life, that Duke Chou's occult calculus was the true touchstone of the Cosmos, that Lao Tzu really sought for reason and virtue, that Mencius really lived to further introduce and secure the Confucian teachings in the hearts of the people, that Mo Ti had a real altruism in his daily practice, or that Yang Hsiung actually taught self-cultivation and by his own example showed people how to dwell in the hermit's hut contented with the ecstasy of righteousness and meditation.

These and many other similar points stand eloquently advising how Western Philosophy may qualifiedly look to the Chinese for some very keen discernments of the "goodness of Reality and the beauty of Truth";<sup>10</sup> some notes of criticism not far below those of Kant or Maimon; and not a few remarks quite as keen as those of Croce or Bertrand Russell on our own smug notions of what is at the bottom of real wisdom, just and honorable conduct. The Chinese have produced a vast fund of documentary evidence showing many anticipations of western culture, and it is a known fact that they long antedated our discovery of paper, printing, indelible ink, the compass, thread-twisting and silk-weaving machinery. All they lacked, it might further be said, was the genius for perfecting and simplifying their inventions; but this they have left for western brains and capital to do. However, in the matter of ethical and governmental advice, mystic speculation, religious fealty, and even in a fairly thorough lexicography their literature abounds. All these subjects usually find a conjoint harmony in the Chinese

<sup>9</sup> One of the constant refrains which is figuratively followed throughout the *Shih Ching* or *Book of Odes*. The first half of the Chou period, i. e., from 1122 to 600 B. C., was the golden age of Chinese poetry, being now often called Shih Shih or period of Odes. A large part of the philosophers' war on man-made theism, after Confucius' time, was in opposition to the anthropomorphic Odes.

<sup>10</sup> One of Hsün Tzu's phrases. Cp. my article, *Open Court*, June, '21.

philosopher's way of conceiving the world, and we can only assume that it is because of their ingrained conservatism if anything new is considered heterodox to their racial traditions. This conservatism, as regards philosophical matters, was given a sturdy foundation by Confucius and was further driven into the popular oriental mind by the Mencean commentaries on the Confucian Canon. It served then the direct opposite to what such thinkers as Wen Wang, Lao Tzu, Chuang Tzu, Yang Chu, Hsün K'uang, Yang Hsiung and Wang Ch'ung were trying to establish: namely, that the world is of a structure and nature apart from human measures and analogies; that it is alive with growth, intelligence, power and spiritual possibilities not limited to or by any stretch of the human imagination. The latter viewpoint, therefore, would appear to us of the Twentieth Century to be the real orthodoxy because it was not of an absolutist or anthropomorphic outlook, and hence was able to let the Universe be itself, free and unlimited, secure from human meddling and independent of what is too often a dictatorial and rationalizing intellect.

Surely it was this purer manner of philosophizing which enabled Lao Tzu to propound his strange paradoxes of thought and conduct; Chuang Tzu to argue that possibly he was a butterfly dreaming he was a man; Yang Chu to believe in the ethical validity of true egoism and separateness; Hsün K'uang to show why it is that although God has made the universe beautiful and benevolent, He made man more often ugly and selfish; Yang Hsiung to say that even though both ruin and self-preservation are more primordial than prosperity, yet we can follow out the path of life rejoicing in heavenly guidance and living under the glory of divine protection. Wang Ch'ung, we may well suppose, also had this sense of the independence and plurality of things, else he would hardly have made his philosophy consist of theories of such a miscellaneous domain as he measures in his *Critical Essays*.<sup>11</sup> And as we might further note, who could say that Ma Jung<sup>12</sup> of Mou Ling was not orthodox merely because he departed from the ancestral conservatism enough to invent the use of commentary notes arranged with smaller type in double columns; or that the Twelfth Century poet Kao Ssu Sun committed a religious crime when, through an historical knowledge

<sup>11</sup> Called in Chinese, *Lun Heng*, translated by Anton Forke, formerly professor of Chinese at the University of California. (2 vols., Berlin, 1911).

馬融

<sup>12</sup> Lived about 79-166 A. D. and was also called T'ung Ju, or the Universal Scholar.

of Ma Jung's invention, he was able to prove the so-called book of Lieh Tzu a spurious document? K'ang Kao and K'ang Hou commented critically and often adversely on the Confucian Canon, but are they to be considered any less justified than Chu Fu Tzu, the Aristotle of them all? Chu, for various talents and services, enjoys a great native reputation as an astute scholar, and a foreign one too, to a degree, through his "Lesser Learning", a work originally intended for the young. But should we not add that his reputation as a philosopher suffered materially when, in 1745, Wang Pu Ch'ing published that monument of constructive analysis entitled "The Four Books, Chu Tzu, and the Original Commentaries".<sup>13</sup> The spirit of the age apparently has much to do with whether or not a certain philosopher is a heretic, or his books burned and his teachings proscribed.

Thus at the present time it is the popular custom to look more leniently on the notions of such oldtime targets of rabid criticism as Han Wen Kung, Wang An Shih, and even of those old rivals of Mencius, Yang Chu and Mo Ti. It might hereby seem reasonable to say that even the worst of us will some day be vindicated, and that some benevolent philosopher of a future age will champion our cause with the amiable power of a new logic. Our knowledge of Epicurus and Schopenhauer wins from us a sympathy for Yang Chu. The conception Comte has given us regarding the Religion of Humanity settles our differences with Mo Ti. And the literary nationalism and socialistic democracy which are current topics of modern belief and discussion may be said to minimize the shock we might otherwise receive at being informed of the anti-Buddhist exhortations of Han Yu or the radical governmental irreverence of the Peaceful Rock Prince.

It is not always easy to trace the development of anything in China; and especially is this difficulty noticeable when we attempt a survey of the religious ideas and philosophical methods which have so effectively aroused the Chinese mind to achieve its long chronicle of devotion and speculation. However, we can mention a few of the leading conceptions and viewpoints, analyses and criticisms which have held the interest of educated Chinese for the last fifty centuries. Among these various points of interest, divided more or less uncertainly into speculative and ethical groups, and represented more or less in gradual chronological order as developed by

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the numerous saints and sages, may be mentioned conceptions such as were represented by such terms as T'ien (Heaven, meaning both the divine realm and the astronomical universe), Tao (the undeviating Way and Principle of all existence), Ti (the Earth as immediate Mother of Life as we know it), Jen (Mankind), Shang-ti (the Lord Supreme over all these various realms), Yih, the mathematical calculus of universal evolution), Li (the rationalia of things), and Teh (Virtue or the power of individual character over circumstance).

