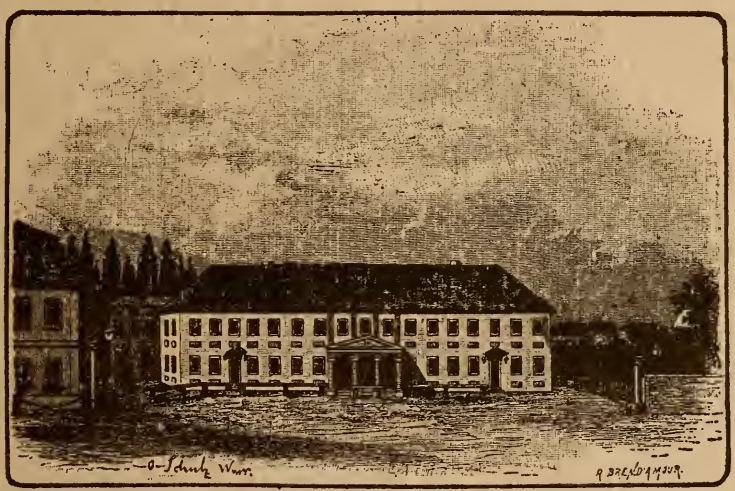
$1.00 per Year AUGUST, 1912 Price, 10 Cents

The Open Court

A MONTHLY MAGAZINE

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

Founded by EDWARD C. HEGELER



THE THEATER OF WEIMAR IN GOETHE'S TIME.

The Open Court Publishing Company

CHICAGO

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

Entered as Second-Class Matter March 26, 1897, at the Post Office at Chicago, Ill. under Act of March 3, 1879.

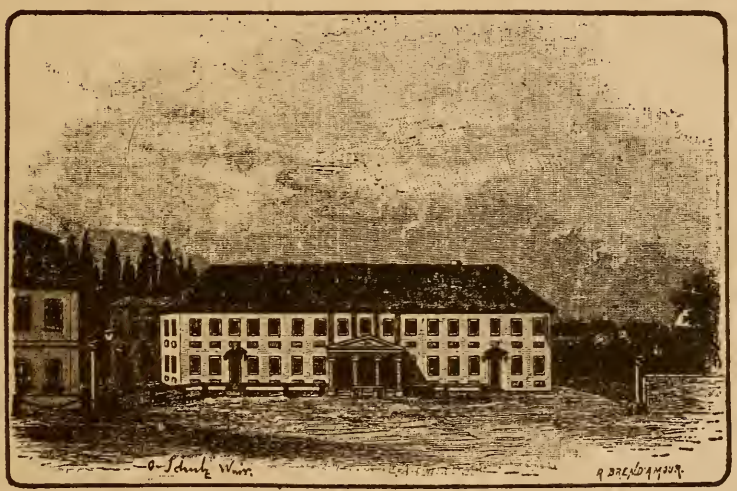
$1.00 per Year AUGUST, 1912 Price, 10 Cents

The Open Court

A MONTHLY MAGAZINE

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

Founded by EDWARD C. HEGELER



THE THEATER OF WEIMAR IN GOETHE'S TIME.

The Open Court Publishing Company

CHICAGO

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

Entered as Second-Class Matter March 26, 1897, at the Post Office at Chicago, Ill. under Act of March 3, 1879.

VOL. XXVI. (No. 8.) AUGUST, 1912. NO. 675

CONTENTS:

PORTRAIT OF GOETHE.
After a painting by H. Kolbe.

Frontispiece to The Open Court.

THE OPEN COURT

A MONTHLY MAGAZINE

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

VOL. XXVI. (No. 8.) AUGUST, 1912. NO. 675

MENTALITY OF NATIONS.

IN CONNECTION WITH PATHO-SOCIAL CONDITIONS.

BY ARTHUR MACDONALD.

THE general purpose of this article is a comparison between States of the Union and of different countries as to education and diffusion of knowledge, and to determine what relation, if any, intellectual conditions may have to patho-social and other conditions in those countries.

The countries selected are those in which data could best be obtained, except in the case of Russia. The official statistics upon which this article is based are for the year 1908, or as near that date as possible. It was frequently necessary to work the original data over again into other forms, so that the tables, especially for European countries, are entirely new.

It would carry us far beyond the limits of this inquiry to give the official statistics of the different countries of the world, showing that with few exceptions there has been within the last thirty to forty years a general increase, relative to population, of crime, suicide, insanity and other forms of abnormality.[1]

Similar statistics also indicate within the same period, a great increase, relative to population, in education and in diffusion of knowledge. Likewise there seems to have been a still greater increase in business and commercial activities, resulting in a great accumulation of wealth and, unfortunately, among all classes an abnormal desire for material things which wealth can bring.

[1] See the author's *Man and Abnormal Man*, pp. 439 to 550. This book (780 pages) and its companion *Juvenile Crime and Reformation* (330 pages) are Congressional documents and may be obtained through any United States Senator or Representative.

In general, the world has been growing fast in almost all forms of activity, both good and bad, relative to population, but whether the good has increased faster than the bad, statistics are not as yet adequate to decide.

MENTALITY.

The word "mentality" is here used in the sense of diffusion of education, knowledge or information throughout the population as a whole. While the term "education" includes "knowledge," it also embraces training and development of the intellectual faculties, as carried on in school, college and university. The knowledge acquired in these institutions is of a more systematic nature than that which is understood as general knowledge or information.

In treating of the mentality of a community or country, there is no intention to determine which produces the greatest men, best books, or highest intelligence. To make such a study would require a comparative and historical estimate of the men of genius, the literature, art, architecture, etc. of each country. The purpose here is to estimate in a general way the diffusion of education and knowledge throughout the community, or country as a whole.

It is a general belief that the number of great men or geniuses is much less than in former times. The cause of this may be that the mentality of nations, instead of being concentrated in a few extraordinary individuals, is now more distributed or diffused throughout the population, raising the general level of intellectual activity.

One cause of this may be the great increase in educational opportunities of modern times, tending to develop talent which otherwise might remain in a latent condition.

The educational status of a nation consists in the amount of literacy, number of teachers, and number of persons in its primary and secondary schools, and in its colleges and universities, relative to population. The status of knowledge may be indicated by the number of books, periodicals and newspapers relative to population. This knowledge may take two forms, one gained through books, the other through periodicals and newspapers. One is knowledge in general; the other consists more in current information.

The question may be asked, if a community or country leads another in literacy, diffusion of education and knowledge; if relative to its population, it has more pupils in school, more teachers, more students in colleges and universities, more books in its libraries to read, and more periodicals and newspapers to peruse, is not this

country or community as a whole, very probably better educated and more intelligent than the other country or community? While there are exceptions due to special conditions, we are disposed to answer this question in the affirmative.

EDUCATION AND KNOWLEDGE IN THE UNITED STATES.

Before comparing a few of the leading countries of Europe, we will consider the degree of diffusion of education and knowledge in the United States, as indicated in the following tables (1 and 2).

Table 1.

MENTALITY.

STATES.	EDUCATION.					INFORMATION KNOWLEDGE.	
	Per cent of Native white adult males not able to write (1900)	Per cent of School population (children 5-18 yrs. of age) enrolled, (1908)	Number of Teachers per 10,000 population (5 to 24 years of age) 1900.	No. of secondary students per 10,000 population (1909)	No. of students in higher education (1908) per 1000 population	No. of books in libraries per 100 population (1908)	No. of Newspapers and periodicals: No. of copies issued per capita (1900)
Column	1	2	3	4	5	6	7
North Atlantic	2.0	68.5	162	13.6	3.89	131	171
South Atlantic	11.5	64.8	93	6.7	13.19	58	30
South Central	11.1	64.7	83	5.8	2.23	15	26
North Central	2.9	71.6	174	14.4	4.54	60	95
Western	2.4	91.3	181	18.74	4.93	78	81
United States	4.9	69.3	140	11.7	3.75	72	93
Massachusetts	0.9	75.6	188	19.4	5.67	269	0.48
New York	1.8	66.8	164	14.3	3.50	120	0.33
Pennsylvania	2.5	65.1	137	10.2	4.32	73	0.56

Table I indicates in a general way the status of education and knowledge for the large groups of states.

In column 1 of the table is given the percentage of illiteracy among native whites; in column 2, of school population enrolled; in column 3, the relative number of teachers to population; in columns 4 and 5, the relative number of persons in high schools, colleges and universities to population.

Columns 6 and 7 refer to knowledge and information, one giving the books in libraries relative to population, and the other the number of copies of newspapers and periodicals issued per capita of population.

From examination of the table it will be seen that the Western and North Central States excel the other groups in diffusion of education. The groups rank in education as follows:

1. Western States;
2. North Central;
3. North Atlantic;
4. South Atlantic;
5. South Central.

It is true that the North Atlantic States have the least illiteracy, but the difference in their favor in this respect (Column 1) is not near so great as the differences in favor of the Western and North Central in other respects, as shown by Columns 2, 3, 4 and 5.

In regard to knowledge or information as indicated by the number of books, periodicals and newspapers (Columns 6 and 7) relative to population, the North Atlantic States are far in advance, the North Central and Western coming second and the South Atlantic and South Central following. The North Central excel the Western in issues of newspapers, and the Western excel the North Central in number of books in libraries. The rank then is as to knowledge:

1. North Atlantic,
2. Western and North Central,
3. South Atlantic,
4. South Central.

In general the groups excelling in diffusion of education excel also in diffusion of knowledge, with the exception of the North Atlantic, which are first in knowledge and third in education. Thus it may be true of communities as of individuals that those who have most education do not always possess the most knowledge. Many students take a college course on account of the benefit and help they may receive and not for love of knowledge. On the other hand, some deprived of early educational advantages have a thirst for knowledge, as indicated in the reading of many books.

For further comparison we will select three of the old and wealthy states, as Massachusetts, New York and Pennsylvania at bottom of Table I. It will be seen that Massachusetts excels in diffusion of education and knowledge except in knowledge of current events (Column 7) represented by newspapers and periodicals, in which New York (0.33) leads. Pennsylvania, as compared with New York, is inferior in all points except in diffusion of higher education. Further comparisons between individual states can be made by examining Table 2:

Table 2.

MENTALITY.

STATES.	EDUCATION.					INFORMATION KNOWLEDGE.	
	Per cent of Native white adult males not able to write (1900)	Per cent of School population (children 5-18 yrs. of age) enrolled, (1908)	Number of Teachers per 10,000 population (5 to 24 years of age) 1900.	No. of secondary students per 10,000 population (1909)	No. of students in higher education (1908) per 1000 population	No. of books in libraries per 100 population (1908)	No. of Newspapers and periodicals: No. of copies issued per capita (1900)
Column	1	2	3	4	5	6	7
Maine	3.1	79.2	259	16.6	3.58	147	0.27
New Hampshire	2.0	67.4	232	17.7	3.59	233	1.44
Vermont	4.1	79.7	265	17.6	3.34	172	1.60
Massachusetts	0.9	75.6	188	19.4	5.67	269	0.48
Rhode Island	2.0	65.3	156	15.4	2.89	201	2.32
Connecticut	1.0	77.3	182	14.3	4.60	225	1.50
New York	1.8	66.8	164	14.3	3.50	120	0.33
New Jersey	2.3	70.0	133	10.3	1.78	79	0.97
Pennsylvania	2.5	65.1	137	10.2	4.32	72	0.56
South Atlantic:							
Delaware	7.1	75.4	125	9.4	1.30	63	3.03
Maryland	5.1	65.0	130	8.0	4.45	103	2.66
District of Columbia	.9	77.5	193	20.3	13.57	1111	0.72
Virginia	12.2	59.1	106	8.3	3.12	37	4.79
West Virginia	10.7	74.2	120	4.7	2.59	15	5.85
North Carolina	18.9	70.6	68	5.0	3.55	16	9.09
South Carolina	12.3	61.9	67	4.7	2.75	20	9.46
Georgia	11.8	60.4	80	5.7	2.33	15	2.51
Florida	8.3	65.7	99	6.3	0.74	11	3.65
South Central:							
Kentucky	14.3	60.0	90	5.2	2.58	21	2.55
Tennessee	14.1	71.3	82	7.2	2.30	20	1.22
Alabama	13.8	55.7	61	4.5	2.41	18	6.13
Mississippi	8.1	77.9	77	5.0	1.72	10	11.93
Louisiana	16.9	49.2	70	3.8	1.99	11	3.12
Texas	5.8	65.5	101	8.1	1.95	12	3.40
Arkansas	10.5	74.2	73	5.7	1.36	11	5.85
Oklahoma	2.7	63.1	103	3.6	2.29	6	4.22
North Central:							
Ohio	3.2	71.6	176	14.5	3.26	76	0.65
Indiana	4.4	69.1	158	16.5	5.26	48	1.69
Illinois	2.8	64.1	160	12.3	4.62	68	0.48
Michigan	2.4	74.2	167	15.4	5.54	76	1.38
Wisconsin	1.9	67.3	173	14.2	3.81	63	1.60
Minnesota	1.0	69.2	181	12.6	4.27	56	1.27
Iowa	1.6	81.8	251	19.8	5.37	58	1.76
Missouri	5.4	68.9	128	10.5	4.41	43	11.93
North Dakota	1.0	85.9	187	9.73	2.05	26	2.11
South Dakota	0.8	78.1	230	14.5	3.92	32	2.31
Nebraska	1.0	87.1	206	20.4	7.19	49	1.67
Kansas	1.7	79.6	182	16.8	4.81	49	1.89

Table 2 (Continued).

Column	1	2	3	4	5	6	7
Western:							
Montana	0.8	71.1	152	7.6	1.76	72	1.92
Wyoming	0.8	83.3	142	6.0	0.94	51	2.49
Colorado	2.4	101.2	181	21.2	6.63	84	1.79
New Mexico	23.6	63.8	78	6.7	1.40	22	6.83
Arizona	4.5	69.5	108	8.4	1.78	30	2.67
Utah	1.2	76.4	136	16.6	3.43	40	3.06
Nevada	0.8	108.2	274	18.2	4.82	178	3.15
Idaho	1.1	111.0	138	14.9	2.22	27	3.97
Washington	0.5	121.1	189	25.3	5.50	57	1.71
Oregon	1.1	82.5	215	17.1	6.14	46	1.50
California	1.1	89.6	212	21.3	5.98	120	1.05

EUROPEAN NATIONS.

In Table 3 we have applied a method similar to that in the case of the United States, in estimating diffusion of education and knowledge in some of the leading European countries.

Column 1, Table 3, gives the relative amount of illiteracy among army and navy recruits. As these are mostly adults, they probably represent best the real amount of illiteracy. Column 6 gives the number of publications (relative to population) in the list of the Smithsonian Institution here in Washington. These publications are of the highest class, including journals issued by learned societies and governmental institutions.

Examining Table 3 it will be seen that Switzerland is much in advance of all the other countries in general diffusion of education and knowledge, and Russia is last. Italy also is very low in these respects. France shows a high degree (next to Switzerland) of diffusion in university education (81) and newspaper information (251). Germany shows the lowest degree of illiteracy and publishes the largest number of books, but not relative to its population. Denmark issues the largest number of books relative to population.

The United States, compared with European nations is next to highest (Switzerland) in number of newspapers issued, but next to lowest (Russia) in number of university students enrolled and books produced, relative to population.

COMPARISONS.

Since we are disposed often to estimate countries as to their mental status or literary production without reference to their population, we will compare the countries in Table 3 according to the absolute number of books, periodicals and newspapers published, as given in columns 7, 8 and 10.

Table 3.

MENTALITY.

COUNTRY 1908.	EDUCATION			KNOWLEDGE AND INFORMATION					
	Number of Illiterates per 10,000 recruits	Per cent of population enrolled in schools	Number of University students per 10,000 population	No. of Newspapers per million population	No. of Books published per 100,000 population	Smithsonian list: No. of publications per million population (1904)	No. of Books published	No. of Newspapers and periodicals issued (year)	Smithsonian list: No. of publications (1904)
Column	1	2	3	4	5	6	7	8	9
Belgium	833[1]	12.2	68	27	28	48	2763	209 (1908)	354
Denmark	202[2]	13.0	..	84	135	42	3519	220 (1908)	112
France	346[1]	14.2	81	251	28	42	8799	9877 (1908)	1723
Germany	4[1]	17.0	65	115	49	39	33317	7000 (1907)	2390
Great Britain and Ireland	100[1]	17.0	56	98	22	45	9821	4400 (1905)	2038
Italy	3072[3]	8.1	77	60	21	24	6918	2007 (1904)	834
Netherlands	210	15.0	72	132	56	36	3258	760 (1906)	207
Russia	6110[4]	4.5[5]	16	8	6	3	23852	2229 (1905)	515
Switzerland	9	18.6	178	275	116	90	4256	1005 (1907)	351
United States	380[7]	19.7	20	260	10	..	9254	21320 (1908)	....

1 1904.—2 1897.—3 1903.—4 1895.—5 England and Wales.—6 1907: in 1907, 39 per cent of males and 27 per cent of all persons (9 years of age and more) were able to read.—7 In white male population 21 to 24 years of age in 1900.

As to largest number of books the rank is Germany, Russia, Great Britain, United States, France, Italy, Switzerland, etc.

As to number of newspapers and periodicals, United States is unique, publishing twice as many as France (next in rank); and from three to ten times as many as some of the other countries.

As to the Smithsonian list of publications, the rank is Germany, Great Britain, France, Italy, Russia, Belgium, Switzerland, etc.

If we take the extremely illiterate countries, as Russia, Italy

and Belgium, we find a correspondingly low percentage of the population enrolled in the public schools and a relativly low percentage of newspapers published. But when we come to the number of university students enrolled, the correspondence fails as to Italy and Belgium, which have, relative to population, a larger number of university students than Germany or Great Britain. As to the number of books published relative to population, the correspondence fails in the case of Belgium which produces as many books as France (Column 5, Table 3) relative to its population. As to the Smithsonian list of publications, the correspondence fails in the case of Belgium, which is enxt to the highest (Column 6, Table 3).

If, now, the countries distinctly the least illiterate, as Germany, Switzerland and Denmark, are compared in respect to enrollment in schools or primary education, the correspondence fails in the case of Denmark, which is behind France, Great Britain and the Netherlands. There is no further correspondence of these three highly literate countries, in the other educational columns.

