

The Open Court

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

Founded by EDWARD C. HEGELER.

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[Howard Mumford Jones is now head of the school of general literature of the University of Texas. He took his M. A. at Chicago U. of C. in 1915. He is a graduate of the University of Wisconsin and his home is in that state. He was chosen to write the ode celebrating the quarter-centennial of the University of Chicago in June, 1916; the ode has been privately printed. He is the author of a booklet of verse, and of contributions to various magazines—Poetry, The Forum, Contemporary Verse. He is much interested in the problem of getting foreign literatures before the college students and general public in good translations.

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APHRODITE.

Reproduced from *Mythology of All the Races*, Vol. I, Greek and Roman.

Frontispiece to The Open Court.

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ON THE RIGHT OF REBELLION.¹

BY MARTIN LUTHER.

Early in 1525 the peasants of South Germany rose against their rulers appealing to Luther as a defender of their rights, and protesting against being called rebels. They formed leagues and issued a Bill of Rights in Twelve Articles. The first of these demanded the right to choose their own preachers; the second that the preacher should be supported by the tithes of grain, which alone they held to be scriptural; the third to the eleventh inclusive demanded relief from sundry oppressive taxes and from serfdom, and concession of the right to fish, hunt and gather fuel for personal use on public domains; the twelfth offered to submit to correction supported by Gospel, but reserved the right to add further demands on the same ground. On account of the appeal to his authority Luther issued his "Admonition to Peace, in Reply to the 12 Articles of the Peasant League of Suabia." In May of the same year, after much rioting by the peasants, Luther issued a second pamphlet in the case, "Against the Plundering and Murderous Peasants," in which he justified harsh measures against them. We quote chiefly from the first pamphlet.

THE peasants who have formed the league in Suabia have set up twelve articles of their intolerable burdens under the government and published them with an attempt to found them on certain passages of Scripture. Among them all this pleased me best that in the twelfth they offered willingly and gladly to accept better reason if this were lacking and needed, and to be guided if this were done with clear, open and undeniable passages of Scripture, as it is

¹ Translated and edited by W. H. Carruth.

just and proper that no one's conscience should be instructed or directed otherwise and further than according to Holy Scripture.

Now because this affair is great and perilous, involving both the kingdom of God and the kingdom of this world,—for if this insurrection should spread and prevail both kingdoms would perish, so that neither civil government nor the word of God would remain but an eternal distraction of the entire German land,—therefore it is necessary to speak freely about it and to advise without respect of persons; and on the other hand that we listen fairly and hear both sides, lest, our hearts being hardened and our ears stopped, God's wrath should have full sweep and swing.

TO THE PRINCES AND LORDS.

In the first place, we have no one to thank for such disorder and rebellion but you princes and lords, and especially you blind bishops, and crazy monks and priests, who, stubborn unto this day, have not ceased to rave and rage against the blessed Gospel, even though you know that it is right and that you cannot refute it. Moreover in your worldly offices you do nothing but skin and tax in order to keep up your pride and splendor, till the common man neither can nor will endure it longer. The sword is at your throats, yet you think you are so firm in the saddle that you cannot be unhorsed. . . .

This you should know, my dear masters, that God is so guiding things that people cannot, will not, should not bear your tyranny longer. You must reform and give way to God's word. If you will not do it in friendly wise, you will have to do it in violent and destructive unwise. If the peasants do not accomplish it, others will have to. And even if you beat them all, they would not be beaten, but God would raise up others. It is not peasants, dear masters, who are opposing you; it is God himself who is against you to punish your tyranny. There are those among you who have said they would stake land and people to root out the Lutheran teaching. How would it seem if you should prove your own prophets and land and people were already lost? Jest not with God, my masters. . . .

Therefore, my dear lords, despise not my faithful warning, although I am a poor man. And do not despise this uprising, I pray you. Not that I think or fear that they prove too much for you, nor do I wish that you should be afraid of them. But fear God and consider his wrath: if he wishes to punish you, as you deserve, I fear, he will do so, even if the peasants were a hundred-fold fewer. For he can make peasants of stones and vice versa,

and by the hands of one peasant he can slay a hundred of your retainers, so that all your armor and strength would be naught.

If you will still take counsel, my dear masters, for God's sake give way a little to wrath. A load of hay should make way for a drunken man; how much more should you cease your rage and your stubborn tyranny, and deal with the peasants in reason, than with drunken men or madmen! Do not begin quarrels with them; for you do not know what the end will be. Try first to settle it in kindness, for you do not know what God may intend, lest a spark may be kindled that shall set all Germany on fire so that no one can put it out. . . . You can lose nothing by kindness, and even if you lost something, you can receive it tenfold hereafter in peace, whereas with war you may lose life and goods. Why will you take a risk when in good fashion you can do more good?

They have set up twelve articles, some of which are so right and fair that they take away your good name before God and the world and make true the 107th Psalm, bringing contempt upon princes. Yet they are nearly all aimed at their own profit and use and given the best color for themselves. I could set up very different articles against you, involving all Germany and its government, as I have done in the book to the Christian Nobility, matters of much more concern. But since you threw those to the wind, you must now hear and tolerate such selfish articles; and it serves you right, that you can take no advice.

The first article, demanding the right to hear the Gospel and to choose their preachers, you cannot refuse with any face, although there is a selfish element connected with it, in their claim that the preacher is maintained by the tithe, which is not theirs. But this is the sum of it, that the Gospel be preached to them. Against this no government can or should object. Indeed government should not interfere with what any one will teach or believe, be it Gospel or lies. It is enough that it forbid the teaching of discord and rebellion.

The other articles touching physical complaints, such as matters of serfdom, levies and the like, are also just and right. For government is not established to seek its profit and pleasure from its subjects, but to give them profit and whatever is best for them. Now it is not to be borne forever to skin and extort thus. What good does it do him if a peasant's field bear as many florins as blades and kernels, if the government takes only that much more, increasing its own splendor therewith, lavishing the income on clothes, food and drink, buildings and the like, as if it were chaff? You

ought to limit your extravagance and stop the expenditures, so that a poor man might save something. You have gathered further information from their pamphlets in which they support their demands adequately.

TO THE PEASANTS.

Up to this point, dear friends, you have heard only that I admit it is all too true and certain that the princes and lords who forbid the preaching of the Gospel and oppress the people so unbearably well deserve that God cast them down from their seats, as having sinned heavily against God and men. They have no excuse. Nevertheless you should be cautious that you undertake your affair aright and with good conscience. For if you have a good conscience you have the comforting advantage that God will support you and help you through. And even if you should for a time be beaten or even suffer death in the cause, yet you would win in the end and your soul be saved with all the saints. But if you are not right and have no good conscience, you must succumb, and, even if you should win temporarily and slay all the princes, you must in the end be lost body and soul.

In the first place, dear brethren, you cite the name of God and call yourselves a Christian band or league, and allege that you propose to act and proceed according to divine law. Well now, you know that God's name, word and title are not to be cited to no purpose and in vain, as he says in the second commandment. Here stands the text simple and clear, which applies to you as well as all men, regardless of your great numbers, your right, or your frightfulness, threatening you with his wrath as much as us others

Secondly, that you are taking God's name in vain and violating it is easily proven, and that finally on this account all misfortune will come upon you is beyond doubt, unless God's word is not true. For here stands his word, saying through the mouth of Christ, "Whosoever taketh the sword shall perish by the sword." This means nothing else than that no one on his own presumption is to assume authority, but, as Paul says, every soul should be in subjection to the higher powers.

Thirdly, Yea, say ye, our government is too wicked and intolerable; for they will not leave us the Gospel, and oppress us all too harshly in the matter of temporal goods, destroying us body and soul. Yet I reply, That the government is bad and unjust does not justify mobs and insurrections. For it does not belong to every

individual to punish wickedness, but only to the civil authority which wields the sword. . . . So natural law and the laws of all the world agree that no one shall or may be his own judge or avenge himself. . . . Now you cannot deny that your uprising is of such a nature that you are making yourselves your own judges and avenging yourselves and not suffering wrong. This is not only contrary to Christian law and the Gospel, but also contrary to natural law and all justice.

Now if you are to justify yourselves in your undertaking, when both divine and Christian laws in the Old and the New Testaments as well as natural law, are against you, you must be able to cite a new and especial command of God, confirmed by signs and wonders, which is giving you the right to do this and commanding you to do so; otherwise God will not allow his word and order to be broken by you on your own license, but, because you appeal to divine law and yet are violating it, he will give you a terrible fall and punishment for taking his name in vain, and will damn you eternally besides, as above said. . . .

I ask you in this to judge for yourselves, and appeal to your decision, which is the worse robber, the one who takes from another a large piece of property but yet leaves him something, or the one who takes from him all that he has and his life beside? The government is taking your property from you unjustly; that is one thing. In return you are taking from it its authority, in which is involved all its property, and life as well. Therefore, you are much worse robbers than they and plan worse things than they have done. Yea, say you, we will leave them life and property enough. Believe this who will; I will not. He who ventures such a wrong as to take his authority from any one by force, which is the chief and essential matter, will not stop there: he will also take from him the rest and least, which depends upon it. If the wolf eats a whole sheep, he will surely eat an ear. And even though you were so well disposed that you would leave them life and property enough, yet there is still too much robbery and wrong in taking from them the best, namely authority, and setting yourselves up as lords over them. God will surely judge you to be the greatest robbers.

Can you not think and reckon out, dear friends, if your purpose were right, that every one would be the other's judge and no authority nor government, order or law be left in the world, but only murder and bloodshed.

For as soon as he saw that any one was wronging him he would proceed to judge him and punish him himself. Now if this is im-

proper and intolerable from a single person, it is not to be tolerated from a band or mob. But if it is to be tolerated from a band or mob, then we cannot properly forbid it to an individual. For in both cases there is the same cause, to wit, the wrong done.

And how do you propose to act? If in your league such anarchy were begun that each individual set himself against the other to avenge himself upon him, would you tolerate it? Would you not say that he should let others, who were appointed by you, judge and avenge? How then do you expect to stand before God and the world if you judge and avenge yourselves in opposition to the government instituted by God?

But all this is based on universal divine and natural law, which heathen, Turks and Jews must observe if peace and order are to be maintained in the world. And even if you observed such laws strictly you would be doing no better than heathen and Turks do. For not judging and avenging oneself and leaving this to the government does not constitute a Christian. We have to do it in the end, willy nilly. But since you are acting contrary to such laws, you see clearly that you are worse than heathen and Turks, not to speak of any claim to be called Christians. . . .

Therefore I say again, let your cause be as good and right as it may, yet, because you propose to defend it yourselves and not to endure violence and wrong, you may do or not do whatever God does not forbid. But I say, let alone the Christian name, and do not make it a shield for your impatient unpeaceful, un-Christian purpose; This I will neither concede to you nor allow you to use it, but snatch it from you to the best of my ability both by writing and by speech, so long as a vein is running in my body. For you will not succeed, or will succeed to the ruin of your body and your soul.

Not that I would justify or defend the government in its unbearable wrong, which you are suffering, (I confess that they are shockingly wrong and are doing shocking wrong), but this will I: If on both sides alike you refuse to be guided and (which God forbid!) you challenge and fight each other, that neither side shall speak of being Christians, but admit that, as when otherwise in the way of the world one people is fighting with another, as the saying is, God is chastising one knave by the means of the other. I wish you to be named of such sort and style in case it come to combat (which God graciously forbid!), so that the government may know that it is not fighting against Christians but heathen, and that you may know that you are fighting against the government not as

Christians but as heathen. For those are Christians who fight not for themselves with swords and guns, but with the cross and the passion, just as their duke Christ wields not the sword but hangs on the cross. Therefore their victory lies not in conquering and ruling and in power, but in yielding and in weakness, as St. Paul says, 2 Cor. x. "The weapons of our warfare are not of the flesh, but mighty before God"; and again, "Strength is perfected in weakness."

Thus all your articles are answered. For although they are right and just by the law of nature, yet you have forgotten the law of Christ in not achieving and carrying them out in patience and prayer to God, as becomes Christians, but instead you have determined in your own impatience and lawlessness to force them from the government and compel them by violence, which is contrary to local law and natural justice. . . .

It is true that you are right in demanding the Gospel, if indeed you are in earnest. Indeed, I will make this article keener than you yourselves do and say: It is intolerable that men should shut the doors of Heaven against any one and force him into hell. This no one should endure and rather lose a thousand lives for it. But he who withholds from me the Gospel is shutting Heaven against me and driving me by force into hell; since there is no other means nor way to salvation but the Gospel, I may not permit this deprivation on peril of my soul.

Lo, is not your right here strongly enough proven? Yet it does not follow that I may set my fist against the government that does me this wrong. And sayest thou, Yea, how then am I to endure it and at the same time not endure it? And the answer is easy: It is impossible to keep the Gospel from any one. There is no power in Heaven or on earth that can do this. For it is an open teaching which goes freely under the open sky and is bound to no place, like the star which passing through the air announced the birth of Christ to the wise men from the East.

This, indeed, is true, that the lords can control the place and space where the Gospel or the preacher are. But thou canst leave that city or village and follow the Gospel to some other place, and it is not necessary to capture or keep that city or village on account of the Gospel: but leave the ruler with his city, and follow thou the Gospel. Thus thou wilt suffer that they wrong thee and drive thee away, yet sufferest not that they deprive thee of the Gospel. See, thus do the two agree,—suffering and not suffering. Otherwise, if thou propose to retain the city along with the Gospel, thou robbest

the lord of the city of what is his, and pretendest that thou doest it for the sake of the Gospel. My dear man, the Gospel teaches thee not to rob nor take, even though the owner of the property misuses it wrongfully, to thy harm, and against the law of God. The Gospel needs no physical space nor place where it may abide; it will and must dwell in thy heart.

In specific treatment of the Twelve Articles Luther says: Number one is right; you have the right to choose your own preacher; choose him and ask the authorities to confirm him; if they will not, let him flee and follow him. Number Two, claiming the tithes for the poor and other public needs, means mere highway robbery, for the tithes are not yours, but the government's. To Number Three, demanding the abolition of serfdom, this is all from the wrong standpoint, making Christian freedom a fleshly matter; a serf can be a Christian; Christ has nothing to do with physical freedom. As to the other articles, demanding more share in the public goods, these are matters belonging to lawyers; they too are physical interests and do not concern Christians as such.

Luther closes in an appeal to both sides:

Now, my dear sirs, since there is nothing Christian on either side, and no Christian issue between you, but both lords and peasants are concerned with heathen or worldly rights and wrongs and temporal goods, and moreover, since both sides are acting contrary to the will of God and are under his wrath, for God's sake let me tell and advise you,—Go at the matter as such matters are customarily dealt with, that is, under law and not by force and with strife, that you may not cause endless loss of blood in German lands. For since you are wrong on both sides and propose to avenge and protect yourselves, you will destroy one another and God will chastise one knave by means of the other.

You, my lords, have against you the Holy Scripture and history, showing how tyrants are punished, so that even heathen poets write of how seldom tyrants die a dry death, but are commonly assassinated and perish in their blood. Now it is certain that you are ruling outrageously and tyrannically, forbidding the Gospel and so slaying and oppressing the poor man that you have no assurance nor hope but to perish as your like have perished in the past. . . .

You peasants have also the Gospel and all experience against you showing that no insurrection ever ended well; and God has everywhere strictly upheld this saying, He who taketh the sword

shall perish by the sword. Now because you are doing wrong in judging and deciding your own case and besides abusing the Christian name, you are certainly under the wrath of God. And even if you win and destroy the government, you could but tear one another to pieces in the end, like frenzied beasts. For since not the spirit, but flesh and blood are ruling you, God will soon send an evil spirit among you, as he did among the men of Shechem and Abimelech.