There are two expressions of faith which have been held inviolable ever since the pre-Confucian days when the Yih philosophy was the mystic sesame of life and government was administered as a divine dispensation. These are the two venerable symbolic maxims of Chinese Masonry: one announcing cryptically that "In the Beginning there was the Way, the Compasses and the Square",<sup>14</sup> and the other enumerating "Heaven, Earth, Ruler, Parents and Teachers as the five sorts of Reverence".<sup>15</sup> There are three other mystic symbols known only by oral communication by the Upper Five composing the inner council of the Triad Society. They are known popularly as being represented at the esoteric Taoist festivals of the Three Great Primordial Powers,<sup>16</sup> the greater, middle, and lesser ceremonies being held for the last two thousand years on the 15th of the first, seventh, and tenth moons, respectively. Their first arrangement and practice took place in the Taoist monasteries grouped around the foot of Lo's Floating Mountain near Canton

**元始有道有規有矩** <sup>14</sup> Yüan shih yu Tao, yu Kuei, yu Chü. Tao is not only the Divine Reason, it is the *way of life*. Compasses are used to draw circles and spheres, hence Kuei is a symbol of Heaven; while the Square for lines and angular measurement is a symbol for Earth.

**天地君親師五敬** <sup>15</sup> T'ien Ti Chün Chin Shih, Wu Ching. These five are said to constitute the full religious duty of man.

**上中下三元** <sup>16</sup> Shang Chung Hsia, San Yüan. The first is the Feast of Lanterns celebrating God, Heaven and paternal devotion; the second is the Feast of Departed Spirits celebrating Earth, Water, Fire, Motherhood and Culinary Arts; while the third is the Feast of Food and Drink, a sort of thanksgiving for abundant crops, man's work and secular affairs. With the Buddhists the second is a sort of All Souls' Day when hungry ghosts are fed; while with the Taoists it is also called Burning Clothes because all the old clothes of the deceased are gathered up and burned at a public fire lasting three days. In either case the miserable condition of the departed is supposed to be alleviated.

which were supposed to have been founded by Lao Tzu's successor Fou Chiu Kung, and the third century saint, An Chi Sheng.<sup>17</sup>

Chinese religious faith is a matter of very simple devotion but extremely complex and often confused as to the divinities which are recipients of that devotion. Their pantheon is as crowded with both male and female divinities as is their literature with legends<sup>18</sup> of how they came by such divine nature. There are gods and goddesses of almost everything under the sun: gods of Nature, agriculture, literature, war, luck, retribution; and goddesses of mercy, house-keeping, beauty, and sericulture. Even St. George and the Dragon<sup>19</sup> are claimed to have had their original combat on Chinese soil. But throughout all the vast forest of legend and superstition the saints and sages of Ancient China still managed to follow the blazed trail of rational thought, trusting with unfathomed devotion that the light of Shang-ti would now and then shine through, enlightening the path of human wisdom and virtue.

## II:—FU HSI to LAO TZU. (2850-520 BC.)

The two milleniums covered by this period were almost totally given up to the pioneering efforts of civilization and political organization, and are now commonly represented by the nine wise men of antiquity, viz.: Fu Hsi, Yellow Emperor, Yao and Shun, the Great Yü, Wen Wang, Duke Chou, the Viscount of Chi, and Lao Tzu.<sup>20</sup> Early tradition claims that Fu Hsi was born to his mother by the miraculous inspiration of Heaven (Possibly a comet) after a twelve years' period of gestation. But letting this be as it may, he

<sup>17</sup> Many legends and miracles center around this famous patriarch. One account in the *Chronicle of Exalted Scholars* (Kao Shih Ch'uan) says that he was an itinerant apothecary and magician who lived a thousand years and wandered along the shores of the Eastern Sea where he one day met the First Emperor to whom he explained the occult Tao and promised another meeting in the Isles of the Genii—a fabulous Utopia for which the mystics have been searching ever since.

<sup>18</sup> Among the numerous collections of travels and legends bearing on mysteries, supernatural beings, apotheoses, etc., may be mentioned: Wu Shu's *Liao Chai Chi I* (tenth century), greatly enlarged and rearranged by P'u Sung Ling (1710); Kuo Po's "Green Satchel Treatise" (276-324) on Taoism, alchemy, miracles; and the work referred to in the next note. See also note 59.

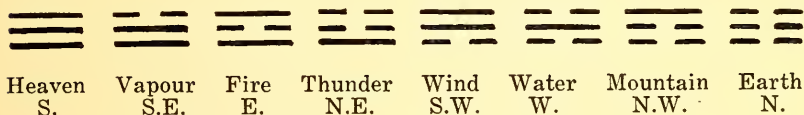
<sup>19</sup> The first account in Chinese literature of this almost universal legend appears in the *Sou Shen Chi*—Researches into the Nature of the Gods, supposed to have been written by Kan Pao of the Chin dynasty, i. e., sometime between 265 and 419 A. D.

<sup>20</sup>

九師伏羲堯舜  
禹文周箕老



subsequently became, as a successor to the primordial divine beings, the first ruler over the temporal empire, founder of the Chinese social polity, innovator of the peculiarly human custom of cooking food, and is also credited with the invention of various agricultural and musical instruments. To further encourage his efforts toward raising humanity up from savagery, legend has it that Heaven caused a supernatural being, the dragon-horse, to appear in the world, one day rising out of the waters of the Yellow River and on its back presenting to Fu a diagram of the eight Kwa.<sup>21</sup> These Kwa were the eight possible groups in series of three of the Yang and Yin symbols,<sup>22</sup> and were used by Fu to philosophize about the numerous aspects and changes of physical Nature. These dual symbols, originally called Liang I, meaning the two essential powers of Nature, (Heaven and Earth, Sun and Moon, Male and Female) and often pictured as a sigmatically divided circle of White and Black with a germ of evolution in each side, were later on made to include the supplementary power of Man, and were therefore called San I. The word Kwa is the literary designation of each of these groups, but in their diagrammatic combinations they are represented by full and broken lines, thus:



They are here given in their original order as produced by the dragon-horse in an octagonal design, and are said to indicate respectively: Strength, Pleasure, Brightness, Mobility, Penetration, Danger, Rest; and Docility. Thence according to the various combinations allowed by changing and regrouping the Yang and Yin elements of the Kwa, it was possible to account for the existence of all things, their nature, uses, and ultimate fate in the cosmic game. From this early start was soon derived the many methods of abstract calculation, which are now grouped together into the intricate science or system of cosmogonic permutation as developed in the

<sup>21</sup> 八卦

<sup>22</sup> Yang and Yin as symbols in diagrams are written as full and broken lines respectively. In trigrams three Yang and Yin elements are used in proportions of 3-0, 2-1, 1-2, or 0-3. In hexagrams six are used, squaring the possibilities of the trigram formations thence making 64 different combinations.