In brief, there appears to be but little necessary relation in these countries between degrees of education or amount of literary production. Thus, Italy with its great illiteracy, stands very high in university education. This is interesting in connection with the fact that Italy is doing some of the best work in sociology, which is suggestive in connection with the further fact that she stands next to the highest in production of sociological works, as indicated in Table 4, Column 6.

The United States has a large percentage of illiteracy, yet ranks highest in percentage of population enrolled in schools, but has the smallest number of university students. It has next to the largest number of newspapers, but produces next to the smallest number of books. Russia, about which data are more difficult to obtain, stands lowest in all respects relative to its population.

Different countries naturally do not classify books in the same way, and sometimes one country will include under one head publications that other nations would place under another subject, and hence results given in Table 4 must be taken in a general way.

In order to render the table more trustworthy, we have included two or more subjects under one head. For instance, under "History," both "Biography" and "Geography"; under "Literature," "Poetry," "Fiction," and "Drama," and under "Religion," "Theology." "Fiction" is both put by itself, and also combined with "Literature."

A few headings could not be classified nor combined with

others and were omitted so that the table is not complete, but the percentage for each subject given is, of course, not affected.

It may be interesting to note the kind of books some countries prefer, as shown in Table 4. Thus, France publishes relatively more medical works (10.5) than any other nation here mentioned. Italy is second (7.6) and Belgium third (5.6) in this subject. That is, the Latin nations seem more inclined to medical knowledge. Belgium publishes relatively the most law books, Denmark the fewest. United States, Denmark and Belgium lead in religious works. Denmark and France excel in literature, and Germany and Italy in educational works, and France in books on military science.

Table 4.

BOOK PRODUCTION—PER CENT FOR EACH SUBJECT.

COUNTRY 1908	MEDICINE	LAW	PHILOSOPHY	RELIGION	HISTORY	SOCIOLOGY
Belgium	5.7	7.0	2.6	3.8	13.4	8.6
Denmark	3.7	1.1	1.2	9.6	....	...
France	10.5	6.3	2.1	7.3	17.3	6.4
Germany	5.8	10.0[1]	2.3	8.4	9.0	10.0[1]
United Kingdom	3.1	2.6	...	9.5[2]	13.9	6.7
Italy	7.6	4.9	2.8	4.4	12.0	6.7
Netherlands	3.3	5.3	...	6.2	....	5.3
Russia	4.6	3.1	...	6.8	3.0	...
United States	3.6	9.9	1.9	8.8	14.7	5.9

COUNTRY 1908	LITERATURE	EDUCATION	ART	SCIENCE	MILITARY SCIENCE	FICTION
Belgium	17.3	3.8	6.2	7.0	1.1	...
Denmark	23.2	3.3	2.2	9.7	...	...
France	22.0	11.4	1.2	4.5	3.9	...
Germany	19.5	13.8	2.9	5.7	2.3	13.7[5]
United Kingdom	18.4	6.4	...	11.8	...	2.6
Italy	14.1	13.1	2.6	5.8[3]	1.9	6.3
Netherlands	....	9.3	...	5.3[3]	...	...
Russia	10.2	7.9	...	2.5	...	...
United States	13.3	4.5	2.5	5.1	...	16.0

1 Law and Political Science. — 2 Religion and Philosophy. — 3 Science and Technology. — 4 Law and Administration. — 5 Belles Lettres.

SOCIOLOGICAL CONDITIONS.

In Table 5 are given some sociological data as to the several countries.

Russia, Germany and Italy show the highest birth rates (Column 1), but also high death rates (Column 3) and a high percentage of mortality of children under one year of age (Column 4).

Under the head of persons actively engaged in some occupation (Column 6), are excluded the infirm or those incapable of work. Women who have no regular occupation are excluded. Persons living on their money, or from rents, or who are pensioned, are also

excluded. The countries having more than the average of such active citizens are France, Italy, Switzerland and Germany. Russia, Netherlands and the United States show the lowest percentage of this class of citizens.

In number of still births (Column 2, Table 5), Italy, France, Belgium and United States show highest rate in order given.

England and the United States have the largest number of marriages (Column 5, Table 5).

There is a great difference as to number emigrating from their native country (Column 7). This occurs usually where density of population (Column 8) is considerable, though not in direct relation to the the degree of density. Italy, England and Belgium have the largest figures for emigration (Column 7).

Table 5.

SOCIOLOGICAL CONDITIONS.

BASED UPON OFFICIAL REPORTS 1908 / COUNTRY	Number of births per 1,000 population	Number of still births per 100 births	Number of deaths per 1,000 population	Number of deaths under one year of age per 100 born	Number of marriages per 1,000 population	Per cent of population actively engaged in some occupation in 1901	Number emigrating from Europe per 10,000 inhabitants	Number of inhabitants for every q. k. m.
	1	2	3	4	5	6	7	8
Belgium (1907)	25	4.3	15.7	13.2	8.02	46	24	227
Denmark	29	2.4	14.7	10.8[b]	7.5	45	17	66
France (1905)	21	4.5	20.6	14.3	8.1	51	..	73
Germany	33	3.6	19.0	17.8	7.9	45[b]	4	112
England and Wales	26	...	14.7	12.1	14.3	44	74[k]	215
Italy (1905)	32	4.5	21.9[d]	15.6[e]	7.7	50	183	113
Netherlands	30	3.9	15.0	10.3	7.3	38[b]	5	154
Russia (1903)	47	...	29.4	27.2[g]	8.7	25[h]	..	6
Switzerland	27	3.2	16.2	10.8	7.8	47	10	80
United States	22	4.3	15.9	15.9	9.1	38	..	8

a 1900.—*b* 1907.—*c* per 100 births.—*d* 1904.—*e* 1907.—*f* 1899.—*g* 1901.—*h* 1897.—*i* 1900.—*k* United Kingdom.

PATHO-SOCIAL CONDITIONS.

In Table 6 are given figures (relative to population) of patho-social data, based upon official reports of the several countries.

The difficulties of comparing the statistics of crime and other social abnormalities in different countries is well known. This is due to difference of statistical methods, diversity of laws, variety of points of view as to not only what is crime, but as to different forms of crime and immorality.

Notwithstanding these difficulties, a few of the figures in Table

6 may be used for comparison in a general way as to murder (Column 2), suicide, (Column 7), illegitimacy (Column 8) and divorce (Column 9).

Italy exceeds the other countries in murders to an enormous extent, being nearly 8 for every 100,000 population, Belgium (0.71) and France (0.69), show relatively high figures for murder.

As to suicides (Column 7), Italy 6.9, England 7.4, and Netherlands 8.4, are very low, compared with Germany 22, France 22, and Denmark 20, per 100,000 inhabitants.

As to divorce, Italy is the lowest, 6, and the United States the highest, 86 per 100,000 inhabitants.

The Netherlands and Italy show the lowest percentage of illegitimacy, and France the highest (3.2). It will be noted that while Italy shows such a high percentage of the gravest form of crime (murder), it has the lowest percentage of illegitimacy and divorce, and a low figure for suicide, illustrating a tendency to change the forms of evil as distinguished from the amount of it.

Table 6.

FATHO-SOCIAL CONDITIONS.

BASED UPON OFFICIAL REPORTS, 1908	CRIMINALITY — NUMBER CONVICTED PER 100,000 INHABITANTS								
COUNTRY	Crime in general	Murder or homicide	Theft	All offenses and crimes	Number of Insane in institutions per 100,000 inhabitants	Number of Paupers in institutions per 100,000 inhabitants	Number of Suicides per 100,000 population	Number of illegitimate births per 1000 population	Number of divorces and separations per 100,000 population
Column	1	2	3	4	5	6	7	8	9
Belgium	715	0.71	114	2628	234	900	11	1.6	17
Denmark	258	0.30	76	....	...	...	20	...	25
France (1905)	501	0.69	156	1392	178	153	22	3.2	25
Germany	1240	0.13	152	199[m]	22	...	22	2.9[n]	21
England and Wales	298[b]	0.19	217[c]	1699	356	221	7.4	...	22
Italy (1905)	1350	7.81	413	2562	...	3070[o]	6.9[e]	1.1	6
Netherlands	2701	0.12	...	....	187	2360[p]	8.4[e]	0.64	32
Russia (1903)	92	....	...	....	42[r]	...	....	...	..
Switzerland	211	....	...	525[f]	231[g]	...	19	1.2	43
United States	....	....	...	....	256[d]	101[m]	18[e]	...	86

b all crimes known to police.—*c* larcenies known to police.—*d* known to police.—*e* deaths from suicide.—*f* number sent to prison, jail or workhouse.—*g* number on January 1.—*h* 1906.—*l* 1903.—*m* 1901.—*n* 1907.—*o* out-door relief included —*p* 1907.—*r* 1899.

CORRESPONDENCE OF MENTAL AND PATHO-SOCIAL CONDITIONS.

Although correspondence between mental and patho-social conditions, or concomitant relations, does not necessarily indicate causal

connection, yet it is interesting to note a few instances. In general, those countries which have the greatest illiteracy, as Italy, Belgium and France (Table 3, Column 1), show the highest percentage of murder (Table 6, Column 2). They also have a high percentage of still births, death rate and death rate under one year of age (Table 5, Columns 2, 3, 4). Two of these countries, where the illiteracy is more pronounced, as in Italy and Belgium, show a low rate of suicide and divorce (Table 6, Columns 7 and 9).

On the other hand, the least illiterate countries, as Germany, Switzerland and Denmark (Table 3, Column 1) have a high rate of suicides (Table 6, Column 7).

[The reader is referred for sociological and patho-social data to the official reports of each country. See also the following works: *Annuaire de la Presse Française,* Paris, 1909; *Bibliographie de la France,* Paris, 1909; *Bibliographischer Monatsbericht,* Leipsic; *Bollettino delle publicazioni Italiane,* 1909; Brinkman's *Alphabetische List;* Bureau of Education, *Annual Report.* 1909, and *Report on Libraries,* 1908; *Bureau de la Presse,* St. Petersburg; *Cercle de la librairie,* Paris, 1909; *Handwörterbuch für Staatswissenschaften,* Jena, 1909; *La Belgique Artistique et Litéraire,* March, 1908; *Le Droit d'Auteur Lausanne,* December 15, 1909; *London Publishers' Circular,* 1909; *Meyers Konversations-Lexikon,* article "Zeitungen"; *Offizielles Adressbuch des deutschen Buchhandels*; *Publishers' Weekly,* New York, 1909; *Records of National Library,* Switzerland, 1908; *U. S. Census Statistics of Teachers,* 1905, Washington, D. C.]

THE LIFE OF GOETHE.*

BY THE EDITOR.

GOETHE began his great drama *Götz von Berlichingen* at the end of 1771; he finished it in 1772 and submitted it in manuscript to Herder, but when Herder called the poet's attention to its shortcomings Goethe recast the whole, mercilessly canceled long passages and introduced new material. In this revised shape he had it printed at his own expense in June 1773, because he could not find a publisher in Germany who would risk its publication.

JOHANN BERNHARD BASEDOW.

Many men of prominence had become interested in Goethe and visited him in his father's house. Among them must be mentioned first Johann Caspar Lavater (1741-1801), a pious pastor of Zürich, and Johann Bernhard Basedow, an educator of Hamburg. In company with these two men, both with outspoken theological interests, the young worldling, as Goethe called himself in a poem of that period, undertook a trip along the Rhine in the summer of 1774.

* The first instalment of this sketch appeared in the June number.

They visited Friedrich Heinrich Jacobi (1743-1819) on his estate at Pempelfort near Düsseldorf.

Lavater was a well-known pulpiteer and the founder of the study of physiognomy, a subject in which Goethe too was interested:

JOHANN KASPAR LAVATER.
After a water color by H. Lips in the K. K. Familien-Fideikommiss-Bibliothek.

and Basedow the founder of an educational institution called the Philanthropin. Jacobi had deep philosophical interests and regarded himself as a disciple of Spinoza, whose philosophy, however, he

accepted only so far as it could be made to agree with a childlike belief in God, for he was no less a faithful Christian than his friend Lavater. Goethe, an ardent admirer of Spinoza, differed from Jacobi on theism, but in spite of transient misunderstandings they remained good friends for the rest of their lives.

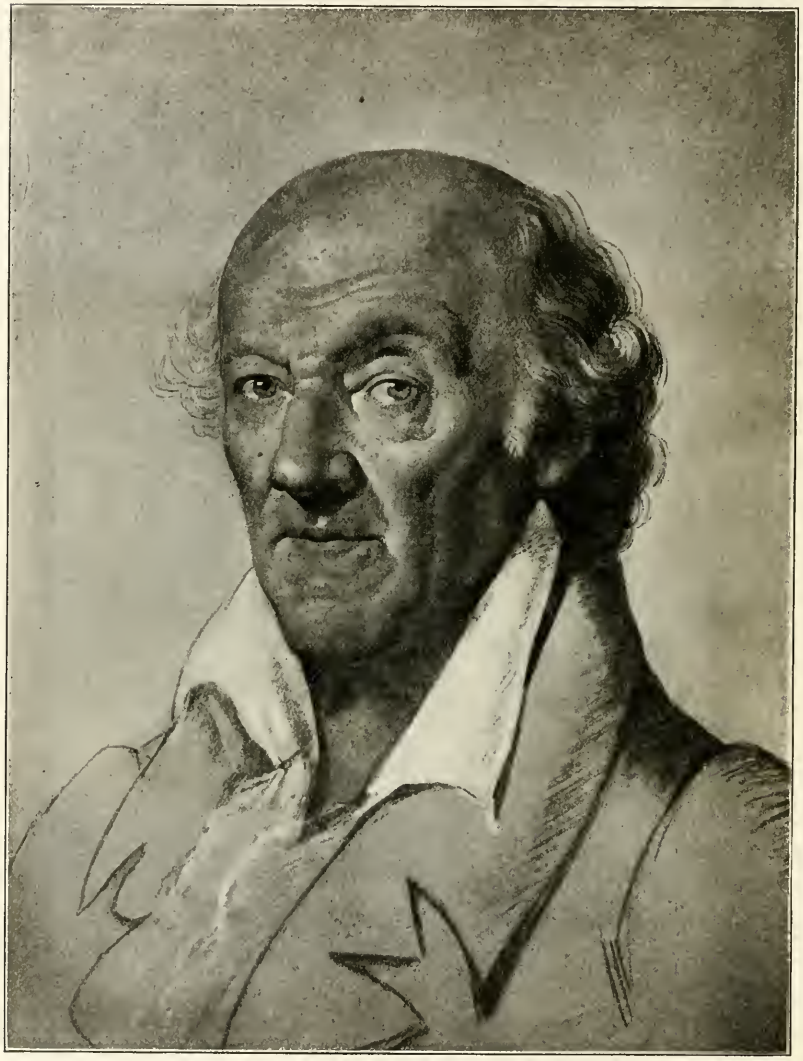
In October 1774 Klopstock, the author of the "Messiade" which corresponds to Milton's "Paradise Lost" and "Paradise Regained," called on Goethe,—a great distinction, as at that time he was the

FRIEDRICH HEINRICH JACOBI.

greatest poet of Germany, but now when Goethe's fame has so far eclipsed that of Klopstock it is difficult to appreciate the fact.

By far the most important visit which Goethe received—important through its consequences—was that of Karl Ludwig von Knebel, tutor of Prince Constantine, the second son of the Duchess Dowager, Anna Amalia of Saxe-Weimar. He was accompanied by both princes, Karl August being at that time seventeen years of age. The duchess-mother, a noble woman of refined literary taste, the daughter of Duke Karl of Brunswick and of a sister of Frederick the Great, had called Wieland to Weimar from the University of

Erfurt to educate her oldest son Prince Karl August, the heir apparent to the duchy. When the Duke became of age, Wieland was



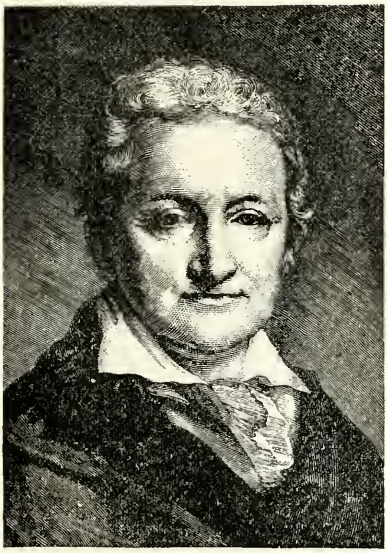
KARL LUDWIG VON KNEBEL.
Drawn by Schmeller, 1824. In his younger years tutor of the Duke.

made Court Councilor and lived for the remainder of his life on an estate near Weimar, where he died January 21, 1813.

In April 1775 occurred Goethe's brief engagement to Lili

Schoenemann, and we have a number of poems and songs of this period inspired by the acquaintance and dedicated to her.

In the summer of 1775 Goethe made a journey to Switzerland in company with the two counts Stolberg. In Zürich he visited his friends Jakob Bodmer and Lavater. The Stolberg brothers, Christian and Friedrich Leopold, were members of the Göttingen Fraternity of the Grove (*Hainbund*), an association of young poets, all admirers of Klopstock. Count Friedrich von Stolberg, following his mystic inclination and frightened away from liberalism through the French Revolution, became later on a convert to Roman Catholicism.



CHRISTIAN COUNT STOLBERG
After a painting by Gröger.

