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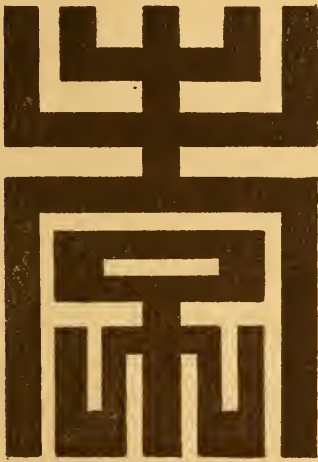
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A MONTHLY MAGAZINE

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

Founded by EDWARD C. HEGELER.



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CHICAGO

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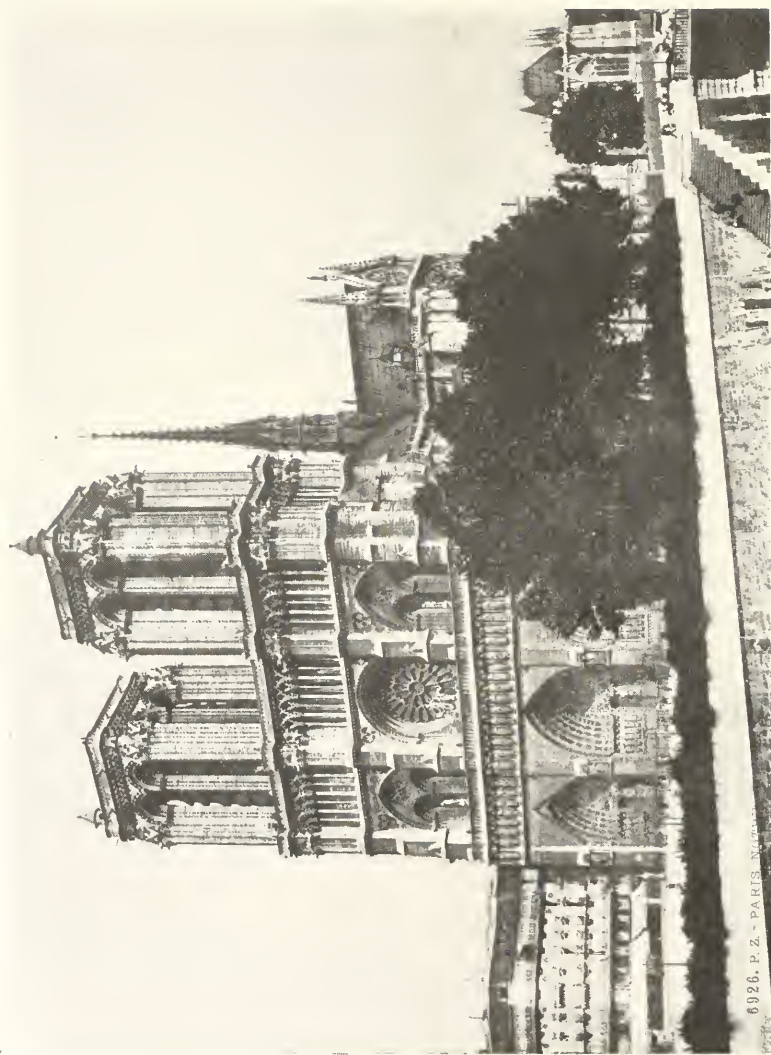
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NOTRE DAME DE PARIS.
The Church where Father Hyacinthe Preached.
Frontispiece to The Open Court.

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VOL. XXVI. (No. 4.)

APRIL, 1912.

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FATHER HYACINTHE'S BREACH WITH THE CHURCH.¹

A LETTER TO THE REVEREND FATHER GENERAL OF THE
BAREFOOTED CARMELITES AT ROME.

PARIS, PASSY, September 20, 1869.

MY VERY REV. FATHER:

During the five years of my ministry at Notre Dame de Paris, and in spite of the open attacks and secret accusations of which I have been the object, your esteem and your confidence never for an instant failed me, and I have preserved many testimonies of them written by your own hand and bearing upon my sermons as much as upon myself personally. Whatever happens I shall always hold them in grateful remembrance.

To-day, however, by a sudden change, whose cause I do not seek in your heart but in the intrigues of an all-powerful party at Rome, you bring accusation against what you formerly encouraged, you blame what you approved, and you require me to speak a language or to keep a silence which would no longer be the perfect and loyal expression of my conscience.

I do not hesitate for a moment. I could not step again into the pulpit of Notre Dame with a message falsified by a word of command or mutilated by omissions. I hereby express my regret to the intelligent and courageous archbishop who opened that pulpit to me, and who has retained me in it in spite of the ill-will of the men of whom I was just now speaking. I express my regret to the im-

¹ This article and the following have been translated by Lydia G. Robinson from the memorial number of *Les droits de l'homme*, the reform journal edited by Paul Hyacinthe Loyson.

posing audience that has surrounded me with its attention, its sympathies, and—I was about to say—with its friendship. I would not be worthy either of that audience or of God if I should consent to play such a part before them!

At the same time I am leaving the convent which has been my home, for under the new circumstances in which I am placed it has become a prison to my soul. In taking this measure I am not in any degree faithless to my vows. I promised monastic obedience, but within the limits of the honesty of my conscience and of the dignity of my personality and my ministry. I made the promise under that higher law of justice and of perfect liberty which according to St. James is the proper law of the Christian.

For ten years I have asked of the monastery the most perfect practice of this sacred liberty in a burst of enthusiasm free from all human calculation—I do not dare add free from all the illusion of youth. If to-day I am offered chains in exchange for my sacrifices, it is not only my right but my duty to reject them.

The present hour is a solemn one. The church is passing through one of the most violent, the most obscure and the most decisive crises of its existence on earth. For the first time in three hundred years an ecumenical council has not only been convoked but is declared *necessary* in the very words of the Holy Father. At such a time a preacher of the Gospel—even were he the very last of the race—can not consent to hold his tongue like the “dumb dogs” of Israel, faithless guardians whom the prophet reproaches that “they cannot bark”; *Canes muti, non valentes latrare*.

The saints have never kept silence. I am not one of their number but still I know I am of their race—*filius sanctorum sumus*—and it has always been my ambition to put my steps, my tears, and if need be my blood in the tracks where they have left their own.