Yih King and the writings of its vague but industriously inventive commentators.<sup>23</sup>

One of the foremost of these early commentators was Wen Wang, posthumously known as Hsi Pei, Chief of the West. Having been imprisoned in 1143 B. C. by the cruel Chou Hsin, last ruler of the Shang Dynasty, Wen Wang found great consolation in his mystic interpretation of Fu Hsi's magical Kwa, not resting content in holding to Fu's symmetrical diagrams, but gave them an irregular order so as to more faithfully represent the actual conditions of universal life and mobility of form. In this he was aided by the enthusiastic genius of Yu Hsiung and Duke Chou;<sup>24</sup> the result was that another permutation was added, producing 64 diagrams arranged as a larger octagon of two rows on each side. The inner row was called Chen, meaning pure, high-principled, and applied to divination; while the outer row was called Hui, meaning to repent, and applied to the calculation of effects. These abstruse diagrams are given an even more esoteric interpretation in the "Chou Tz'u or similar argument" of the 17th century mathematical poet Pan Lei, who appends metrical blank verse notes of different (but significant) lengths under each diagram.

A slightly younger contemporary of Wen Wang was the Viscount of Chi, one of the greatest of the Shang scholars. He was unfortunate in reproving Chou Hsin for his cruelty and debauchery and hence shared the same fate as Wen Wang; but when the latter's eldest son Wu overthrew the Shang Dynasty, Chi Tzu refused to serve under him and was offered a fief in what is now Korea. Before he departed, however, he composed for Wen and Wu's guidance a work called Hung Fan, a "great pattern" of governmental

<sup>23</sup> The octagonal design of the Kwa, both the eight and the sixty-four figure representations, follows the original Ho T'u or Map of the Yellow River which the dragon-horse presented to Fu Hsi. But the designs in square and circular formation follow the development given the Yih philosophy by Wen Wang and Duke Chou who first appended the explanatory notes in seven lines under each hexagram. While the first political applications of Yih symbology were made in Confucian days, it was not until the Sung period that any rational attempt was made to integrate the variable aspects of the Yih diagrams. The first of the Sung scholars to do anything approximating such an achievement was Ts'ai Yüan Ting (c. 1100-1126) who reduced both the Ho T'u and the Lo Shu to a sort of magic square like our old "15 problem of the digits". Others, even more abstruse but less mathematically simple, have been made by Ch'eng I (1033-1107) in a work entitled *Yih Ch'uan*, and Wang Chieh (1724-1805) whose lectures on the subject are called *Yih Shuo*. Cf. note 77.

<sup>24</sup> Duke Chou was Wen Wang's fourth son and lived about 1170-1116 B. C.

principles and practices in nine divisions, viz.: (1) on the five physical elements of Nature, (2) on conduct, (3) on the proper objects of government, (4) the division of time, (5) perfect kingship, (6) regal virtues, (7) on divination, (8) astrological verification of facts, and (9) happiness and misery. This rare production of ancient wisdom now constitutes an important part of the Shu King or Canon of Historical Records. Chi Tzu was a believer in speaking only to the point, one of his famous sayings was that "If there is much talk then an inferior sort of instruction is sure to follow".<sup>25</sup>

Another famous statesman of the Chou Dynasty was Kuan Chung or Kuan I-Wu,<sup>26</sup> a minister under Duke Huan of the Ch'i state, whom he aided in crushing the savage tribes on the west and north frontiers. While the Duke was energetic but proud and sensual, Kuan was more sagacious and firm in his decision of policy. And although Confucius has criticized him for lack of propriety and as being small-minded, proud and covetous, we still find that he was popularly regarded as a wise and worthy minister. His fame as a philosopher rests upon a voluminous speculative work, supposed by many to be a forgery by some subsequent admirer, but which seems to be quite universally credited (at least in the principal subject matter) to his hand. This work, simply entitled "Kuan Tzu", was originally a compilation of 389 sections, but after the Burning of the Books only 86 remained, and since then ten more have been lost so that only 76 sections are now extant. The Shanghai edition of 1893, of which I have a copy, gives the titles and short explanatory notes on the ten missing sections. Some of the most important of the other sections deal with physical strength (2), balanced development (3), upright government administration (4), legal distinctions (29), exact expression (34), mystery of mind (36), the four seasons and the five elements (40-41), intelligent laws (46), developing one's person (6), trifling and serious affairs (80-86).

However, the only sage who has enjoyed the fame of being called the real philosophical light of China lived about five centuries after the foundation of the Yih calculus and two generations before the ethical establishment of Confucianism. Strange to say he does not appear to mention anything about the abstruse Nature-lore of Wen Wang's diagrams, nor does he emphasize ancestral worship,

<sup>25</sup> 若多談則小教  
從也

but is still looked up to as a most profound and devout thinker. This sage is popularly known as Lao Tzu<sup>27</sup> and was keeper of state records at Lo Yang, the capital of the Chou dynasty. Because he was not mentioned specifically by either Confucius or Mencius, and was for the first time only quasi-authoritatively referred to by his great admiring follower, Chuang Tzu, Prof. Giles, the learned English sinologist, has some doubts as to the actual historical existence of Lao Tzu and claims that he at least should not be taken as the individual author of the Tao Teh King, a work on which the whole structure of his fame rests. Nevertheless, we can reasonably agree with King Shu Liu, the native Taoist scholar, writing in the *Monist* for July, 1917, that Lao Tzu must be taken as the founder of the religio-philosophical system called Taoism, if not the author in toto of the work in question, because the whole system is but a development of his cryptic paradoxes. This work then should not as a whole be expressly attributed to the Old Philosopher, but is more likely the subsequent compilation and abstruse simplification of various teachings which started with his original speculations, and which by the time of Chuang Tzu's writing had been put in need of some such fatherly countenance. At least this is the general situation as argued by Ho-Shang Kung, a most exacting scholar of the second century B. C., in the preface to his first edition of the Tao Teh King.