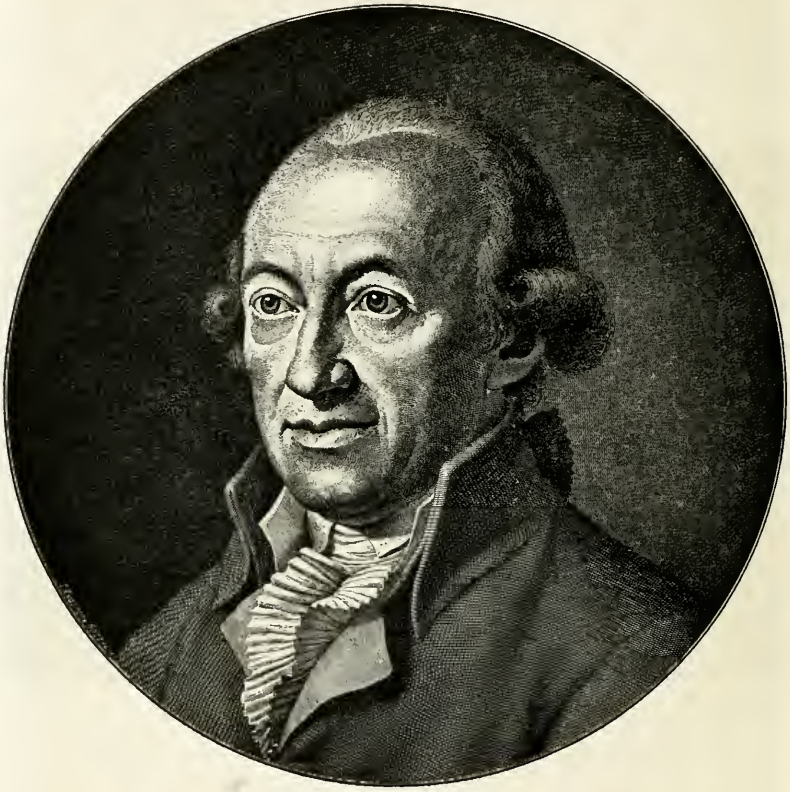
FRIEDRICH LEOPOLD COUNT STOLBERG.
After a painting by Rincklacke.

Other visitors of distinction who sought the personal acquaintance of the new star that had risen on the horizon of German literature were Heinrich Christian Boie (1744-1806), the editor of the *Musenalmanach* (1770-1775), and of the *Göttinger Deutsche Museum* (1776-1791),[2] Gerstenberg (1737-1823) the author of the bizarre story *Ugolino* and of other poetry, Johann Georg Zimmermann, Court Physician at Hanover, author of a book "On Solitude" (1756) and on "Experience in Medical Art" (1763).

[2] Since 1788 called *Neues Deutsches Museum.*

A center for literary activity in which Goethe and his friends (Merck, Lenz, Herder, Klinger, etc.) took an active part was the *Frankfurter Gelehrten-Anzeiger*, founded in 1772.

In 1774 Goethe published his tragedy *Clavigo*, which in 1775 was followed by a drama entitled "Stella."[3] Neither of them are important and Goethe himself cared little for them. A farce, *Gods*,



CHRISTOPH MARTIN WIELAND.

Heroes and Wieland (1774), a criticism of Wieland, though just in substance, was too personal in its form and might better have been left unwritten. In praise of Wieland it may be stated that he did not retaliate, and recognized the greatness of the young Goethe without a grudge. The two poets were afterwards the best of friends, and Goethe learned from this experience moderation in his criticism.

Of great interest and remarkable for its wit is Goethe's satire on

[3] *Stella* was changed in later years into a tragedy.

the higher criticism of the New Testament directed against Bahrdt.[4] At the same time (1773-1774) his soul was stirred with plans of great works, such as Faust, Socrates, Prometheus, Ahasverus the Wandering Jew, and Mahomet, but only Faust reached completion

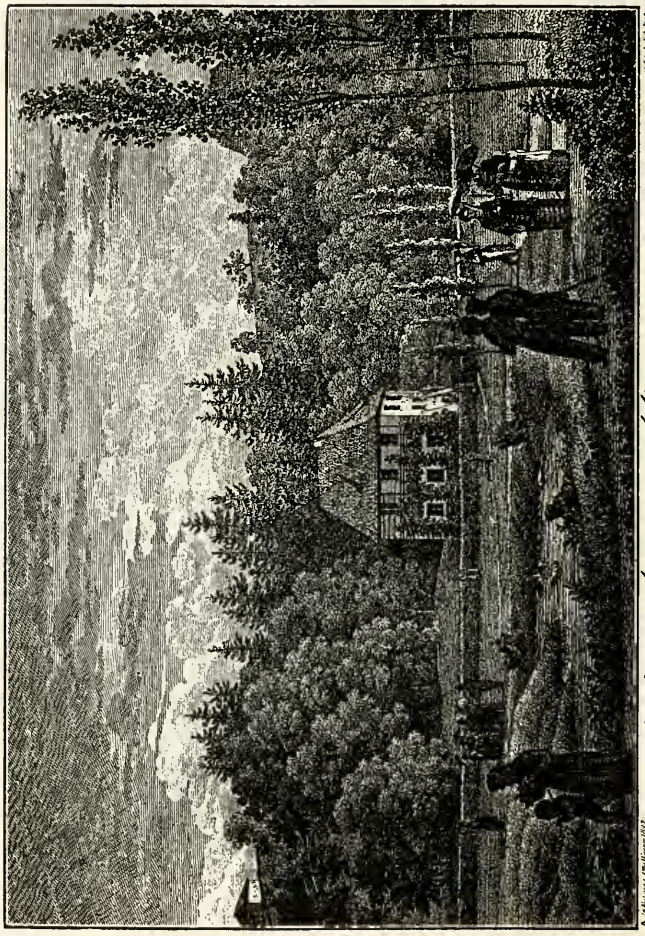
KARL AUGUST, DUKE OF SAXE WEIMAR.
Drawing from life by Lips in 1780.

(though much later), while the other topics afforded him material for poems of great depth of thought in a smaller compass.

The young Duke Karl August, who having become of age had ascended the throne of Saxe-Weimar, called on Goethe in Frank-

[4] A translation of this satire was published in the article "Goethe and Criticism," *Open Court*, XXI, 301.

fort, and on his return after his marriage on October 3, 1775, to Louise, the daughter of the Landgrave of Hesse-Darmstadt, he invited the poet for a visit to his capital Weimar in Thuringia. The bride's mother, the Landgravine Catherine, had during her life surrounded herself with a literary circle and was a patron of German

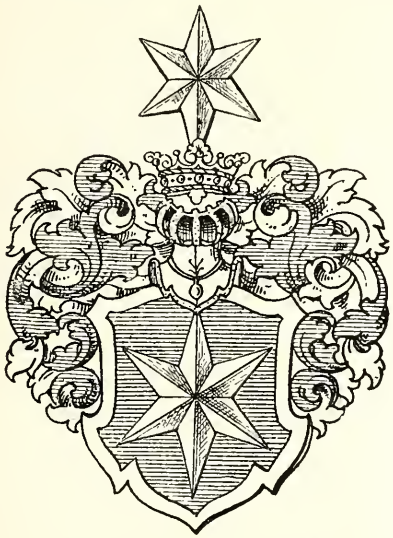


GOETHE'S LITTLE COUNTRY HOUSE.
After a drawing by Otto Wagner, 1827.

poetry. She had died in 1774, but her daughter Louise had inherited her literary tastes, and in this she agreed with her noble mother-in-law, the Duchess Dowager Amalia, and also with her young husband, Duke Karl August of Weimar. The result was auspicious, for it made Weimar the center of the development of German literature.

Goethe reached Weimar in the autumn of 1775. He was received as a welcome guest, and the time was spent in festivals, journeys, outings, skating parties, rural dances and masquerades; and there was some danger that these pleasures would prove the ruin of Goethe's genius. It seemed as if the spirit of Storm and Stress had upset all Weimar, and Goethe himself felt that they had carried their wanton madness too far.

In April 1776 the Duke presented him with the little garden on the Ilm, a babbling brook which passes through Weimar. Here in 1778 he wrote his beautiful poem "To the Moon." In June Karl August added to his former gift an appointment in the govern-



GOETHE'S COAT OF ARMS.

ment of the small state with the title of Councilor and a salary of 1200 thalers. This was the beginning of his career in the Duke's service, and the city of Weimar remained his residence ever afterwards. In 1779 Goethe was made Privy Councilor and in 1782 Emperor Joseph II conferred upon him the rank of nobility with a coat of arms showing a silver star on a blue field.

Goethe's salary was increased in 1781 to 1400 thalers, in 1785 to 1600, and in 1816 to 3000 thalers per annum.

In 1777 Goethe began to take his duties seriously and tried to be of service to the Duke. Nor did he forget his literary interests, although for a while he was more receptive than productive.

To this period belong the several poems dedicated to Frau von

Stein, and also the beautiful songs incorporated in *Wilhelm Meister*, "He Only Who Knows Longing's Pain," and "Who Never Ate his Bread with Tears," besides the ballads "The Fisher," "The Singer," "Limits of Mankind" and "The Divine." New plans were conceived which gradually took a definite shape. Among them "Tasso," "Wilhelm Meister," "Egmont" and "Iphigenia in Tauris."

In 1779 Goethe made another journey to Switzerland, this time with the Duke in strict incognito. On his way he spent two days with his parents at Frankfort and paid a visit to Friederike at Sesenheim. At Strassburg he called on Lili Schönemann, who was happily married and had just become the mother of a baby. At the Staubbach, one of the most beautiful cataracts, he composed the poem "Song of the Spirits Over the Water." On his return they passed through Constance, saw the falls of the Rhine, visited Stuttgart and attended a meeting of the scholars of the Württemberg Military Academy (December 14, 1779) which was in so far remarkable as on this day in Goethe's presence a prize was awarded to a youth who was destined to become his best and greatest friend. It was Friedrich Schiller.

January 13, 1780, Goethe returned to Weimar. He began his "Tasso," a drama in which two characters reflected the double part which Goethe himself was playing at the time, a poet and a diplomat or courtier. At the same time he was engaged in an elaborate novel, "Wilhelm Meister."

In 1782, on March 25, Goethe's father died.

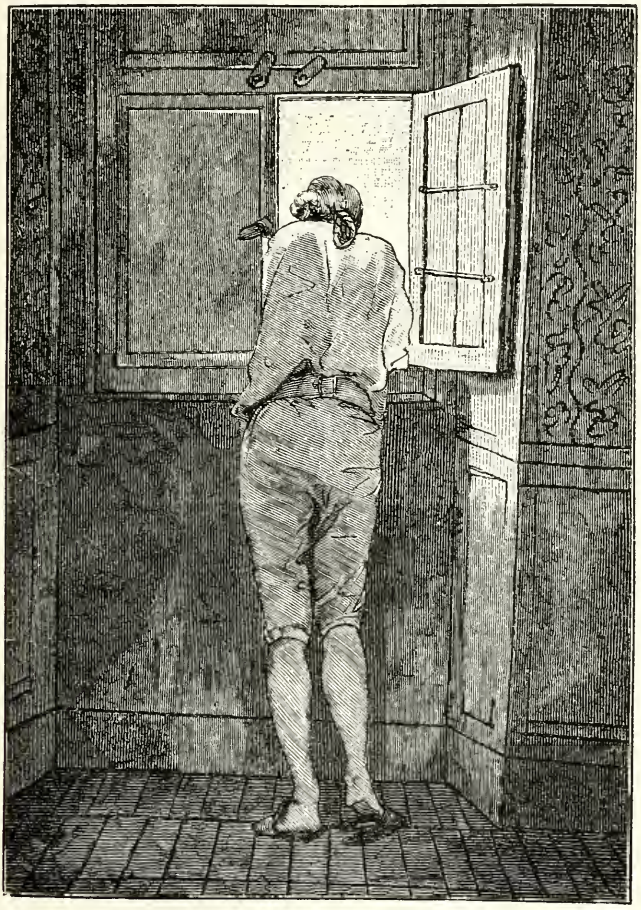
In 1785 Goethe visited Karlsbad, where he met Herder and also some of the ladies of Weimar, notably the Duchess Louise and Frau von Stein.

In July 1786 he revisited Karlsbad and left secretly for his beloved Italy in August, traveling under the name of Müller. He reached the country of his dreams in September and stayed there until April 1788.

The country and its traditions were so congenial to him that he felt "as if he had been born and raised there and had only come back to his home from an expedition to Greenland." In Rome he tarried twice, for he loved "the capital of the world" and declared that "there is but one Rome." He finished in Italy his versified version of "Iphigenia" and his "Egmont." He also worked diligently on "Tasso" and "Faust."

In Rome Goethe met an Italian copper engraver, Giovanni Volpato, who was director of a school of engraving. He was born 1733 at Bassano and died August 26, 1803. At the time Goethe

was staying at Rome a beautiful young Milanese girl, Maddalena Riggi, was visiting with friends there, and Goethe became acquainted with her in 1787 at Castle Candolfo while the guest of a wealthy English art dealer whose name was Jenkins. Goethe took a great fancy to this Italian beauty and immortalized her in a poem



GOETHE IN ROME.
Drawing by Tischbein in 1787.

entitled "Second Sojourn in Rome." But this episode was of a passing nature, for Maddalena very soon afterwards, in 1788, married the son of Volpato, the engraver, and after his death she married the architect Francesco Finucci.

Among prominent Germans whom Goethe met in Rome must

VIEW OF ST. PETERS.
Sketched by Goethe.

be mentioned the famous artists, Angelica Kauffmann, Philipp Hackert, and Tischbein.

Goethe returned to Weimar on June 18, 1788, and it was in the same year that he met Christian August Vulpius, whose sister Christiana was for many years his faithful housekeeper. Vulpius was a poet of some talent. How popular he was as a playwright can be de-

MADDALENA RIGGI.
After a painting by Angelica Kauffmann.*

duced from the fact that his name appears in the repertoire 46 times against 20 times of Goethe's, but his dramas are forgotten and only his song of the robber Rinaldo Rinaldini survives, and even that only as a humorous specimen of antiquated taste.

On Christmas day, 1789, Goethe's only son was born, and in

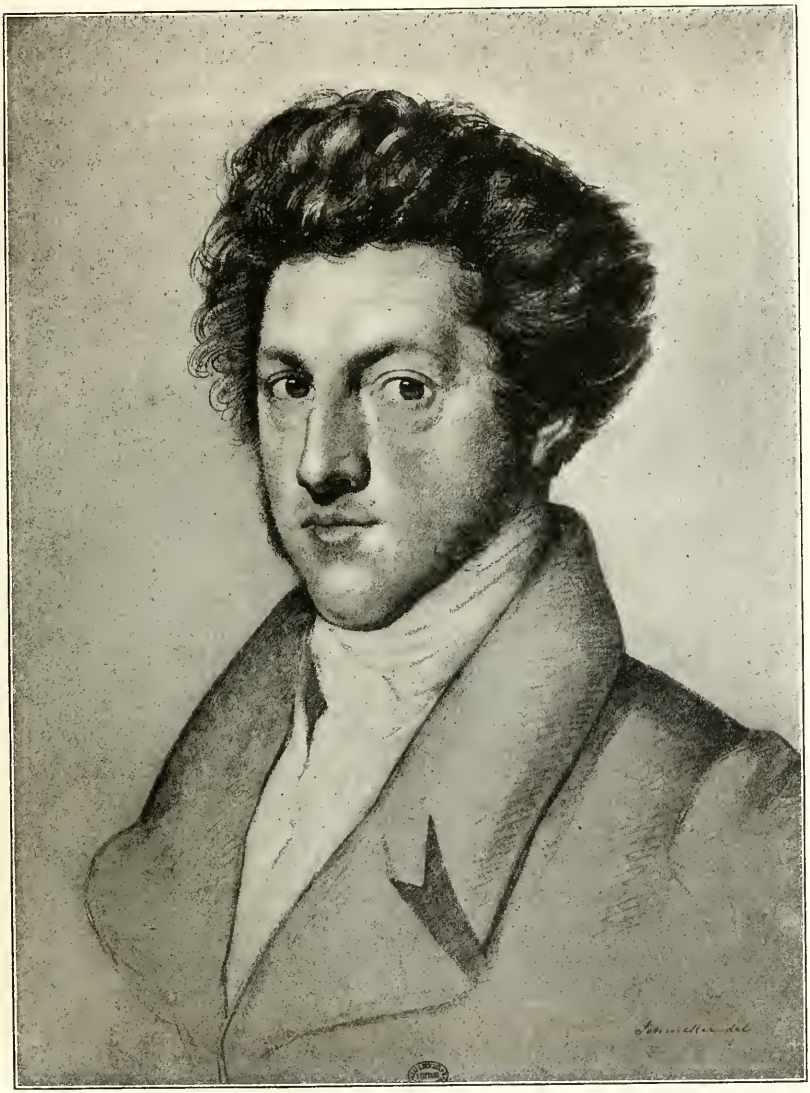
* There are two copies in existence, one in the possession of Dr. Werner Weisbach of Berlin, the other of Rudolf Rieter-Ziegler of Winterthur.

baptism received the name August after his godfather, the Duke Karl August.

CHRISTIAN AUGUST VULPIUS.
1762-1827. Brother of Christiana Vulpius and Goethe's brother-in-law.

In the spring of 1790 Goethe traveled to Venice where he met the Duchess Amalia on her homeward way from Italy. In the fall he accompanied the Duke to Silesia.

In the same year he wrote his poem "The Metamorphosis of Plants" in illustration of the doctrine of evolution.



AUGUST VON GOETHE.
Crayon drawing by Schmeller. Original in the Goethe National Museum at Weimar.

In 1791 Goethe helped the Duke build the new theater of Weimar of which on its completion he was made director.

In August 1792 Goethe accompanied the Duke on his campaign in the Ardennes against the French revolutionists. In 1793 both attended the siege of Mayence. In the same year Goethe began to rewrite the old German epic "Reynard, the Fox," the "unholy secular Bible" as he called it, because it describes the ways of the world in which the scoundrel triumphs by dint of his shrewdness.

In the meantime Schiller had settled in Jena, so close to Weimar, as professor of history. The two greatest poets of Germany had thus lived in close proximity for several years, but remained indifferent toward each other until now in the spring of 1794 Goethe felt more and more attracted by his younger rival, and their friend-

OLD THEATER IN WEIMAR.

ship became a source of inspiration to both. Buoyed by Schiller's interest, Goethe quickly completed his novel "Wilhelm Meister" and the epic "Hermann and Dorothea."