Therefore before the Holy Father and before the council I have raised my voice in protest as a Christian and as a priest against those doctrines and those practices which are called Roman but which are not Christian, and which in their constantly bolder and more fatal encroachments are tending to change the constitution of the church, the basis as well as the form of its instruction and even the spirit of its piety. I protest against the impious and senseless divorce which men are striving to bring about between the church, which is our mother in eternity, and the society of the nineteenth century, whose sons we are in time, and towards which we owe our duty as well as our affection. I protest against the still more radical and more appalling opposition to human nature, at-

tacked and offended by these false teachers in its most indestructible and holy aspirations. I protest above all against the sacrilegious perversion of the Gospel of the Son of God himself, both the spirit and the letter of which are equally trodden under foot by the Pharisæism of the new law.

It is my most profound conviction that if France in particular, and the Latin races in general, are led into social, moral and religious anarchy, the chief cause certainly does not lie in Catholicism itself but in the way in which Catholicism has long been understood and practised.

I appeal to the council, which is soon to convene, to seek remedies for the excessive evils of to-day, and to apply them gently but firmly.

But if certain fears (which I fain would not share) should be realized, if the august assembly should have no more liberty in its deliberations than there has been during its preparation, if—in a word—it should be deprived of the essential characteristics of an ecumenical council, I would cry out to God and men and demand that another one should be convened truly in the Holy Spirit, not in any partisan spirit, and should actually represent the church universal, not the silence of some and the oppression of others. “For the hurt of the daughter of my people am I hurt. I utter cries of sorrow, and dismay hath seized me. Is there no balm in Gilead; is there no physician there? Why then is not the health of the daughter of my people recovered?” (Jer. viii.)

And, finally I appeal to thy tribunal, O Lord Jesus! *Ad tuum, Domine Jesu, tribunal appello!* It is in thy presence that I write these lines: it is at thy feet that I sign them, after having reflected much, suffered much, and waited long. I rest in the confidence that if men condemn me upon earth thou wilt approve me in heaven. Whether living or dying this is enough for me.

FR. HYACINTHE.

Superior of the Barefooted Carmelites at
Paris, Assistant Superior of the order
in the Province of Avignon.

THE MARRIAGE OF FATHER HYACINTHE.

AN OPEN LETTER DATED AT PARIS, JULY 25, 1872.

The determination which I have taken belongs by its nature to private life; it belongs to the most intimate, the sweetest and most sacred things that private life contains. My character as a priest, which I neither can nor will renounce, imposes upon me in spite of myself a clamorous publicity, I would even say a terrible solemnity. If my marriage were to be only a personal satisfaction for myself, I would not consider the step for an instant. I am well aware that the pure and humble home which I am establishing will be insulted by some, avoided by others, and that anguish will be mingled with its joy.

My greatest sorrow is that I should have offended—entirely against my will, to be sure—but that I should have indeed offended many of these little ones who believe in Christ, and for each of whom I would give my life. I am furnishing to wicked and to trifling men—two large classes who lead the human race—a new and powerful weapon not only against me personally but against my cause. “He wanted to marry,” they cry on all sides, “but he did not have the courage to say so.” “He has been talking of infallibility and it was only an excuse.” “This fine drama has ended in a comedy!”

Resolved in advance to keep silent in the face of the attacks which will be directed against me, I shall now once for all give to the thoughtful public, and more particularly to the Christian public, some explanations which are compelled to assume the character of a confession, but which seem to me to be a duty towards those consciences which my example must necessarily confuse or enlighten.

If I had left my convent for the purpose of marrying—which is not the case—I would admit it without hesitation, for I would have done nothing which could not be acknowledged aloud before those who place natural law with its inalienable rights and duties above human laws, and especially imaginary contracts. It is blame-

worthy and disgraceful to wear without conviction and too often without morality the chain of obligations to which one is no longer bound except by the prejudices of the world, and by personal interest. What ought to excite censure, and what for my part I have always considered with horror, is not marriage but sin! Stubbornly faithful to the principles of the Catholic church, I do not consider myself bound in any way by its abuses, and I am persuaded that perpetual vows range among the most disastrous of these. Luther's error did not lie in the chaste and pious marriage which most of those who curse him ought to imitate; it lies only in his break with the legitimate traditions and essential unity of the church.

Therefore I repeat that if I had left my convent in order to marry, if I had sacrificed the glorious pulpit of Notre Dame de Paris to a great and legitimate affection of the soul, perhaps to a duty of my conscience, I would not believe that I needed to defend myself. But if I had not the courage and the frankness of my conviction, if in order better to arrange my secret designs I had covered them with the cloak of dogmatic questions, I would have been to blame, very greatly to blame, and I would deserve to see myself disowned and scorned by all honest hearts.

And yet, if I may be permitted the observation, this shameful course would at the same time be a foolish one. In the face of the prejudice rooted for centuries and all-powerful among the Latin peoples and especially among the French, I could not really hope that some writings against papal infallibility and against enforced celibacy would change as if by magic the current of public opinion. By stating (as I have not ceased for an instant to do and as I continue to do this hour) that I intend to remain a Catholic and a priest, I would not in any way improve my practical position with regard to marriage; on the contrary I would aggravate it, and I would create to some extent a position which would appear to the majority to be illogical, untenable and without effect.

Oh, if I had made such a sport of my conscience and the consciences of other people, if the most formidable religious problems were to me only pretexts for my own interests or my own passions, I would have done Protestantism a wrong it does not deserve, and deceiving the good faith of the eminent friends whom I count in its ranks, I would have found among them the justification which I vainly sought in my opposition to the council and to infallibility.

No, my marriage has nothing to do with my religious convictions, nor with my action of September 20, 1869, or rather I am mistaken—it is intimately connected with it, but in that general and

liberal manner in which all the steps of progress accomplished by one's soul in light and liberty are connected.