Shen Tzu, an astute and somewhat adverse critic of the ancient mysticism, tells us in his account of primitive jurisprudence that in Huang Ti, the Yellow Emperor (c. 2700 B. C.), from the 61st year of whose reign Chinese historians usually calculate their chronology, Lao Tzu had an early if not mythological predecessor,

### 老子道德經

<sup>27</sup> Is the commonly accepted title of the paradoxical little volume reputed to have been written by the "Old Philosopher" Lao Tzu (c. 604-520? B. C.). One of the favorite native schemes for establishing his actual historical existence is claiming that he once gave an interview to Confucius. Just such an incident as this makes up the very last lines of a work (Shanghai, 1893), called K'ung Tzu Chi Yu—Collected Discussions on Confucius, by the Commissioner of Revenue for Shantung, Sun Huang Yen. Herein it is said: "By imperial order for inspection, the 616th anecdote in the Shen Hsien Ch'uan recites that Confucius was one day reading a book when Lao Tzu saw him and inquiring said: 'What book is this?' Confucius replied: 'It is the Book of Rites; holy men likewise study it.' Lao Tzu then said: 'Holy men are already competent in virtue and propriety. Wherefore then do you study it repeatedly?' Practically every other anecdote extant which purports to cover a meeting between Lao Tzu and Confucius has this tone of haughtiness and mockery which seems quite foreign to the character Western interpreters have given Lao Tzu. However, for the reliability of the Shen Hsien Ch'uan, see note 59.

especially in his doctrine of the Wu Wei<sup>28</sup> which was an expression of the all-sufficiency of inaction and non-assertion. And Wang Hsü, the Taoist patriarch of the 4th century B. C., who is popularly known as "the Demon Gorge Philosopher",<sup>29</sup> also offers an item of emphasis on Lao Tzu's doctrine or *pas trop gouverneur* (don't govern too much) which was practiced with such rare success by Chi An, the shrewd minister of the warlike Wu Ti of Han.

The ancient Odes<sup>30</sup> continually celebrated an anthropomorphic God, no matter to what domain of Nature their devotion was directed; but Lao Tzu makes such a God depend, not only for his power, but even for his very existence, upon Tao: the Way, the Principle of Life, i. e., a conception similar to what we call Evolution. Thence it was that Tao, like the evolutionary method which Nature follows in her efforts to perfect things or like a hollow vessel which is free of all self-sufficiency, performs the functions and duties natural to it with no conscious effort or motive. Tao is pure spontaneity; its essence is expression and its only law is rectitude. Thence it is that a man devout with Tao and living after its unworldly example, has virtue, does good wherever he is, and therefore has happiness and long life.

The following are a few points of distinction in Lao Tzu's

<sup>28</sup> See the delightful interpretation in Henri Borel's little volume "Lao Tzu's Tao and Wu Wei" (1920).

<sup>29</sup> Kuei Ku Tzu, during the time of the Warring States (460-220 B. C.), lived in retirement in Demon Gorge, a hermitage in the district of Ying Ch'uan, in the Wei state or what is the northern part of modern Honan. His only extant writings have been published (1893) as a short treatise in twelve sections and a supplement on magic, cosmology, alchemy and the seven arts. He probably also specialized in political advice, as we learn that his school was the center from which several of his pupils, called Yu Shuo Chih Shih or Peripatetic Politicians, journeyed to the surrounding states offering their services to the various rival princes. Two of the most famous of these pupils were Su Ch'in who was largely instrumental in joining the Six States, and Chang I who served the Ch'in state against the latter confederation, finally conquering them all. One of Kuei Ku Tzu's vague postulates was that "Altho we now live in a world of light, its origin was obscure (in darkness); altho Tao began in Chaos, Chaos gave birth to the visible universe."

<sup>30</sup> Most all the Odes are really secular events or incidents in someone's personal experience which are put in anagoge and given a religious significance thru the metonymy of mystic conception. Thus when God wines and dines his guests, it signifies Divine Grace and Hospitality; when He takes sides in a battle, it means that the one who wins was right more often than that the one who was right wins; Hou Chi's parthenogenesis signifies spiritual purity; Pan Ku's humorously man-like cosmogony means absolute human dependence upon Nature; and the width of the Ho river or the distance of Mt. Sung are simply moral difficulties.

conception of Evolution and Virtue, and are numbered according to the order provided both in Dr. Carus' English translation (1909) and the new Chinese edition (1893). The latter also contains an appendix consisting of a "standard pronunciation and interpretation" which I have made use of for verification:

Tao is the first ancestor of the Universe and apparently is a predecessor to the Lord Shang himself (chap. 4); T'ien or Heaven grows and endures, and the Earth is everlasting (7); the high beneficence of Heaven (81) may be known to the good man (79) whence the sage will assist Heaven in this, not by asserting his own will (64), but by keeping his self-control (66) and attending dutifully to his ethical obligations (74 and 79). Tao then, as the Godly Reason of the Cosmos, is free of all humanistic finite measurements, and is in fact the acme of all that is non-human (77). But by means of the spiritual nature of man he may imagine or name it, and to a practical degree judge of the divine power that is its standard (25). Thence, by holding to the profound wisdom and simple devotion of the good men of old, a holy proximity to Tao may be attained and its practical example followed (14-15); and this, with the inspiration of Heaven, is living according to Nature, it is the return to one's origin, the great Mother of all existence (51-52).

Thus we might say that Lao Tzu's philosophy was a primitive mystic naturalism, more metaphysical and paradoxical than that of Huang Ti and far less romantic in literary alchemy than that of his great successor Chuang Tzu. He bluntly emphasized the untenability of local analogies and temporal attributes as arguing any specific human character to the Deity. He urged instead that we attain to the divine more by way of renunciation, self-restraint, and charity of the silent heart, than by the strenuous bribery of worldly effort, material ceremonies, and expectations of post-mundane reward. Few people know the *way* to accomplish or preserve this rare achievement, for the truly sage and holy men wear hemp clothes but in their hearts may be found jewels. Their polish is not external but their spiritual splendor shines through high thought and simple living. It is all the result of Reason and Virtue, and with Lao Tzu (even if he did not measure up to its high ideals in practice) it was the logical development of his primary conception of Wu Wei,<sup>31</sup> the non-assertion of self, the restraint of personal desire.

<sup>31</sup>

The Wu Ki spoken of in chapter 28 refers to the non-finite terms by which Heaven shelters its own. It is the absolute non-human sphere which protects and exemplifies, but is in no wise personal or worldly. In this sense it is correlative instead of synonymous with the Infinite which is Tao. The esoteric aspects of this conception, with a somewhat forced bolster from the Yih speculations, is given in a recent treatise by Zeikwas J. Boyle entitled *The Fundamental Principles of the Yih King Tao* (1921). But a simpler and more profitable survey of the ethical counsel of Lao Tzu's book comes down to us from the early part of the third century A. D., when Yü Fan, while banished to Chiao Chou during the last ten years of his life, composed the popular work entitled *Lao Tzu Ming Yu*.<sup>32</sup> I have a copy of an ornate tuitzu or wall-motto bearing one of Yü Fan's quotations from the *Tao Teh King*.

虞翻老子命語  
blood in his veins.

<sup>32</sup> Yu Fan, c. 164-233 A. D., was a native of Chekiang, having some measure, it is said, of royal

(To be Continued.)

## LABOR AND THE COMMUNITY.

BY H. R. VANDERBYLL.