But to me the most pitiable and lamentable thing of all, one that I would gladly avert by my life and death, is that on both sides two inevitable evils will follow. Since both parties are fighting without a good conscience and to maintain the wrong, it must follow that those who are slain will perish body and soul, as dying in their sins, without repentance and grace, in the wrath of God; and this cannot be helped or avoided. For the lords would be fighting to confirm and maintain their tyranny and persecution of the Gospel and their unrighteous oppression of the poor, or at least help uphold those who are doing thus; this is a shocking wrong and contrary to the will of God, and whoever is found in this course will be eternally lost. On the other hand the peasants would be fighting to defend their leagues and their misuse of the Christian name, both of which are supremely against the will of God; and whoever is found in this course and dies in it will also be lost eternally, beyond all recourse.

The other evil result is, that Germany will be desolated, and if such bloodshed once begins it will scarcely cease until everything is destroyed. For strife is soon begun, but it is not in our power to stop when we want to. What harm have you received from so many innocent children, women and old people, whom you like madmen will draw into danger of filling the land with blood and robbery and making widows and orphans?

Therefore my faithful counsel is to choose a number of counts and barons from the nobility and a number of councilors from the cities and deal with the matter and settle it in a friendly manner; that you lords bend your stiff necks, as at last you must, willingly or not, and cease somewhat from your tyranny and oppression, so that the poor man might have room and air to breathe; and on the other side, that the peasants listen to advice and give up certain articles which demand too much and aim too high, so that the matter, even if it cannot be dealt with Christian wise, may be settled in accordance with human laws and compromises.

Luther's position is clear: Christian conduct is not conditioned on outward circumstances; rebellion against constituted authorities can not be justified on grounds of Christian teaching. As a Christian teacher he refuses to be drawn into the controversy so long as it is concerned alone with physical well-being or physical wrongs. He is not blind as a man to the wrongs done the peasants and admonishes the rulers to mitigate these.

But when the peasants resorted to actual violence, Luther issued a proclamation "Against the Plundering and Murderous Peasants," in which he justifies the authorities in the harshest measures of suppression. If they are Christians, he says, they should first offer to treat with the peasants, but if they still persist in their demands and in the resort to force in attaining them, then the authorities are performing a true Christian service in slaughtering them, while those who may fall on the side of the government are sure of eternal salvation. "Rebellion brings in its train a land full of murder and bloodshed, makes widows and orphans, and ruins everything like the greatest calamity. Therefore whoever may should strike in the case, slay and stab as he can and remember that there can be nothing more noxious, harmful and infernal than a rebellious man, just as one must kill a mad dog; if thou strike not, he will slay thee, and a whole land with thee."

Luther's intensity and bitterness in the matter is explained in part by the fact that the peasants were appealing to him and the evangelical teaching in support of their uprising, thus involving the cause of the Reformation with mob rule. He felt that his cause had enough to do in making its own way, and was wise enough to avoid entangling it with other causes however just.

MARRIAGE CEREMONIES IN ANCIENT INDIA.¹

AS PORTRAYED IN HER EPIC LITERATURE.

BY JOHANN JAKOB MEYER.

MANY passages in the ancient Indian marriage rituals reveal a sublime view of marriage in connection with the wedding ceremony. In instructions for the religious side of domestic life we find, besides many a superstition handed down through endless generations, that marriage was contracted with two distinct ends in view: first, the blessing of children, especially a large number of brave sons; and second, a relation of devotion between husband and wife implanted in mutual love. In choosing a bride, according to a stanza frequently quoted though not often observed, all other considerations ought to be subordinate to the idealistic one of the man's personal inclination. A large number of the rites and maxims included in the consummation of the marriage are intended to produce an actual bond between the hearts of the betrothed, and Kama, the god of love, is invoked in the wedding ritual. Surrounded by children and grandchildren, and rejoicing in them and their play the happy pair desires to live a hundred autumns in true harmony of soul. Such is the ideal handed down from Vedic times but often obscured in actual life and in later development.² Here we will only recall the peculiar verse in the Rig Veda (X, 85, 24) in which the bride is thus addressed: "I set thee free from the fetters of Varuna (the guardian of the moral world-order) by which the gentle Savitar has bound thee (hitherto to thy father's family). In the lap of Rita (natural and moral law), in the world of good deeds I place thee with thy husband." In several portions of epic court poetry the wedding is beautifully described as an experience of great importance in the life of the heroic couple.

We learn from the song of Nala and the episode of Savi-

¹ Chapter III of the author's *Das Weib im altindischen Epos* (Leipsic, 1915). Freely translated from the German by Lydia G. Robinson. A review of the book will be found in the March issue.

² "The keen observer of the inner life of Hindu society will have no difficulty in discerning... that the poorest Indian villager loves his wife as tenderly and affectionately as the most refined mortal on earth." Ramakrishna, *Life in an Indian Village*, p. 100. This is the testimony also of many other Indians. A different view is given by S. C. Bose in *The Hindoos as They Are*.

tri that care was taken in selecting a fortunate day and an hour of good augury for the wedding, as was the universal custom in India for every important step. After Rama had won Sita and had sent messengers to summon his father, and after the family records on both sides had been examined, Janaka, the father of the bride, said to Rama's father, Dasaratha, that he would like to give another daughter Urmila in marriage to Lakshmana, Rama's younger brother, and continued: "Now the moon stands in Magha (the tenth lunar mansion). In three days, when the moon passes through Uttaraphalguni, the marriage ceremony will take place. Let sacrifices be offered to the shades, let the *godana* ceremony³ be performed upon Rama and Lakshmana and make them auspicious donations."

Visvamitra, Rama's ancient councilor, then sued for the hands of the two nieces of Janaka for Bharata and Satrughna, Rama's younger brothers, and it was agreed that the four couples should be married on the same day. Dasaratha went home with Rama, saw to it that the rituals for the dead and the *godana* rites were performed, and gave the Brahmans for each son one hundred thousand fine golden-horned cows with calves, each filling a brazen pail full of milk; four hundred thousand cows and many other treasures he gave to the Brahmans at the time of the *godana*. On the same day came Bharata's uncle on his mother's side who had been looking in vain for his nephew in Ayodhya, and he took part in the celebration.

The next morning, adorned for the wedding and with the red marriage cord of wool on their wrists, the princes went with the rishis to the place of sacrifice. Janaka announced that his daughter was standing at the foot of the altar in entire readiness for her wedding and so the ceremony might be performed without delay.

"The priestly sage Vasishtha prepared the altar in a pavilion,⁴ took fragrant flowers, golden vessels, gay pitchers entwined with branches of trees and earthen plates adorned with sprigs, incense young shoots of trees and earthen plates adorned with sprigs, incense burners with frankincense, shell-shaped dishes, large and small sacrificial spoons and dishes containing water for the guests, also dishes filled with roasted corn, and unhulled corn, and with all these things he decorated the altar.

"After Vasishtha had complied with the custom of strewing

³ *Godana* is a sacramental act performed on the hair of a youth when he was sixteen or eighteen years old—as Hopkins calls it, "giving the family cut to the hair."

⁴ The Sanskrit word is *prapā*, which really means simply shed.

darbha grass around the altar during the recitation of certain sacred lines, he kindled the flame on the altar and offered burnt sacrifice. Then Janaka led forth Sita in all her wedding array and placed her before the fire facing Rama, speaking as follows to Rama, the son of Kausalya: 'This is Sita my daughter, thy wife. Accept her, I pray thee: take her hand in thine. This bride whom fortune has favored will be a faithful wife, following thee always like thy shadow.' After saying these words the king poured upon Rama's hand water consecrated by sacred words."

The same sacred ceremonies were then repeated with each of the other couples. All walked three times to the right around the fire, the king, and the rishis.

The next day Janaka gave his daughters their dowries, consisting of many hundreds of thousands of cows, draperies of great value, linen robes, and ten million garments, elephants, horses, chariots, and foot-soldiers, all of heroic stature and well equipped; likewise a hundred girls, men servants and maid servants of the highest excellence, wrought and unwrought gold, pearls and corals. Then all departed for their homes.

The Mahabharata (IV, 72) relates how the marriage of Arjuna's son Abhimanyu with Uttara, the daughter of King Virata, was solmenized with great splendor. Conches were blown, drums were beaten and trumpets sounded. All sorts of animals were slaughtered by the hundreds, and many kinds of liquor were drunk in great quantities. Minstrels and story tellers, dancers and eulogizers, contributed to the splendor of the feast, while crowds of beautiful and glittering women joined in the festivities and gathered around the lustrous bride. Her father presented Arjuna—probably for his son—seven thousand chargers as fleet as the wind, two hundred thoroughbred elephants and much wealth beside, and Arjuna's friend Krishna also made a number of costly presents, of women, jewels and garments. On this occasion the exiled brother of Arjuna, Yudhishtira, manifested himself as a very god of plenty for the Brahmans.

Still more significant is the passage (I, 198f) in which Vyasa urges his son Yudhishtira: "To-day the moon enters the mansion Pushya, therefore be to-day the first to take the hand of Draupadi." The bride's father brought in the maid bathed and adorned with many jewels. Joyfully came the friends of the prince, the counsellors of state, the Brahmans and all the eminent citizens to be present at the wedding. The palace shone with men and precious stones. The court was decorated with lotus flowers strewn round about.

The five youths entered in festive array, with rings in their ears and clad in costly raiment, sprinkled with sandal-wood water, bathed and consecrated with ceremonies of good omen. They were accompanied by their officiating priests.

The priest kindled the fire, offered sacrifices while uttering sacred verses, and united Yudhishtira and Draupadi in matrimony. He bade the pair take each other by the hand and be led around to the right. In like fashion then the four other brothers were wedded to Draupadi. After the wedding the bride's father bestowed elaborate gifts, and Draupadi herself, clad in linen and adorned with a marriage cord, was greeted by her mother-in-law where she stood with body bent forward and hands folded across her brow. To her daughter-in-law, Draupadi, graced with virtuous behavior, and endowed with loveliness and many lucky beauty marks, Pritha spoke thus with tender affection: "As Indrani to the god with the yellow chargers (Indra), as Svaha to the brightly beaming one (Agni), as Rohini to the god of the moon, as Damayanti to Nala, as Bhadra to Kubera, as Arundhati to Vasishtha, as Lakshmi to Vishnu, so mayest thou bear thy husband strong and long-lived children—so mayest thou be the mother of heroes, favored with much happiness, beloved by thy husband, gifted with perfect enjoyment, a mistress of sacrifice and a faithful wife. As the years pass mayest thou pay fitting honor to guests and strangers, to all good people and to those for whom it behooveth thee to have regard, both old and young. Among the kingdoms (of which Kurujangala is the chief) and in the cities mayest thou be honored as only second in virtue to the king himself. All the regions of the earth which thy husband has conquered with heroic prowess, do thou deliver to the Brahmans when the horse-sacrifice, the great offering, is celebrated. Mayest thou, most favored one, obtain whatever exquisite gems the earth affords, and mayest thou be happy for a hundred harvests. As I greet thee in thy bridal garments to-day, oh daughter-in-law, I shall greet thee much more joyously when thou hast given birth to a son."

When Arjuna married Krishna's sister, Krishna likewise made lavish presents of great magnificence. On them [the Pandu princes] Krishna, of great renown, bestowed great riches because of the new relationship,—the dowry of Subhadra, the gift of her family. The glorious Krishna gave a thousand golden chariots festooned with rows of tiny bells, drawn by four horses and provided with skilled and experienced charioteers; also a myriad of cows from the neighborhood of Madhura, glossy-coated and giving an abun-

dance of milk. And also because of his love Krishna gave a thousand thorough-bred mares that shone like the bright moonbeam and were caparisoned with gold; and also for each of the five brothers five hundred well-broken black-maned white she-mules as fleet as the wind. The Lotus-Eyed One also gave them a thousand women young and charming, beautifully clad and radiant, with hundreds of golden ornaments hung around their necks, finely arrayed and skilled in service. He also gave to Subhadra a hundred thousand saddle horses from Bahli as a matchless wedding gift and ten men's burdens of the best wrought and unwrought gold gleaming like fire. Krishna's elder brother Baladeva, the doer of bold deeds, sent to Arjuna for a wedding gift to honor the union a thousand fiery elephants that towered aloft like mountain peaks, that never fled in battle, well accoutered were they and hung with loudly ringing bells, magnificent, adorned with gold, and each one furnished with a driver.

According to the commentary, two passages in the Ramayana allude to a custom that is not without charm. At the wedding of Sita and Rama, Sita's father took from her mother's hand a gem which he handed to the groom's father for Rama to put on his bride's head.

It is clear from these citations that when a maiden flies away from the paternal nest flocks of gold birds fly from her father's money bags. It is a familiar fact that the marriage of a daughter in India often means the ruination of the family, even extending to children and children's children.

MARRIAGE A LA HINDU.

BY BASANTA KOOMAR ROY.

LADIES who enjoy or endure single blessedness are as scarce among the Hindus as tigers are in America, because Manu, the Moses of the Hindus, unequivocally enjoins the marriage of every Hindu girl as soon as she attains maturity. If, perchance, a girl gets to be sixteen years of age, her parents feel humiliated for having such an "old maid" in the family. The neighbors, friends, and relatives begin to talk about it. The ladies in their after-dinner gossips condemn the negligence of the family as regards the marriage of the girl of sixteen. A meddling woman may

even take upon herself the onerous task of calling upon the mother of say, Satyabala, the girl.

The visitor says to Satyabala's mother: "We all are very much interested in you and your family, so I have come to ask you what you are going to do with Satyabala. She is of more than marriageable age now. Everybody is talking about her. They all wonder how you, her own mother, can sleep at night or eat rice when you have a daughter sixteen years old on hand."

The mother's eyes fill with tears of sorrow and humiliation as she replies mournfully: "Yes, I realize it all. But what can I do? I am a woman. It is not my province to go a-hunting for bridegrooms. Satyabala's father [a Hindu wife never utters the first name of her husband, for it is improper, but she talks of him as baby's father, the master of the home or just "he"] is so indifferent. He does not, like all other men, realize the gravity of the situation. I am about crazy thinking of my daughter. I can't rest well! I don't feel like eating; my head begins to thump the moment I look at Satyabala. To-day, when he comes home I am going to make him move in the matter without delay. There is no time to lose. The case is serious—serious indeed. I thank you for speaking to me the way you have done. That's how friends should be."

The mother hangs her head and instantly raises it again, and this time bursts forth with indignation: "We may even lose our caste by not giving our daughter in marriage when we should."

Lose caste? Yes, lose caste; for parents lose their caste if they do not give their daughter in marriage in time, and losing caste is a thing which every Hindu dreads above all others. In the United States, if by an unexpected fluctuation of the money market a man would lose his place in society, he may regain his former place by another prank of the money market. An instant can make or unmake the dollar caste. But in India there is no getting up from a caste. There is only going down if you once lose it. The caste rules and other social rules bind the Hindus stronger than the laws of kings. A Hindu would rather commit a crime and be an unpaid guest in a penitentiary than violate social etiquette and lose his caste. For losing one's caste means a good deal more than can be imagined here. It is social ostracism, and in a communistic society it is worse than death; it is life-long misery and humiliation. It is felt at every turn, it hangs like the sword of Damocles over the ostracized, and takes away his mental and moral stamina.

What does social ostracism mean? It means that the ostra-

cized man is not invited in the feasts or festivals at the homes of his friends or relations. It means that friends will not consent to accept his hospitality. It means that he cannot get brides for his sons, and husbands for his daughters from his own caste. It means that even his married daughter cannot visit him without losing her caste. It means that priests, barbers, and washermen refuse to serve him. It means that his fellow caste people refuse to attend the funerals in his family. It means that he cannot enter the public temples as before. Above all, it means sneers and jeers, taunts and looks of contempt on all sides. And it needs a strong man to bear up gracefully under all these afflictions.

That is why Satyabala's mother assumed an indignant air when she spoke of losing caste. So if they are inclined to be indifferent, they are not allowed to be so.