I shall explain my position with perfect frankness. I owe to religious celibacy some of the most exquisite joys, some of the most profound and positive experiences of my life. Since I made my choice at the age of eighteen years I have observed it with a faithfulness for which I praise God. If then to-day at the age of 45 years, in calmness and in the maturity of my judgment, of my heart and of my conscience, in fact of my whole being, I deem it my duty to renounce it, it is because I am impressed that marriage is one of those laws of the moral order which can not be resisted without violating the will of God. I do not say that this law is imposed upon all—I believe in celibacy as in a sacred and glorious exception; I simply say that this law is now imposed upon me. When a man has borne within his heart, as it were, another exception just as rare, just as holy, just as glorious as that of celibacy, namely, that great and chaste love in which the world does not believe because it is not worthy of it, this man, whether priest or monk, possesses an absolute proof that he is not one of the number of voluntary victims of which the Gospel speaks. Such a man am I, and again I praise God for what he has wrought in me. His works appear contradictory but he knows wherein their harmony consists. When I was about to be abandoned, denied by my friends, and by my near of kin, exiled in turn by my church, my country, my family, he sent upon my solitary and desolate path a noble and holy affection, a sublime devotion, poor in the goods of this world, rich in those of intelligence and heart; and when everything has fallen away, this support alone, or almost alone, has remained to me. Indeed this support would not be what it ought to be—I would not recognize the gift which God has given me—if I hesitated any longer to seek its consecration in Christian marriage.

And why should it be otherwise? I see no reason to prevent the marriage, for I can not accept ecclesiastical law as such and still less the prejudice of my fellow citizens.

I shall always submit to the laws of the church when I am not presented under this name with what Jesus Christ, when speaking of the Pharisees of old, called "the commandments of men which make of none effect the commandments of God" (Matt. xv. 6, 9). It must be confessed that celibacy is not a dogma; we must recognize that it is not even a Catholic discipline, but simply a Latin discipline. Even to-day the Catholic clergy in the Orient marry with the full approbation of the Holy See. It is true that such mar-

riages must precede ordination and not follow it; but this restriction besides being inconvenient is without value in the eyes of sound reason, and contradicts the principle that in the judgment of the church there is no real incompatibility between the two great sacraments, holy orders and matrimony.

The contrary prejudice proceeds from a perversion of moral ideas which may justly surprise Christian people. How have they come to contrive this base and shameful conception of marriage which is repugnant to all the finer and generous instincts of the heart as well as to the teachings of revelation? Oh, if marriage were only a concession to the weakness or the passions of our nature I confess that it would be a degradation and a stain for the priest, but I do not see how then it is in accord with the dignity conferred by baptism, with the sanctity that it requires, and to be logical, we ought, like Tatiens, to forbid it to all true Christians. But no, a thousand times no! Christian marriage, the only kind of which I speak, is not a concession to our weakness, it is not even merely a means to perpetuate the race. It is, if I may be permitted to quote myself, "the fullest, the most intimate, and the most holy of all unions which can exist between two human creatures." This is the way I defined it five years ago in the pulpit of Notre Dame, and I added with St. Paul and all Catholic tradition, that since the time of the Gospel it has become the mysterious and radiant image of the union of the Word with our flesh, of the union of Christ with his church: *Sacramentum hoc magnum est, ego autem dico in Christo et in Ecclesia* (Eph. v. 32). It is because we no longer understand the teachings of the apostles nor the examples of the primitive Christians, that we have ceased to see in the union of husband and wife a thing which is honorable in all people, *honorabile connubium in omnibus* (Heb. xiii. 4); that it is looked upon as incompatible with the state of the perfect life, and that one thinks only with horror of the proximity of the eucharistic altar and the family hearth, which ought also to be a sanctuary, and in one sense the most important of all.

Another error no less fatal and no less widespread consists in regarding the state of celibacy as capable of becoming the object of a perpetual contract. Just because it touches upon what is most intimate, most delicate, and, I may add, most critical in the relations of the soul with God, celibacy ought to remain at each moment of its duration the work of grace and liberty. The Holy Spirit alone can draw into celibacy and retain there the small number of exceptional beings whom it renders capable of it. But no human authority

either of councils or of popes can impose as an eternal commandment what Jesus himself did not wish to do except merely by advice. "Now concerning virgins," wrote St. Paul to the Corinthians, "I have no commandment of the Lord; yet I give my judgment" (1Cor. vii. 25). It is the mission of the church to transmit this judgment to all people down through the centuries, but without imposing it upon anyone; and to speak my whole mind there is not a single case in which it could prevent the marriage of its priests where there is not a thousand in which it ought to command it of them.

The individual himself has not the power absolutely to renounce a right which is susceptible of changing at any instant and in so many ways into a duty. Once when I questioned one of the most scholarly and the most pious bishops of the Roman church on the liberty of the priests and monks with regard to marriage—it is easily understood why I do not give his name—he wrote me these words: "Such a step is always permitted, often necessary, and sometimes holy!" There are similar convictions in the minds of the most enlightened, especially of those who have the light of experience and who are familiar with the real state of the clergy and the practical conditions of human life. If they do not express themselves so freely, the blame must lie with the iron yoke which rests upon bishops as upon priests, and also with the culpable connivance of public opinion.

I have mentioned public opinion. I respect it in its manifestations and in its legitimate demands as much as I scorn it when it rests only upon prejudice. To be restrained by prejudice is to be restrained by what does not exist, and at the same time to give body and strength to this vain phantom. And yet is not this done daily from a mixture of childish fear and hypocritical deference by the best minds, who ought to correct the errors of their time? Fatal power of the lie which has been and still is the ruin of our unhappy country! It is this which obliges me to-day to seek in a foreign land the consecration which the law, or to speak more accurately the magistracy of the France of 1872, would refuse to my marriage, because I have both the honor and the misfortune to be a priest. But further than this I will not yield to it. I will come back holding high my head, with a calm heart, without fear and without anger; and nothing will prevent me from dwelling on this soil, from breathing this air, which are and will remain dear to me in spite of the evils with which they are defiled. Nothing will prevent me from entreating for each of my brethren in the priesthood the legal right to mar-

riage—that elementary right whose violation, not only in an entire class of citizens but in the person of a single man, should suffice to put the legislation of a nation under the ban of truly civilized countries.