THE views expressed in the following paragraphs partly originated and partly assumed definite form in a life of labor that lasted for a number of years. I flatter myself with the hope that experience and observation lend to them the neutral tint of non-prejudice. My judgments own a foundation which differs from that on which the average worker builds his views. The cause of this difference must be found in the fact that nature did not endow me from the start with those qualities, physical and otherwise, that make a good laborer. If there be question of a rise and a fall in my career, then I fell into the world of labor and subsequently emerged from it. And it is for that reason that I consider myself to be in a better position to rightly discern the place which labor occupies in the community, and to pass fair judgment on the nature of its relations with capital and with the balance of society, than the average worker, himself, is.

In order to see things and their relations clearly, impartiality is a first requisite. It is unnecessary to remark that impartiality is a rare phenomenon. We not only view facts and conditions with the assistance of our own particular more or less developed intellect, but we judge them from a standpoint of self-interest. In the first instance there is question either of ignorance or of understanding, in the second instance, of prejudice. I think prejudice a more vicious disturber of peace, a more malignant enemy of the human race, than ignorance. Prejudice finds its source in selfishness whereas ignorance is the natural expression of a brain as yet undeveloped. However, a certain amount of self-interest would appear to be necessary to the health of the community. It seems to be a useful tool of evolution wherewith she coaxes man to struggle towards better and nobler things. It is not surprising, therefore, that prejudice taints most controversies relating to mat-



ters of popular interest. There are many different individuals and groups of individuals whose judgments reflect their respective desires. This fact makes it almost impossible for a particular class of society to fairly judge another, or to view impartially the condition of society as a whole. A workingman's opinions about such matters do not altogether originate in the cells of his gray matter. They are mixed with a dash of self-interest. The same may be remarked about corporation heads, preachers, lawyers, publishers; in short, about the representative of any class or group of people that are active in society in a particular manner.

In order to be able to clearly discern facts and their relations, in order to be in a position to justly praise or condemn conditions, so far as society is concerned, one must be something more than a group—or class-representative. One must be a member of the community, of the nation, of the human race. I am not so sure but one may be required to be a member of the infinite universe, the fruit of whose eternal labors we sometimes so heartily and blindly condemn. At least, one must be broadminded, able to place oneself in the position of one's fellow being, able to survey the world from his particular standpoint, able to realize that the individual is a member of society and humanity rather than of a class or of a group. A most difficult thing to do, unquestionably! I believe, however, that as man evolves, he realizes more and more that self-interest is but a means to an end, and that life's struggle at bottom is a question of intellectual, moral and spiritual development. Broadmindedness grows with that realization, and the provincialism of the class-representative accordingly becomes less intense.

Having labored for a number of years, I find myself in a position similar to the one of an American who has lived among a foreign people, who has participated in their struggles and their joys, who has studied their nature, their customs, their morals and ideals, without having destroyed that which characterizes him as an American. In other words, the fact of my having been a laborer did not destroy my original personality. It probably added something to it, or it annihilated some of its undesirable features. My original self, however, continued to exist, to experience and to evolve. It is clear, then, that the ideas set forth in this article do not emanate purely from the laborer's standpoint, but rather from that standpoint which is as broad or as narrow as my personality.

Prejudice is therefore out of the question, although, of course, a certain degree of ignorance may be reflected in those ideas.

I am well aware that I am contradicting a certain theory which holds that "circumstances make the man." My long and intimate association with the worker has, according to that theory, moulded my inner being in such a manner that my former self has been transmuted into the self of the average laborer. Or, at least, it has hampered or completely stopped its development. Abilities, inclinations and capacities which I once possessed have been reduced, stifled or destroyed by conditions among which drudgery and poverty are not the least conspicuous. But I must deny that circumstances have thus influenced my being. I admit that the external world of condition and circumstance has moulded my being, but I object to the manner in which this is supposed to have been accomplished. In a moulding process, two factors have to be considered; that which moulds, and that which is being moulded. If we agree that the external world is the moulder, then the thing which is subjected to a continuous moulding process is our inner being. It stands to reason that the nature of the resultant product at any time depends on two things: on the conditions of the external world, and on the nature of our being. The most skilled potter cannot create a fine vessel from low grade material. Nor can the clumsiest of potters destroy the originally high grade matter which he is manipulating. I am of the opinion that our popular theories of evolution largely ignore the nature of the thing upon which the conditioned external world acts, and that, as a consequence, the fact that evolution operates from external as well as from internal forces, is not sufficiently considered. If evolution be a fatalistic process (wise or otherwise), then we should not seek its directing forces merely in nature and the universe, but also in the individual. Is not this also a condition which results in fatalistic direction (wise or otherwise), viz., that the individual is born with a certain quality of gray matter and with certain qualities of being?

In these days, rich with theory and ism, fad and cult, we are inclined to recognize but a single wing-tip of the white bird of truth. We cling to a detached truth with blind fanaticism, use it as a cornerstone for a new structure of philosophical religion or religious philosophy, and are nicely on the road towards narrow-mindedness and mental stagnation. Thus there are some who say that circum-

stances and conditions mould the individual, and there are others who claim that the individual moulds himself. Both classes of people are right, and both are wrong. They are both wrong because they fail to recognize the truth of which their opponents are aware. The bad feature of their failure is, that their theories are not only philosophically but also morally unsound. Believers in the theory of circumstance and condition have the tendency to transmute a firm, healthy spine into the backbone of a jellyfish. Their opponents, holding their fellowman absolutely responsible for what he is and in time becomes, are in danger of parting forever with Christian principles and ethics.

## II.

I have made the preceding remarks, personal and impersonal, for the purpose of introducing something which in my opinion constitutes one of the two most important elements of social development. I am referring to individuality. Individuality is the key to the explanation of society's present condition. Let us leave individuality out of our discussions of social problems, and we shall be considering the features of an empty shell. We shall be philosophizing on the destruction of that shell or on the problem of its re-creation. All which is very interesting, but unfortunately a waste of time and mental energy. The empty shell is visible society; its good and bad conditions, the weak and strong links that unite its parts, the contrast between the condition of one member and that of another. We unconsciously picture to ourselves this empty shell when referring to society. We ignore its contents, of which this shell is but a reflection, a necessary expression. What is society at bottom if not a group of individuals, similar but not alike, whose relations are determined by the nature of their various beings? We are scratching on the surface of things, so long as we consider visible society only. Underneath, within and back of it, is its creator—invisible society. And if asked to partly define invisible society, I should say that it is a group of brains and souls of many degrees of development. This definition implies, of course, the presence of many degrees of intelligence and morality, of a variety of ambitions and ideals, of a considerable number of religions and pet theories, of a vast quantity of likes and dislikes, of innumerable natural abilities and capacities. Of the billion and a half birds of different plumage that constitute humanity, those that

outwardly resemble one another flock together. Differences of minor importance are overlooked. On the whole, they are birds of a feather. And why do they flock together? Because, primarily, there is an inner resemblance. This inner resemblance is a matter of evolutionary development. Then, again, we find groups within groups. Consciously, their members seek association only with those who express themselves in life in a manner almost identical with their own manner of expression. Unknowingly, they acknowledge finer distinctions of evolutionary development. And, although conditions of harmony do not always prevail within the sub-group, and certainly not within the group, foreign birds of a feather will find a united front of attack and defense. There is a certain natural opposition between human beings whose fundamental natures and whose intellects differ greatly in development.