One fine morning you will find a man coming with a bundle of old papers wrapped up in a piece of cloth, an umbrella under his arm and, if the road is muddy, his slippers in his hand, for he would rather soil his feet than soil his shoes. The moment he is seen by the people of the neighborhood, they all run wild with joy and begin to shout, "He is coming! He is coming!" The children vie with one another in running to convey the news to Satyabala's mother. He is coming! If you ask them on the way, "Who is coming?" they would only reply by saying, "He is coming." In their overjoyousness they have forgotten everything but that. "He is coming." Who is this man? He is the matchmaker. His is a hereditary profession. He is the human-estate agent. He brings the father of the boy and the father of the girl in touch. He makes a match between two young people and receives handsome commissions from both families. He is a man of subtle intelligence and possesses a mellifluous tongue which he wields to the best advantage. He has in him the instinct of a successful lawyer. He can by force of argument, not necessarily always the strongest, make the worst things appear the best. He has the pedigree of thousands of families at his fingers' ends.

He enters the home of Satyabala's parents followed by the immense crowd that has already gathered round him. He takes his seat and falls into conversation with the bride's father, and very ingeniously informs him that he knows of a good looking, well educated young man of good family and financial standing who lives in a town near by. The young man, he assures Satyabala's father, is suited in every respect to his daughter. The mother lis-

tens, from behind a screen, to every word the matchmaker says, and in the exuberance of her credulity, so characteristic of her sex, believes every word she hears and is correspondingly elated. Then the father goes inside to consult his wife, for in household affairs no Hindu husband dares do anything without the consent of his wife. He knows full well that if he does anything without his wife's sanction and she does not like it, she will make the home unbearable for him.

When asked her opinion about this match, she replies—still under the hypnotizing influence of the matchmaker's inflated encomiums—: "That's the boy I want for my beloved daughter. I am perfectly willing that the match be settled. I have every faith in the matchmaker's words. He has been our friend ever since he managed to bring me into this family."

Then the father comes out and tells the matchmaker to proceed with the arrangements for the match.

The matchmaker is served sweets and other eatables. After eating, he takes a look at the bride and departs for the home of the groom with his books of pedigree, umbrella and slippers, chewing betel-nut as he walks.

Some hours later we find him seated in the parlor at the groom's home, surrounded on all sides by the male members of the family and the neighborhood. He is the observed of all observers. Every word he speaks is listened to with rapt attention, every expression of his face is watched with close vigilance. The ladies from behind the curtain listen and believe all they hear. The matchmaker begins to describe the prospective bride as a girl of exceptional beauty and refinement. He assures them that she resembles Lakshmi (the goddess of wealth and beauty) in personal attractiveness, that she is like Saraswati (the goddess of learning) in intellectual attainments; that she has eyes as beautiful as the eyes of a fawn; that her hair, when loose, would almost sweep the ground; that she knows painting, embroidery and other fine arts. In short, she is in every way qualified to be the wife of the prospective groom, Janaprya (the name meaning "the beloved of the people").

Like the father of the girl, the groom's father too runs inside to ask his wife's opinion in the matter. She is evidently so well pleased with the description of the girl that she is willing to go further with the match. The matchmaker is then informed of the desires of the women.

The father accordingly calls an astrologer to select an auspicious day in which they can go to see the bride. The astrologer, after

many and various calculations, fixes upon the auspicious day. The father of the girl is informed of their intended visit. He in his turn starts making preparations for the reception of the guests most welcome. The ladies in the family begin to make all kinds of rich and rare dishes to satisfy the groom's party—rather, the party of the groom's father.

The day arrives. The father of the boy starts on the mission with the astrologer, who is also a palmist, to read the horoscope and the palms of the girl. The matchmaker of course is an essential companion. They also take with them a young friend of the boy so that he may describe to the boy the physical attractions of the girl, for it is thought that older people cannot enter into the sentiments of the young.

When the members of the party reach the home of the bride they are shown into the parlors, and there they chat, chew betel-nut, and smoke the hookah (water pipe).

The girl is brought into their presence, ushered by a maid or some of her female friends. She is dressed in her best silk *sari* and loaded with armlets, bracelets, necklace, bangles and a dozen other ornaments to add to her beauty. Poor families would often borrow ornaments from neighbors to adorn the would-be bride.

Then the most trying moment arrives. The astrologer takes her hand and reads her palm. He afterwards reads her horoscope to see whether astrologically this boy in question and the girl should be mated or not. It often happens that one little thing about the horoscope will make the match impossible, and no other consideration—money, ornaments, accomplishments or social position—nothing is of any avail to undo the effect of the inauspicious stars. If, as in this case, the horoscope is all right, they then proceed with the match-making. They loosen her nicely dressed hair to see how long it is. Ladies in India do not use very many artificial additions in their coiffures; it is perfectly safe to let down her hair. Then she is given a book to read to test her learning and to study the quality of her voice. Next she is asked to write. The visiting party carries the handwriting home to show to their people, as they also carry a tape measuring her stature. She is asked to answer some questions to show the extent of her intelligence. Some one will say something funny to make her laugh, to see how she looks when she laughs, for it is a well-known fact that many people look perfectly charming as long as they keep their lips closed, but the moment they part their lips in an attempt to smile or laugh, beauty vanishes.

In the meantime, a sister of the girl brings in her handiwork,

such as silk embroidery, painting, and samples of her sewing. Singing is not taken into serious consideration. If she can sing, well and good. As to dancing that is a matter of no importance, because in India dancing is done only by professional nautch-girls.

After all these trials and tribulations for the prospective bride, the members of the party are served elaborate refreshments, and return home without giving any definite word at once, for they want to consult other members of the family before the final answer is given. After due deliberation with his mother, wife and other members of the family, the groom's father informs the bride's parents of the decision. If the answer is yes, the father of the girl and his party plan to go to the groom's home to see the boy. The test there is not so severe as it was in the case of the girl. The girl's father inquires about the boy's intellectual attainments and future prospects from his teachers or professors as the case may be. Inquiry is made of the neighbors as to what kind of company he keeps, for in India, as elsewhere, they believe that a man is generally known by his companions. The bank account and real estate of the groom or his family may often affect his matrimonial plans, for they often make up for disqualifications which otherwise would be insurmountable.

If both parties agree on the match, each party again sees the boy or the girl, as the case may be, gives presents, generally in gold coins, and together they draw a contract stating the terms of the marriage. The giving and taking of the dowry is invariably decided by caste rules and the social status of the respective families. In some castes it is to the girl's parents that dowry is due; in others it goes to the groom's parents, but invariably in every caste it is the so-called higher castemen who demand and the so-called lower caste people are obliged to give. By caste I here mean different grades of social status within a caste.

The Hindu parents are exceedingly careful in marrying their sons and daughters. Very frequently they will see half a dozen or more boys and girls before they choose one, for they want the best they can hope to get. They want to surpass their neighbors; they want to be proud of their daughters-in-law or sons-in-law.

This match between Satyabala and Janaprya, it is evident, was decided upon by their parents. The boy and the girl themselves have little or nothing to say in the matter. Their opinions might have been asked as a matter of formality, but the Hindu boys and girls generally feel too bashful to talk about their marriage. They leave it entirely in the hands of their parents, at least to be polite.

The more they resign their own wishes to the wishes, or at times downright whims, of their parents, the more they are praised by everybody far and near. The least objection on their part will be construed as the height of impertinence, to say the least.

When everything is all right, the astrologer is again called in to select the most auspicious day, taking into consideration the stars under which both the bride and the groom were born. There are some months of the year and some days of the month in which a Hindu marriage ceremony can never be performed. These months and days are observed most punctiliously. They are, as they think, sure to bring calamity on the newly married couple or their families.

There is no fixed rule regarding the place where the marriage ceremony is to take place. Sometimes it is performed in the home of the bride, sometimes in the home of the groom; it depends entirely on the terms of the marriage contract drawn, as mentioned before, between the two families. To perform the marriage ceremony, to entertain friends and relations as far removed as one can go with feasts and entertainments, to feed the poor, to distribute clothes to the needy, all require money. So the families that are social equals do not care at all, unless there is some special reason for it such as family traditions, whether the ceremony is performed in their homes or not. Ordinarily both the families try to get out of the expense by urging the wedding on the other. The stronger family generally gets the better of the other. But among social unequals, the family that is lower, so to say, is always anxious, if pocket-book permits, to have the marriage ceremony performed in their house, because it gives them social prestige. When the other family condescends to agree to such a proposition, it gets handsome pecuniary compensation for giving up the wedding. All the members of the visiting party, the servants not excepted, get fees according to the social rank of each member.

It generally takes a long time and tedious haggling to settle these fees and dues. The visiting party claims a high sum, and the hosts try to bring the price down. Often the unpleasant arguing ends in quarrelling and misunderstanding. At times the visiting party despairing of any satisfactory settlement of the issue, feign to depart without taking any money at all. When they pack up their things and are about to start, the hosts come in and yield to the demands of the guests or make a compromise, for it is believed that if the guests go away dissatisfied from a home, some kind of a misfortune is sure to befall the family. When the compromise is made they become good friends again.

Now, to come back to our marriage ceremony. A few days before the day of marriage all kinds of music are to be heard in the house. The house itself is decorated with flowers, flags and festoons. Any passerby can tell what is going to happen in that house. Everybody in the neighborhood seems to be happy. The poor people look forward to the feast they are sure to get. The children are happy because of the new clothes they are going to receive. Everybody is happy, for the girl or the boy is going to be married.

But are the people directly concerned in the affair happy? They may be happy by contagion, but they are exceedingly uneasy. Though they have resigned their lot to their parents' will, their minds oscillate between hope and fear, for they do not know what their lot is to be. They are not sure whether or not their youthful ideals, generally pretty high, are going to be realized. A thousand and one considerations of this nature crowd their minds, and very little room is left for happiness. Still they try to be hopeful for the best, and offer an occasional prayer that their dreams may come true.

At last the long longed-for evening arrives—for it is in the evening alone that the Hindus tie their marriage knot—and feasts and merry-making run riot. But the bride and the groom fast while others feast, for they are not allowed to eat anything during the whole day and evening before marriage. Music of bag-pipe, tom-tom and metal instruments deafens the ears. Under a canopy a group of men squat on small pieces of carpets or mattings on the ground and enjoy the most delicious Hindu dishes. There another group of people is witnessing the elaborate fireworks. Here some are singing. There others are watching the dancing of nautch-girls. Here a few more serious minded are discoursing on the philosophy of marriage and the problems of life and death. There again others are taking life lightly and cracking jokes at each other's expense.

When the auspicious hour arrives everybody goes to the scene of the marriage, which is generally under a canopy in the open courtyard. In the center of the canopy is the spot where the sacred fire has already been lighted. Banana plants have been planted on the four corners of a square. Inside the square there are seats of carpet or Kusa-grass mats for the two priests, two guardians representing each side, and the bride and groom. In that particular spot amid music, especially the music of ladies' tongues (called *ooloo*) characteristic of all joyous occasions, the bride and groom

are brought in, carried in the arms of servants. Both the bride and the groom are dressed in their peculiar caste garments suitable to such an occasion, and both wear a kind of gaudy crown-like hats.

Now they are left with the priests, and the marriage ceremony begins. The priests chant hymns, recite poems, offer prayers to the "sacred fire." They make the bride and the groom say the things that ought to be said on such an occasion.

Addressing his daughter the father says: "Go to thy husband's house and be his mistress. Be the mistress of all, and exercise your authority over all in that house. May children be born unto thee and blessings attend thee there. Perform the duties of thy household with care, unite thy person with the person of this thy husband, and exercise thy authority in thy husband's house until old age."

Addressing the married couple, the priests and the father say: "Oh bridegroom and bride, remain together, do not be separated, enjoy all proper food, be content to remain in your own home, and find and enjoy happiness in the company of your children and your grandchildren."

The bride and groom offer this prayer: "May the Lord of Creation bestow children upon us and may He keep us united till old age."

To the bride the priest says: "Oh bride, enter with auspicious signs the home of thy husband. Let thine eye be free from anger; minister to the happiness of thy husband, and be kind to all living beings; cultivate a cheerful mind and may thy beauty be bright; be the mother of heroic sons, and be devoted to God. Mayest thou have influence over thy father-in-law and over thy mother-in-law, and be as a queen over thy sister-in-law and thy brother-in-law."

The bride and the groom then repeat together: "May all the gods unite our hearts, may the god of maternity and the spirit of proper instruction and goodness, of wise and pure speech, unite us together."

During these rites and rituals comes the interesting moment of unveiling the bride. The bride and the groom are placed face to face (hitherto they had been sitting side by side, husband always to the right and the wife at the left); the veil is taken off the face of the bride, and they are asked to look at each other—for the first time in their lives. The groom loses no time in obeying the mandate, but the bride is bashful. She has to be asked three or four times before she looks at the face of her husband. In her bashfulness she casts one glance at him and looks down again.

Let us take it for granted that in this case both were perfectly pleased with what they saw, that their ideals were realized. But this does not happen in all cases. A couple may be completely disappointed. Their highest expectations are not to be realized and life seems to be a misery when either is married to a person whose appearance is unpleasing at the first sight. In one case recently the groom began to cry in disappointment, so great was the homeliness of his bride. The priests, parents and friends had a difficult task to calm him. They told stories, recited religious verses, spoke of their own personal experience, but nothing could soothe his broken heart. It was a pitiful sight to see him sobbing. The bride, on the other hand, looked perfectly happy, for her ideals were more than realized in his looks. She never expected to get a husband so handsome as the one she had the good fortune to be favored with.

But however great be the sense of disappointment, Hindu fatalism, in the end, comes to their rescue to buoy them up. The Hindus believe that in everything, especially in birth, marriage and death, human beings must submit to fate. According to their faith it is predestined as to who is to be one's husband or wife. So when the inevitable cannot be avoided, what is the use of being morose or unhappy, instead of making the best of the situation? So they transform their misery into providential blessing and are not unhappy on that account. When the boy who cried at the first sight of his bride was asked later on how he liked his wife, he replied in the most emphatic way that he was the happiest person on earth so far as his married life was concerned, and that he would not change his "homely" bride for the most beautiful woman living. When reminded of his tears, he blushed and said, "That was the greatest blunder of my life."

When the priestly ceremonies are over, the newly married couple is taken inside and there left at the mercy of the ladies. They perform a hundred and one kinds of family rites and observances. They ask the groom most impertinent questions, play jokes, some of them of the most practical kind, such as pulling him by the ears and pinching him. Then the eatables are brought in. They offer him two plates filled with objects which look exactly alike. The groom is asked to choose the one he wants. He makes his choice. He starts to eat. The sweets don't taste sweet. What is the matter? He has chosen the wrong plate, the one that was filled with imitations. Everybody laughs but the groom blushes for his mistake. They offer him a plate of rice. He starts to use his

fingers. Just before he touches the rice, a woman uses her fan and the paper rice flies all around.

When all the jokes have been played at the expense of the hungry bride and the groom, they are given good things to eat. Curtain falls with the end of the midnight breakfast.

LIFE IN A PHILIPPINE VILLAGE.

BY A. M. REESE.

THE little village or *barrio* of Mariveles is situated just inside the narrow cape that forms the northern border of the entrance to Manila Bay. The city of Manila lies out of sight, thirty miles to the southeast, but the island of Corregidor lies only seven miles to



MARIVELES VILLAGE AND MOUNTAIN, FROM MANILA BAY.

the south, and the great searchlights at night are quite dazzling when turned directly upon the village. A large amount of money has recently been spent in fortifying Corregidor until it is now considered practically impregnable.

The village extends for about half a mile close along the beach

and is flanked, on the west, by the buildings of a United States quarantine station.



OUR RESIDENCE ON "WASHINGTON STREET."

Arriving by a very dilapidated launch from Manila I waited at the government dock while the native boy I had brought with me

went to the village to find, if possible, a vacant house. He soon returned, with another boy to help carry our baggage, (there was not a cart or wagon of any sort in the place) and with the information that he had engaged a house for our use. A whole house for two people sounded rather formidable but as this house contained only two rooms its rental was not as extravagant as might have been imagined. It was located on the main thoroughfare which had the very American name of Washington Street. Like the typical native house, our Washington Street mansion was built chiefly of bamboo and *nipa* palm, with a few heavier timbers in the frame-



NATIVE GIRL CARRYING BASKET OF CLOTHES.

work. Upon the main timbers of the frame was built a sort of lattice of split bamboo, upon which in turn was sewed, shinglewise, close layers of nipa palm that are quite impervious to rain, are fairly durable, and are very inflammable. The *people's* floor was elevated four or five feet above the ground, thereby securing not only air and dryness for the people above, but also providing a very convenient chicken-coop and pig-pen beneath. The floor was made of split bamboo which made sweeping easy—merely a matter of pushing the dirt through the cracks between the strips of bamboo.