Yes, I am convinced that France, as well as the church, needs the example I am setting and of which the future instead of the present shall reap the fruits. I know the true condition of my country, and whenever it wished to listen to my voice I have never ceased to preach to it salvation through the family. Remorselessly tearing aside the sumptuous and deceptive veils of the prosperity of the time, I laid bare the two sores which consume it and breed each other, “marriage apart from love and love apart from marriage, which means marriage and love apart from Christianity.” (*Conférences sur la famille*, 1866). I am also acquainted with the true state of our clergy. I know the devotion and the virtue contained within it, but I am not unaware how great is the need for large numbers of its members to be reconciled with the interests, the affections and the duties of human nature and civil society. Only by tearing down the traditions of a blind asceticism and a theocracy more political than religious, will the priest, once more a man and a citizen, find himself at the same time more truly a priest,—“one that ruleth well his own house,” as St. Paul says, “having his children in subjection with all gravity; for if a man know not how to rule his own house, how shall he take care of the church of God?” (1 Tim. iii. 4, 5).

This is the reform without which, I make bold to say, all others will be vain and fruitless. May the spirit of God, if we believe in its power, maintain in our midst a select number of priests and sisters of charity whose celibacy will always be free and always voluntary, in truth a state of purity, a state of joy, or at least of peace in sacrifice! But at the same time let us hasten the day when the law of the church and the law of France will establish in liberty, in chastity and in dignity the marriage of the priest, that is to say, the union in a model home of all the forces of family and all the forces of religion.

I myself am nothing, O God, but I feel called by thee to break asunder the chains which thou hast never wrought and which weigh with so much heaviness and often alas! with so much shame upon the holy people of thy priests. I am but sinful, and yet thy grace has given me the strength to brave the tyranny of opinion, the firmness not to bend before the prejudices of my contemporaries, and the right to act as if there were naught in the world but my conscience and thou, O God!

HYACINTHE LOYSON, Priest.

CONFUCIUS AND HIS PORTRAITS.

BY BERTHOLD LAUFER.

[CONCLUDED.]

Yen Hui (B. C. 514-483) was the favorite disciple of Confucius. His father Yen Wu-yu was a disciple of the sage and sent his son, while still a boy, to the same great teacher. Yen Hui soon became the most distinguished of all the disciples and was unbounded in his love and admiration for his master whom he regarded as a father. Untiring in love of learning, he studied with unrelenting diligence, and tried to practice the rules of conduct which he imbibed. He was silent and attentive, seldom asked questions and never offered criticisms; the master's doctrines were to him sublime and faultless. He lived a life of poverty and was content with the pursuit of virtue and wisdom. A bamboo joint for a cup, a gourd for a bowl, his elbow for a pillow, rice and water for his food, and a hovel in a lane for a house—such was his lot, over which he never lost his cheerfulness. He won the lifelong affection of his master whose despondent moods could always be charmed away by Yen Hui's harp and song. Se-ma Ts'ien compares him in his friendly relations to Confucius with a fly which travels far and fast by clinging to the tail of a courser. The sage looked to him for the future propagation of his doctrines, but was cruelly disappointed when "the finger of God touched" the disciple and took him away "in his summer day" at the age of thirty-two. The old master wept bitterly in despair and exclaimed that Heaven had ruined him. From the time of the Han dynasty, he was associated with Confucius as the object of worship, and he has received various titles and designations. He is usually known as Fu shêng Yen-tse, as written on the top of our picture, a term variously explained, probably "the sage who reported the lessons taught by the master." Of all Confucian portraits, that of Yen Hui is the most intellectual in conception. The stone tablet on which it is engraved is preserved in his an-

cestral temple in K'ü fu; it is not known by what artist the original was made.

Facing Yen Hui's tablet and next to it in order of succession



YEN HUI OR YEN-TSE, THE PHILOSOPHER YEN.

is that inscribed *Tsung shêng Tsêng-tse*, i. e., "the Philosopher Tsêng, the Founder-Sage," or as Legge translates, "Exhibiter of the Fundamental Principles of the Sage." We see him pictured on

a stone engraving in the Museum of Inscriptions (*Pei lin*) at Si-ngan fu, which is undated and ascribed to an artist Wên Yü-kuan;¹⁸



CONFUCIUS AND THE PHILOSOPHER TSÊNG.

Confucius is sitting on a bench, holding a *Ju-i*, a scepter of good augury fulfilling every wish, and the disciple is standing in front

¹⁸ I cannot find any references to him in the Chinese catalogues of painters.

of him, apparently listening to his instructions. Tsêng, whose full name was Tsêng Ts'an (B. C. 506-437), was an extremist in the practice of Confucian morality and carried filial piety to a point where the sublime is nearing the boundary of the ridiculous. On one occasion while weeding a garden of melons, he accidentally cut the root of a plant. His father took a stick and beat him almost to death. As soon as he was able to move, he approached his father and expressed his anxiety lest the old man might have hurt himself in administering such a strong dose, and then sat down playing the lyre to put his father's mind at ease. Confucius rebuked him for his conduct as going to excess, since by quietly submitting to such a punishment he might have caused his father to kill him—the worst possible act of unfilial conduct on the part of a son. This and several other absurd stories—e. g., that he divorced his wife for serving up to her mother-in-law some badly stewed pears—have probably been concentrated on his life for no other reason than because the small book, the Canon of Filial Piety (*Hiao king*) is ascribed to him, and so he had to be made a model of filial piety himself.

A Confucian iconography would be incomplete without a picture of his great successor and the most ardent champion of his tenets, Mêng-tse (or, Latinized, Mencius, who lived B. C. 372-289). The story of his education by his mother—the father died when the boy was at the age of three—has become a classical example of pedagogical principles to the present day. He first lived with his mother near a cemetery, but they moved away from there because the boy imitated in play the funeral ceremonies daily before his eye. She then took a house near the market-place, but her child soon began to play buying and selling and to learn the bad ways of tradesmen. So she moved a second time near to a public school where the imitating faculties of the boy were soon developed in copying the ceremonial observances interchanged between scholar and master. Another story goes to tell how his mother roused him to learning by cutting asunder the thread of a woof, in order to exemplify the disastrous effect of want of continuity in learning—a household anecdote to this day and a subject represented in art as early as by Ku K'ai-chih in the fourth century A. D.