After this bird's eye view of society, visible and invisible, the question may well be asked, where is the superman who can change the constitution of society and remedy its ills? This question occurs, mainly, of course, because there are so many would-be saviors of society who by the stroke of a pen, or by the throwing of a bomb, or by eliminating capital, or by other methods, would produce an ideal state of affairs. But this ideal condition would be a surface condition, only. What about invisible society, the thing which society really is? What about those many and different brains and souls that, knowingly or unknowingly, faithfully reflect themselves in their own creation of social conditions? The problem, I think, is not one of improving the expressions of an organized humanity, but rather of improving that humanity itself. If we can improve the individual being, we need not be concerned about its expressions in life and society. They take care of themselves. They reflect at any time what man is, mentally, morally and spiritually. They slowly move towards the ideal as he develops.

Our question, therefore, if put a little more pointedly, reads: Where must we look for the superman who is able to develop the individual? My own answer is, nowhere.

### III.

Most of the proposed schemes for the improvement of the conditions of society are built on a shaky foundation. Their foundation is sought in the expressions of society rather than in its constitution. We consider the conditions of labor, or those of

capital, but we seldom consider the inner condition of the laborer or of the capitalist. If the face of society is wrinkled, haggard and diseased, a dash of powder and rouge may temporarily improve appearances. But the unhealthy condition remains, and only a fool is deceived by an artificial appearance of health. It is not in society's diseased countenance but rather in its constitution that we should find the cause of its disease. By society's constitution we should mean something ultimate. When we say that laborers, doctors, bakers, capitalists, preachers and kings constitute society, we are speaking of expressions, not of fundamentals. Barring exceptional cases, leadership expresses roughly what a man is; so does labor, so does art. The surface of society is lit up by a glimmer which is the resultant light of the many glows cast by the individual beings separately. At bottom, society is that which is capable of producing leadership *plus* that which is capable of producing art, etc. At bottom, society is an organization of brains and souls of many degrees of development.

An important question is, How well or how badly does a scale of human development fit into society? Each member of the community, I take it, is active in the interest of the whole of which he is a member. No matter how thoroughly absorbed he may be in his personal interests, his activities are nevertheless instrumental in determining the condition of the whole. It is a simple fact, which is not sufficiently realized, that absolutely independent individualities and activities are impossibilities in community life. Being a member of the community, the individual not only contributes his share towards its preservation, but is also compelled to respond to certain demands that emanate from the whole. The nature of those demands is determined by the nature of the whole, and the nature of the whole is, of course, the blended product of the many and various natures of the members. The family, for example, is a small community, and it determines certain boundaries within which the member may move. The whole of which the husband is a constituent member places certain restrictions upon him, and demands certain things of him. The interest of the family is his own, and he cannot, logically, object to the restrictions and demands in question. Similar relations between the member and the whole exist in larger communities. The voice of the individual is never heard singly, nor is his individuality considered separately. There is a voice of the community in which the voice of the member can be but partly heard, and his particular nature is merely one of the

many component parts of the nature of the whole. Society's healthy or unhealthy appearance, therefore, is determined by the several natures of its constituent members. If that appearance is the indicator of that which we call civilization, then the degree of civilization which exists at any time is the reflection of the average degree of mental, moral and spiritual development of its members.

I cannot, at this point, refrain from referring to a bit of cosmic philosophy. The most interesting and best operated community is the infinite community of the universe. Each member of the universe contributes his share towards preserving the eternal balance of the whole. All members, so far as their existence and their activity are concerned, are interdependent and interrelated. There is a universal law to which each member of the whole obeys. Were it possible for a single member to escape that law, and to become an absolutely independent individual, the eternal balance of the whole should become disturbed, and the universe should crumble into an unimaginable nothing.

A comparison between our human community and the infinite community of the universe cannot, of course, be a fair one. The universe as a whole is perfect, its members are perfectly interrelated, and the nature of their various activities cannot, therefore, be questioned. We cannot consider the limits within which their individualities are moving anything but just. Our own community, however, is imperfect. Human effort, conscious or unconscious, is constantly urging it towards the ideal. I believe, however, that if we consider society as it is, and not as we think that it should be, viz., perfect, we shall find justice in place of injustice, wisdom instead of circumstance, purpose rather than whim. But this justice, purpose and wisdom are expressions of an impersonal whole, not of the individual. I have particularly in mind the fact that one member of society labors for a wage while another makes a profit.

Were it possible for members of the community to be absolutely independent individuals, society might consist solely of capitalists. But to think of absolute individual independence in community life is to think of a contradiction. We have in our American Declaration of Independence a glorious clause which states a relative truth. All men are born free and equal. To a limited extent, I think. Were there fifteen hundred million islands, absolutely alike, on each of which were placed a single individual, and were these individuals absolutely alike, then truly it could be said that all men are born free and equal. In view of the reality, however, we

are born free when we consider ourselves in relation to slavery, which we repudiate in any form whatsoever. Barring this freedom which is the repudiation of slavery, there is no such thing as freedom in community life. And in view of the existences of innumerable degrees of mental and moral development, equality is out of the question.

There is no more repulsive argument than this one of freedom and equality when it is used by the ignorant and discontented individual for the purpose of being convincing. If there be freedom and equality, why should he be the employee of his employer? Why should he obey laws formulated and passed by others? A just state of affairs would see him his own employer, his own law-giver. Experiments in the direction of such a just state of affairs are proving to be colossal failures in Russia, Italy and elsewhere. Hysterics produced by the recent war have distorted a dim conception of democracy into fantastic nonsense. An industrial democracy is no more a democracy than a capitalistic one. And the former is a little worse than the latter on account of the elimination of a certain kind of leader who, as it happens, is seldom produced by the working class, so-called. Man is a creature born to take orders. who unconsciously demands the direction and the leadership of his superior in ability and intelligence. The most unpretentious section gang is at sea without its boss.