Although the smell of even a *clean* pig under the dining-room

table is rather objectionable at first, as is the crowing of two or three roosters early in the morning, it is surprising how soon one becomes accustomed to these little annoyances, and it simplifies domestic science considerably to be able to throw, from one's seat at table, banana skins and other scraps through a convenient hole in the floor and have them immediately disposed of by the pig and chickens beneath.

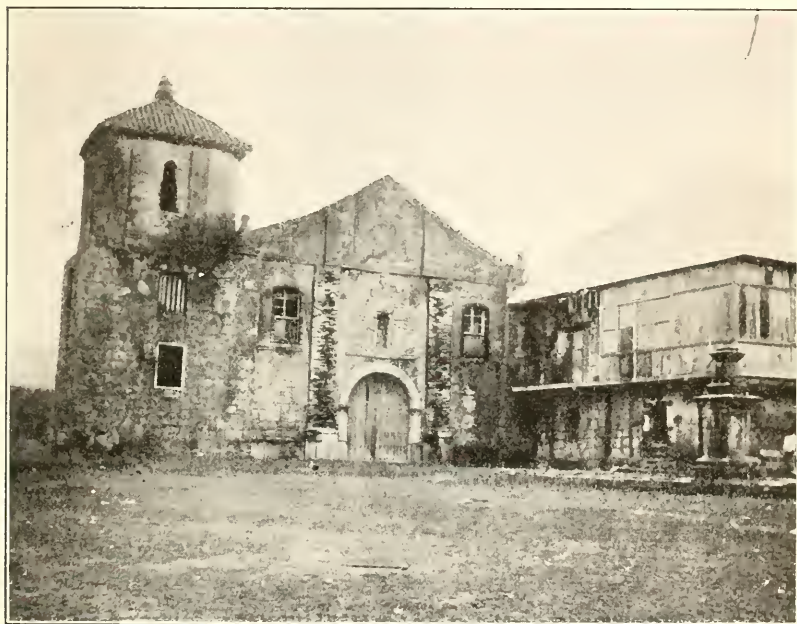
The dining room, as in many American houses, also served as a kitchen. The stove was a large box, elevated two or three feet



THE CHIEF STORE OF MARIVELES.

from the floor, lined with baked clay upon which the fire is made. Large iron spikes, arranged in groups of three, may be imbedded in the clay to hold one or more pots of different sizes. There was no chimney, but a convenient window carried out the smoke quite effectively. The fire-wood was stored under the house in the pig-pen and consisted chiefly of short sticks of such diameter as could be easily cut with the large knife or bolo that the natives wear suspended from a belt at the waist. The sticks, when the cooking is done, are simply withdrawn from beneath the pot and lie ready to be pushed in again when the fire is lit for the next meal. A very

few sticks will thus serve for cooking a large number of the simple native meals. Opening from the kitchen was the front door, leading to the ground by a flight of stairs or a ladder. Thanks to the United States Mariveles is supplied with abundant water, piped from some miles up in the mountains, and some of the better houses of the barrio have a private faucet on the back porch, which is luxury indeed. The main room of the house was used as a living room and bedroom. In such houses there are usually large windows, without sash of course, which are shaded by day and closed by night and in severe storms by a hinged awning of nipa, seen in the

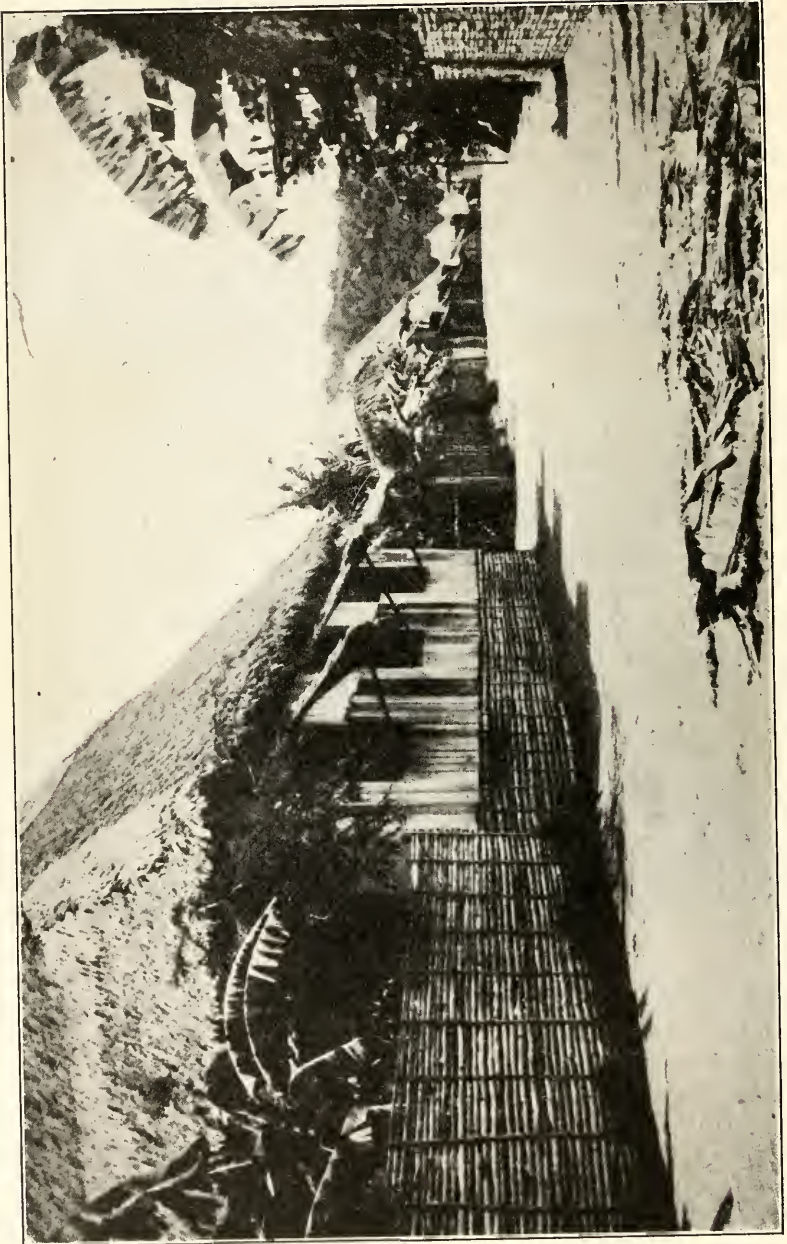


THE OLD CHURCH.

photographs. In spite of the warmth nearly all natives close the window shades tight when they sleep, so that, in spite of the numerous cracks, the ventilation must be very bad; this may partly account for the prevalence of tuberculosis on the islands.

Around the better houses in such a barrio is usually seen a high fence generally made of closely set vertical saplings, driven into the ground and bound together with rattan at the top; this fence serves to keep the chickens in, and, at night, to keep prowling animals out.

Many of the houses have a tiny store at the ground level in



THE MARIVELES PUBLIC SCHOOL.

which a small stock of canned goods, native fruits, dried fish, native shoes etc. may be seen. One of the main department stores of Mariveles is shown in the accompanying photograph, with the very American sign at the side of the entrance.

Like many native villages Mariveles has a large stone church, with red tile roof, bell tower, etc.; it is now in such bad repair as to be unsafe, so that a crude shed with thatched sides and corrugated iron roof has been built to take its place. No priest now lives in this barrio and the shed-like church did not have the appearance of being much used.



THE TELEGRAPH AND POST OFFICE.

The village school, on the other hand, gave every indication of activity. Although not housed in a very handsome building, a glance through the windows and door showed many students of various ages all apparently busy and orderly under the supervision of several neat and bright looking native women.

On the same street with the school a link with the outside world was seen in the sign "Telegraph and Post Office." This office was in charge of a native who, unlike most of the residents of the barrio, spoke English. In these villages it is usually easy to find natives

who speak Spanish, but it is frequently difficult to find one who understands English.

The men of the village were mostly engaged, though not very strenuously, in the rice paddies or in fishing. The women looked after the housekeeping, washing, tending the stores, etc., and their position of respect and authority in the homes and in society was in marked contrast to that of other oriental and even of some European women.

A tiny store across the street from where we lived was tended during most of the day and in the evenings by an attractive young native woman who seemed to be quite a belle. Every evening, at about dark, a dapper young native, in an American suit of white, always appeared and seated himself upon the bench in front of the store, where he could see and talk to his brunette lady love without interfering with her commercial duties, which were not heavy. Often several other suitors appeared and, while it was not possible to understand what was said, since the conversation was all in Tagalog, from the frequent laughter it was evident that the girl was as able to entertain several admirers at once as are some of her blond sisters across the sea. Her voice was softer and her laugh more attractive than many an American belle of high social standing. In fact the women of this island village were, as a class, of remarkable dignity and modesty, so that there was probably less to shock one's modesty here than at many a fashionable American watering place. Of course ignorance of their language made it impossible to understand all that was going on, but to judge by their actions and the tones of their voices it would seem that their family life is as peaceful and happy as that of the average American family. It is truly the "simple life" that they lead, and to us it seems a very narrow one; yet it has its advantages over the "strenuous life" that most of us are compelled to live. There was little or no drunkenness or quarreling among the men, whose chief vice seemed to be gambling.

This gambling instinct is gratified mainly by means of the cockpit. One of the most familiar sights of the islands is the native man with a game cock or just a plain rooster under his arm. They pet and fondle these birds as we do cats or lap-dogs, and on Sundays (alas!) they gather at the cockpits to match their favorites against each other. Many barrios have large covered pits seating hundreds of people. The pit of Mariveles, which happened to be in the yard next to ours, was simply a square of about twenty feet enclosed by a low bamboo fence, in the shade of a huge acacia tree.

Around this square were gathered about one hundred men (probably all of the men of the barrio) and two or three women, and we shall hope that the few women who were there to witness so unpleasant a spectacle were looking after their husbands to see that they did not bet too heavily.

Inside the square were two or three officials, and two men holding the two contesting birds. A man at a table outside held the stakes and presumably kept track of the bettors, odds, etc. Instead of the weapons provided by nature each bird had securely fastened to his left leg, in place of the spur that had been cut off, a villain-



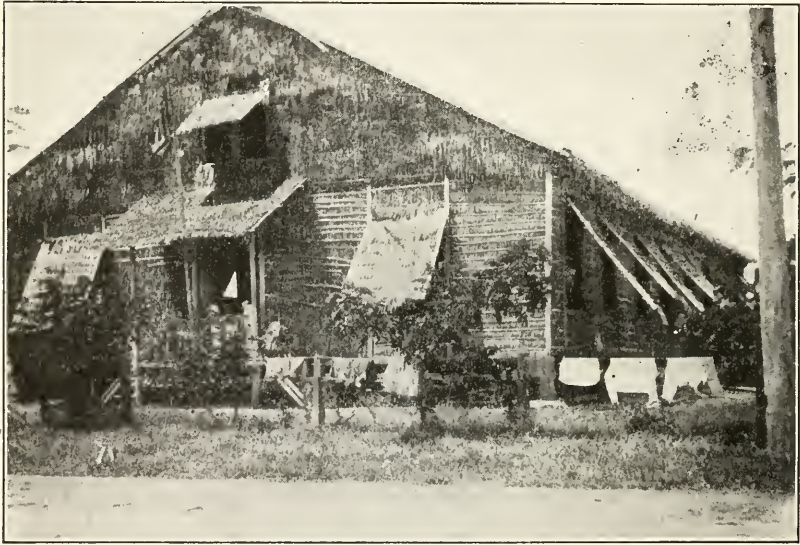
NATIVE "BANCA" NEAR MARIVELES.

ously sharp steel spur, slightly curved and about three inches long. A well directed thrust from this steel weapon may kill the victim almost instantly, and one victim was already hanging head-down to a near-by tree when I entered.

While the bets were being arranged each bird was held, in turn, to let the other peck him ferociously, probably with the idea of making them mad enough to fight. When the bets were all arranged the birds were placed on the ground facing each other, and with lowered heads and neck feathers erected they dashed together like tigers, jumping high over each other and endeavoring to stab

one another with their artificial weapons. In the one fight witnessed (and one was enough to learn the ways of the cockpit) both birds were soon bleeding profusely and had lost their desire to fight, so that the crowd called out some word and the cocks were picked up and "sicked" on each other again; this was repeated until one bird had enough and retreated ignominiously to the farthest corner of the pit, amid the shouts of the men who had bet on the other cock. In many cases, it is said, the vanquished bird is killed outright before he has time to retreat.

The sport, while rather exciting, is certainly demoralizing, especially with the betting that always accompanies it.



A SCHOOLHOUSE IN ILOILO.

Such is the life of these simple people. Of course among the less civilized and the savage tribes conditions are very different, and a white man would not dare enter so intimately into the life of a barrio; in fact in some regions it is very unsafe to go outside of the army posts without a proper guard.

As to the character of the civilized Filipinos opinion seems to differ among the Americans of the Islands. That they are not yet capable of self-government seems to be almost universally believed by Americans who have lived among them; and that they are not energetic as a class is only what might be expected in such a climate. Some Americans have a rather high opinion of the moral

character and general trustworthiness of the average native; others do not hold such a high opinion of him and consider him the inferior of the American negro, mentally, morally and physically. As students in the University of the Philippines it is said they compare favorably with students in American universities.

Doubtless there is as much variation, mental and moral, among the natives of the Philippine Islands as among the inhabitants of an Anglo-Saxon country, so that one's opinions are apt to be influenced by the class of natives with which he chiefly comes in contact.

THE IDEA OF MORAL HERITAGE IN THE JAPANESE FAMILY.

BY M. ANESAKI.

JAPAN has now emerged from the feudal régime, but hardly enough to be completely emancipated from various ideas and practices cherished for centuries during the old régime. Grave questions in the moral life of new Japan arise out of the relation and conflicts between the inherited conception of the family tie and the new life of the individual. The change in social life wrought by the rising industrialism is disintegrating the bonds and usages of the old communal system; but, on the other hand, the moral tradition of the family system is an abiding force and is deemed by national leaders to be the essential kernel of social life in Japan. What will be the outcome of the two counteracting forces, old and new? This is a question which awaits a solution in the future. I shall try to present here the ideal of family integrity in its historical development, giving special attention to that important part of its history, in the fourteenth century, when an eager effort for national unity was combined with a zeal for the perpetuation of family tradition.

Speaking in general, the national history of Japan shows alternate ups and downs of the clan spirit and the state ideal, and in many stages an interesting combination of the two. The dawn of Japanese history is marked by the predominance of clan life. Though many clans were serving the ruling family who were believed to be the descendants of the Sun-Goddess, many of them were semi-independent tribes, united by blood or by the relation of lord and serf and having their definite territories ruled over

by chiefs with established prerogatives. The mutual independence of these clans often militated against the advance toward national unity, yet the belief in the divine descent of the Imperial family played a great part in preserving the allegiance of those powerful clans to it; and the influx of immigrants from the continent, all of whom served the ruling family with their arts and industries, also contributed to the prestige of the central government. It was in the sixth century, when Buddhism together with various arts was introduced into the country, that the rivalry between the two most powerful clans was a serious menace to the national government. But thanks to the able statesmanship of Prince-Regent Shōtoku, the Constantine of Japanese Buddhism, and to the civilizing influence of Buddhist missionaries and immigrants the crisis was at last overcome, with the Imperialists as victors, the Buddhist cause having become identified with the authority of the ruling family, thus weakening the power of the clans. The result was the firm establishment of national unity under the sole authority of the time-honored Imperial family.