Subsequently Mêng-tse studied under K'ung Chi, a grandson of Confucius and endeavored to put into practice the master's maxims in several states. He was a man of stern and firm character, but not wanting in self-appreciation. The basis of his teaching, a continuation and development of Confucius's doctrines, was that man is born good, but that his spiritual nature re-

quires careful fostering and training. Mêng-tse dwells with predilection on the problems of practical life and on the moral obligations of those who rule and those who are ruled; a commonwealth on a strongly ethical foundation was his ideal aim. The book handed down under his name recalls to mind Plato's Republic and is also composed in the form of dialogues; the nature and method of his dialectics are similar to those of Socrates.



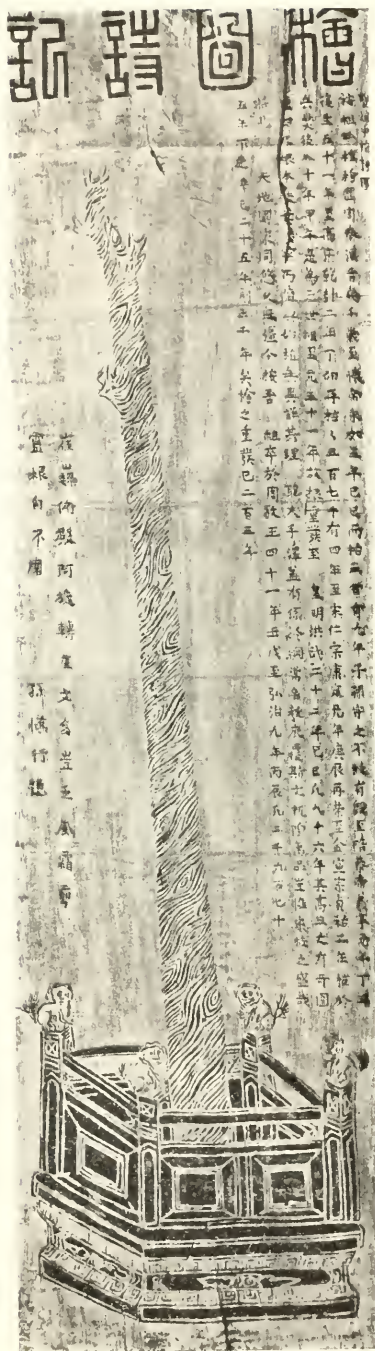
MÊNG-TSE (MENCIUS).

His thoughts and language are more definite and precise than those of Confucius, his style is bright and eloquent, betraying a writer of keen individuality. He was the first real author, orator and dialectician of the Confucian school, and it is his merit that the ideas of his master became propagated and popularized. "The Sage who is Second" is therefore the posthumous title bestowed upon him. His tomb and ancestral temple are in the town Tsou in Shantung. The stone on which his portrait is engraved is provided with a dated

inscription which is unfortunately so much effaced that it is only partially legible.

On the burial-place of Confucius near K'ü-fu is a stone tablet on which the decayed trunk of a tree is engraved. (See the illustration on the following page.) This is entitled "Picture of a Juniper (*kui*, *Juniperus chinensis* L.) planted by the Sage with his own hand." A story to this effect is not to be found in the ancient traditions, nor is it recorded in the accompanying inscription which merely tells us that this tree had existed during the Chou, Ts'in, Han and Tsin dynasties uninterruptedly for nearly a thousand years until 309 A. D. when it decayed; but the descendants of the sage protected it for 309 years more, not daring to destroy it, until the year 617 A. D. when it was planted anew. This tree again

rotted away in 667 A. D., but was flourishing in 1040 A. D. In 1214 A. D., under the Kin dynasty, it was burned by soldiers, but under the Mongols, in 1294, the old root shot forth anew, and in 1373 the trunk reached a height of three hundred feet. The inscription was composed and the monument erected in 1496 by a descendant of Confucius, Shên-hing, who was not brilliant in arithmetic, for he calculates at the end of his composition the time which has elapsed since B. C. 479, the death of Confucius, at 2975 instead of 1975 years. It is not a mere slip of his pen, for he adds: "In twenty-five years from now it will be three thousand years." This error is excusable in view of the fact that the writer was a young boy who died at the age of twenty-one. The story of the juniper tree is a pleasing tradition, though not of historical value. It is a symbol of the Confucian doctrine: imperishable like this tree, it may temporarily decline but will always rise again to new beauty and grandeur. The trunk of a tree very similar to the one depicted on the stone tablet is standing beside it and is still pointed out to the visitor as the one planted by Confucius. The juniper is a tall, very common tree in the northern provinces of China and is remarkable for the dimorphism of its leaves, resembling in general those of the common cypress. It is once mentioned in a song of the *Shi king*



(ed. Legge, p. 102), oars made of its timber being used in boats of pine.

* * *

The oldest pictorial representations extant, which describe the scenes from the life of Confucius, are from the hand of the painter Wang Chên-p'êng (or Wang Ming-mei, or Wang Ku-yün) of the time of the Yüan dynasty, who flourished at the period of the Emperor Jên-tsung (1312-1320). He is praised as a master by Chinese critics and excelled in power of composition and coloring. An original work of his in the collection of the present writer tends to confirm this judgment. He has left to us a precious album containing ten oblong paintings, each accompanied by an explanatory notice and poem written by the celebrated calligraphist Yü Ho from Hang-chou. In the second part of the sixteenth century, this album was in the possession of a reputed connoisseur, Hiang Tse-king by name, and was preserved in his family until the fatal year 1900, when it fell into the hands of an Englishman whose name is unknown. The latter generously placed it at the disposal of Mr. Têng Shih, editor of an important series of art publications (*Shên chou kuo kuang tsi*) at Shanghai who brought out a half-tone reproduction of the pictures in 1908 as No. 2 of his Series of Albums (*tsêng k'an*), under the title *Shêng tsi t'u*, "Scenes in the Life of the Saint." From this edition, our reproductions are derived. The work of the Yüan artist is not only interesting for its artistic merits and qualities, but it is also of historical importance, since it was the forerunner of the subsequent illustrated lives of Confucius. In the great Confucius temple of K'ü-fu, a collection of 112 stone slabs with engravings displaying an illustrated biography of the sage are immured in a wall and come down from the year 1592. On a visit to K'ü-fu in 1903, I obtained a complete set of rubbings from these stones which is now preserved in the American Museum of New York. Unfortunately the stones are much damaged and mutilated, and most pictures have to be restored by guess-work. Seven of Wang's paintings have been reproduced in this series of stone engravings. The latter gave rise to a volume depicting the life of Confucius in woodcuts (reedited in 1874, at Yen-chou fu, Shan-tung) which are very coarse and without the fine spirit of the originals; they are merely intended as a souvenir for the pilgrims visiting K'ü-fu.¹⁹