In 1795 Schiller started a literary periodical, *Die Horen,* and in 1796 the *Musen-Almanach.* The former proved disappointing in spite of a good beginning; the latter was more successful and contained a great number of poems by both Goethe and Schiller. Goethe published here for the first time his "Epigrams of Venice," "Alexis and Doris, an Idyl," and his satire, "The Muses and the Graces in the Mark." However, the climax of an excitement in the literary circles of Germany was reached when the Xenions appeared in the *Musen-Almanach,* satirical distichs in which the two poets

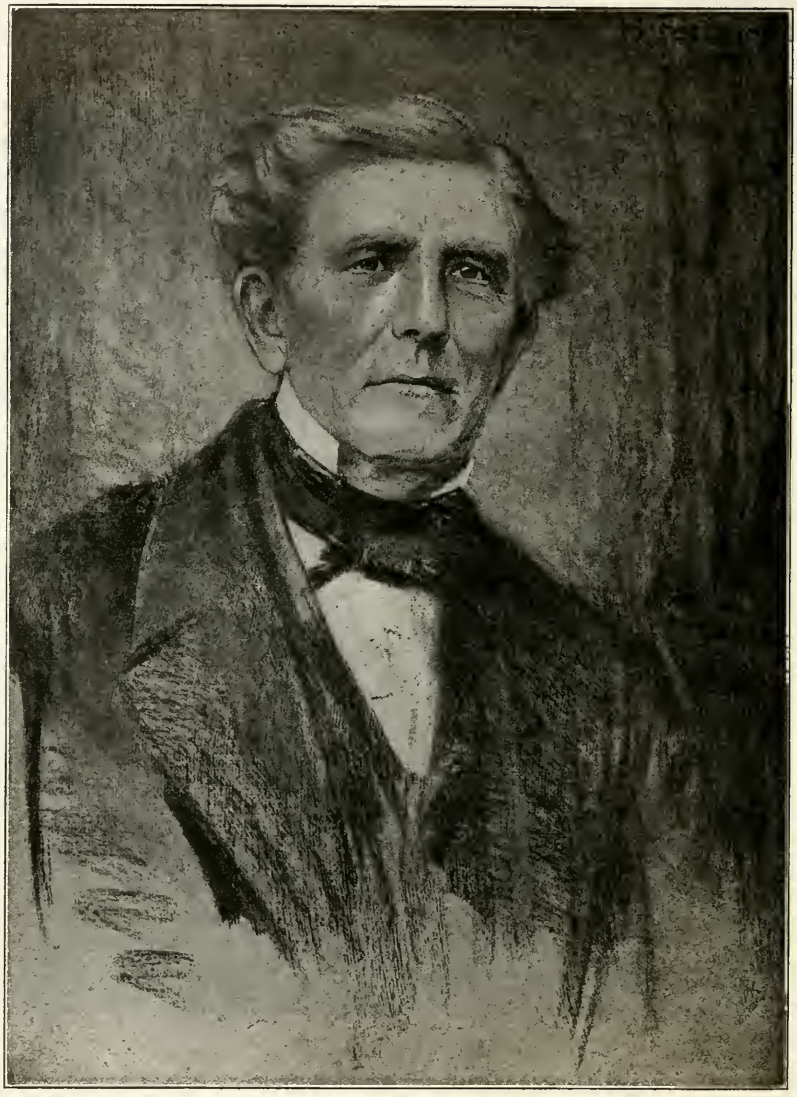
attacked their several adversaries with great bitterness.[5] They were answered in many Antixenions with the same or even greater bitterness, but instead of continuing the feud Goethe and Schiller decided to justify their position by henceforth creating only noble works of art.

FRANZ SCHUBERT.

The year 1797 was the year of ballads for both Goethe and Schiller. Goethe wrote, "The Disciple in Magic," "The Bride of Corinth," "The Treasure Digger," "The God and the Bajadere," and others.

[5] The writer has published a selection of them under the title *Goethe and Schiller's Xenions,* Chicago: Open Court Publishing Company, 1896.

Goethe's poems with all their simplicity in diction are so filled with sentiment that they naturally invite the composer to set them



KARL LOEWE.

to music. His devoted friend Zelter was always ready to write the music of his songs, and his melodies are very singable, but he was eclipsed in his task by others, especially by Franz Schubert,

the master of lyric composition, and by Karl Loewe, the greatest composer of ballads. It will be interesting to compare Schubert's composition of Goethe's *Erlkönig* with that of Loewe, both different in style and yet each one in its way unsurpassed.

In 1798 Goethe revisited Switzerland. On his way he saw his mother at Frankfort for the last time, and presented to her Christiana Vulpius and his son.

„Himmel! was Komt da für ein Gesindel? Halt, Passagere! — Keiner passiret mir durch, eh er den Pass mir gezeigt."

SCHILLER AND GOETHE RIDICULED.*

During the following years Schiller's star rose and threatened to eclipse Goethe's genius, for Goethe was then not productive. He was engaged in scientific and archeological labors and translations. He wrote some discussions on classical art, "The Doctrine of Color" and "Winckelmann and his Century," and translated Voltaire's "Mahomet and Tancred" and his drama "The Natural Daughter."

* A caricature made in answer to their Xenions. It shows a pageant of burlesque figures representing the Xenions as unruly street urchins who upset a column bearing the inscription "Decency, Morality, Justice." They are stopped at the gate because they do not deserve admittance. Goethe is represented as a faun, hoofed and tailed, carrying a ribbon in his hand inscribed *Tierkreis*, i. e., zodiac; Schiller is represented as a drunken coachman with boots, whip and bottle. The portraits of both Schiller and Goethe are supposed to be very good and easily recognizable by people who knew the poets at that time. Nevertheless they are not based on any known portraits and are therefore assumed to be taken from life.

The adversaries of Schiller and Goethe tried to make use of the changed situation and Kotzebue glorified Schiller at the cost of Goethe in an attempt to sow enmity between the two, but in vain. Goethe remained firm in his friendship and showed no sign of envy. On the contrary he felt the more attracted to Schiller because he found more reason to admire him.

As a tutor for his son, Goethe engaged in 1803 a young man who had already made a name for himself as a Greek lexicographer,

THE GOETHE TABLE IN SCHILLER'S GARDEN.
Where the friends often conversed together.

Friedrich Wilhelm Riemer (1774-1845). The young scholar soon became a useful helpmate for the literary work of his pupil's father and continued so beyond the end of the great poet's life as a redactor of his collected works and posthumous papers.

In 1805 Goethe was in poor health, and Schiller too was ill. Goethe was convinced that one of the two would die in that year. Schiller seemed to recover and visited Goethe in his sick room

On April 19 they saw each other for the last time. Schiller was on the way to the theater while Goethe was too ill to accompany him. They parted at the door of Schiller's house.

Goethe recovered. Destiny granted him another lease of life, but Schiller died May 9, 1805.

CHRISTIANA VULPIUS AND AUGUST VON GOETHE.

Water-color by Heinrich Meyer made either in 1792 or 1793, imitating the attitude and coloring of Raphael's *Madonna della sedia.* The very youthful mother is dressed in violet and the child in light green.

Goethe missed his friend very much and expressed his admiration for him in a memorial poem. He sought comfort in solitude and in scientific work, devoting much of his time to the theory of color.

On October 14, 1806, the battle of Jena was fought in the near neighborhood of Weimar. French troops took possession of Wei-

mar, and the quiet town suffered much for a few days from plunder, incendiarism and murder. The life of Goethe himself was once endangered by drunken marauders, but Christiana Vulpius saved him by her heroic interference and by resolutely showing the rude

FRIEDRICH WILHELM RIEMER.

intruders the door. On the 19th of the same month Goethe married her, and so Christiana became Frau Geheimerath Goethe with all the rights of a legitimate wife.

Madame Goethe was not welcomed socially in the homes of Weimar, nor was her presence deemed desirable at court. The first

lady who received her was Johanna Schopenhauer, the mother of the famous pessimist. She had just moved to Weimar in 1806 after the death of her husband, a banker of Danzig. Johanna Schopenhauer was at the time a popular author, while her son the philosopher was almost unknown. Goethe, however, prophesied that the gloomy young thinker would sometime grow above the heads of his con-

CHRISTIANA VULPIUS.
Since 1806 Goethe's wife. After a crayon by F. Bury, 1800.

temporaries, and the latter, conscious of his own importance, said to his mother in a dispute about the worth of their respective writings, that his works, then ignored, would be read when her novels would moulder in the attic as waste paper.

In 1807 Goethe lost one of his noblest and most loyal friends in the person of the Duchess Dowager Amalia, who died April 10.

It was just at this time that Goethe met Bettina Brentano who

later greatly misrepresented him in her "Goethe's Correspondence with a Child."[6]

The year 1808 had another sad bereavement in store for Goethe, for his mother died on September 13.

At this time the Congress of Erfurt was in session and Goethe accompanied the Duke on that important occasion. On October 2

GOETHE IN 1800.
After a crayon by F. Bury.

he had a personal interview with Napoleon which was pleasing to both men, both great and yet so different in their talents and destinies. Napoleon said of Goethe, "*Voilà un homme*!" and Goethe was overawed by the extraordinary power of this successful conqueror who had then reached the zenith of his glory. He believed in genius, and in Napoleon he saw the incarnation of military and

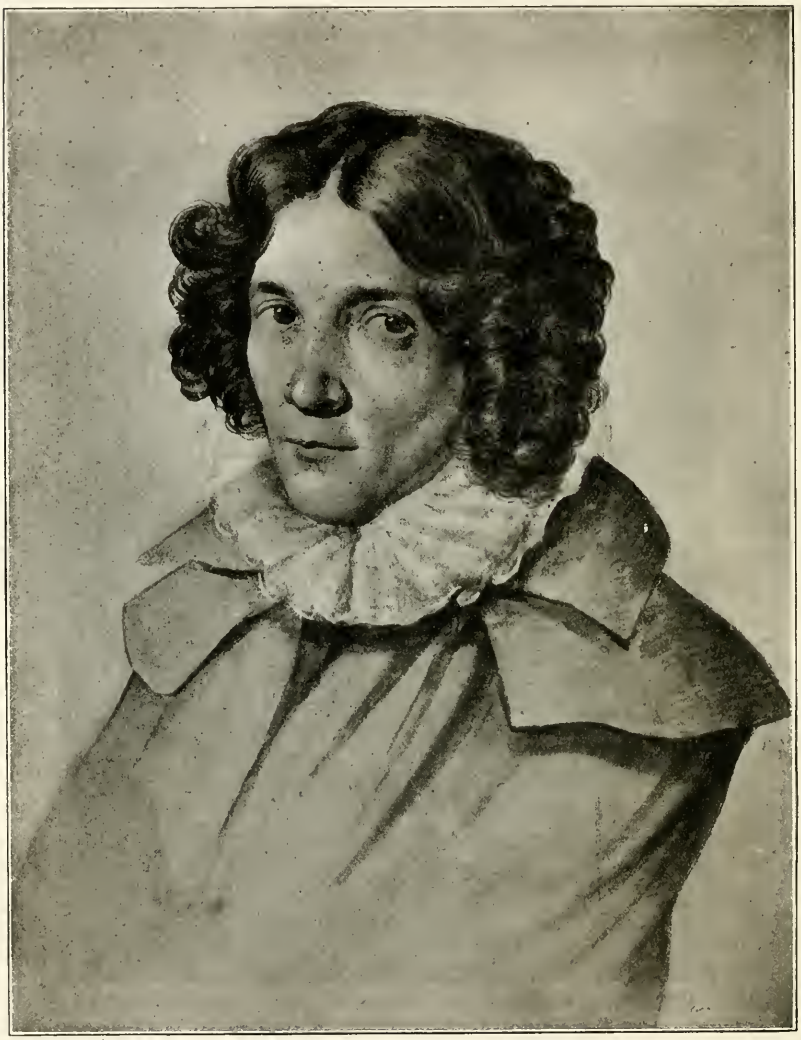
[6] See "Goethe's Relation to Women," *Open Court,* Feb. 1912, pp. 108-110.

diplomatic greatness. When a few years afterwards the German people rose against Napoleon, Goethe did not believe it possible that he could be overthrown. He said: "Shake your chains! that man is too great, you can not break them." When a few years later in the War of Liberation his own son wanted to enter a battallion of volunteers, he refused to give his permission.

FRAU JOHANNA SCHOPENHAUER AND HER DAUGHTER ADELE.

Goethe was sufficiently German to rejoice in the German victory over the French conqueror, and even his admiration for the genius of the tyrant could not prevent him from taking an active part in the patriotic celebrations of the victory. He even went so far as to write verses for the purpose and praised Field Marshal Blücher for his successful campaign. It must be observed, how-

ever, that his patriotic poetry does not possess the genuine ring of the minor poets of his day, such men as Arndt and Koerner. It is



BETTINA VON ARNIM.
At an advanced age.

artificial and stilted. A play which he wrote in celebration of the victory under the title "The Awakening of Epimenides," was performed in Berlin on March 15, 1815, but it did not arouse any great

enthusiasm, and though perfect in form belongs to the weaker productions of his muse.

Nor did time change Goethe's appreciation of Napoleon himself. In fact after Napoleon's death he wrote a poem on the great conqueror which not only paid tribute to his manhood but also is remarkable for its delicate humor. It reads thus:

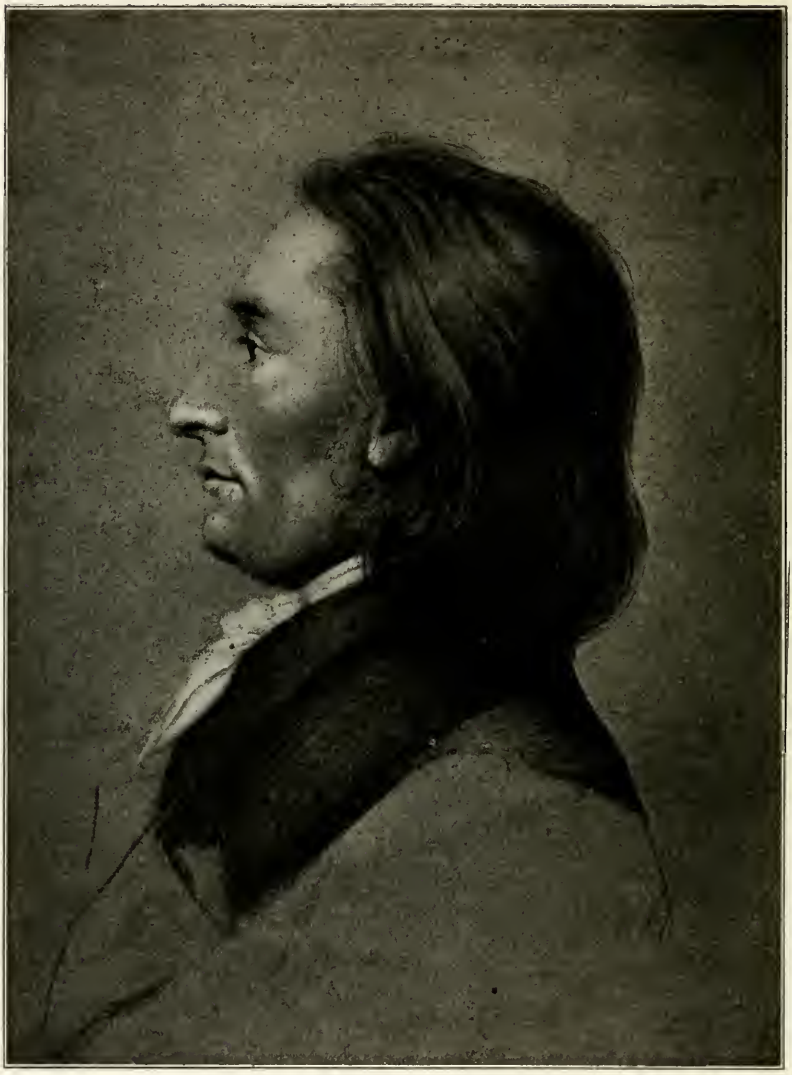
"At last before the good Lord's throne
At doomsday stood Napoleon.
The Devil had much fault to find
With him and with his kin and kind.
Of all his sins he had a list
On reading which he did insist.
Quoth God, the Father,—or the Son,
Perchance it was the Holy Ghost—
He was indignant innermost:
'I know it all, make no more stir!
You speak like a German professor, sir.
Still, if you dare to take him, well—
Then drag him down with you to hell.'"

In 1808 Goethe wrote his humerous poem on telepathy entitled "Effects at a Distance."

In 1809 he published his novel "Elective Affinities," the main character of which is thought to be founded on that of Minna Herzlieb, for whom Goethe felt a fatherly attachment in the preceding year. The book was widely read and though severely censured by many, proved that the aged poet was still capable of producing literary work of high merit.

During the time of the French invasion in 1808 Goethe finished his first part of Faust, which was published in 1808 under the title, "Faust, a Tragedy." Further he wrote a continuation of "Wilhelm Meister" under the title "Wilhelm Meister's Journey Years," and began his autobiography, the first instalment of which appeared in 1811. Originally he called it "Poetry and Truth," but when the work was completed he reversed it to read "Truth and Poetry." In the best known English translation the title reads *Truth and Fiction.* It has ever remained the most valuable key to a comprehension of Goethe, although the poet's biographers are often embarrassed by the unreliability of its dates and sundry contradictions to established facts. However we must bear in mind that Goethe does not mean us to take his story as a recapitulation of facts but as his recollection of facts as they lived in his imagination. Other smaller poems are "Johanna Sebus," "The Faithful Eckart," "The Wander-

ing Bell," "Ergo Bibamus," and "In Nothing Have I Placed My Trust."



JOHANN PETER ECKERMANN.
1792-1854. Original preserved in the Goethe National Museum at Weimar.

Goethe was too cosmopolitan to be a patriot. In 1812 he dedicated poems not only to the Emperor and Empress of Austria, but also to their daughter, the Empress Marie Louise, wife of Napoleon.

During the troublous times of the Napoleonic wars Goethe had devoted himself to Oriental studies which bore fruit in the "West-Eastern Divan" (1814-1815) a collection of poems in which the literary student believes that he finds a prototype of Suleika in Marianne von Willemer, Goethe's acquaintance with whom began at this time.

GOETHE DICTATING TO ECKERMANN.
After an oil painting by J. J. Schmeller in 1831.

On June 6, 1816, Goethe's wife, Christiana, died and he mourned her loss very sincerely.

In 1817 Goethe resigned his position as director of the theater.