The seventh century marks an epoch in the rising Imperialism, which succeeded in abolishing the clan privileges and even in inaugurating universal military service by conscription, the consummation of all this being codified in the Institutes of 701. Not only did the rising influence of Confucianism and Buddhism contribute to the cause, but the old Shinto ideas were modified or elevated from their association with the clan spirit to enhance the power of the Imperial régime. A captain of the old warrior family, the Oh-tomo, expressed the warlike spirit of his clan in a new and Imperialistic form:

“Serve our Sovran at sea,
Our corpses leaving to the salt of the sea;
Our Sovran serve by land,
Our corpses leaving amid the wild-waste bushes;
Rejoice to die in our dread Sovran's cause,
Never looking back from the edge of the battle.”

And this captain was the last of the commanders whom the family supplied to the country, while the family never again occupied such a prominent position in state affairs as they had occupied previous to the eighth century. Another, an old priestly family, perished after having left its last testimony in a record of ancient traditions which was compiled in the beginning of the ninth century. Thus the fall of the old clan prerogatives was concomitant with the rise

of Imperialism, and the three centuries from the seventh onward may be designated as a preeminently Imperial period.

This Imperialism was however purchased at the cost of the virile spirit which had been a characteristic and cherished virtue of the clan system, for the centralized government with its wealth caused luxury and effeminacy to influence the court nobles in the capital. Moreover the Chinese institution adopted for the sake of the Imperial régime, gave rise to a bureaucratic development of the government system, and the bureaucracy fell into the hands of the Fujiwara family which always supplied the major-domos and empress-consorts to the Imperial family; the patriarchs of the Fujiwara continuously became regents in title but rulers in fact; and finally, as the bureaucratic oligarchy was consolidated, the rivalry among the prominent members of the same family became the chief factor of the court life, only to accelerate their selfishness and effeminate degeneration. Imperialism was kept in form, but it was no longer the controlling force of social life; family lineage was respected, but it was unable to exercise any restraint on the personal motives of its members; national aspiration gave place entirely to individual desires and emotions, in which love and romanticism played as great a part as ambition for power and wealth. Thus the court life produced the highly individualistic age of the eleventh and twelfth centuries, and the literature and religion of the time were ruled by sentimentalism. The government lost its hold upon the provinces, the moral sense was overshadowed by romantic sentiment, and social disintegration seemed imminent.

The saving factor at this critical time was the revival of the clan spirit, especially among the warriors in the provinces. Signs of this revival were apparent in the eleventh century, when the military men were sent on expeditions to the disturbed provinces where they began to settle down. The captains of the army, living in the remote provinces, were able to train their men in warlike exercises almost undisturbed by the central government, and the relations between the captains and the retainers, lasting as it did for generations, furnished a firm moral tie which became the foundation of the new clan system, even without blood kinship. It was under these conditions that the warlike spirit and the virtues of obedience, gratitude, and fidelity were cultivated among the men under the hereditary captainship, and they were called the "sons of the family" or "clan retainers." The final result was the fall of the effeminate oligarchy and the coming into power of the virile military men, in the middle of the twelfth century.

The government fell into the hands of the military captains, and though the Imperial authority was kept intact in form, the actual government of the country was gradually transformed into a feudal state under a military dictatorship. Fealty to the dictator was controlled by the idea of clan kinship, which even without blood relationship proved to be something like a large family group. Naturally, under the moral tie and military discipline of the clan life the family in the narrower sense strengthened its bonds upon its members and became an essential organ for the perpetuation of the lineage and tradition which involved the obligation it owed to the lord and the fame and dignity which the prominent members of the family had created. To hold a family estate and to bear a family name meant a great thing for a warrior, and it was the custom of the fighting knights to challenge a worthy opponent on the battlefield by first naming himself and enumerating the fame of his ancestors. "Listen to me, you know the name of the one who, having subjugated the rebellious Masakado, was highly prized by the Imperial court and has left his noble name to posterity, Tawara Tōda Hidesato. Here I am, the son of Ashikaga no Taro Toshitsuna, the knight of the province of Shimozuke and tenth generation of the said famous captain,—my name is Matotaro Tاداتsuna, now only seventeen years old. Though I am now a man without any rank and office, I, the descendant of Hidesato, want a match to fight. Any one in your camp who would dare, come out and fight me." Such or sometimes a longer address was the common formula challenging to a duel, and after mutual address the combat ensued. And at critical moments during the struggle the thought of a warrior was always occupied not only with his own warlike fame but with the high name of the ancestors and the pride to be bestowed upon his descendants. It was this keen and far-reaching sense of family fame that stimulated valor and preserved the allegiance to the lord, even unto death.

Now this sense of family perpetuity was strengthened and extended during the firm military government of the feudal régime in the thirteenth century. Although the first dynasty of the military dictatorship fell in 1333, the warlike morality and the sense of family fame remained ever a powerful controlling force among the warriors. The fall of the first military dictatorship was caused partly by its inner corruption and partly by the revival of Imperialistic ideas. But this latter was too weak to overthrow the feudal ideas and the morality of clan kinship, and the consequence was the rise of another military clan, under the leadership of the Ashikaga,

the descendants of the old Minamoto generals of high fame and great popularity. A fierce contest took place between the advocates of the Imperial principle and the followers of the new military dictatorship, and this gave rise to a division of the Imperial dynasty. The legitimate dynasty, the Imperialistic side, was called the southern and was supported by the loyal nobles and warriors who were united in the Imperialistic idea and principle, while the northern was supported by the military party of the Ashikaga who established a counter dynasty in order to avoid the imputation of being mere rebels. This division lasted about sixty years (1336-92), and ended by the abdication of the southern dynasty, and it was during this struggle that the family idea of the southern warriors became closely connected with the Imperial cause, of which we shall presently see significant instances.

The struggle ended in the triumph of the military and feudal party and the collapse of the Imperial cause, though the abdication was carried out by a peaceful delivery of the Imperial insignia. Yet the moral victors were, in a certain sense, the southern warriors, for the idea of moral heritage perpetuated by their clansmen and followers proved to be an unconquerable power, while the feuds of selfish interests among the followers of the northern dictator reached a point which threatened social disintegration. "The stricture of the superior by the subordinate" became the ruling force of social and political life; the Emperor was treated like a puppet by the dictator, the latter in turn by his warden, who was again abused by his retainers. This abominable condition obliged the dictator to adopt and emulate the spirit of moral tradition cherished among the followers of the Imperial cause. The third and ablest of the Ashikaga dictators made an earnest endeavor to lay down moral rules for the conduct and life of the warriors, the results of which were seen in the strengthening of family tradition among his retainers, not only in moral principles but in the military arts of archery, tactics, riding, and the etiquette of war. The hereditary perpetuation of these arts and ceremonies by the respective families to which they were entrusted was systematically carried out in this way toward the end of the fourteenth century and became a great force in the social control of the coming centuries, especially in the peaceful reign of the Tokugawa dictatorship from the seventeenth century onward.

In order to understand the significance of this institution of moral and professional legacies handed down by the family line we must see how the loyal followers of the Imperial party in the

fourteenth century fostered their family traditions in connection with the Imperial cause. The most significant and influential example in this respect was furnished by Kusunoki Masashige, the greatest of Japan's national heroes, whose tradition became a national inheritance. Masashige stood firm for the Imperial cause throughout his whole life, and when he was obliged by Imperial order to face the overwhelming force of the rebellious Ashikaga, he went to the front with a resolute determination to fight his last battle. When his force of five hundred troops was reduced to fifty he retired to a monastery, together with his brother and retainers, and killed himself. Before going to this his last battle he called his eldest son, only thirteen years old,¹ and left him a moral legacy together with a sword, the soul of a warrior. The son emulated the loyal spirit of his father, and died a similar death eleven years later; the whole family indeed devoted their lives to the same cause, and perished, so that the effort of the government after the restoration of 1868 to seek out his descendants was in vain. There is a document pretending to be the hero's moral legacy left to his sons, but its authenticity is very doubtful. Yet the moral legacy of Masashige, as expressed by his life and death, had a greater effect than any written document and survived the final extinction of his blood lineage, for all the patriots of the restoration in the nineteenth century deemed themselves to be working in the spirit of the ancient hero.

Another instance of a moral legacy, preserved in its original, is shown by that of Kikuchi Takemochi. The family Kikuchi was another of those families which stood unswervingly on the Imperialist side throughout the contest of the two dynasties. Takemochi's father died in the war against the Hōjō in 1333; his elder brother fought unsuccessful battles against the Ashikaga and died at last in a battle. In 1336 the Imperial army lost its ablest general, Masashige, and his antagonist, Ashikaga, made a triumphant entry into the capital. In the following years the southern dynasty lost its best captains one by one, the greatest of whom, Yoshisada, died in 1338. At this critical moment of his cause, in the month following Yoshisada's death, Takemochi wrote his solemn vows, intending them to be a binding force upon himself and his clansmen, never to deviate from the family tradition of royalist warriorship, even in the utmost calamity of his own party. This document was a revised version of those left by his father and brother, but perhaps

¹ This is a tradition, while the historians think that he was twenty-one years old.

more solemn in tone than the former. Takemochi shows in this legacy his ardent faith in his and his family's religion, the Zen Buddhism, and also takes the vow of fidelity to the Imperial house by swearing by the names of all celestial guardians. His father is said to have written his legacy in blood, which however does not exist now, while Takemochi signed his name with his own blood and the original is preserved.²

These instances of moral legacy clearly show what a vehement ardor took possession of the minds of those loyal warriors, and furnish us the material for judging what moral effects they had upon the lives of their clansmen and descendants. It is this moral zeal and influence that awakened the military leaders of the northern party to the necessity of moral control upon the life of their retainers, as we have alluded to above. There is a document of the same sort ascribed to the rebellious general Ashikaga Takauji, and though it is discredited by historical critics it was surely a product of the age in which the military party became convinced of the necessity of a moral legacy for themselves. It is a product of pious fraud, but this fraud testifies to the influence produced by the legacies of the Imperialist leaders upon the minds of the military partisans. Moreover, the third Ashikaga dictator instituted, as we have said, the perpetuation of various legacies by particular families, the legacies pertaining to the various military and orther arts but always containing morals in their instructions.

The close connection established among military arts, moral principles and family traditions is one of the characteristic features of the Way of the Warriors, of which religious faith and mental training were the central principles. The religion of these warriors was Zen Buddhism, a form of Buddhism which laid special emphasis on mental training by a method of meditation. Its aim consisted in attaining mental serenity and purity by a controlling of both body and mind in tranquil session, and its effects were seen in a lofty attitude of mind toward all commotion of life and a calm air of renunciation combined with a firm determination. This religion of spiritual aloofness, together with its general disciplinary training, was a strong impetus also to an artistic control of life, which was carried out in the development of pure taste and refined culture. Now the effects of this severe refinement were applied to the training in military arts and ceremonial observances and became the foundation of the moral and professional traditions perpetuated by various families.

² The whole text is given in the appendix.

The ramifications of the disciplinary rules, mental training, esthetic refinement, family traditions, in a warrior's family, is too complicated to be treated here; but it was the composite force of these elements of the family tradition that preserved in many families the most precious inheritance of national life and civilization, through the two centuries of turbulence and disturbance in the fifteenth and sixteenth centuries. The keen solicitude for the perpetuation of moral traditions was not limited to the family, in the usual sense of blood kinship, but was extended to the spheres of clan integrity in the feudal states, of the spiritual solidarity of the philosophical and ethical schools, and of the preservation and development of arts and crafts in the guilds and fellowships. Herein lies the reason why the relation between master and disciple played in ancient Japan almost the same role as those between father and son and between lord and retainer. Not only the moral history of the Japanese but the history of their arts and philosophies will be incomplete without due consideration of the influence of traditions and legacies perpetuated by families and schools.

Beside the noble traits of the social life of Japan, supported by the ideal of moral tradition, we must, however, note an evil side. This latter consisted in the rise of a stagnant conservatism and in the elaboration of family monopolies. This was especially the case during the two centuries and a half of the Tokugawa government, from the seventeenth century, when the necessity of restoring social order after a long reign of war caused the dictatorial government to keep strictly the established status in every sphere of social life. There was a strong central government, but each feudal state was ruled by its lord; each commune within a fief held its traditions and sanctions intact; and each family, whether aristocratic or plebeian, transmitted its tradition from generation to generation. The clan spirit, the communal cult, the family heritage, and in addition to these the traditions of schools of painting or medical practice or ethical teaching,—each of these units exercised its influence on the moral, artistic and other traditions. The painter adopted any of his able disciples as his son, in order to perpetuate his art; the medical man disinherited his own incapable son and gave the time-honored name and fame of his family to the ablest of his pupils. On the other hand, but for the same reason, the pupils of a philosopher or artist who dared to think and practice in an original manner were excluded from the communion of the school. In the perpetuation of these traditions there were elaboration and development, but in many cases slavish imitation and mechanical repetition deadened the spirit

and vitality. The moral tradition of the family or school alone was not responsible for this rigidity, it was largely a product of the rigid social status under the strict vigilance of the high-handed government, which was always ready to sacrifice everything for peace, the peace of stagnation.

The burden of this oppressive rule became in the course of time unbearable for those who yearned for individual initiative, and even peaceful obedient citizens breathed the heavy air with uneasiness and restlessness. When, at the beginning of the nineteenth century, the knocking of foreigners at the door of the country began to be heard, the revolt against the existing régime was beginning to stir up the minds of a few far-sighted men. In addition to this discontent the plea for a real national unity under the Imperial régime was promulgated by the scholars of the national classics and by Confucian nationalists. The aspiration for the restoration of old Japan, the adoration of Masashige, the loyal martyr, the revolt against the rigid caste division, worked together for a great movement toward the restoration. This inner movement joined its power with the urgent necessity of opening the country to the world's commerce, which accelerated the real unity of the nation under the Imperial régime, and the result was the revolution of 1868. Here the zeal for family tradition and the loyalty to the feudal lord found a modified application to the national movement of great magnitude and intense ardor. Now the reverence for moral tradition was expanded and applied to the national and Imperial cause, and the will of the heroes of the fourteenth century was not only fulfilled but developed in a grander scale than ever dreamed of by the nation.

In conclusion, and as an illustration of this development, we cite a legacy left by a pioneer and martyr of the new era to his disciples, who worked for the realization of their master's aspiration. He was Yoshida Shōin, who in 1854 wrote down instructions which were in part as follows:

"Any one born in this empire should know wherein lies the superiority of this country over others. The empire has ever been ruled by the unique Throne, the one dynasty permanent throughout all ages. In the feudal states all the ministers and retainers inherit their ranks and emoluments; and those who rule perpetuate the achievements of their forefathers, while the retainers and the people follow the will of their fathers in loyally serving their rulers. In this way the unique constitution of our country is established on the

basis of a harmony between the rulers and the ruled and of the union of loyalty (toward the lord) and filial piety."

The writer further admonishes his disciples in the practice of the virtues, such as righteousness, simplicity, sincerity, gratitude, resoluteness, all of which he deemed to be the necessary means of realizing the unique constitution of the national life of Japan through the moral life of the people, especially of the Samurai, the leaders of the people.

APPENDIX: THE TEXT OF KIKUCHI TAKEMOCHI'S VOWS.

"Reverently calling to witness the Three Treasures³ of all the ten quarters, everlasting through the three times,⁴ especially the Seven Buddhas and the patriarchs of over fifty generations of the temple Goshō on the Hill Hōgi,⁵ as well as all the celestial deities and the eight groups of the *Nāga* deities, who guard the Truth, and also the Great God of Aso, the tutelary deity of this province, I swear solemnly in their presence the following vows:

"1. I, Takemochi, having been born in a family of warriors, who are destined to serve the Imperial cause, cherish the wish to enhance the fame of the family and to promote myself by the Imperial grace, in accordance with the way of heaven and by the virtue of faithfulness. This shall be sanctioned and guaranteed by the Three Treasures. Besides this I swear never to be infected by the spirit of the warriors of these days, who neglect a righteous cause for the sake of personal fame and selfish interests, and are altogether shameless.