The first of Wang Chên-p'êng's memorable paintings conveys

¹⁹ Eight of these illustrations have been reproduced by E. H. Parker in the *Imperial and Asiatic Quarterly Review*, April, 1897.

an allusion to the birth of the future sage. His mother is sacrificing on the summit of Mount Ni, invoking the spirits for the birth of a child. As Dr. Carus²⁰ correctly points out, most of the birth-stories of the sage are of later origin and show Buddhist influence. They were invented because the followers of Confucius did not want to see their founder outdone in honors, and so they vied with Buddhist traditions in claiming a supernatural origin for their great sage as well.



THE FUTURE MOTHER OF CONFUCIUS PRAYS FOR A CHILD ON THE MOUNTAIN NI.

Painting by Wang Chên-P'êng.

This picture is doubtless conceived in a Buddhist spirit. It is a scene of great impressiveness due to the majestic simplicity of the composition. The background is filled with wandering vapors and rising clouds screening the little party off from the world and spreading a veil over their thoughts of the future event. A huge tree-trunk is breaking forth from the mist in vigorous outlines and setting off the hazy distant peaks in the corner. The future mother is preparing the offering in a brazier placed on a carved wooden stand; a servant-girl is bringing some ingredients enclosed in a

²⁰ *Chinese Thought*, p. 115 (Chicago, 1907).

box, respectfully carrying it on both hands covered by her sleeves. Two attendants are waiting behind. The rocky platform on which the ceremony takes place may be symbolic of the peculiar shape of the boy's skull which, according to tradition, bulged out into a hill-shaped protuberance and gained him the name *K'iu*, i. e., hillock.

The painter has not illustrated any scene from Confucius's boyhood and early manhood, but shows him in the next picture in an incident occurring in his fifties, in B. C. 496, very well chosen indeed, as it presents a turning-point in his life. At that time he was minister of justice in his native country, the principality of Lu, under the Duke Ting who was envied by the neighboring prince of Ts'i, who feared lest Lu might become too powerful under the enlightened guidance of the famous politician. To cause Duke Ting to neglect the affairs of government, his rival sent to his court a gift



CONFUCIUS FORSAKES THE STATE OF LU.

of eighty (according to Han Fei-tse, six) beautiful dancing-girls and thirty quadrigas of horses. The acceptance of this present was disapproved by Confucius and led him to resign his post. The artist has represented this scene with a true dramatic instinct. We see in the center the Duke of Lu on horseback, shielded by two halberd-bearers and protected by an umbrella. Ki Huan who had gone out in disguise to inspect the arrival and enticed the duke to look at the bait is kneeling in front of him pointing at the women, seven of whom are playing on instruments, while two are engaged in the performance of a dance. The group of eight horses on the right is a masterly work reminding us of the style of the great horse-painter Han Kan. Separated from this scene and turning away from the frivolous gayety, Confucius is standing on the left, giving orders to harness his cart which will take him off on a long peregrination ;

a man is oiling the hubs of the wheels, and another driving on the bullock to yoke to the cart.

On his travels, Confucius had to pass by K'uang, a place in the present province of Chihli where, owing to an inconsiderate utterance of his cart-driver, he attracted the attention of the people and was mistaken for Yang Hu, their old enemy who had once cruelly oppressed them and whom Confucius happened to resemble. In the third picture we see surrounding his chariot a throng of infuriated peasants armed with clubs, while he remains seated under the canopy of matting, unmoved and calm. His disciple Yen Yüan is trying to appease the excited people. The contrast between their wild passion and the divine calmness on the sage's countenance furnished the artist a welcome opportunity of showing his force of characterization. He apparently took his studies from the stage, for



CONFUCIUS IS THREATENED BY THE PEOPLE OF K'UANG.

the group of four men are engaged in a war-dance like those which may still be seen in the Chinese theaters in the class of dramas known as military plays (*wu hsi*). It is noteworthy that in this as in the following cases the painter follows the plain historical records and resists the temptation to introduce the inventions with which the more imaginative later traditions are adorned. Only a minor artist would have followed here the poetic account of Confucius winning the hearts of the people of K'uang by his songs or his play on a lute.

The fourth picture illustrates Confucius alone at the east gate of the capital of Chêng in Honan. A man from Chêng shouldering a folded umbrella who had passed by him meets the philosopher Tse-kung and describes to him the appearance of the sage. He recognizes in his exterior the signs of a holy man and closes his description by saying, "He seems much embarrassed like the dog in a

family where somebody is dead." Tse-kung repeated his account to Confucius who joyously replied: "The outward form of a body is of no account; but that I resemble a dog in a family where somebody died, is very true."



CONFUCIUS SOLITARY AT THE GATE OF THE CAPITAL OF CHÊNG.

The fifth picture shows us the master sitting on a fur-covered, drum-shaped seat of pottery receiving instruction in playing the lute from the music-teacher Siang-tse. The pottery seat as well as the



CONFUCIUS RECEIVES INSTRUCTION IN PLAYING THE LYRE.

stool of the teacher are anachronisms, for in the time of Confucius the Chinese used only to squat on mats spread on the ground. It is even stated expressly in this story that at the end of the lessons

Siang-tse rose from his mat and prostrated himself twice before the sage. But Chinese artists were always intent on poetic truth and never cared for historical correctness of detail; costume, architecture and domestic surroundings always remain those of their own age, to whatever period the scene may refer.

In the sixth picture, Confucius is represented as again riding in his ox-cart and descending the steep bank of a river. A boat is ready to take him across. Not being able to obtain a position in the country of Wei, he decided to go westward into the country of Tsin to see Chao Kien-tse. Arriving at the Yellow River, he received the news of the death of two sages and officials of Tsin and abandoned his plan. He is said to have then exclaimed with a sigh: "How beautiful these



CONFUCIUS ABANDONS HIS PLAN OF CROSSING THE YELLOW RIVER.

waves, their extent how immense! If I, K'iu, do not cross this river it is the will of destiny."