In 1819 Goethe wrote his poem "The Metamorphosis of Animals," a companion piece to his "Metamorphosis of Plants," and he completed his arguments on the intermaxillary bone, the exist-

ence of which helped to establish the doctrine of evolution, so much discussed at that time in the circles of naturalists.[7]

After 1821 he was engaged with an edition of his complete

GOETHE'S SON AUGUST.

Medallion by Thorwaldsen, which the great Danish artist had finished a few days before August's death. It was attached to the pyramid of Sestius on August's tomb.

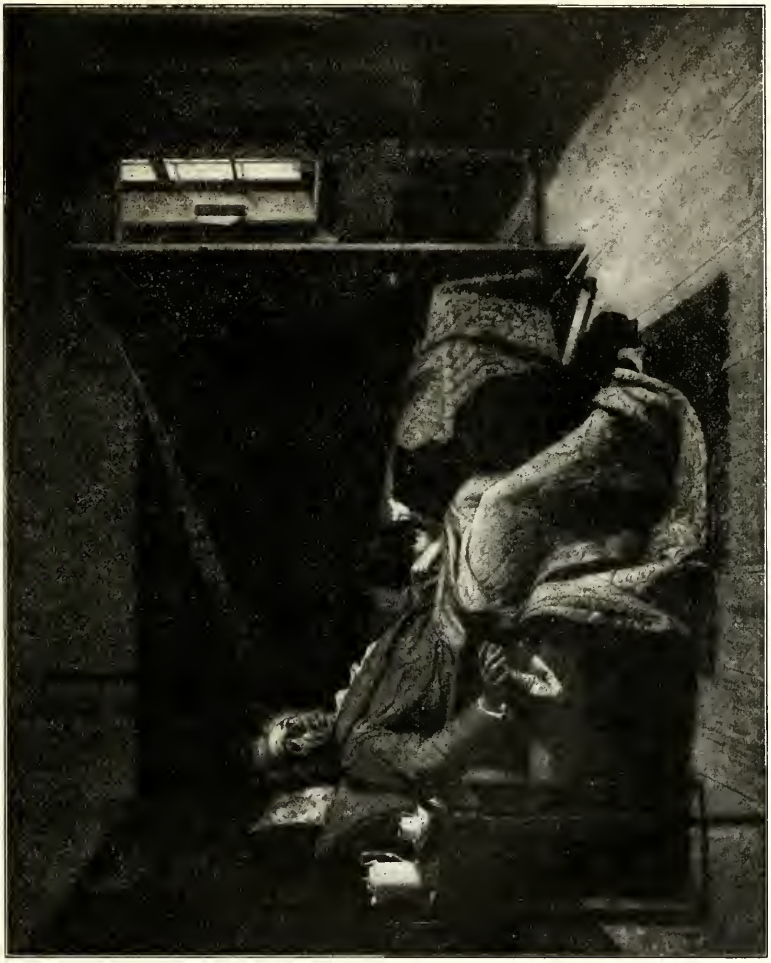
works in which he was assisted first by Riemer and afterwards by Eckermann.

In 1827 Johann Peter Eckermann (1792-1854) was introduced to Goethe and became his secretary who served him faithfully to the

[7] Goethe's comments on the intermaxillary bone of the upper jaw were written in 1784 and published in 1820. The enemies of the doctrine of the kinship of the several forms of life and their common origin (now called the theory of evolution) claimed that man had no intermaxillary bone such as is plainly traceable in animal skeletons. Goethe refuted this objection by pointing out that man possessed an intermaxillary bone, though it is difficult to trace the sutures.

very last. He is best known in German literature through the memoirs which he published under the title "Goethe's Talks with Eckermann."

Frau von Stein died in 1827, and the Duke, Goethe's patron and faithful friend, in June 1828. But the worst bereavement came in

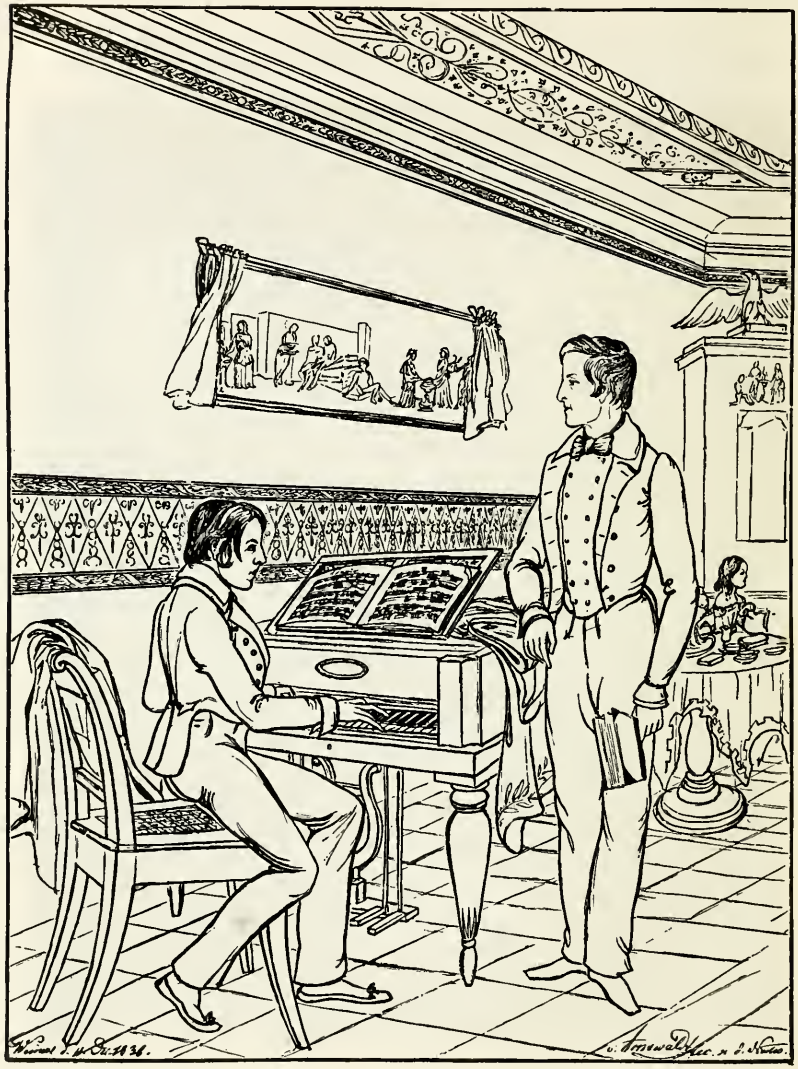


"MORE LIGHT."
From a painting by F. Fleischer in the National Goethe Museum at Weimar.

1830 when on October 27 his only son August died away from home in the city of Rome, while traveling in Italy. The aged poet received the news with remarkable composure and gave expression to his resignation in the oft quoted words: "*Non ignoravi me mortalem genuisse.*"

On August 31, 1831, when in his eighty-third year, Goethe com-

pleted the second part of his "Faust" which he had begun in 1824—one of the profoundest and most remarkable dramatic poems in the



GOETHE'S GRANDCHILDREN IN THE POET'S HOUSE.

After a drawing by Arendswald made in the year 1836, five years after Goethe's death. Walther (at the piano); Wolfgang Maximilian (book in hand); and Alma Sedina Henriette Cornelia (seated at the table in the background).

whole history of human literature. Apparently Goethe's genius had not suffered by old age.

On Thursday, March 15, 1832, Goethe spent a cheerful and happy day. He awoke in the morning with a chill, but he recovered and was enabled to resume his usual work on Monday; but another chill awoke him in the middle of the night. He recovered again and had no anticipation of death. His daughter-in-law Ottilie attended him. On the morning of the 22d he sat slumbering in his arm chair holding Ottilie's hand. He ordered the servant to open the second shutter to let in more light. At half past eleven he turned towards the left corner of his arm chair and went peacefully to sleep. It took some time before Ottilie knew that his life was ended.

Goethe's oldest grandson became a musician who studied under Mendelssohn, Weinlig and Loewe and published several compositions. He died April 15, 1885. His second grandson took a doctor's degree in law at Heidelberg and published an anonymous work of three volumes on "Man and Elementary Nature," a poem "Erlinde" and collections of "Poems." He died Jan. 20, 1883. Little Alma died as a child of typhoid fever, September 29, 1844. With these three grandchildren Goethe's posterity died out.

A PAWNEE MYSTERY.

BY HARTLEY B. ALEXANDER.

[CONCLUDED.]

III.

It is perhaps not too much to say that the ceremony which has thus been described, chiefly in the words of an intelligent and reverential custodian of the mystery, is the most complete and perfect extant example of a type of religious rite worldwide in its development.

The essentials of the rite are a mystic representation of the union of Father Heaven and Mother Earth and the resultant birth of a Spirit of Life, primarily a Vegetation Spirit, vegetation being the basis of animal life. This fundamental cosmical event gathers additional meaning: (1) As an account of Creation, as a Cosmogonic or Theogonic myth. (2) As a forthfiguring and in some sense an explanation of animal procreation, and of human parenthood. (3) As a symbol of the perpetuity of life, tribal and individual; and in the highest developments, as a symbol of rebirth in a life to come.

Thus the rite stands at the center of the primitive conception of the world and of man's life; it stands at the center of what used to be called "natural religion,"—the attitude of the mind without revelation to the divine powers encompassing mortal ways. It is wholly to be expected, therefore, that such a rite would assimilate to itself, as we find that it does, many of the more incidental elements of early mythologies; so that in various centers it would appear in varying form and with changing accessories.

In the New World, the rite or its near analogy appears not only in North America, but also in ancient Mexico and Peru,— wherever, in fact, agriculture had gained a sure foothold. In the Old World we have reason to suppose that it was spread over primitive Europe, while the whole series of Mediterranean mysteries—Isis and Osiris

in Egypt, Ishtar and Tammuz in Babylon, Venus and Adonis in Syria, Cybele and Attis in Asia Minor, Demeter and Persephone in Greece—center about the birth of Corn from Mother Earth.

How remarkable the analogies in two utterly remote localities may be is beautifully illustrated by a comparison of the Pawnee Ceremony with the Eleusinian Mysteries of ancient Attica. The *Hako* represents the mystery in its primitive and pure form, with a minimum of mythic addition. The Mysteries of Eleusis present us with a highly complex version, and one, moreover, in which the highest promise of religion, that of human immortality, had come to be the paramount meaning. Nevertheless, the two are astonishingly similar.

The likeness extends even to the externals. The Mysteries of Eleusis open with the bringing of the *sacra* (ἱερά) from Eleusis to Athens and with ceremonial purifications of the initiates in the latter city. This corresponds closely enough with the Pawnee preparation of the *sacra* (Hako) at the home of the Fathers and the attendant purification of the participants. The correspondence might be yet closer were we to take into account the fact recorded by Miss Fletcher that the Indian *sacra* were often carried from one tribe to another, being preserved through many ceremonies, and that this transmission was the symbol of the establishment of a bond between diverse peoples: which, as scholars agree, is precisely what happened as between Eleusis and Athens, for the participation of the Athenians in the Mysteries was a part of the covenant of agreement between the two cities, originally hostile.

The return of the *sacra* from Athens to Eleusis, in the company of the party of candidates for initiation; led by a "genius of the mysteries," Iacchos, who was at once a vegetation-god and, as Sophocles hails him, "dispenser of men's fate"; the party singing songs by the way: this is surely a striking parallel to the reverential journey of the Fathers to the home of the Sons, under the leadership of Mother Corn, singing the Songs of the Way. Speaking of the journey with the Hako, Miss Fletcher says: "If from some distant vantage a war party should descry the procession, the leader would silently turn his men that they might not meet the Hako party, for the feathered stems are mightier than the warrior; before them he must lay down his weapon, forget his anger, and be at peace." And in Greece the period of the mysteries was a period for truce in war.

As the Pawnee ceremony, at the village of the Son, comprised public and private rites, so at Eleusis the rites were public and

private. The public rites at Eleusis consisted of sacrifices to the gods and a torch-light dance in honor of Iacchos. Fasting was observed by both the Indian and the Greek initiates, and both observe a kind of sacramental feast in honor of the Earth Mother. The Indians prepare the corn "in the manner of our fathers"; they pound dried corn in a wooden mortar and boil the coarse meal. The Greeks drank from the *kykeon,* the sacramental cup, and partook of cereal cakes, also from sacred vessels.

In the Eleusinian Mysteries it is supposed that the myth of the rape of Persephone was dramatically presented to the *mystae,* or initiates of the first degree. With this there is no parallel in the Hako, though curiously enough the Algonquian myth of Manabozho and Chibiabos offers a striking duplication of the main elements in the story of Demeter and Persephone,—as has been pointed out by Andrew Lang (who wrongly attributes the story to the Pawnees). This Algonquian myth, too, was made the subject of a mystery.

But there was yet another mystic drama at Eleusis, that which seems to have been reserved for the *epoptae,* or initiates of the second degree. This second degree was identical in meaning with the central mystery of the Hako: the Holy Marriage of Heaven and Earth and the Birth of a Sacred Child. At Eleusis it was Zeus and Demeter; among the Pawnees it was Tirawa-atius and H'Uraru: but the two pairs of terms carry an identical meaning, Father Sky and Mother Earth. The Child was in each case a symbolic child, typifying at once the fruitfulness of the Earth and the promise of continuing life.

A part of the ancient ritual of Eleusis is preserved. The initiates looked up to the Heaven and cried, "Rain!" They looked down to the Earth and cried, "Conceive!" And we know that the Corn was the Child that was brought forth, for the symbol that was displayed was an ear of corn fresh reaped. Said the Kurahus: "The life of man depends upon the Earth, the Mother. Tirawa-atius works through it. The kernel is planted within Mother Earth and she brings forth the ear of corn, even as children are begotten and born of women."

The union of Heaven and Earth is symbolized over and over again in the Pawnee ceremony. Each of the principal *sacra* typifies it: the feminine ear of corn is capped with the blue of the masculine sky, so, too, the feminine brown-plumed wand is painted blue, while the masculine white-plumed mate to it is painted the green of Mother Earth. Finally, in the Sixteenth Ritual, the Kurahus wraps the feathers of the two stems together, male with female, and

holds them with his two hands over the child, pointing the stem towards it, and this movement, he says, "means that the breath of life is turned toward the child." Surely here is a parallel to the union symbolized in the Greek mystery.

There are a number of minor parallelisms. The sacred child Triptolemos, in his winged chariot, bearing the cereal gift of the goddesses, Mother Earth and Daughter Corn, to bless and succor mankind, is a parallel to the Hako child and perhaps also to the winged messenger who plays so great a rôle in the Indian ceremony. Another child whose rôle in the Eleusinian festival recalls that of the Hako child was the boy, or girl, who (as Farnell interprets) "comes to the mysteries from the city's hearth, the hearth in the Prytaneum," and "by proceeding thence was representing the future hope of the state of Athens, and by his initiation was supposed to specially guarantee the favor of the goddesses to the younger generation of the community." So, it will be recalled, the Hako child comes from the sacred hearth-altar of the ceremonial lodge adorned with the signs of the promises which Mother Corn and Kawas bring, signs, says the Kurahus, "not merely for that particular child but for its generation, that the children already born may live, grow in strength, and in their turn increase so that the family and the tribe may continue."

Of course the Pawnee Ceremony lacks the great and central aim of the Mysteries of Eleusis in their Classical development, viz., the promise of happiness in a future life. Possibly the Pawnee's faith in such future stood in less need of mystic revelation than the Greek's; and in all probability the Greek mystery in prehistoric days conveyed no more of this than does the Pawnee ceremony,—for it is the briefest step from the symbolism of Birth and the Perpetuation of Life to symbolism of Re-birth and Immortality. But it is worth noting that even without this great promise the ceremony brought to the Indian a joy wholly comparable to that rapture of the Eleusinian initiates which has proved so puzzling to moderns. "Happy those men living upon Earth who have seen the Mysteries," says the Homeric hymn,—words reechoed while Paganism endured. Miss Fletcher says of the Hako symbols: "I have seen manifested among the tribes not only reverence toward these sacred symbols, but an affection that was not displayed toward any other object. Few persons ever spoke to me of them without a brightening of the eyes. 'They make us happy,' was a common saying." And Tahirussawichi, in giving the ceremony, said to her: "Just before I came to Washington I performed this ceremony, and now as I sit here and

tell you about the meaning of this song, I can hear the happy shouts of the people as I heard them some weeks ago. Their voices seemed to come from everywhere! Their hearts were joyful. I am glad as I remember that day. We are always happy when we are with the Hako."

IV.

The Ceremony of the Hako is throughout symbolic, but the symbolism employed is so elemental that it must seem the very portrait of truth as truth appears to the mind untaught in science. Further, it is a symbolism that is not merely Pawnee, not merely American Indian, but in its main features it is world-wide. Hardly a hint is required to make it intelligible to any human being who has breathed the free air of the open country, who has looked up to the blue sky, to sun and moon and stars and moving clouds, who has looked about him at the green earth and growing fields. Indeed, we may fairly say that the Pawnee conception of the frame and governance of the world is nearer to the ordinary thinking of even educated men than is the conception which the science of astronomy presents. For however honestly we may believe astronomical doctrines they are still doctrines that must be intellectually mastered and held; they are not instinctive in human experience. Our senses tell us each day that the blue heavens are above and the green earth below and that the sun and stars in their daily courses journey through the arc of the skies. And our senses are powerfully fortified in their interpretation by language and literature—the props and says of our ideas—in which are embalmed the conceptions of sense as they have come to expression throughout the course of human history.

In the *Cratylus* Plato makes Socrates to say: "I suspect that the sun, moon, earth, stars, and heaven, which are still the gods of many barbarians, were the only gods known to the aboriginal Hellenes." When we reflect that primitive man's revelation of Divinity must be through nature, we can clearly see how every early pantheon must be headed by the Sun, the Moon and the Stars, under the leadership of Earth and the shining Sky. But it is not only to primitive men that this is so,—or, perhaps I should say, that even the most civilized and the best instructed of men, in all ordinary experience of the world, are primitive in their ways of thinking.