"2. I shall be caused to die, by way of penalty, as soon as I may wander from the way of the five relations,⁶ being bewildered by selfish motives of by private relation of intimacy. Yet it may happen that I, a man of stupid nature, shall err in the discrimination of right and wrong; in that case I shall soon return to justice through your remonstrance.

"3. Although the strict observance of the two vows above sworn may be fraught with great difficulty in these days, this I have done

³ The Buddhist *Tri-ratna*: Buddha, Dharma and Sangha, which may be called the Perfect Person, the Truth or Religion and the Community. The Community embraces all visible and invisible existences who are at last to be saved by Buddhist faith.

⁴ The past, the present and the future.

⁵ A Zen temple patronized by the Kikuchi family. Its patriarchs were always the masters of the family in the practice of Zen meditation.

⁶ This is Confucian, the five moral relationships between lord and retainer, parents and children, husband and wife, elder brothers and sisters and the younger, and between friends.

in the utmost sincerity, with the intention of guarding the true religion of Buddha Sākya-muni. This vow I swear veraciously and with delight, believing that it is a great and meritorious work for a layman to have aroused this faith and wish, the wish to guard the true religion, even one day or one night, in this age of degeneration when the true religion is threatened by fall and decline; and I shall never be sorry if I should be punished by heaven because of my own fault and transgression. Let the Three Treasures and *Nāgas* and the celestial beings witness this vow. Let my mind never deviate from this desire to guard the true religion, and let me, together with all beings of the whole cosmos, attain the life of final enlightenment, by virtue of the true religion of Sākya-muni, saving them together with me, without interruption, until the appearance of the future Buddha Maitreya.

"4. I, who have now taken the vow to protect the true religion, shall ever protect and revere, in a pure faith, the monastic members of the Communion who have abandoned for ever the worldly fame, interest and glory and are striving with single mind after the way of Bodhi for the sake of the future.

"5. Beside the public services and certain private intercourse I shall never be interested in fame and glory, except a few kinds of worldly practice for the sake of recreation, which are allowed to the layman. In order to guard the true religion I strictly forbid (to myself and my clansmen) all conduct which deviates from the way of military virtues and literary training, or which may hinder the prosperity of the true religion, or which violates the law and brings calamities to the state,—acts which are so common among dishonest men of these days.

"6. In order to perpetuate the prosperity of Sākya-muni's true religion I shall suppress within my territory all acts of intentional killing, especially on the six days (every month) of the holy observance.

"7. This sincere desire to guard the true religion is the legacy left to posterity by my dear brother, the governor of Higo; and I, Takemochi, having been stimulated by his earnest desire, arouse an ardent faith in his legacy with tears and leave this to my descendants for ever. Herewith let me, together with them,⁷ take the vow to guard the true religion, for the sake of the Sovereign and of the family, and—both monks and laymen—to tread the righteous way in concord.

⁷ It is assumed that the will of the ancestor has a binding force upon the descendants.

"8. In order to express my gratitude for having heard and learned the true religion I will be born in this life whenever the true religion may prosper, and will guard it generation after generation and birth after birth by arousing a firm faith in the true religion and by becoming a disciple of (the Three Treasures as) my Master.

"These are my vows and desires, and I write this down in order to give testimony to them.

"If I should violate the substance of these vows, let the Three Treasures, Buddhas and Patriarchs, celestial beings and *Nāgas*, and all other guardians of the religion, inflict severe punishment upon each of the eighty and four thousands of pores of my, Takemochi's, body; let me suffer in this life from the white and black leprosies, and make me lose the opportunity even of coming into contact with the religion of Buddha during seven rebirths in future.

"I humbly beseech the Three Treasures that they should testify, approve and protect this, and that *Nāgas* and celestial deities accept these vows and let them be fulfilled.

"The 15th day of the 8th month
in the 3d year of Yengen (1338)

Signed.

COMMENTS ON "MORAL LAW AND THE BIBLE."

BY A. KAMPMEIER.

NINE years ago I began as a contributor to *The Open Court* with an article on "Pious Fraud." Although even to-day I would not on the whole take back the position I took then, and although my purpose then was entirely pure, deploring how greatly true religion had been harmed by what I criticized, still my article called forth some just criticism, and really was "onesided" in its statements, as the editor of *The Open Court* said, though he otherwise defended me. The case is somewhat similar with Westermayr in his article "Moral Law and the Bible" (*Open Court*, Sept., 1916). Whether his purpose was or was not the same he may decide.

First of all I will quote some erroneous statements of his with refutations, and these I think will justify some other criticisms which may be more debatable. I will add that I am not a "revelationist."

"Drunkenness finds no serious denunciation, certainly no grave punishment anywhere in the so-called books of Moses." How about the draconic law against the "riotous liver" (Rev. Vers.) "glutton" (A. V.) and the drunkard, Deut. xxi. 20?

"Lying is not reprehended in the Decalogue." What is bearing false witness? Lev. xix. 11 says: "I am Yahveh, your God. Ye shall not deal falsely, neither lie one to another." Besides this, lying, deceit and trickery—sins held up with especial delight by Gentiles to Jews as their national defect—get their condemnation by the wholesale in their own scriptures. A glance into any good concordance of the Bible, even taking only the Old Testament into consideration, will give full satisfaction.

"Rape and prostitution were commanded by the Lord, against which there could be no higher law." As to the first crime, Deut. xxii. 25 places death on forcing a betrothed maiden, while on the seduction of an unbetrothed there is a punishment of fifty shekels with the obligation to marry her (verse 29). Further, why was the tribe of Benjamin once almost exterminated? The Hebrews had an extremely characteristic word for sins of unchastity, *nebalah*, "folly," "madness." Is not Mr. Westermayr aware of the folly and madness of his assertion? Could any society exist where rape and prostitution were divinely commanded? As to the latter it is expressly forbidden in Lev. xix. 29, and moreover the custom of male and female prostitutes in honor of religious worship (common among other peoples at that time) is repeatedly forbidden. If Mr. Westermayr bases his assertion on Deut. xxi. 10-14, he forgets that this law was intended to lessen the barbarities of ancient warfare, forbidding the victor to take a captive for wife before a month's mourning for her relatives, or to sell her as a slave, after he has ceased to care for her. This law surely throws a bad light on the times, but is it a divine command for rape and prostitution? As to Hos. i. 2, the prophet receives no command for prostitution, but for a marriage in which he is to have children. Of course the woman he marries is not of good repute, "for the land (Israel) doth commit great whoredom, departing from the Lord," as it says in the context. This, as Mr. Westermayr himself says, means recognition of other divinities. The whole passage refers to the union of Yahveh with faithless Israel, and the act of Hosea is likewise symbolic, as are also the names of Hosea's children.

Another assertion is that God approved of the act of Onan. And yet Gen. xxxviii. 10 says: "And the thing he did was evil in the sight of the Lord and he slew him."

In regard to the ingratitude toward his benefactors for which Moses is flayed, note the following. Many tribes were subsumed under the name Midianites, roaming over different regions. In the Balaam story the Midianites stand in close connection with the Moabites. But the tribe to which the father-in-law of Moses belonged, the Kenites, was incorporated with the Israelites. One branch lived in northern Palestine, one on the southern border, and received friendly treatment from Israel. Compare Judg. i. 16; iv. 11; 1 Sam. xv. 6; xxx. 30. Jael, glorified by Deborah (not by God, as Mr. Westermayr says) in her song, was a Kenite. Of course no one defends the deed, nor is it necessary to make as much of this matter as Mr. Westermayr does. The Hebrews were not the only ones who glorified patriotic assassins.

The above very hasty assertions will justify us in casting doubt on other statements. The divisions "ante-Mosaic" and "Mosaic" are open to criticism. We have no documents from ante-Mosaic, not even from Mosaic times. The Pentateuch in its present form has been brought about gradually and very late (from about 621 B. C. till even later than the exile). Even the oldest portions inserted in it do not date farther back than from the earlier times of the Hebrew kings, i. e., centuries after Moses. As to the legends of Genesis, they of course rest on oral tradition and have been so worked over and over by successive redactors holding different views that if we had the original ones we very probably should not recognize them. For instance, as Gunkel says, "the chronology of the redactor P (priestly), when injected into the old legends, displays the most absurd oddities, so that Sarah is still beautiful at 65, and Ishmael is carried on his mother's back when sixteen." Besides, many legends are plainly late etymological stories tinged with reflections on later political relations between the Israelites and other peoples, e. g., Noah's curse of Canaan, and the Jacob and Esau story, while the story of the origin of the Ammonites and Moabites is surely a fiction of race hatred, probably not without religious and moral reflections on some lascivious rites in the worship of these people, similar to those of the Canaanites in the Noah story. Furthermore the figures in the patriarchal legends are not historical persons, but, at least to a great extent, eponymic heroes, dimly reflecting the early movements of the Hebrews and their intermixture with other peoples.

Since we have no documents on the prehistoric period of the Hebrews, we cannot form any definite ideas about their morality. We can only say that even the primitive Hebrews, though on a

lower stage of civilization, must have had some unwritten moral code instead of none whatever as Mr. Westermayr implies; for not even the most primitive society can hold together without some such laws. And Mr. Westermayr imagines that the Hebrews have suddenly jumped from such an unmoral stage to a moral stage through Moses! This would have been a miracle and against all the laws of history and development. Laws gradually grow as needs for them come up. On the other hand we may infer from a historical fact that in some respects the primitive Hebrews were freer from vices than after they had come in contact with the higher civilization in Canaan after the conquest, just as happens to-day when primitive peoples come in contact with higher civilizations. In Jeremiah we read of the Rechabites, who taught that people should go back to the simple life of the fathers and avoid wines and the luxuries of civilization.

If the primitive Hebrews must have had some moral code, their wrong doings must have been followed by consciousness of guilt and consequent forgiveness by atonement, a thing which Mr. Westermayr likewise entirely denies to them. Granted that he has the right to form his judgments in regard to the morality of the ante-Mosaic epoch upon the present documents, he ought to be fair in using them. To pick out some of the culprits of his long list, the acts of Jacob to Esau are characterized in the documents as deceit (as also that of Simeon and Levi) besides the curse delivered on the the latter by their father on his death bed. Abraham is reproved for his lying and contemptible cowardice by Abimelech. There is a peculiar candor about these narratives in representing the national worthies as they actually were, while letting their victims stand out as nobler. This candor has led one of the redactors of the legends, according to Gunkel, to excuse jesuitically the lie of Abraham, Gen. xx. 12, the only attempt I can remember to white-wash the patriarchs.

As to the consciousness of guilt, why does Jacob flee before Esau, fear to meet him on his return, try to make atonement and confess in his straits: "Lord, I am unworthy of all thy mercies?" Why does Judah say of Thammar: "She is more righteous than I"? Why do the brothers of Joseph, when hard pressed by him, confess among themselves: "The Lord has found out our iniquity," and what does Judah say before Joseph? He is willing to undergo slavery for Benjamin in order not to bring the gray hairs of his father to the grave, a proof of filial and brotherly piety, denied by Mr. Westermayr to the ante-Mosaic epoch. There is more psychological delineation of guilt and its consequences in the simple state-

ment of facts than if they were accompanied by much moralizing. And if Mr. Westermayr took so much pains in making out a long list of culprits, how did he happen to skip Joseph saying to Potiphar's wife: "Why should I do such a great evil, etc.?" By the way we might bring the same accusation of unconsciousness of sin against modern times, when the same sins happen daily. Man is about the same now as he ever was, and in morality he has made about the least progress, witness our terrible times.

Further, I can nowhere find any hint that the ante-Mosaic documents represent God as favoring the patriarchs just on account of their wrong doing, any more than the Homeric poems represent the heroes of the different warring parties as favored by this or that deity just on account of their moral defects. The Greek or Hebrew heroes are favored simply by the grace of the Greek or Hebrew deity. I do not deny that the racial ancestors of the Hebrews have the marks of their racial moral defects as well as those of other peoples in their pre-historic legends; this is natural, but they surely also have their virtues. And we must never forget this if we would be fair.

Coming to the Mosaic epoch I would say that Moses is considered by Biblical critics less a legislator than a genius who was able to unite the Hebrew tribes under the religion of Yahveh of Sinai, to whom alone they should owe strict fidelity, excluding all other gods. This religion gradually developed into a stern monotheism. Of course all law was later derived from Yahveh through the intervention of the great leader Moses, and even later Babylonian elements were subsumed under it. But that from this time on the Hebrews were taught for the first time not to steal, to kill, etc., as Mr. Westermayr puts it, seems to me as naive as that the law giving of Moses, if he ever gave much, was all due to the Egyptian civilization in which he had been brought up. At least he was very independent of Egyptian religion. As to the Decalogue, it is very uncertain what the "ten words," as they are called in Hebrew, were, for there are different reports of it, two even in Exodus.

Though Mr. Westermayr has rightly given up his belief in the divine revelation of the Bible he seems still to cling to its traditional interpretation and to the assumption that Hebrew history followed exactly in the order of events represented in the historical writings of the Old Testament. He probably even, as I know that men of his type do, derives the flood from the marriage of Sethites and Cainites, in this respect one with the staunchest orthodox, while

Gen. vi says something entirely different. If he had been somewhat trained in the methods of scientific Biblical criticism he would have never written his article, for this method first tries to find out by extremely painstaking work when the different portions of the Old Testament were written, and then to reconstruct Hebrew history and law as it really took place. By such a minute analysis and dissection of the Hebrew law he would have come to the conclusion that this law not only had the flaws against which he now continually rails, but that it also had some very humane elements; for instance, that it not only imposed class legislation, as in taking interest from the stranger, but also had many laws against oppressing him. It even has a law against delivering up a fugitive slave.¹ The Hebrew code, like all such collections, is a strange medley of good and bad, as is natural in the evolution of law through long periods.

In regard to the prevarications of Yahveh, I fully agree that the national God, like all national gods, is naturally colored by the naive human language of the times. Human strategy is attributed to God. Nowadays we no longer attribute our prevarications to God. Still we must not go too far in our criticisms of the prevarications of Yahveh as in the matter of the exodus from Egypt, and the whole situation must be taken into consideration. I do not lay especial stress upon the following and beg that this fact will not be forgotten. Truly, God is represented in Ex. iii. 18, as telling Moses to ask Pharaoh to let the Hebrews go into the desert three days' journey to sacrifice to their God, and this actually took place afterward. But God (according to verse 19) is convinced from the start that the king will not even concede this, and that only by strong pressure will he be compelled to let the Israelites go. It is also stated repeatedly in the history of the exodus, that when Pharaoh is finally compelled to let the Israelites go after terrible plagues, Yahveh will give them favor in the sight of the Egyptians to let them have things they ask for. After the last plague Pharaoh says to Moses: "Go, you and your people, go serve the Lord and bless me also." Then we read the words: "And the Egyptians were urgent upon the people to send them out of the land in haste for they said, we be all dead men. And Yahveh gave the people favor in the sight of the Egyptians to let them have what they

¹ Even harsh laws, as those against witchcraft, had their reasons, for that superstition was connected with many murders and poisonings. Other nations had them also, if I am right. As to the persecution of witches in the Middle Ages to which Mr. Westermayr refers, I could give some very interesting details as to the mildness of the church in the earlier Middle Ages compared to what it was later. Witchcraft at first was not punished by death, but only by church penances. The church has always had its liberals and its fanatics.

asked," Ex. xii. 36 (Rev. Vers.). Can all this not mean that the Egyptians were not only glad, as Ps. cv. 38 gives it, to let the Israelites go, but even (for Pharaoh is long convinced that the Exodus is final) also to let them go with what they ask, for fear that something worse might befall them from the God of the Israelites? The word *shaal*, translated "borrow" in the authorized version, never has that meaning according to Dietrich, the editor of the seventh edition of Gesenius, but simply means "ask," "beg." The Septuagint also translates by *aitco*, that is "ask." The whole transaction has always been understood by Hebrew interpreters from Josephus, *Ant.*, II, 14, 6 down to modern times as gifts given the Israelites, when sending them off, and as a justifiable return for their enslaved work for centuries, while Gentiles such as Justin XXXVI, 2, 11-15, as also the Egyptian priest Apion, I think—against whom Josephus wrote—turned the story into an expulsion of the Jews on account of their diseases, when they took with them holy vessels, which Pharaoh went after them to regain. Those who hold that *shaal* must by all means be translated "borrow," may console themselves by the thought that if they are right, the Bible itself has rendered the strongest verdict against the Israelites by the words: "The wicked borroweth (*lavah*, the especial Hebrew word for "borrow") and payeth not again" Ps. xxxvii. 21.