Discontent is not altogether objectionable. But there are two sorts of discontent. The first is the result of a constant realization that the struggle with life is a hard one. Added to this is the desire that the struggle may be eliminated through the medium of outside agencies. The second kind of discontent is sometimes called divine discontent. It is the voice of nature urging the individual to seek conditions and surroundings that more closely express the nature of his being. Unfortunately, this last sort of discontent is rare in comparison with the first. It is human to dislike struggle, and to wish to acquire possessions in the easiest manner possible. We find this human trait among rich and poor, among the powerful and the weak, alike. At heart we are capitalists, though sometimes circumstances prevent us from demonstrating the fact.

The truth that society is, fundamentally, not a homogeneous but a heterogeneous whole, is the one to which we are blind. We are in the habit of classing men under a single heading—human beings. We endow them with the same inherent capacities and abilities. We imagine that all men suffer, enjoy, experience and

evolve in the same manner. At the same time we concede that there are no two people alike. We meet with different likes and dislikes, with a variety of vices and virtues. The trouble is that we conceive people to be alike fundamentally, and that we do not associate the differences that appear on the surface with the differences that concern their inner beings. The result is that we expect a single religion to suffice for an entire humanity. We think all people capable of living up to a single code of morals. We consider all men to be potentially able and intellectual. We go so far in contradicting the result of our observations as to declare that man's personal choice decides whether he shall travel towards intellectual and moral brilliancy or towards ignorance and perdition. Such rot it is which causes un-Christian souls to hold the intellectually, and sometimes morally, unpretentious toiler responsible for what he is and for the manner in which he is active in society.

Our observations of man concern reflections. His actions and activities in this society of ours not merely betray but actually reveal his ME. They are the odor of his individual self, and belong to it as perfume belongs to the rose. We are compelled to accept them as the necessary and natural expressions of that which he is. That which he is prompts him to act in a certain manner, endows him with certain capacities and abilities, causes him to become laborer or president, criminal or saint. What, at bottom, is an individual? He is a product of evolution—a fine, bad, or mediocre product, according to our viewpoint. It stands to reason, then, that the degree of evolutionary development which he represents, and which was determined before birth, clears him of the responsibility for the nature of his being *and* its necessary expressions. That a man is not responsible for the quality of his soul and for that of his gray matter seems to many of us to be an indigestible truth, simple as it is. "Why does he not do this or that?" we ask. Or, "Why does he not educate himself?" What foolish questions, and what foolish answers we find for them. Why does not the fish fly? Why does not the rose grow below the surface of the soil? What a man does expresses what he is. Because he is what he is, he does what he does.

#### IV.

When we accept man's individuality as the true foundation of society, we are compelled to rid ourselves of the erroneous idea



that our fellowman forces us into our particular station in life. If there is any compulsion, if there are any demands, they originate in society as a whole, of which we are a constituent member. There is no question of one class of men driving another to labor. Society, at its present stage of development, demands labor. Certain of its members are peculiarly fit to supply it.

It is this response to an impersonal demand which lifts labor above the level of inferiority on which we are apt to replace it. We too often make the mistake of mentally separating the individual and his activities from society as a whole. We see only the individual, and compare his being, his activities and his abilities with our own. As a result, we conceive of inferiority and superiority, of servant and master, of enslaved labor and ruling capital. It is the wrong conception. If there were no such thing as the community, we could think of the capitalist's playing a little game of his own with the laborer. Capital would be a criminal institution, and labor an unheard of injustice. And this is exactly what capital and labor think of each other: that they are playing a little game of their own. In reality, however, they are active in the interest of the community of which they are constituent members. For it is as impossible for the member of the community to travel an absolutely independent path as it is for a planet to move at will about the solar system.

The community as a whole is the great coercer and dictator. The natures of its various demands are determined by the average evolutionary development which it represents. Its demands are distributed among the members in accordance with the nature of their being. And it is the member, himself, who being peculiarly fit to represent a source of supply, responds in a natural manner to the demands placed upon him by the community. Labor being necessary to the preservation and to the welfare of the modern community, there are members who, being peculiarly fit to supply this demand, are usefully active as laborers. Only a fool, and sometimes a prejudiced laborer, will deny the necessity or underestimate the value of capital. Only a fool, and sometimes a prejudiced capitalist, will deny the necessity or underestimate the value of labor. But it matters little how superior or inferior, necessary or unnecessary, one member considers the activities of another member. Considered from the standpoint of the community as a whole, there is no question of superiority or inferiority. Each member contributes his share towards making society what it is. The

nature of his contribution is determined by the nature of his being.

Those who wish to uproot society in a single night, and reconstruct it in a single day, let them think well. Eliminate the street-sweeper; does not the community lose something of its near-perfection? Does not the same thing result when the manufacturer and employer is eliminated? Clamoring for equality is demanding the impossible. The various needs of the whole must be supplied, and they are being supplied by unequal members.

Fraternity, equality, liberty! Yes, indeed—until a leader arises, whose very presence takes away a little from fraternity, a little from equality, and a little from liberty. On the whole, man is dangerously in love with liberty and equality. He does not always fully comprehend that the only possible liberty is that liberty in a democracy which eliminates slavery, and that equality is not fundamental, but concerns useful activity in the interest of the whole. Absolute liberty, something inconceivable, would silence the voice of the community. Where there is a community, there is also a task for each member, which must be performed for the sake of the whole. Community-life thus prevents the individual from following a path of absolute liberty, and keeps him circling around the center of social interest like a planet around its sun. Incidentally, this curbing of the individual's movements coincides with the wise purposes of evolution. It is hardly necessary to observe that the principal tool of evolution is obstacle thrown in the path of the self-propelling individual. Is it not primitively a painful rubbing of shoulders with nature, and subsequently with a more or less organized humanity, that made it necessary for the individual to struggle and conquer in order to lift himself to a higher level of development?

As to equality, fortunately for society it does not exist. Considered from the personal viewpoint, there is everywhere superiority and inferiority, leadership and following. Only with regard to useful activity, useful when considered in relation to the condition of the whole, can we speak of equality. Each member is as important and valuable to the entire community as any other member, whether he be active as laborer or as manufacturer. But, comparing one member with another, inequality is apparent. It is fundamental, touching the being and the intellect of the individuals compared, expressing itself in difference of abilities and gifts, of stations in life, of conditions and surroundings, and even of modes of evolving. Destroy this inequality, what becomes of society?

Must all its members perform similar tasks? Must leaders be eliminated, and the blind lead the blind? Must all useful activity have a single reward, and the demand for skill, ability, integrity of character, and leadership find no supply? It is unnecessary to try to picture a condition of absolute equality. The picture would be an impossible one.