It will be noticed that from the matting in the interior of the cart a gourd or calabash is suspended. This doubtless implies an allusion to the much discussed passage in the Confucian Discourses (*Lun yü*, XVII, 7).²¹ The master was inclined to go to see Pi Hi, governor of Chung-mou in Honan, who had come into possession of this place by rebellion. Tse-lu warns him from this evil-doer, but the master retorted: "Is it not said that if a thing be really hard it may be ground without being made thin? Is it not said that if a thing be really white it may be steeped in a dark fluid without being made black? Am I a bitter gourd? How can I be hung up

²¹ Legge, *The Chinese Classics*, Vol. I, p. 321.

out of the way of being eaten?" (Legge's translation). Chavannes²² translates in accordance with the generally accepted opinion of the Chinese commentators: "Am I a calabash which may remain suspended without eating?" The meaning is that the calabash, because it does not eat nor drink, may always stay in the same place, while Confucius is a being that eats and must consequently move around. The empty shell of the calabash was used as a bladder tied around the body to keep it afloat in crossing a deep river, as we see from a song in the *Shi king*²³ and a passage in the *Kuo yü* cited by Chavannes. With reference to this practice, the above sentence would allow also of the translation: "Am I a calabash which can be fastened to the body, but which cannot be eaten." Though this interpreta-



CHAO, KING OF CH'U, IS PLANNING TO GRANT A FIEF TO CONFUCIUS,
BUT IS DISSUADED BY HIS MINISTER.

tion is somewhat forced and excludes the essential point in Confucius's explanation "to remain suspended in the same place," it almost seems as if our artist Wang Chên-p'êng had adhered to this mode of understanding the passage, as he introduced the calabash into this scene where Confucius is ready to cross the river.

On the seventh painting, Wang has depicted the scene in which Chao, king of Ch'ü, deliberates with regard to offering Confucius as a fief a territory comprising a group of seven hundred families. The king is sitting before a screen at a table on which a paper roll is displayed evidently purporting to be a map on which to point out the villages to be selected. But his counselor of state, Tse-si, stand-

²² *Les mémoires historiques de Se-ma Ts'ien*, Vol. V, p. 348.

²³ Legge, *The Chinese Classics*, Vol. IV, p. 53.

ing in front, a jade emblem of rank in his hands, dissuades him from this plan for political reasons, on the ground that Confucius would grow too powerful and prevent the small state from aggrandizement. On this remonstrance the king desisted from his intention. On the left-hand side, an agent of the king is negotiating with the sage who remains in his cart. The king died the same year, B. C. 489, and Confucius left his country to return to Wei.

After his long series of trials and disappointments, the sage shines in his full glory in the eighth painting where he is represented after his return to his native country Lu, worn with sorrows and age, resigning from active service and busily engaged in imparting instruction to his disciples and in revising the texts of ancient literature. The artist could have chosen no more significant



CONFUCIUS REVISING THE ANCIENT BOOKS AND INSTRUCTING HIS DISCIPLES.

theme to celebrate the apotheosis of his hero, and he has accomplished his task with an eminently skilful composition entirely freed from the burden of tradition. He did not load himself with the complete array of the official number of seventy-two disciples, but has arranged easy groups of scholars, reading, reciting or arguing. True it is, the paper rolls, the books, the writing-brushes, the tables, the tea-pots are all gross anachronisms, but all this does not detract from the beauty and spirituality of this fine work of art which is doubtless the best conception of Confucius in Chinese art. The Chinese painters always possessed too much artistic sense and instinct to be rigid antiquarians and wisely refrained from that stilted and pathetic theatrical style in which our painters of historical subjects have sinned, much to the detriment of art.

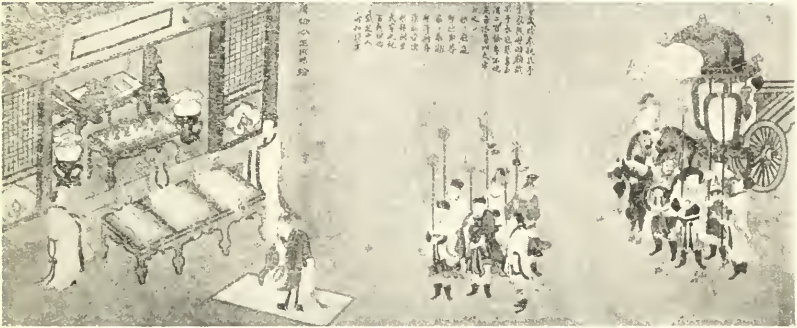
The *Tso-chuan* relates that in the fourteenth year of the Duke Ngai of Lu (B. C. 481) a strange animal was captured on a hunt by Ch'u-shang who took it for an inauspicious omen and killed it. It was brought before Confucius who recognized in it the supernatural Lin which is described as having the body of an antelope, the tail of an ox, and one horn. According to the *Kia yü* ("The Family Sayings"), Confucius exclaimed on this occasion: "It is a Lin. Why has it come? Why has it come?" He took the back of his sleeve and wiped his face, while his tears wet the border of his robe. Tse-kung asked the master why he wept, and he replied: "The Lin appears only when there is an intelligent king. Now it has appeared when it is not the time for it to do so, and it has been injured. This is why I was so much affected."



CONFUCIUS, VIEWING THE "LIN" KILLED BY HUNTERS, FEELS A PRESENTIMENT OF HIS DEATH.