As to the matter of good and evil proceeding from God, this ought not to trouble us much. Homer and the Greek tragic poets dealt with the subject in the same way. In the earlier books of the Old Testament the spirit is monistic. Later books, as the Chronicles, try to solve the question by dualism, attributing evil to an evil spirit Satan. The modern mind, I think, will incline more to the monistic view, and will not apply hair-splitting methods to the passages referred to by Mr. Westermayr. The case is similar with the passage: "Think not that I come to send peace, etc.," the old stock argument ever again brought forward by radical freethinkers, saddling upon Jesus all the persecutions of the church, the Inquisition, etc. Has not every advanced step in science or in any other line caused strife? Did Jesus intend to say more than this?

As to the practical value or morality of his teachings as a whole, they may be impracticable and not "moral" as Mr. Westermayr infers, but if understood with a little grain of salt and followed they surely are, and have been, of great importance in mitigating harsh customs and rectifying lax principles, just like similar teachings of Buddha, Lao-tse, Socrates and others.

In conclusion, I would say that if any one writes on "Morality

and the Bible" he ought before all to apply morality to this task: that is, be fair, and not impute things to the Bible which are nowhere found in it. If any one had never heard of the Bible before and would read some of the statements Mr. Westermayr has made about it, he would get the impression that it is the most immoral and bestial book that has ever seen the light, and that every copy of it ought to be destroyed. The article under discussion is representative of a type of minds, who after losing belief in the Bible as a divine inspiration—the most deplorable and unhistorical dogma ever made—now fall into the same unhistorical and uncritical attitude themselves and refuse to find anything redeeming in it.

NATURAL MORALITY, RELIGION AND SOME UNSETTLED PROBLEMS.

BY VICTOR S. YARROS.

TWO admirable articles appeared in *The Open Court* for September, 1916, which deserve wide circulation. It is a pity that tens of thousands of conventional moralists and theologians cannot be somehow induced to digest, ponder and honestly meet the arguments presented by Messrs. Lyman and Westermayr in their respective articles on "Natural Morality" and "Moral Law and the Bible." Not that these writers will claim striking originality; what they say has been said before, many times. But what they say is said so simply, clearly, reasonably, that it is calculated to impress minds that are repelled by more aggressive polemics, or minds that cannot be reached by metaphysical subtleties.

But the very reasonableness and persuasiveness of these articles invite certain frank comments and questions. I wish to call the attention of the writers, and of the readers of this magazine, to certain assumptions that are often made and to certain problems that remain unsolved in the ablest expositions of natural morality and scientific religion.

Of course, all religions and moral systems are in one sense "natural." Nothing that exists is supernatural. The distinction between the natural and the miraculous, or supernatural, spells intellectual babyhood. It was, however, perfectly natural for the slowly ascending human race to make this distinction. Nothing in the crudest religion or mythology is unnatural or strange. We can see now, in the light of several sciences and of contemporaneous

studies of primitive tribes, that everything we call superstition seemed almost self-evident at certain stages of intellectual development. Man has created all the gods he has worshiped, and he has had to create them in his own image. He has peopled the world with angels, fairies, etc., and could not help doing so. Every belief rests on supposed facts and supposed evidence. If to-day, many of us are able to rise to higher conceptions, and to form mature, worthy ideas of the universe of which we are part, we owe this to vast accumulations of facts, to the experience of ages, to discoveries and inventions, and to the reasoning of many acute and brilliant minds.

If, then, religion and morality have evolved naturally—nay, inevitably—precisely as all other institutions and doctrines and systems have evolved, it follows that many of our present conceptions are in no sense final, and that dogmatism is unwarrantable in any direction.

We have no right, scientifically speaking, to dogmatize on the status of woman, or on the relations between the sexes. We cannot, for example, say too confidently that natural morality and natural religion “enjoin” upon us the monogamic family. It is quite conceivable that the future will witness profound changes in the family. We cannot flatter ourselves with the belief that the civilized and moral races are monogamic. The horror we call “the social evil”—prostitution—and the daily testimony of the divorce courts; the headlines that stare us in the face every day telling of vice, immorality, adultery, promiscuity, etc., forbid any complacent assumption as to the actual prevalence of monogamy. Moreover, we know that not one case in ten is reported or discovered, and we also know that in millions of instances freedom from immorality or sin merely means lack of opportunity. The sins of the imagination, as Lecky wrote, are as real as the sins of actuality. Jesus was right about adultery.

It is not, surely, a mere accident that pure-minded and noble-hearted social reformers like St. Simon, Fourier, Robert Owen, and others, should have been led to form “heretical” ideas concerning sex relations and the family. These heresies discredited their economic and social teaching with many, but, while we may deplore this, we cannot wish that they had suppressed their convictions on the question of marriage and the family. If they erred, candid discussion is the only true remedy for error, the only preventive of the growth of error.

Nor can we dogmatize on the question of crime and punish-

ment. We still murder the murderer. Is capital punishment really necessary as a deterrent? Is it only a means of discipline, or is it prompted by the savage desire for revenge? No society has adopted the doctrine of non-resistance to evil as Jesus preached it, and as Tolstoy, in our own day, so dogmatically defended it. We judge, we punish, we inflict cruel penalties. Suppose the non-resistants had the power and opportunity to experiment with the abolition of all punishment and restraint; would the thoughtful among us encourage them to make the experiment? Would not lynch law and mob rule straightway take the place of legal and judicial punishment? Bernard Shaw seriously asks us in his latest "Preface" to give non-resistance a trial. He says that modern science has confirmed the views of Jesus regarding crime and punishment. Perhaps it may be said with justice that science has condemned capital punishment. But has science condemned *all* punishment? If so, where and when? Will Mr. Shaw tell us?

Manifestly, trials, prisons and executions do not fully deter. But it is a transparent fallacy to conclude that they have no deterrent effect whatever. Many are undoubtedly influenced and checked in their anti-social careers by the fear of exposure and punishment, even though a few are either too desperate or too stupid to reflect on the chance of punishment.

If restraint and punishment are essential to the process of socializing and improving the individual, of fitting him for the better state, then non-resistance would be a reactionary and destructive, not a progressive and constructive, social-policy. Will non-resistance ever be safe, or possible? I venture to doubt it, but this question is irrelevant and unimportant. When Shaw asks us to give non-resistance a trial to-day, with human nature as we know it, we simply stare and wonder at his naïveté. We certainly find nothing in natural morality or natural religion to require the practice of non-resistance.

One more question may be touched upon—man's relation to the "lower animals." What do natural religion and morality have to say concerning this? The Bible is not wholly silent on the subject, but it does not take us very far. Have we the right to kill animals for food? Have we the right to breed them for slaughter? Are the vegetarians right, or are they illogical and sentimental? The universe is what it is; throughout nature—"red in tooth and claw"—life feeds upon life, and creatures prey and slay in order to live and reproduce themselves. But is this tragic fact—tragic to some of us

humans at our stage of evolution—sufficient to justify to our own consciences our treatment of animals?

There was an extraordinary fallacy in Huxley's famous distinction between "the cosmic process" and "the ethical process." Huxley was apparently blind to the unity of nature. Although an aggressive agnostic, he categorically asserted that man is at war with nature and must combat the cosmic process. As if this were a possible enterprise! Huxley overlooked the evidence as to the existence of what he called the "ethical process," in the animal kingdom and among the primitive savages. But, while Huxley was wrong in his attempted distinction, for man is a part of nature and has no instincts, proclivities and sentiments that are not "cosmic," he dimly perceived the fact that man is ascending and improving his environment by emphasizing, developing and applying his social instincts and curbing his anti-social ones. We have elevated competition to a higher plane, and cooperation, or association, is more and more taking the place of strife. It is folly to suppose that strife and struggle can ever be eliminated, but it is not folly to hold that we can further refine the struggle for life. Should not, then, this process of purification and elevation extend to our treatment of animals?

Natural morality, to repeat, is tentative. It has grown up slowly, and is still growing. We can explain "naturally" why we condemn lying, slander, theft, brutal physical assaults, and the like. Other things we cannot readily explain, and we may even entertain doubts concerning their legitimacy and necessity, or their permanence. Natural morality is not merely a body of doctrines; it also furnishes a point of view, a manner of approach. If it fails to teach us to treat every problem scientifically and historically—to realize that no field or corner of human conduct is exempt from natural law—it has failed in its essential part.

MISCELLANEOUS.

APHRODITE AS MOTHER GODDESS.

In the volume on Greek and Roman Mythology (edited by William S. Fox of Princeton) of the excellent series of the *Mythology of All Races*, published in thirteen volumes by the Marshall Jones Company of Boston, a brief chapter is given to each of the major Hellenic divinities. The treatment of Aphrodite in art is thus briefly summarized:

"Through three or four centuries the Greeks were slowly evolving an

ideal type of Aphrodite. In archaic art she appears fully clothed, generally with a veil and head-cloth, and with one hand either outstretched or pressed on her bosom and holding some attribute—the apple, pomegranate, flower, or dove—while the other hand either falls at her side or grasps a fold of her garment. Up to the middle of the fourth century the full clothing of her figure predominates, although even as soon as the later half of the fifth century parts of her body were bared. At this period she is depicted as without passion, though capable of it; but it was only in the hands of the Hellenistic sculptors that she lost her dignity of pure womanhood and became sensuous and conscious of her charms.”

Our frontispiece is a reproduction of the frontispiece of this volume which is taken from a marble statue dating from the fourth or third century B. C. It was found on the Greek mainland, and is now preserved in the Royal Ontario Museum of Archeology in Toronto. The statue is thus described on the protecting fly-leaf:

“On Aphrodite’s left arm originally rested an infant, the fingers of whose little hand may still be seen on the drapery of its mother’s bosom. The goddess is looking straight before her, not, however, with her vision concentrated on a definite object, but rather abstractedly, as if serenely proud of her motherhood. She seems to represent here that special development of the earth goddess who typified the kindly, fostering care of the soil, and reminds one of certain Asiatic images of the divine mother and child.”

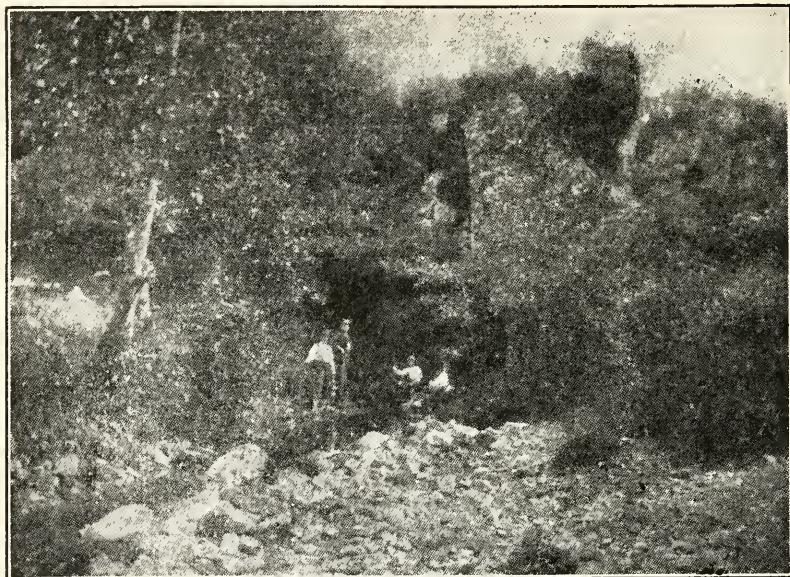
PREHISTORIC MONUMENTS.

BY THE EDITOR.

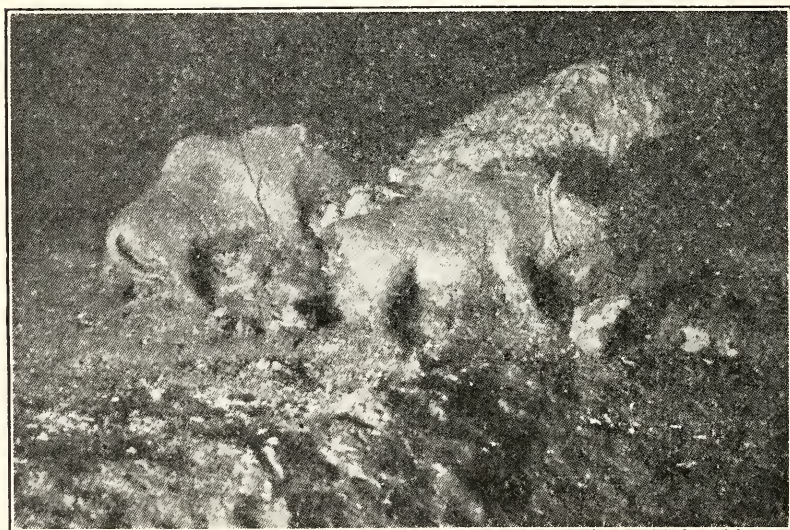
Before primitive man could build houses he lived in caves, and so it is natural that the most important monuments of primeval life are found in limestone regions where caves abound in geological formations. An important discovery made in 1913 by Count Bégouen in the cave of Tuc d'Audoubert is of artistic interest, for it has brought to light the figures of two bisons modelled in clay hidden in the depths of a subterranean recess. He tells of his experience and success in *Die Woche* of June 7, 1913.

Count Bégouen and his sons undertook to explore this cave, and followed the sparkling brook which emerges from the rock as seen in the adjoined photograph. They felt sure that here they were at the entrance of an archaic cave. After about one hundred yards the course of the brook left them on dry land and they found themselves in a beautiful hall covered with shining crystal stalactites. Here they found some animal drawings of the glacial period scratched in the wall, bisons, wild horses and reindeer, and so realistically that even the arrow heads with which the animals were killed are distinctly and artistically portrayed. After passing through narrow passages often so low that they had to creep through on hands and knees, the explorers finally came to a place where the way was entirely blocked. After hewing down the obstructing pillars and stalactites they entered a section of the cave where no human foot had trod for thousands of years. Here footprints of the cave-bears were still visible on the ground in undisturbed freshness, and skeletons of the same animals lay intact in the corners. There were also human footprints, and these together with the artistic carvings on the walls proved that the place had once been inhabited. But Count Bégouen’s

success was crowned when in the center of the very last hall he found to his surprise two statuettes of bisons modelled in clay leaning against a rock. One of these, a female, is 61 cm. in length and 29 cm. from the pit of the stomach



COUNT BÉGOUEN AND HIS SONS AT THE ENTRANCE OF THE CAVE.



STATUETTES BY PREHISTORIC ARTISTS.

to the tip of the hump. The bull is somewhat larger. There are some cracks in the clay but they do not essentially disturb the artistic shape of the animals which are modelled in faithful imitation of nature. The flashlight photo-

graph affords a correct idea of the appearance of these remarkable art productions in the position in which they were found.

A few words may be added in comment upon the recent theory which Count Bégouen shares. It assumes that prehistoric art served a magic purpose. Because present pragmatic man always sees some practical end toward which his efforts are directed, he is inclined to think that the deeds of prehistoric art must also have had a definite intention, and this can only have been to attract by magic power the animals to be hunted. Perhaps scholars of the future when discovering our modern monuments will assume that they too were meant as means of conjuration to procure a victory over the enemy, and the idea that our artists have designed them in pure joy of some great accomplishment or of ideas that took possession of their minds will not occur to them. It can be said of theories as of books, *Habent sua fata*. The truth is that we have these artistic monuments, and we need only concede that art flourished in the primitive prehistoric age of mankind.