The simplicity and truth to sense of the Indian conception is beautifully shown in the words of the Kurahus:

"If you go on a high hill and look around, you will see the sky

touching the earth on every side, and within this circular enclosure the people dwell. So the circles we have made represent the circle Tirawa-atius has made for the dwelling place of all the people."

The conception of the Heavens as a roof, standing, as the Kurahus elsewhere says, "on the edge of the hills that, like the walls of a lodge, inclose the land where the people dwell," and of the Earth below as a floor, a fold,—this conception is as ancient as thought and as inevitable as sense. Caedmon expresses it in his dream hymn:

> "He, the Eternal, established a world:
> First for Earth's children reared as a roof
> The high dome of Heaven—Holy Creator!
> Made, then, the Mid-Earth—Warder of Men,
> Lord Everlasting! Thereafter the land,
> A fold for us fitted—Father Almighty!"

And centuries before Caedmon, in that literature which was his inspiration, Isaiah calls:

"Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance?....

"He that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in!"

The analogies between the Pawnee conception of the universe and the Hebrew are not limited to this general framework. Heaven is the abode of the Father. Men are His Children. But in each case there is intermediation through the winged beings that pass to and fro between the Upper and the Lower Worlds. Kawas and the visions that dwell in Katasha, the Lower Heaven, are surely analogous to the Angel and Vision Messengers of the Old Testament. When the Heavens were opened to Ezekiel, so that he saw "visions of God," among the four faces of the winged creatures one face was that of the eagle, while the author of Revelation, also gazing into Heaven, beheld among the four beasts before the throne one "like a flying eagle."

Nor is there want of resemblance between the Pawnee conception of Tirawa-atius and the Hebrew idea of the Lord of Heaven. "The white man," said the Kurahus, "speaks of a heavenly Father; we say Tirawa-atius, the Father above, but we do not think of Tirawa as a person. We think of Tirawa as in everything, as the Power which has arranged and thrown down from above every-

thing that man needs. What the Power above, Tirawa-atius, is like, no one knows; no one has been there."

When Kawas explains to the Kurahus the meaning of the signs in the East:

"She tells him that Tirawa-atius there moves upon Darkness, the Night, and causes her to bring forth Dawn. It is the breath of the new-born Dawn, the child of Night and Tirawa-atius, which is felt by all the powers and all things above and below and which gives them new life for the new day...."

Is not this a Genesis in the making?

"In the beginning God created the heaven and the earth.

"And the earth was without form, and void; and darkness was upon the face of the deep. And the spirit of God moved upon the face of the waters.

"And God said, Let there be light: and there was light.

"And God saw the light, that it was good: and God divided the light from the darkness.

"And God called the light Day, and the darkness He called Night. And the evening and the morning were the first day."

The conception of the earth as the Great Mother to whom the Sky-Father or the Sun-Father is united for the bringing forth of Life is, of course, not prominent in a monotheistic religion like the Hebrew. Nevertheless, this idea, too, underlies many Old Testament passages, showing clearly enough that it was familiar to Israelite as to pagan. In the 65th Psalm we read:

"Thou makest the outgoings of the morning and evening to rejoice.

"Thou visitest the earth and waterest it: thou greatly enrichest it with the river of God, which is full of water: thou preparest them corn, when thou hast so provided for it.

"Thou waterest the ridges thereof abundantly: thou settlest the furrows thereof: thou makest it soft with showers: thou blessest the springing thereof.

"Thou crownest the year with thy goodness; and thy paths drop fatness."

Paths dropping fatness is a sign of plenty to the Indian as well as to the Psalmist. The bits of fat used in the Hako represent, says the Kurahus, "the droppings that mark the trail made by the hunters as they carry the meat home from the field. This trail is called the path dropping fatness, and means plenty."

Again in the 19th Psalm: "The heavens declare the glory of God....In them hath he set a tabernacle for the sun, which is as a

bridegroom coming out of his chamber." Here we get the image of the nuptials of Earth and Sun which is the most ancient and universal figure of the generation of life, represented as perfectly as anywhere in the one prayer of the pagan Saxons which has been preserved to us: "Hail be thou, Earth, Mother of Men, wax fertile in the embrace of God, fulfilled with fruit for the use of man!" So the Eleusinian mystics called upon Heaven to rain, Earth to conceive. So Ezekiel makes the Lord to say: "I will cause the shower to come down in his season;....and the earth shall yield her increase." So the Zuni prays the Earth Mother to invoke the Sun Father's embrace to warm her children into being. And so the Pawnee gives thanks to Tirawa-atius who "causes Mother Earth to lie here and bring forth."

In passing, it may be noted that much of the Pawnee symbolism lends itself beautifully to a yet nobler meaning. For surely in the search for a Son, who is at once the Child of the Father of Heaven and the promise of Life unto Men, whose heralds are the Morning Star and the Winged Messenger of Heaven, whose coming is with gift of Peace and Joy and widening human Fellowship,—surely in all this we have a shining image, not of the Old, but of the Christian dispensation.

It is not to be understood that we credit the Pawnee with this spiritual meaning. We cannot even credit him with a pure and exalted religion, for certain of his rites were of the darkest of heathendom. But in this ceremony of the Hako, singularly pure and exalted, we do find so much that is common to the best in all religion that it cannot but bring the Indian closer to the White if once we permit it to command our sympathies.

V.

It is with a sense of the larger meaning underlying the symbols of the Indian rites, with a feeling that the Hako is not merely a Pawnee ceremony but a form of the universal Mystery of Life, that I have undertaken to give a poetical interpretation of it.[1] My purpose in doing so is twofold.

First, I wish to present thought common to Indian and white man in a form which may prove attractive apart from any merely anthropological interest, and in a form which will emphasize resemblances and sympathies of ideas of the two races. For this rea-

[1]This poetical expression of the universal meaning of the Pawnee ceremony was published in *The Monist*, July, 1912, under the title "The Mystery of Life."

son, I have avoided the use of Indian names, such as Tirawa, H'Uraru, Kawas, choosing rather their English equivalents,—and I believe that the connotations of the English expressions, "Father of Heaven" and "Mother Earth," and the symbolism of the Eagle as the King of Birds, is not far removed from the truth of the Indian conceptions.

Second, there have been many efforts to stimulate an "American art" by use of aboriginal materials. To me it appears that the road to success in such endeavor lies in assimilation of what is elemental and common, rather than in adaptation of what is remote in Indian expression. In this ceremony of the Hako we have a superb example of a universal experience in a concrete and individual setting. That setting belongs to us who are born and reared in the land where the ceremony is native as truly as it belongs to the Indian; and if we can sufficiently abstract from Old World traditions to be true to our own experiences, we can certainly find here in America an imagery of expression at once genuine and original,—genuine without being strained, original without being bizarre. Of course, this does not mean that we can, or should wish to, cut away from the culture traditions of our race where these are still our living experience; but assuredly we ought to dispense with the unnatural atmosphere which Old World imagery gives to our expression.

I hasten to qualify that my present effort is not one of ambitious achievement but of fruitful indication. It is obvious that a work which is purely symbolic, no matter how natural the symbol, cannot stand beside the ideal portraiture which gives the final quality of greatness. But on the other hand, it is worth remembering that the greatest art of the Old World literatures sprang from just such symbolism as is presented in the *Hako*. There is a resemblance between the choir-song of Dionysus from which Greek tragedy and modern opera alike take their rise and the choir-songs of Indian ceremonials which is obvious to any investigator; and there is again likeness of the Hako mystery to the Medieval Mystery Plays which preceded Shakespearean drama.

The form of the interpretation here undertaken was dictated in part by these resemblances. A drama with choric songs performed upon a sward before a simple screen,—this goes back to the origins. The drama is designed for musical accompaniment: music which shall be a background of interpretative sound as the scene is a background of interpretative color and form. In this again we are true to the most primitive form of drama, the choral chant, as to the most advanced and complex, the opera. Nevertheless, effort has

not been spared to enable the "book" to stand by itself,—and, indeed, there is no more reason why a libretto should not be readable than that a drama should be known only through stage performances. We read drama and allow our visual imaginations to supply scene and action; we should be able to read libretti and allow the auditory imagination to supplement the visual with tonal background. If libretti have heretofore proved poor literature it is the fault of the authors rather than of the genre.

How near the interpretation is to the form of the Indian original must be judged by comparison of the structures of the two. The great problem, of course, is compression in time. The Indian ceremony occupies days; the dramatic performance is designed for some two hours. This necessarily means elision and rearrangement. It means also, for the sake of the spectacle, certain new elements, and again new elements to emphasize continuity. But conceding so much—and it must be remembered that I am offering an *interpretation,* not transposition or translation, of the *Hako,*—I believe that I have none the less given a picture true to Indian thinking except in the one matter of greater generality. The ideas presented are all, either fully or incipiently, presented in the Indian version.

In the matter of poetic expression there is little dependence upon the Indian songs. Those songs are far more primitive than the thought represented in the explanations of the Kurahus. For the greater part they consist of ejaculatory phrases unintelligible to the Indians themselves without the accompanying action and the teachings of the Kurahus.

But while in my work there is little direct dependence upon the Indians' song phrases, I have very freely made use of the fine rhythmic versions made by Miss Fletcher and presented in her *Report.* Miss Fletcher, in her rhythmic renderings of the Indian songs has carefully followed the metric forms of the original, incorporating the sense given by the explanations of the leader as well as the literal sense of the Indian texts. The result is a series of admirable translations, abounding in telling phrases, yet too close in form to the primitive originals and too limited in interpretation to have independent literary value.

THE BROTHERS AND SISTERS OF JESUS.

BY A. KAMPMEIER.

HAD I known that *all* the points of my *"pièce de résistance,"* as Prof. W. B. Smith terms it in his article "The Humanity of Jesus?" (*Open Court,* July, 1912), are so little known, I would have written this article right away instead of writing my protest in *The Open Court* of May, 1912. Dr. Smith has hardly grazed the question of the brotherhood of James and the other brothers of Jesus. I would therefore submit *all* these points now clearly and distinctly.

1. In Matt. i. 25 Joseph is plainly said not to have had sexual intercourse with Mary until she had given birth to her *firstborn*[1] son Jesus, just as the same thing was said of Plato's father Ariston according to Diogenes Laertius (III. 22), that "he preserved his marriage with Perictione pure"[2] until she had given birth to Plato, the son of Apollo. According to all logic the word "first-born" means that if Jesus was the first-born son of Mary, he was not her only child. All the twistings of the churchfathers in the interest of the perpetual virginity of Mary, that *first-born* means the *first* and *only*[3] cannot get around this fact. The acute critic Lucian, the satirist of paganism and Christianity alike, is right when he says of Agathocles (*Demonax* 29): "If first, not the only; if the only, not the first."[4]

2. According to Matt. xiii. 56 etc. Mary had four sons besides Jesus, and some daughters. The fellow townsmen of Jesus in Nazareth say: "Is this one not the son of the carpenter? Is not his mother called Mary and his brothers James and Joses and Simon and

[1] πρωτότοκον.

[2] δθεν καθαρὸν γάμον φυλάξαι ἕως τῆς ἀποκυήσεως.

[3] πρῶτος καὶ μόνος. Theophylact, Enthymius, Zigabenus etc.

[4] εἰ μὲν πρῶτος, οὐ μόνος· εἰ δὲ μόνος, οὐ πρῶτος.

Judas? And his sisters are they not all with us? From whence has he all this?" (namely his wisdom and his power).

3. In Mark iii. 21 we read: "And when his own people (i. e., his blood relations[5]) heard about the work of Jesus in Capernaum, they went out to lay hold of him, for they said he has become frantic."[6] That the mother and brothers of Jesus are meant is proved clearly by verse 31: "And then his brothers and his mother came, and standing outside they sent in to him calling him." Upon this Jesus says, "Who is my mother, or my brothers etc.," closing: "For who does the will of God, he is my brother, my sister and my mother." Jesus surely distinguishes here between his mother, brothers and sisters in the common sense and the spiritual relationship to him. Compare the parallel passages in Matt. xii. 46 etc. and Luke viii. 19 etc.

4. The Fourth Gospel, while taking the extremest liberty, in consequence of its speculative and idealizing tendency, with the historical facts of the life of Jesus, has nevertheless preserved the right view regarding the brothers of Jesus. In vii. 3 we are told that the brothers of Jesus urged Jesus to go up to Jerusalem to the feast of tabernacles in order that his disciples should see the works that he did, and then distinctly adds that *not even*[7] his brothers believed in him. Compare this with Mark, where his brothers and mother try to persuade Jesus to stop his teaching. Evidently his nearest relatives, as in the case of many great reformers, were at first not in accord with his zeal and undertaking. That his brothers and not his followers are meant, is also evident from John ii. 11-12. In this passage a clear distinction is made between the *disciples*[8] and the mother and brothers of Jesus. His disciples (verse 11) are said to have believed in him on account of the miracle at Cana. In verse 12 we then read: "After this he went to Capernaum, he and his mother and his brothers and his *disciples.*"

5. The very old apocryphal gospels, that to the Hebrews and that of the Ebionites, likewise retain the primitive tradition of the mother and brothers of Jesus. In the fragments of the former we read: "Behold, the mother of the Lord and his brothers said to him: John the Baptist baptizes for forgiveness of sins; let us go and be baptized by him." In the fragments of the Ebionitic gospel we read:

[5] *οἱ παρ' αὐτοῦ* means only his blood relations according to Greek usage in Xen. Anab., VI, 6, 24. Cyrop. VI, 2, 1. Polyb. XXII, 1, 6. 1 Macc. IX, 44.

[6] *ἐξέστη.*

[7] *οὐδὲ γὰρ*, verse 5.

[8] *μαθηταί,*

"It was told him: Behold, your mother and your brothers are standing outside. He said: Who are my mother and brothers? And he stretched out his hand over his disciples and said: These are my brothers and my mother and sisters, who do the commands of my father."

The evidence of these apocryphal gospels becomes the stronger when we remember that their readers, Jewish Christians, rejected the miraculous birth of Jesus and considered him the son of Joseph and Mary, assuming him to be the son of God only in consequence of his being filled with the Holy Spirit at the time of his baptism.

6. Eusebius in *Hist. Eccl.*, III, 20, cites the following from the Palestinian Hegesippus, born of Jewish parents and member of the Jerusalemic church (died 180 A. D.). It does not matter whether the story of Hegesippus is strictly fact or not, but the story supports the tradition of the brothers of Jesus. I translate: "In those times there were yet some of the sons of Judas, a brother of the Lord according to the flesh, whom they had accused as being from the race of David. These Pribocatus brought before the Emperor Domitian, for he feared the coming of Christ just as Herod. And he asked them, whether they were from David, and they said so. Then he asked them, how much property and money they had. Then they both answered that they only had 9000 *denaria*, of which each had half. But that they did not have it in silver but only in the value of thirty-nine *plethra* of land, from which they paid tribute and lived by working it themselves. They thereupon showed their hands, their bodies bearing witness to their hard toil and their callous hands to continuous labor. Asked about Christ and his kingdom, of what kind it was and where and when it would appear, they answered that it was not a worldly or earthly one, but heavenly; that it would appear at the end of days, when Christ would come in glory to judge the living and dead and to give each according to his deserts."

All the foregoing seems to my unsophisticated mind to support the view that "the brothers of the Lord" in 1 Cor. ix. 5 and the "James, the brother of the Lord" in Gal. i. 19, on which Dr. Smith alone dwells in his article, were more than spiritual brothers of Jesus. Especially since Paul in both places distinctly distinguishes the brothers of the Lord and James from the *other* apostles and Kephas. Would there be any meaning in looking upon these brothers and James as being only in general followers of Jesus, there being so many of them besides the special twelve? Only the prominence which James shared as a *pillar* (Gal. ii. 9) besides John and Peter in the Jerusalemitic church, as did his other brothers as blood rela-

tions of Jesus, can account for this definite and clear distinction from the *other* apostles and Barnabas and Paul in 1 Cor. ix. 5-6. By the way it is not true, as Dr. Smith says, that "brother" or "brothers of the Lord" is *New Testament phraseology*. This is only the phraseology of Paul but not that of the Gospels, which speak of the *brothers of Jesus*. These "shreds" regarding the brothers of Jesus besides other shreds into which I will not enter here, are so convincing to me for the humanity of Jesus, that it will take a long time yet before I will give up my belief in the historical existence of Jesus although I have no personal interest in it whatever.

Still, my historical baggage may weigh too heavily on me yet, preventing me from venturing into the airy flights of pure idealism in this question. In my heavy historical mind I sometimes envy such men as Drews, who not only throw overboard John the Baptist, but even Kephas, with whom the brothers of Jesus are brought in connection. For Simon Peter is a purely mythical figure now, to whose existence Mithras, Proteus, Semo, Shem, Janus etc. have contributed. What will be next? Perhaps the evaporation of Paul himself. If John the Baptist, Peter, John, Paul, Barnabas are evaporated the question of the brothers of Jesus will be definitely settled, for there will be no longer any nucleus, about which these nebular elements can gather.

MISCELLANEOUS.

BOOK REVIEWS AND NOTES.

PASSAGES FROM THE PHILOSOPHY OF HERBERT SPENCER. Chosen by *Clara Sherwood Stevens*. Portland, Me.: Mosher, 1910. Pp. 114. Price $1.50.

Selections are always more or less unsatisfactory to the systematic thinker. No matter how judiciously they are chosen there is always the feeling that the continuity of thought is broken. Then too a reader accustomed to think for himself feels an involuntary resentment at having to accept the kernel which another has taken from its shell; he feels that the passage may be but incidental and not convey the writer's thought in its proper perspective. But granting the limitations of the selective method much can be said in its favor, and many indeed are the readers who will be grateful to this collector of nuggets from Herbert Spencer's eighteen volumes. After giving an outline of the chain of thought of his synthetic philosophy by placing in orderly succession the most forcible statements in the volume devoted to *First Principles* and then the fundamental principles of the several sciences, the author selects passages also from Spencer's miscellaneous writings on many general topics. Spencer admits that equal rights for men and women are in the natural course of social evolution and will be practicable whenever "society shall have become civilized enough to recognize the equality of rights between the sexes—when women shall have attained to a clear perception of what is due to them, and men to a nobility of feeling which shall make them concede to women the freedom which they themselves claim." Spencer urges the emphasis of physical science in education. He wonders at men being interested in "some contemptible controversy about the intrigues of Mary Queen of Scots," when "that which it really concerns us to know is the natural history of society." As to method, "Children should be led to make their own investigations, and to draw their own inferences. They should be *told* as little as possible, and induced to discover as much as possible." *p*

THE QUALITIES OF MEN. By *Joseph Jastrow*. New York: Houghton Mifflin, 1910. Pp. 1910. Price $1.00.