When I stated that man is often dangerously in love with liberty and equality, I had in mind the fact that his conceptions of liberty and equality are utopian. Whenever he tries their practical application, he shakes the very foundations of society. There follow blood and thunder, lawlessness and disorganization. A leader generally arises, and with him iron rule. After a while, when the heat of passion has cooled and the thunder of revolution has subsided, there is an unuttered realization that the healthy community is founded on something of which the violent reformer of society had not thought. The trouble with the violent or radical reformer in most cases, is that in his intellectual analysis of society he ignores society as a whole and considers his individual problems only. On the whole, he is intensely aware of his own struggle with life. And so, he conceives of an ideal state of affairs—ideal as regards his individual well-being—leaving the natural demands of the balance of the community out of his considerations. He commits the blunder which the average man is inclined to commit in the mental process of society building. He employs a single kind of building material, say bricks, laboring under the delusion that he can very well dispense with steel, plaster, cement, lumber; in short, with those materials which are necessary to complete the solid structure. If given the opportunity to construct his society, it will turn out a tottering group of individuals of a single kind who vainly and madly hunt for something, they know not what, that will solidly cement them together. The rest of the original community is dumb, inactive, and bereft of the opportunity to be useful in behalf of the whole. Then follows the guillotine or the machine gun.

## V.

The philosophy of community-life reaches to far greater depths than we at first imagine. Were it only a matter of injustice, perhaps the various clashing groups of members could arrive at an amiable and satisfactory understanding. I have had the opportunity to consider the laborer's position in society from two stand-

points. There is the personal, the laborer's standpoint, and there is the impersonal, the philosophic standpoint. It is hardly possible for the laborer, who is not also thinker and philosopher, to be unaware of injustice of some sort which accompanies his position in society. Painful experience has caused me to ask a few questions which are not so easily answered by a human being who is also humane. Here follow a few of these questions: Why should the wage earner be compelled to expose himself to constant danger, to shorten his life in the evil fumes of mine and plant? Why should he be compelled to violate the laws of nature, to work and eat in the hollow of the night, to sleep when the sun is bright in the sky? Why, loving his wife and children, should he not be in a position to give them the best that life can offer—comfort and education? I repeat that such questions are not so easily answered. In many, many instances, however, I have found the answers in the individuals themselves—in their supreme physical constitution, in their natural aversion to intellectual development, in their particular conception of ideal living. And I have come to the conclusion that nature has made it possible for each class of members of the community to successfully bear the burden of the particular task which they perform in behalf of the whole.

There is another viewpoint—the philosophic one. As I have stated before, the philosophy of community-life penetrates far below its surface and touches the very being of the individual—one of the reasons, perhaps, why a satisfactory understanding between opposing groups is forever out of the question. Satisfaction and evolution do not travel together very well. And if I be not mistaken, it is evolution which is at bottom of society. Or, is it merely an aimless scramble for money and for the things which money will buy? But we see civilization advance and the health of society improve, year by year, century by century. That advancement and improvement are indicative of a growing average human development. The growth of average human development is the leveling sum-total of all individual development. If our present civilization is superior to that of a century ago, we must not, as we are often inclined to do, seek the cause in the creative efforts of a few individuals or of a single class of individuals. Civilization, at any time, reflects the average development of the individual brain and soul. Its progress mirrors that of a nation, or of the human race—as the case may be—not that of a few favored individuals. Labor of five centuries ago is not the sort of labor that we know to-day. Is such the case

because those who are "in power" and who represent a cause of external conditions, have become more tolerant, generous and Christian in their attitude towards their fellow being? Such is partly the case, undoubtedly. But internal as well as external changes affect the conditions of labor from time to time. With the development of his individual being, the laborer's useful activities in society become more dignified and the conditions of living continue to harmonize with his developing mind and soul.

For illustration's sake, I am perhaps permitted to digress. Consider from a purely philosophic and therefore impartial viewpoint, competition between Japanese, Chinese, and Hindu labor on the one hand, and American labor on the other, as a crime against the nation. Facts are facts, and that the average American represents a higher degree of human development than the average member of the Yellow race cannot be denied. What is it which really happens to our American society when hundreds of thousands of Orientals are allowed to become usefully active constituent members? The average level of society is lowered, as the viscosity of a heavy oil is lowered by adding a lighter oil. The demands and needs of the community as a whole lose something of their more or less lofty nature. For the demands of the new element which has been added to the original, reflect different degrees of intellectual and moral development. There is labor and labor. There is Hindu labor, and there is American labor—for the very simple reason that there are Hindus and Americans. The needs and demands of the former are few and humble, those of the latter more dignified and more in keeping with their evolutionary development. Only in case the American laborer should have evolved beyond the point of labor and should be required by the community to be usefully active in a different manner, could we logically conceive of American labor performed by Orientals.

I have made this digression for the purpose of pointing out that the conditions of labor are caused by external as well as by internal influences. The latter emanate from the laborer himself. When we add the external and the internal influences, we obtain a sum-total of influences that emanates from the community as a whole. We must not make the mistake of conceiving the laborer to be apart from the whole of society. The labor-group, although it is not the whole of society, is *of* society. The laborer, by being what he is, individually, helps to make society what it is, and to a certain extent imposes its conditions upon himself. Should he therefore

be desirous of changing those conditions, he could not very well escape the necessity of changing himself—or, rather, his self.

And thus we return to the simple fact that society changes with the individual. Its condition improves as the individual being of the member improves. This change and improvement are universal. They touch every group and level of society. The laborer evolves as well as any other member. The evolution of his being is one of the determining factors in the re-moulding process of labor's conditions. It should be realized that conditions and institutions exist because they are tolerated. They are tolerated because they reflect a certain average human development. When average human development appreciably soars to higher levels, ancient institutions begin to totter on their foundations, and social conditions to clamor for improvement. It is not a particular religion which is forced upon man; it is man, being what he is, intellectually and morally, who accepts it. It is not a Kaiser who forces his individuality upon a German people; he is the response to a demand which emanates from a certain average intellectual and moral development. In the most common bypaths of life we meet with this law of intellectual and moral supply and demand which allows things, conditions and institutions to flourish temporarily. A homely illustration is perhaps that of the popular newspaper. Ask a Brisbane whether or not a successful newspaper should print the news and the articles which people desire to read. Study the popular newspaper or magazine and you will obtain some conception of the average intellectual and moral development of the reading public.

## VI.

How does evolution operate among human beings? Does it operate as an external force that influences and moulds the individual being? Is it an internal force operating within the confines of the individual being, and do its hidden activities express themselves outwardly and visibly? Is, for instance, the balance of society also the fatal power that directs a single group of its members? Or do the members themselves mould their individual present, with its conditions, and do they themselves lay the cornerstone for their particular future?

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