SONG OF THE WAR DEVIL.

BY C. L. MARSH.

“Move upward, working out the beast,
And let the ape and tiger die.”

—Tennyson.

Still in the heart of each human I lurk,
Peasant, philosopher, Christian or Turk,
Still is unstifled my smoldering fire,
Spark of the tiger that once was your sire.
Smear me with culture and bury me deep,
Out from the blaze of your passion I leap.
Preach me or teach me! I laugh you to scorn,
Into your hearts from your fathers I'm born.

My eyes are glowing red,
By your native hatred bred,
And I wake your drowsy will
With a thirsty lust to kill,

Till the golden fields are filthy with the foulness of the dead.

Plausible tales of a national might;
Country! Religion! “The Glory of Right!”
These are the slogans that make my disguise,
I am the child of “The Father of Lies.”
Cat-like I crawl through your peace-making schemes,
Softly I purr at your love-gendered dreams.
Waiting the moment when “self” is alone
Swiftly I strike, and your heart is my own.

Your eyes see only red,
By my fiery passion fed,
And I paralyze your sight
Till you know not wrong from right,

And I laugh to see you triumph in the thousands of your dead.

Love is my enemy, hatred my life!
 Love hopes to slay me! I joy in the strife!
 Think of your history! glance at your past,
 Find—of survivals I still am the last.
 Death is my comrade, sorrow my joy,
 Born in the hearts of your girl and your boy.
 I am the spirit that curses your race,
 Ne'er shall I rest till your name I efface.
 When the private feud begins,
 Or the pride of conquest wins,
 I sharpen teeth and claws
 For a war without a cause,
 I hate and loathe you utterly, your virtues and your sins.

BOOK REVIEWS AND NOTES.

PALMS AND TEMPLE BELLS. By *A. Christina Albers*. Calcutta: Burlington Press, 55 Creek Row.

Miss Albers, born in Germany and educated in the United States, has from her childhood had an inborn love of India. It was her desire to go to India and live among the people whom she had greatly admired long before she ever set foot on Indian ground. She has frequently given expression to her thoughts in writing, and we may mention among her publications a little story of Indian wifehood, in which the customs of child marriage are pictured in a pleasant and attractive story. She has also written a life of Buddha for children, with interspersed verses, and now we are in receipt of this little book of poems whose purpose is to "interpret to the West some of the thoughts, the ideals and the customs of India." Miss Albers is fond of India, but she sees the dark side of Indian life as well as the noble and exalting high virtues of some Indian men and women. In contrast to these she recognizes the "various harsh usages, prominent among the latter being the marriage of children." The verses before us reflect Indian life in all the various phases which the poet has met, and we can give no better description of the contents of this little book before us than in a review which appeared a short time ago in the *Indian Mirror* of Calcutta (February 26, 1915).

"There are few Europeans who can say of India with greater enthusiasm 'This is my own, my native land' than Miss Christina Albers, the author of the book of poems, *Palms and Temple Bells*. No European lady living in India has observed with greater closeness the manners and customs of its people and evinced her sympathy with its women-folk with greater sincerity than she. The title of the book is eminently suggestive of its contents.

"The physical aspects of the country and the spirituality of its peoples form the principal themes of the collection of poems which this volume embodies, although a few pieces describing life and views outside of India find a place therein. The authoress sings a variety of songs in a variety of measures, the key-note of the music being sympathy. The Taj has been variously described by succeeding poets and travelers. Miss Albers gives it a characteristic designation; she calls it 'a great love's dream creation.' The lines on Jahangir and Shahjehan represent such sentiments as their respective reigns

suggest. Coming down to her contemporaries, the poetess pays a glowing tribute of praise to the late Swami Vivekananda whom she describes as one who

“Turned the spirit’s mystic tide
And gave new life-blood unto foreign lands.’

Again,

“He tread the path that patriots have trod,
And loved his country as he loved his God.’

* * *

“A daring messenger, whom gods had sent,
High raising India’s name where’er he went.’

“No less than six poems are written on the late Rai Bahadar Norendro Nath Sen, from one of which we crave the reader’s pardon for extracting only a couplet:

“Never quailed where others faltered, faced the lion in his den,
And with the same dauntless spirit his misguided countrymen.’

“Miss Albers writes on spiritual and philosophical subjects with as much grace and ease as she does on social topics. Her poems on child-wives and child-widows reveal sympathy and pathos of the deepest dye. What she thinks of the *pardah* system will appear from the two stanzas quoted below from the poem headed ‘Pardanasheen’:

“Low lies the land where childhood is no more,
The child’s heart quails before an iron fate,
Before a cruel custom time-create,
Which saps the nation’s life-blood to the core.’

* * *

“Freedom lies crushed where woman fettered stands;
And if thou, India, wouldst dream once more
To scale those heights thy sires did walk of yore,
Loosen the fetters from those trembling hands.’

“Miss Albers is no less vigorous in her denunciation of the cruelty to birds involved in the custom prevailing among her sex in the western countries, of wearing aigrettes, as the stanzas reproduced below go to show:

“And you, fair wearer, listen! do you hear
The death-chirp of an orphaned dying brood,
That rings through space from distant hemisphere,
And lonely wood?’

* * *

“Rob not a noble creature of its place
On God’s broad earth, where there is room for all,
Lest the chirping of a dying race,
On *your race fall*.’

“Considerations of space deter us from treating our readers more liberally to the dainty dishes which this poetical feast provides. We refer them to the book itself with the assurance that they will rise from a perusal of it considerably wiser and spiritually better.”

WAR AND CIVILIZATION. By J. M. Robertson, M. P. London: George Allen & Unwin, Ltd., Pp. 160, Price, 2/6 net.

War and Civilization is introduced by an open letter to Dr. Gustaf F Steffen, a Swedish professor of economics and sociology at the University of

Stockholm, who wrote a book entitled *Krieg und Kultur*, in which he sides with the Germans and speaks of the superiority of their culture. We have not seen Professor Steffen's book, but it seems to be good; otherwise it would not have aroused Mr. Robertson to such a pitch of indignation and such violent misrepresentation. He assumes that the Germans began this war; that they fell upon Belgium without provocation; that the Austrians had no case against Serbia; that Austria refused to submit her case to an international court of arbitration in which her enemies, England, France, Italy and Russia would have had the majority of votes; that the Germans supported Austria because they naturally expected a war with England.

German atrocities are considered to be proved beyond any doubt by the diaries taken from German soldiers, either dead or prisoners. The so-called unequivocal evidence on which the argument is based is obviously distorted, for the very translations prove that the originals had a different meaning. For instance, Mr. Robertson chronicles an episode which he regards as very important because he looks upon it as a confession of German brutality. One of the soldiers writes of eight houses that were destroyed with their inmates. Among the people with whom the soldiers had to fight were "two men with their wives and a girl of eighteen." The writer adds: "The girl made me suffer—she had such an innocent look; but one could not check the excited troops (*Menge*) for at such times (*dann*) they are not men but beasts." "Excited troops" is a wrong translation of *Menge*. *Menge* means multitude or mass of people, and is often used in the sense of mob. *Menge* is never used in the sense of troops, and for a German it is absolutely impossible to misinterpret the word *Menge* as troops. By *Menge* the author can only have referred to the Belgian mob who attacked the soldiers senselessly, and he accounts for it on the ground that at such times men are no longer men but beasts. It is well known to Germans, although constantly ignored by English people, that the several collections of such diaries taken from German soldiers have been grossly misinterpreted and wrongly translated, but it is useless to correct people who defend the English side. They ignore refutations, and would reproduce anything that appeals to them as being useful to the British cause.

For instance, the forgery of an army command by the German Brigadier General Stenger is reproduced, although Mr. Robertson confesses it was "by the German government declared to be a forgery." It was a command that none should be taken prisoner, but that "all prisoners will be executed" (page 77). The whole makeup of this order proves that it is not genuine. On page 79 Mr. Robertson recurs to the same testimony.

No mention is made of the atrocity charges which could not be verified by the five prominent American reporters, and the fact is ignored that the collection of atrocity stories made by Lord Bryce is based on very equivocal evidence of anonymous witnesses who for the sake of encouraging their testimony were not placed under oath. Before a law court none of these stories would carry evidence with any impartial judge.

The whole book is "a masterpiece in the whole literature of national hypocrisy." It is an apparent misrepresentation of the book of Professor Steffen, and still worse makes a case against Germany with false evidence and the grossest misrepresentations of its cause. Pro-British readers will enjoy it.

THE POSSIBLE PEACE. A Forecast of World Politics After the Great War. By *Roland Hugins*. New York: Century Co., 1916. Pp. xiv, 198. Price, \$1.25 net.

There is no doubt that Mr. Hugins is a militant pacifist, and all his energies are bent toward showing that war is not only an irremediable evil but is not necessary and would not be possible except for the misleading influence of the ruling cliques over the peaceful and idealistic many. He says the only thing that makes war inevitable is the idea that it is inevitable. He writes in the simple and direct style of earnest conviction—simple at times to the point of informality, but always explicit and forceful. In his interpretation of history he sees much to blame in the conduct of all great powers: "Each was following an imperialistic and militaristic policy and each must share the responsibility of the final catastrophe." This war is the disproof of all complacent, pacifistic theories to the effect that the world had become civilized beyond the need of war, or that the advance of invention had raised armaments to such a point of mutual destructiveness that war could no longer be considered a practicable method for settling disputes. In "The World Unmasked" Mr. Hugins shows the selfish policy of aggrandizement all nations were following, "rattling into barbarism" as he quotes Lord Roberts's phrase. He shows how "during that silent alert struggle we fictitiously call 'peace' each cabinet and chancellory maneuvers with loans and concessions and secret bargains for help in the next war," and boldly states that coalitions are made but for the single purpose of military advantage and never for the welfare of the people of the disputed tracts. He ruthlessly denies that war ever brings any good of itself which is not far outweighed by its horrors, and insists that "most wars are like the present unrighteous conflict, wars of mutual aggression." He does not shirk the dreadful details of individual suffering in war, and the development it offers for the basest passions of men. Mr. Hugins shows that all definite proposals for world-peace are founded on one of the three ideas represented by the three branches of government; but the world is not ready for any such general organization which would have to be founded on mutual good will and would be worse than of no avail if all great powers did not take equal part in it. "To be specific, both of the armed camps into which the world is divided must unite to form the league." Mr. Hugins's idea is that "war will not cease until the desire for war grows feeble"; that in the present instance "war resulted because at the background of it all, there was a mutual willingness to have a trial of strength." The problem of possible peace in the future is one of internal politics within each nation. "Every nation is a Dr. Jekyll and Mr. Hyde. Two natures struggle within it; the militarist and the pacifist, the reactionary and the constructive. . . . At present the peace-preferring groups appear to be in the majority, the militaristic groups in control. The practical problem of the pacifist is so to strengthen in each country the peace-preferring groups that they may carry the mass of the nation, thinking and unthinking, with them." Mr. Hugins would think the United States best fitted by history and temper to lead toward international morality, but would place England and Germany next, as countries in which the opposing forces of liberalism and class domination are nearly balanced. He is not blinded to our national faults but has a faith in our national character and future which is refreshing after so much dissension and criticism in our midst. "And yet, after all qualifications are made, Amer-

icans have reason to be proud of their national attitude. We are not impeccable. Our hands may not be altogether clean nor our minds clear, but we have no false pride in this country; we can acknowledge our faults and make reparation for our errors. The mass of Americans work slowly toward sound conclusions. Of what we have done, of what we have refrained from doing, and of what we intend to do we need not be greatly ashamed. The thing that counts in the end is the ideals for which nations stand; and the ideals of the United States are the most respectable in the world." The most constructive part of Mr. Hugins's message is in the final brief chapter on "Double-Barrelled Preparedness." He says: "We need a political preparedness to accompany and govern our physical preparedness." "If we are drawn into a war it will be over some policy of ours, Asiatic exclusion or the Monroe doctrine, or intervention in Mexico, or our insistence on maritime right." And so we ought to be able to define our national policy if we are to be called upon to defend it. He modestly makes the following suggestions as to what an official statement of American policy should contain. He says: "I think we should declare: That the United States intends in the future as in the past to keep itself free from entangling alliances.... that America is ready at any time to enter enthusiastically a league of peace or any other organization that plans to diminish war between the nations, but *only* provided that such a league is recruited on the broadest international basis....that we propose to maintain unflinchingly the Monroe doctrine; the doctrine is not a part of international law and draws validity only from the moral and physical power of the United States.... that we reserve to ourselves the right to regulate our immigration in any way we think best and the right to make tariffs that do not discriminate arbitrarily, and we accord the same rights to others; that we stand for the principle of the open door everywhere and the principle of the freedom of the seas, and intend to advance these principles by all means short of armed conflict; that we shall fight only when the unmistakable rights of American citizens are invaded; that, most emphatically, we do not propose to acquire one foot of territory anywhere in the world by conquest or coercion." ρ

We hear with regret from Calcutta of the recent death (January 5, 1917) of the Hindu scholar and explorer Rai Sarat Chandra Das C. I. E. On the day preceding his death he deeded a large piece of land on Deva-Pahar Hill, Chittagong, Bengal, for the purpose of providing a park and a temple for contemplation. The construction of this temple had been begun before his death, and he leaves its completion to his son Probodh Kumar Das of the High Court of Calcutta, who regards it as his life's ambition to carry out his father's last wishes, which include also the congenial task of furnishing the temple with all the collections of the late Sarat Chandra Das on subjects pertaining to art, religion and science so that they may in the future be accessible to student of these subjects. ρ



I think it the bounden duty of every American citizen so to fortify and strengthen his knowledge of the past that he may be "prepared," in the highest sense of the term, to serve his country and aid her by every means in his power to solve the problems now facing her. That this brief account of how England grew into the mighty British Empire of to-day and the lessons which our country may learn from such a growth may be of help to some other American, is my earnest wish.

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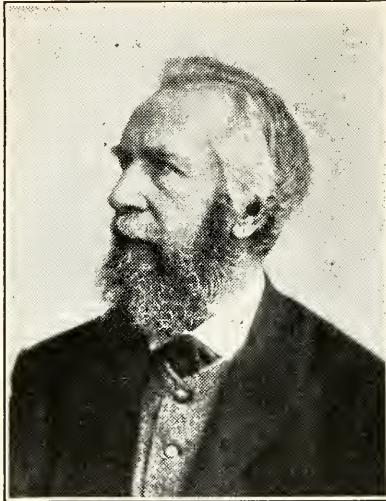
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We quote from the review as follows: Dr. Mach is a "specialist" in Physics; that is to say, he is primarily and specially a physicist. But, at the

same time, his equipment and record as a psychologist might well be the despairing ambition of many well-known psychological "specialists." And much the same thing might almost be said with regard to his physiological researches and attainments. So, although this has militated and still militates against his acceptance as an "authority" it gives an otherwise unexampled weight to his utterances for the ordinary man. We listen with all the more respect when he says, for example, that "the great gulf between physical and psychological research persists only when we acquiesce in our habitual stereotyped conceptions. A color is a physical object as soon as we consider its dependence, for instance, upon its luminous source, upon other colors, upon temperatures, upon spaces, and so forth. When we consider, however, its dependence upon the retina . . . it is a psychological object, a sensation. Not the subject-matter, but the direction of our investigation, is different in the two domains. . . . There is no rift between the physical and psychical, no inside and outside, no 'sensation' to which an external 'thing,' different from sensation, corresponds. There is but one kind of elements, out of which this supposed inside and outside are formed—elements which are themselves inside or outside, according to the aspect in which, for the time being, they are viewed.

His book is one to be read and pondered over. It cannot be read with superficial attention, if any good is to be gotten out of it. But, accepted as the utterance of a real and fearless thinker, addressed to those who are not afraid or incapable of thinking for themselves, few like it have come under our notice for many a long day."—*Education*, London.

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