This charming essay on manners is dedicated "To The Johns Hopkins University in recognition of its services in fostering the higher appreciation of the qualities of men in American universities." It served among other purposes as one of a course of lectures on character and temperament delivered at Columbia University. It defines the purpose of a college education as "by the inspiration of its environment to cultivate in the fittest, the most uplifting appraisal of the qualities of men," going on to say, "In that formative

period the susceptibility of just those influences that grow out of sensibility is at its ripest." Professor Jastrow thinks that much of our progress is due to the fact that men are not created equal. "The inequalities of men furnish the material for nature and civilization alike and jointly to work upon. Clay makes the earthen pot and the finer vessel; but the texture of the raw material and the potter's art transform the finished product." His theme throughout is that "sensibility makes the man," and the first chapter deals especially with sensibilities as the distinguishing feature between man and man, showing also to what extent they can be cultivated. "We cannot by taking thought, and only moderately by taking lessons in art, add many a cubit to the height of our esthetic structure. But we may observe how native endowments grow under favor of nurture, what influences of our making quicken the process, and how in the end achievement waits upon, as it reflects and embodies, innate quality."

Professor Jastrow treats also of the ethical value of sensibility and refinement: "Fastidiousness protects from vice as effectively as a colder ascetic conscience." He does not ignore the fact that this line of doctrine can be overdone. This Matthew Arnold of to-day would emphasize "all things in moderation," but he takes it for granted that this view in the practical every-day life of America will be understood without exposition. "That sensibilities may be overrefined, that the effeminate preclude the sterner qualities, needs no emphasis in a climate in which no one yet has died of a rose in aromatic pain. What more needs to be regarded is the overstrain of sensibilities that leads to sensationalism indicative of a spoiled appetite with insufficient ingredients of solid food. But the corrective is once more a truer quality of sensibility which is ever ready to affiliate with the higher phases of virtue." True refinement and culture are not to be confused with the superficial imitation: "Those who would assume the outer show of quality without honestly acquiring its warrant express a distorted appreciation thereof; and the plating and the glitter somehow manage to disclose to the discerning the fabric of their skeletons." P

History of the Syrian Nation and the old Evangelical-Apostolic Church of the East. By *Prof. George David Malech.* Minneapolis, 1910.

Prof. George David Malech, of Urmia, Persia, was an archdeacon of the Nestorian Christians, and started westward to have his work translated into English. This has been done by Miss Ingeborg Rasmussen of Chicago, and her translation was revised by the Rev. A. H. Gjevre, of Grand Meadow, Minn. The returns of the book are reserved for the purpose of translating and publishing a still larger work by the same author, which is to make the history of the kingdom of Persia accessible to the English speaking world. The author did not live to see his purpose accomplished for he died on his way through Europe, and lies now buried in the Lutheran cemetary of Tiflis, Russia.

The book is fully illustrated, first with some ancient Babylonian and Assyrian monuments, and then with views of a few Oriental cities, portraits of Persian kings and pictures of the Nestorian monument. The first page of the Chinese text is reproduced from the pamphlet on *The Nestorian Monument,* published by the Open Court Publishing Company. Unfortunately the text is inserted upside down.

Further pictures are reproductions of the Archdeacon's certificate and other testimonials in their original language, photographed groups of Nestorian Christians, and portraits of modern leaders. The appendix contains some history of the Persians and the Parsees in India, a picture of Zoroaster and modern Persians.

It goes without saying that the author stands on a theological and precritical standpoint which appears in the statement with which he begins his book that the Old Testament is the most authentic source of historical information. K

The Teachings of Islam. By *Mirza Ghulam Ahmad.* London: Luzac, 1910. Pp. 195. Price 1s. 6d. net.

One of the modern Mahdis, a Mohammedan Messiah, is the late Mirza Ghulam Ahmad of Qadian, India, whose doctrines were prominently preached for the first time at the religious conference held at Lahore in the Punjab in 1896. One of his ardent admirers, Muhammad Ali, has now published in book form the address he delivered at the Lahore conference which contains a solution of the five fundamental religious problems from the Moslem point of view. There are five subjects selected for discussion by the conveners of the conference, related to (1) the physical, moral and spiritual conditions of man, (2) the state of man in the after-life, (3) the real object of the existence of man and the means of its attainment, (4) the effect of actions in the present life and the life to come, and (5) the sources of Divine knowledge.

The explanation of the Mohammedan view here set forth by Muhammad Ali have been endorsed by prominent Mohammedans such as Mohammed Alex. Russel Webb (New Jersey, U. S. A.), Maulvi Sher Ali, B. A. (Qadian) and Mr. Ghulam Muhammad B. A. (Sialkot).

La Magie et la Sorcellerie en France. Par *Th. de Cauzons.* Vols. II and III. Paris: Dorbon-Ainé. Pp. 518, 547. Price 5 fr. per vol.

The second volume of this four-volumed work contains first a rapid survey over Jewish magic which is indispensable for a general discussion of the subject since it was because they relied upon the text of scripture that the sorcerers were later persecuted; and then too in the Middle Ages the most famous physicians and even the leading alchemists and astrologers were almost all Jews, whose science consisted in the perfect knowledge of the ancient conjuring books, especially those attributed to Solomon. The author also gives a summary of Greek and Roman legislation in its relation to magic art, then studies sorcery in France from the time of the Gauls to 1431, thus following the development of the belief in the Devil, the persecution of sorcerers, the institution of the Inquisition, the opinions of the popes on sorcery, the demoniacal epidemics of the fifteenth century chiefly in Dauphiny and its neighboring provinces, as well as in Normandy and the northeast of France, the trial of the celebrated Gilles de Rais, the prototype of Bluebeard, and the volume closes with the trial of Joan of Arc.

Volume III reads like a romance, being dramatic and comic in turn. One of its most interesting chapters is that relating to freemasonry, its various ceremonies and its influence on the destinies of the world. The last 100 pages

deal with somnambulism and animal magnetism. First there was the Irishman Valentine Greatrakes who healed by laying on of hands, and the Swiss Gassner whose method was by exorcism; the "doctor of the moon" Weisleder who reduced fractures by means of prayer and by subjecting the patients to the rays of the moon; F. Hell the Venetian professor of astronomy who healed by the aid of the bars of the magnet and finally Mesmer who with his famous tub was the first real magnetist. Later we read of the extraordinary adventurer Joseph Balsamo, known under the name of Cagliostro, in turn alchemist, magnetist, founder of a great masonic lodge of which he made himself head under the name of Grand Copt, receptacle of ancient secrets of Egyptian wisdom, who came to a wretched end in the prisons of the Roman Inquisition. Then follow the real scientific creators of magnetism, and the volume closes with a short study of somnambulism and artificial sleep which will serve to lead up to the fourth volume to be devoted to hypnotism and the wonders of to-day. ρ

THE EQUINOX. The Official Organ of the A.·.A.·. TheReview of Scientific Illuminism. London: Simpkin, Marshall. Price 5s.

A very mysterious volume with some mystical illustrations and elegantly made up, made its appearance at our office some time ago. It announces itself as a review published by the brothers of the A.·.A.·. and they declare their principle in a motto on the title page as well as in the editorial introduction to be "The Method of Science—the Aim of Religion." The book contains an account of the A.·.A.·. by the Councillor of Eckartshausen, and we learn that the A.·.A.·. is "the society whose members form the republic of genius, the regent mother of the whole world." Among other contributions to this review we notice a poem entitled "The Magician" which has been translated from Eliphas Levi's "well-known hymn." The largest contribution is entitled "The Temple of Solomon the King" and is headed by a quotation from Prof. William James. It is surpassed in length only by "John St. John the Record of the Magical Retirement of G. H. Frater O.·.M.·." Other smaller contributions of poetry, short essays and tales form the remaining third of the volume. Most assuredly the whole bears a very curious aspect.

The Occult Review, which is more familiar with the subject and literature of "scientific illuminism" than we, writes as follows of this remarkable periodical: "The genius of this book, Mr. Aleister Crowley, seems at the first blush to be the Panurge of mysticism, and to those who have regarded with delight the amazing adventures of the brilliant Rabelaisian figure, such a modern prototype would appear in anything but an unamiable light. At all events, Mr. Crowley is at once a mystic, a sardonic mocker, an utterer of many languages, a writer of magnificent prose interspersed with passages of coarse persiflage, and also a philosopher of not a little penetration and power of analysis. The expert alone will be able to judge of the scope and meaning of the mystical doctrines and practices contained in this volume, but to the uninformed lay reader the main thesis would appear to be the necessary passage of the soul through all experience, including the depths of iniquity, in order to rise to the serene heights of balanced wisdom and superior life."

This reviewer speaks with enthusiasm of the literary style of the volume: "Though the imaginative portion is not all on the same level, it may be said

that there is no one now writing in the English language who can command a greater splendor of style."

We agree with the reviewer in *The Occult Review* that this unusual publication "may be recommended to any one who has a spark of intellectual curiosity." K

With reference to the review of his book *Alchemy Ancient and Modern,* published in the May issue, Mr. H. Stanley Redgrove sends a protest in which he says that the reviewer attributes to him views which he "deliberately repudiated in the book in question." It is true that the views attributed in that review to Mr. Redgrove represent instead a transcendental theory of alchemy according to which the author says "that alchemy was not a physical art or science at all, that in no sense was its object the manufacture of material gold and that its processes were not carried out on the physical plane"; whereas according to Mr. Redgrove's own view as expressed on page 8, and to which he refers us, "alchemy had its origin in the attempt to apply, in a certain manner, the principles of mysticism to the things of the physical plane, and was, therefore, of a dual nature, on the one hand spiritual and religious, on the other, physical and material." Since this point is naturally of great importance in the eyes of Mr. Redgrove we take pleasure in publishing this correction.

Mr. Redgrove says: "With regard to your critic's assertion that 'the hope that Sir William Ramsay had actually succeeded in changing one element into another has proved an error,' may I point out that no experiments have ever been carried out disproving his claim to have converted silicon, thorium, titanium and zirconium into carbon; and that the supposed refutation of the conversion of niton into neon in the presence of water is not altogether convincing." There is a difference of opinion on this point.

Mr. Redgrove, who is assistant lecturer in mathematics at the Polytechnic in London, has published a more recent book, *A Mathematical Theory of Spirit* (London, William Rider & Company, 1912), in which he explains his conception of the nature of matter and spirit by the analogy with negative and imaginary quantities.

As there is at the same time a correspondence and a "discreteness" between the two series of real and imaginary quantities so, says Mr. Redgrove, "the two worlds of matter and spirit are perfectly distinct or 'discrete' from one another. Nowhere do they touch, nowhere do they merge one into the other. It follows also, therefore, that spirit must not be regarded (as seems commonly to be the case) as a sort of attenuated form of matter—matter deprived of its substance—nor must matter be thought of as a gross form of spirit."

Correction: In Dr. W. B. Smith's article, "The Humanity of Jesus?" in the July *Open Court,* page 421, line 28, the name "Max Friedländer" should read "Moritz Friedländer."

NON-EUCLIDEAN GEOMETRY

A Critical and Historical Account of its Development

By

ROBERTO BONOLA

Authorized translation by H. S. CARSLAW

Pp 268 Cloth $2.00 net

Introduction

The translator of this little volume has done me the honor to ask me to write a few lines of introduction. And I do this willingly, not only that I may render homage to the memory of a friend, prematurely torn from life and from science, but also because I am convinced that the work of Roberto Bonola deserves all the interest of the studious. In it, in fact, the young mathematician will find not only a clear exposition of the principles of a theory now classical, but also a critical account of the development which led to the foundation of the theory in question.

It seems to me that this account, although concerned with a particular field only, might well serve as a model for a history of science, in respect of its accuracy and its breadth of information, and, above all, the sound philosophic spirit that permeates it. The various attempts of successive writers are all duly rated according to their relative importance, and are presented in such a way as to bring out the continuity of the progress of science, and the mode in which the human mind is led through the tangle of partial error to a broader and broader view of truth. This progress does not consist only in the acquisition of fresh knowledge, the prominent place is taken by the clearing up of ideas which it has involved; and it is remarkable with what skill the author of this treatise has elucidated the obscure concepts which have at particular periods of time presented themselves to the eyes of the investigator as obstacles, or causes of confusion. I will cite as an example his lucid analysis of the idea of there being in the case of Non-Euclidean Geometry, in contrast to Euclidean Geometry, an absolute or natural measure of geometrical magnitude.

The admirable simplicity of the author's treatment, the elementary character of the constructions he employs, the sense of harmony which dominates every part of this little work, are in accordance, not only with the artistic temperament and broad education of the author, but also with

the lasting devotion which he bestowed on the Theory of Non-Euclidean Geometry from the very beginning of his scientific career. May his devotion stimulate others to pursue with ideals equally lofty the path of historical and philosophical criticism of the principles of science! Such efforts may be regarded as the most fitting introduction to the study of the high problems of philosophy in general, and subsequently of the theory of the understanding, in the most genuine and profound signification of the term, following the great tradition which was interrupted by the romantic movement of the nineteenth century.

Bologna, October 1st., 1911.

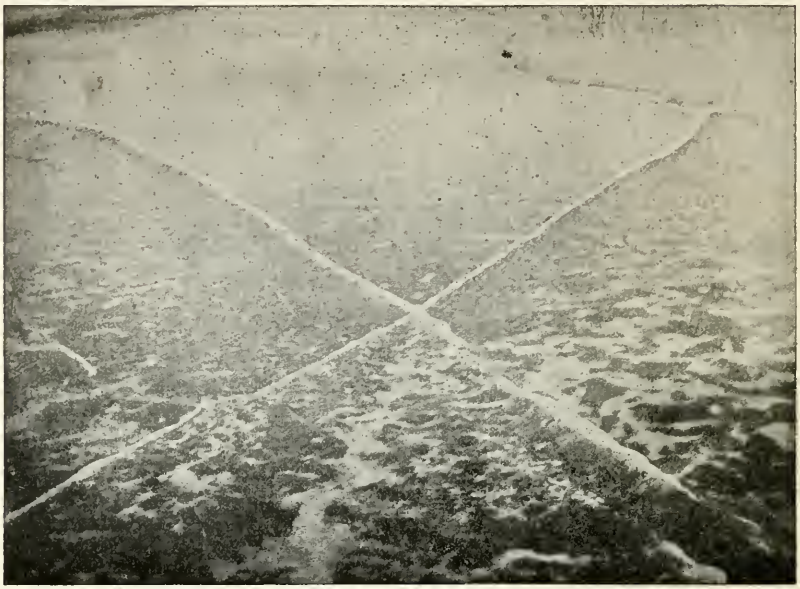
Federigo Enriques.

Partial Contents

WAVES OF THE SEA AND OTHER WATER WAVES

By VAUGHAN CORNISH,
Doctor of Science, Manchester University

Fifty illustrations from photographs taken by the author. Cloth, pp. 375. Price, 250 net



Waves Meeting and Crossing in Very Shallow Water—frontispiece "Waves of the Sea."

A CRITICAL examination of observations and measurements of waves and the discovery of the mode of their production. The facts here set down in a very interesting manner are the results of fifteen years' study of wave action in lakes and rivers as well as upon the ocean at different latitudes.

A few of the topics ably presented are :—

SIZE and SPEED of DEEP SEA WAVES; the numerical relation beween length of fetch of wind and height of storm waves; the wave length of the swell which reaches shores after storms: The give and take between air and water in the development of waves; the effect of squalls and gusts upon waves.

On the action of sea waves to transport shingle, sand and mud. The building up of beaches—the undertow.

Stationary and progressive waves in rivers, flood waves, tidal bores, cross-stream progressive waves, sounds of running water, the gushing motion of cataracts, whirls and eddies, conical structures produced by the breaking up of a water fall, the wave track of a ship.

This book offers an attractive introduction to physiography and the study of more difficult wave phenomena in earthquakes, atmospheric disturbances, as well as wave action in relation to Engineering Structures.

"ASPECTS OF DEATH IN ART"

By F. Parkes Weber, M. A., M. D.

Fellow of the Society of Antiquarians and of the Royal Numismatic Society of London.

Illustrated—Cloth—Price $1.50 Net.

A curious and interesting book on the mental attitude towards the idea of death as illustrated by minor works of art, especially medals, engraved gems, jewels, finger rings, etc.

GERMAN shell-cameo representing a nude man and a nude woman seated facing, with a figure of Death, holding a scythe, standing between them in the background. The woman has two infants in her arms, one of whom is being seized by Death. Before the man is an anvil, on which he is hammering a child, whilst he grasps another child tightly between his knees. This device appears to represent a somewhat pessimistic view of life. The child is thrust naked into the world to take part in the trials and penalties and pains of life: whether he wishes or not; Death stands by, awaiting him, and often seizes him, not during his troubles when he is being hammered on the anvil, but when he is happy and contented with life and does not wish to die.

Memento Mori Medalets

Fig. 26

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

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

Fig. 27

Obv.—View of the city of Basel.

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

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

WHY NOT JOIN THE R. P. A.

IF YOU BELIEVE in using your natural human reason to solve by degrees the great problems of the world in which we live and life's significance, you have a body of fellow-believers in the Rationalist Press Association, Ltd. If you regard the warfare against irrational dogma and the spread of reasoned knowledge as essentials of true human progress, you should help the work which the R. P. A. is carrying on. The Association issues reprints of famous scientific and critical works and many original books at unprecedentedly low prices, and some two million copies of its "Cheap Reprints" have already been disposed of. Moreover, the Members of the Association receive books and a monthly periodical in return for their subscriptions, and this literature is sent post-free to all parts of the world.

All persons of twenty-one years of age and upwards, who approve the Association's objects, are eligible for membership.

The minimum subscription to constitute membership is 5s ($1.22 by International Money Order), renewable in January of each year.

Unless special instructions to the contrary are given, the following literature is despatched to each Member without further payment;

(1) The "Literary Guide" (monthly).
(2) The "R. P. A. Annual."
(3) All new books and pamphlets as issued, provided that their value (post free at published prices), in addition to that of the above periodicals (60 cents per annum), is covered by the amount of the Member's annual subscription.

If preferred, books can be had in place of the periodicals, and subscribers who specify "Books by request" can make their own selection from the notices of new books which are sent out from time to time or from the R. P. A. catalogue.

Apply for further particulars, all post free (including descriptive pamphlet, latest Annual Report, specimen copy of "Literary Guide," and form of application for membership) to the

SECRETARY R. P. A., Limited

5 and 6 Johnson Court, Fleet Street

LONDON, E. C.

Open Court Science Series

The Primary Factors of Organic Evolution. By E. D. Cope.
Illustrated. Cloth, $2.00 net. (10s.)

The Soul of Man. By Paul Carus.
An investigation of the Facts of Physiological and Experimental Psychology. Illustrated. Cloth, $1.50 net. (6s. net.) Paper, 85 cents.

Species and Varieties, Their Origin by Mutation. By Hugo De Vries.
Edited by D. T. MacDougal. $5.00 net. (21s net.)

Plant Breeding. By Hugo De Vries.
Comments on the Experiments of Nilsson and Burbank. Illustrated. Cloth, gilt, $1.50 net.

The Mutation Theory. By Hugo De Vries.
Experiments snd Observations on the Origin of Species in the Vegetable Kingdom. (2 vols.) Numerous illustrations, colored plates. Translated by Prof. A. B. Farmer and A. D. Darbishire Cloth, per volume $4.00 net.

Intracellular Pangenesis. By Hugo De Vries.
Including a paper on Fertilization and Hybridization. Translated from the German by C. Stuart Gager. Cloth, $3.00 net.

On Memory and the Specific Energies of the Nervous System. By Ewald Hering.
New edition including "The Theory of Nerve Activity." 75c net. (3s. 6d.) Paper, 30c.

On Germinal Selection as a Source of Definite Variation. By August Weismann.
Translated by T. J. McCormack. 30c. net. (1s. 6d.) Paper.

Contributions to the Analysis of the Sensations. By Ernst Mach.
Translated by C. M. Williams. $1.25 net. (6s. 6d.)

Space and Geometry in the Light of Physiological. Psychological and Physical Enquiry. By Ernst Mach.
Translated by T. J. McCormack. Cloth, gilt top, $1.00 net. (5s. net.)

The History and the Root of the Principle of the Conservation of Energy. By Ernst Mach.
Translated by Philip E. B. Jourdain. Cloth, $1.25 net. (5s. 6d.)

The Psychology of Attention. By Th. Ribot.
Cloth, 75c. (3s. 6d.) Paper, 30 cents, net.

The Diseases of Personality. By Th. Ribot.
Cloth, 75c. (3s. 6d.) Paper, 30 cents net.

An Examination of Weismannism. By George J. Romanes.
Cloth, $1.00 net. Paper, 40 cents net.

The Psychic Life of Micro-Organisms. By Alfred Binet.
Cloth, 75c. (3s. 6d.)

The Psychology of Reasoning. By Alfred Binet.
Translated by Adam Gowan Whyte. Cloth, 75c. net. (3s. 6d.)

On Double Conciousness. By Alfred Binet.
Cloth, 50c. net. (2s. 6d.)

A Mechanico-Physiological Theory of Organic Evolution. By Carl von Nageli.
Summary. 20c. (9d.)

Experiments on the Generation of Insects. By Francesco Redi.
Translated from the Italian edition of 1688 by Mab Bigelow. Illustrated. Cloth, $2.00 net. (10s. net.)

Science and Faith, or Man as an Animal, and Man as a Member of Society, With a Discussion on Animal Societies. By Paul Topinard.
Translated by T. J. McCormack. $1.50 net. (6s. 6d. net.)

The Gospel According to Darwin. By Woods Hutchinson.
Cloth, $150. (6s.) Paper, 60cents, net.

A First Book in Organic Evolution. By D. Kerfoot Shute.
Written especially for the use of students. Illustrated, seven colored plates. 2d. ed. Cloth, $1.25. (5s, 6d.) Paper, 60c. net. (2s. 9d.)

The Diseases of the Will. By Th. Ribot.
Translated by Merwin-Marie Snell. Cloth, 75c. (3s. 6d.) Paper, 30 cents net.

Essay on the Creative Imagination. By Th. Ribot.
Translated by A. H. N. Baron. Cloth, $1.75 net. (7s. 6d. net.) Paper, $1.00 net.

The Diseases ef Memory. By Th. Ribot.
Cloth, $1.50 net.

On the Inheritance of Acquired Characters. By Eugenio Rignano.
Translated by Basil C. H. Harvey. With an appendix "On theMnemonic Origin and Nature of Affective Tendencies." Cloth, $3.00 net. (12s. 6d. net.)

Darwin and After Darwin. By George J. Romanes.
An Exposition of the Darwinian Theory and a Discussion of Post-Darwinian Questions. Three volumes. $4.00 net.

Part I. The Darwinian Theory. Cloth, $2.00 net.
Part II. Post-Darwinian Questions: Heredity and Utility. Cloth, $1.50 net.

Part III. Post-Darwinian Questions: Isolation and Physiological Selection. Cloth, $1.00 net.

The Open Court Publishing Company

Founded in 1887 by Edward C. Hegeler, for the purpose of Establishing Religion on Scientific Basis.

Drawer F. - - - Chicago, U. S. A.

Truth on Trial

By Dr. Paul Carus

An Exposition of the Nature of Truth, Preceded by a Critique of Pragmatism. Cloth, $1.00 net. (4s. 6d.) Paper, 50c. (2s. 6d.)

Press Notes and Opinions

"I have read your beautiful volume TRUTH ON TRIAL with much interest. Your discussion has the notable merit of multilaterality (rather a long word!). You are like Lord Bacon in this respect, that as you advance in years your style becomes more ornate, showing that years bring youth and new life instead of age and decadence."

Prof. Cassius J. Keyser of Columbia University.

"Now I wish to express to you my sincere thanks for your latest book TRUTH ON TRIAL. With great sympathy I followed your expositions and must thank you personally for having protected me from being too closely identified with pragmatism. Pragmatism has undoubtedly passed its climax. The elements of truth which it contains can be recognized also by us outsiders without necessitating a change in our point of view. However the destructive effect of the fundamental principle of pragmatism becomes more and more evident, and a book like yours will contribute much to open the eyes of the people. What you say concerning the history of the term has interested me, and I might add something to it from the later development of antiquity especially anent the "pragmatic" treatment of history through the Stoics under whose influence Polybius stands."

Prof. Rudolph Eucken of Jena.

The Independent, New York.

"Dr, Carus as the life-long champion of monism in America was clearly entitled to take up the glove thrown down by Professor James, and he thrust skilfully at the weak points in his armour, for James was always careless about exposing himself to attack, "Rambling but witty, full of misconceptions but entertaining, and disposing of the problem with a joke—such is the style of the leader of the pragmatic movement" according to Dr. Carus. Probably the strongest point he makes is where he turns the pragmatic weapon against its user by arguing for abstractions, logic, consistency, monism and the like on the ground that they have proved their usefulness in the evolution of thought.

Princeton Theological Review

"Dr. Carus justifies his estimate of pragmatisn. By a running fire of criticism directed chiefly at its subjectivity and at its resulting conception of truth as inherently variable and impermanent he reduces it to an absurdity. On the other hand, he impresses us as no less successful and happy in his exposition of truth. With Thomas Aquinas he holds in general that "truth is the agreement of thought and thing." He believes that "truths are discovered, they are not invented. Though truths belong to the mind and exist only in the mind of the thinking subject, they have an objectve significance and describe conditions which obtain somewhere or somehow independent of the mind." Hence, while pragmatism does not believe in "verities and in the consistency and unity of truth," Dr. Carus maintains that "truth reflects and reveals the eternal."

William Brenton Greene, Jr., Princeton.

From "Mind". London.

Dr. Carus has here brought together in book form, and supplied with a full index, the various papers on the nature of truth, (Pragmatism, The Philosophy of Personal Equation, The Rock of Ages, The Nature of Truth) which he has published during the

past three years in *The Monist*; an Appendix reprints certain criticisms of pragmatism from the same source. The writer's philosophical standpoint has been indicated in Mind, xix., 434 f. *J. Waterlow*

Record-Herald, Chicago.

"Much in the little book is suggestive and stimulating."

Ecclesiastical Review *(Roman Catholic.) Oct. 1911.*

"Dr. Paul Carus' TRUTH ON TRIAL contains some just and incisive criticisms of the late Professor James' speculations on pragmatism — sane points of view and observations which lovers of wisdom will gladly endorse."

The International, New York.

"As as fighting philosophy, pragmatism is easily the champion of the intellectual world. In spite of its air of American bluntness, it has a sort of Japanese subtlety that makes it dangerous for any philosopher unversed in intellectual jiu jitsu to dispute its title."

"Dr. Paul Carus, a monist, is its latest victim. In TRUTH ON TRIAL (Open Court Publishing Company) he attacks pragmatism on the ground that it is merely "a philosophy of the personal equation," and he attacks it with such fanatical zeal as to leave no doubt that, in his own philosophy, at least, the personal equation plays an important part."

Chicago Evening Post. *Dec. 8, 1911.*

"Hence Dr. Carus would deny to pragmatism the name of philosophy, but describe it as a psychological method. Its pluralistic consequences, he says, are unworthy of philosophic unity, and its identification of utility with truth degrades the latter. One cannot help but feel that Dr. Carus is fundamentally right in his protest against pragmatism. A philosophy of mood, of temper, of feeling, is in rebellion against the rigid demands of intellect, of science, of consistency of system."

Winnepeg Telegram

"Whatever Dr. Carus touches he illuminates no matter whether it be the education of children, Kant's Prolegomena, the philosophy of Lao-Tse, or as in this case, Pragmatism. He has thrown a wide net and has gathered in many readers. The dedication of the book reads, "To the memory of Professor William James, who with the best intentions put truth on trial, and by his very errors advanced the cause, this book is dedicated in friendly remembrance of courtesies exchanged in spite of radical difference of opinion."

There's a dedication for you! How many men would be big-hearted and wise enough to so pay homage to "my friend, the enemy."

Teachers' Monthly, Oregon.

"At first let me suggest to those who are independent inquirers into matters religious, philosophical, psychological and ethical, to get a list of the Open Court publications. This one by Dr. Carus is in many ways typical of the lot: direct, simple, fairminded, brief, and largely untechnical.

BOOKS ON CHINA, IT'S PHILOSOPHY, RELIGION, LANGUAGE, LITERATURE, LIFE AND CUSTOMS. : :

T'AI-SHANG KAN-YING P'IEN, Treatise of the Exalted One on Response and Retribution. Translated from the Chinese by Teitaro Suzuki and Dr. Paul Carus. Containing Chinese Text, Verbatim Translation, Explanatory Notes and Moral Tales. Edited by Dr. Paul Carus. 16 plates. Pp. 135. 1906. Boards, 75c net.

"The book is not only interesting, but instructive as well, and should have a place in every religious or philosophical library."—*The Tyler Pub. Co.*

YIN CHIH WEN, The Tract of the Quiet Way. With Extracts from the Chinese Commentary. Translated by Teitaro Suzuki and Dr. Paul Carus. 1906. Circa 50 pages. Boards, 25c net.

"This is a short Chinese tract containing many noble ethical sentiments, inculcations of charity, truthfulness, nobleness of character, and other features."—*Methodist Book and Pub. House.*

LAO-TZE'S TAO-TEH-KING 老子道德經 Chinese-English. With Introduction, Transliteration, and Notes. By Dr. Paul Carus. With a photogravure frontispiece of the traditional picture of Lao-Tze, specially drawn for the work by an eminent Japanese artist. Appropriately bound in yellow and blue, with gilt top. Pp. 345. Price, $3.00 (15s.).

Contains: (1) A philosophical, biographical, and historical introduction discussing Lao-Tze's system of metaphysics, its evolution, its relation to the philosophy of the world, Lao-Tze's life, and the literary history of his work; (2) Lao-Tze's *Tao-Teh-King* in the original Chinese; (3) An English translation; (4) The transliteration of the text, where every Chinese word with its English equivalent is given, with references in each case to a Chinese dictionary; (5) Notes and Comments; (6) Index.

"Allow me to congratulate you on your capacity for seeing into mill stones. It is truly phenomenal."—*Rev. Arthur H. Smith, American Board Mission.*

"It goes without saying that the task of obtaining sufficient acquaintance with the Chinese language to translate, under the conditions named, a book like that of Lao-Tze is a gigantic one. Dr. Carus's success is little short of marvelous. He frequently cites the versions of others, but in the extracts given, it seems clear that Dr. Carus has succeeded better than Dr. Legge or Dr. Chalmers in the passages where we are apt to compare them—a very remarkable fact indeed."—*North China Daily News.*

THE CANON OF REASON AND VIRTUE (LAO-TZE'S TAO-TEH-KING). Translated from the Chinese by Paul Carus. 1903. 25c, mailed 28c. (1s. 6d.) Pp. iv, 138.

THE CHINESE LANGUAGE AND HOW TO LEARN IT. A Manual for Beginners, by Sir Walter Hillier, K. C. M. G., C. B. A new Chinese grammar has appeared which, as we learn from private sources, is being used officially by the English authorities for the preparation of their candidates for office in the English colonies of China. Pp. 263. $3.75 net.

"I think Hillier's book a great improvement on all that has been published in this direction, not excepting Sir Thomas Wade's celebrated 'Tzŭ-êr-chi,' and I propose to recommend it to my own students as well as to the outsiders who every now and then apply to me for advice in their studies."—*Friedrich Hirth, Columbia University, New York City.*

CHINESE PHILOSOPHY: Being an Exposition of the Main Characteristic Features of Chinese Thought. By Dr. Paul Carus. Pp. 64. Numerous diagrams and native characters and illustrations. Second edition. 25 cents (1s. 6d.), mailed 30 cents.

"Valuable and of unquestioned reliability. The delineation of the philosophy that underlies the Chinese civilization is so ably done in these pages that the reader cannot fail to appreciate the causes which produce Chinese conservatism."—*Toledo Blade.*

CHINESE THOUGHT: An Exposition of the Main Characteristic Features of the Chinese World-Conception. By Paul Carus. Being a continuation of the author's essay, Chinese Philosophy. Illustrated. Index. Pp. 195. $1.00 net. (4s. 6d.)

"The essential sanity and goodness of the Chinese character receives an appropriate tribute and its very faults are set forth as rather misapplied virtues than anything widely varying from our own conceptions of right and wrong."—*The Chicago Daily News.*

CHINESE LIFE AND CUSTOMS. By Paul Carus. With illustrations by Chinese Artists. Pp. 114. 75c net. (3s. 6d. net.)

"With each of the reproduced illustrations goes the explanation needed for complete understanding, whether the picture be one of the gods, of the celebration of a religious festival, of the planting of rice, or of boys in school. In this way nearly the whole of the life of the Chinese people finds exposition, and the western man can follow his cousin into his home and through his entire days on earth with ready comprehension."—*The Chicago Daily News.*

CHINESE FICTION. By the Rev. George T. Candlin. With illustrations from original Chinese works, specimen facsimile reproductions of texts, and translations of representative passages. Giving a clear and vivid *rêsumê* of Chinese romantic literature. Pp., 51. Paper, 15 cents (9d.), mailed, 18 cents.

"A list of 'fourteen of the most famous Chinese novels' is given. Many long quotations from plays, poems, and stories are given, and the pamphlet is a source of great pleasure. The pictures, too, are charming."—*The Chicago Times Herald.*

The Open Court Publishing Co.

P. O. Drawer F. **378-388 Wabash Ave., Chicago, Ill.**

The Buddhist Society of Great Britain and Ireland

Table of Contents of *The Buddhist Review*, July, August, September, 1911

THE SOCIETY has for its objects the extension of the knowledge of the tenets of Buddhism, and the promotion of the study of Pāli, a language allied to Sanskrit, in which the original Buddhist Scriptures are written. The Society publishes quarterly *The Buddhist Review,* and issues works on Buddhism, which are on sale to the general public at 46, Great Russell Street, London, W. C.

Membership of the Society does not imply that the holder is a Buddhist, but that he or she is interested in some branch of the Society's work.

The Annual Subscription is One Guinea (Members), or Ten Shillings and Sixpence (Associates), payable in advance at any date. Donations will be gratefully accepted.

Meetings are now being held each Sunday at 7 p. m. at the rooms of the Bacon Society, 11, Hart Street, Bloomsbury, London, W. C. Friends are invited to take part in these meetings, which are open to all, and to help by delivering lectures or sending papers to be read. Contributors should, if possible, submit their papers to the Lecture Secretary at least one week in advance.

Applications for Specimen Copies of The Buddhist Review will be considered

Books published by Mitchell Kennerley

The standard, authorized editions of the writings of

WALT WHITMAN

NEW and definitive editions issued under the superintendence of Whitman's Literary Executors, and prepared with careful attention to accuracy and to perfection of typography. The only complete and authorized trade editions of Whitman's works, and the only trade editions which in contents and arrangement conform with Whitman's wishes and his final instructions to his Executors.

Leaves of Grass. Including Sands at Seventy, Good Bye My Fancy, Old Age Echoes (posthumous additions), and A Backward Glance o'er Travelled Roads.

Library Edition, 8vo, gilt top, gold decorative, two portraits, and index of first lines $2.00

The same, Popular Edition, 12mo, cloth binding, with portrait . . 1.00

Complete Prose Works. Library Edition, 8vo, gilt top, gold decorative.

Five full-page illustrations and a facsimile 2.00

Popular Edition, 12mo, cloth, with portrait 1.25

Each of these volumes is uniform with the corresponding edition of "Leaves of Grass."

Nothing in my publishing experience has given me greater pleasure than the transfer to my list by the executors, Mr. Thomas B. Harned and Mr. Horace Traubel, of the complete works of Walt Whitman. I have in preparation new editions printed on India paper, to be supplied in various bindings at prices to be announced in due course.