Another book, *K'ung ts'ung*, has the following tradition. The disciple Tse-yu asked the master: "Among the flying creatures, the most honorable is the phenix, and among the running creatures, the most honorable is the Lin, for it is difficult to induce them to appear. May I be permitted to ask you to whom this Lin corresponds which now makes its appearance?" The master replied to him: "When the Son of Heaven spreads his beneficial virtue and is going to produce universal peace, then the Lin, the phenix, the tortoise, and the dragon announce in advance this auspicious augury. At present, the august dynasty of Chou is nearing its end, and in the world there is no sovereign (worthy of this name). For whom does this Lin come?" He then shed tears and said: "I am among men what the Lin is among the animals. Now when the Lin appears, it is

dead; this is proof that my career is terminated." Thereupon he sang: "At the time of the Emperors Yao and Shun, the Lin and the phenix were strolling about. Now since it is not the right era for them, what may I ask? O Lin, O Lin, my heart is tormented." It seems to me that our artist has taken this or a similar tradition as his starting-point to compose a scene of great dramatic force and emotion. Confucius supported by two of his disciples stands erect, his head thrown back, and points at the animal's body. He is uttering words in deep emotion, and the impression conveyed by them is wonderfully brought to life in the startled faces of the hunters. The presentiment of death, the feeling "it is all over" is vividly expressed in a masterly manner: it is the Chinese version of the Last Supper.



THE EMPEROR KAO-TSU, FOUNDER OF THE HAN DYNASTY, OFFERING AN OX, SHEEP, AND HOG IN THE TEMPLE OF CONFUCIUS.

With the true instinct of the genuine artist, Wang Chên-p'êng refrained from representing the death of the master. In his final dignified theme, he conceives him as a spirit, as the deified intellectual principle of the nation. The Emperor Kao-tsu (B. C. 206-195), the founder of the Han dynasty, is worshipping in the temple of the sage, offering the three victims which are a bull, a sheep and a pig (the *suovetaurilia* of the Romans), spread on a table below the altar. Se-ma Ts'ien, in his Biography of Confucius,²⁴ relates this event as follows: "The princes of Lu handed down from generation to generation the custom of offering sacrifices to K'ung-tse at fixed times of the year. On the other hand, the scholars too performed such rites as the banquet of the district and the practice of archery near the tomb of K'ung-tse. The hall formerly inhabited by the

²⁴ Chavannes, *Les mémoires historiques de Se-ma Ts'ien*, Vol. V, p. 429.

disciples (during the three years of mourning) has been transformed into a funeral temple by the following generations who deposited there the robe of K'ung-tse, his ceremonial hat, his lute, his chariot and his writings. All this was uninterruptedly preserved for more than two centuries until the advent of the Han. When the Emperor Kao-tsu passed through the land of Lu (B. C. 195), he offered a sacrifice of three great victims (at the tomb of K'ung-tse). When the lords, the high dignitaries and councilors arrive there, they always go first to pay homage to his tomb, and not until this is accomplished do they devote themselves to the affairs of government."

In glancing back at the series created by Wang Chên-p'êng we notice that he carefully avoided exploiting the subject for cheap genre-pictures, such as were turned out later by the draughtsmen of the Ming period, but set himself the nobler task of illustrating the spiritual progress of the life of the greatest of his compatriots. The spiritual element is emphasized in each production, and only a master mind could have evolved these high-minded conceptions. The birth, the death and the final deification of the national hero are merely alluded to in the form of visions in which transcendental elements of a highly emotional quality are blended. Exceedingly fortunate is the artist in his choice of the incidents in the philosopher's varied career; with preference he dwells on the grief and renunciations of the sage, on the manifold sufferings which have endeared him to the hearts of his people, but he does not neglect to bring him near to their innermost feelings by glorifying him as lute-player and expounder of his teachings, both pictures being symbolical of the Book of Songs (*Shi king*) and the Book of History (*Shu king*) which Confucius edited. In a similar manner the subject of the Lin is emblematic of his work, the Annals of Lu (*Ch'un ts'iu*), his part of which terminates with the record of this event. These three paintings will certainly remain of permanent value in the history of art.

M. DESHUMBERT'S ETHICS OF NATURE.

AN association has been formed both in Paris and in London which calls itself The Ethics of Nature Society, and its leading prophet is M. Deshumbert, of Dunheved Road, Thornton Heath, England. The foundation of their creed is incorporated in a book by M. Deshumbert, entitled *Morale de la Nature*, published by Schleicher Frères, 8 Rue Monsieur-le-Prince, Paris, 1911.

The English edition has been translated from the French by I. M. Hartmann and contains an introduction by Henry James. The latter endorses M. Deshumbert's system, calling his work wholesome and refreshing, and he adds that it is especially so "when compared with the efforts of various recent iconoclasts." M. Deshumbert is not negative but constructive, building upon nature's own ground, and the contents of the book are truly so commonplace that they might be considered almost too simple for any one to controvert its arguments. Mr. James says: "There is no mention of religion in it from beginning to end, but it is eminently honest, it is logical, it has a sound basis in physical science, and its outcome is the inculcation of the highest morality."

Further down he makes the following comment: "The fundamental error of most philosophers, moralists, and founders of religions is that they have not realized man to be a constituent part of the universe, an integral part of nature, a portion of the whole. Man, the writer insists, is completely and unavoidably subject to the same laws as the rest of the universe, and since that is the case he should, just like other beings, follow the way that nature marks out for him. And here M. Deshumbert really enters upon his task. His work is to show the moral laws in the natural world. He deals with the vegetable and the animal world in order to show how nature works in regard to the preservation of life, the propagation of species, and in various other ways. . . . Life is no mere matter of individuals; it is a matter of species and of race, and it is one of continuous, if gradual and slow, progress. What conclusion, then,

ought we to draw from this picture of regular ascent? It is that we should make the most of the life that has been given us, in the sense of husbanding our powers, and using them to the greatest extent. This life, however, must not be lived for ourselves alone, but more and more for our fellows and as a part of the life of the universe. There was a time when men's sympathies did not extend beyond their families, every one outside the family being an enemy. Then the friendship extended to the tribe, to the cities in which men learned to dwell, and afterwards to the nation. Now we are going even beyond this, and our affection is becoming so enlarged as to embrace all humanity. '*Elle (la nature) veut que notre cœur s'élargisse assez pour contenir tout l'univers.*' At the end of the main argument are chapters dealing with 'Certain Duties towards the Body'; 'Certain Duties towards the Intelligence and Esthetic Sentiment'; 'Certain Duties towards Others,' with a concluding chapter 'On Death.'"

The definitions of good and evil as stated by the association are as follows:

"Good is all that contributes to the enlargement of life, to the full physical, intellectual, moral, and esthetic development, to the employment of all our energies, to the harmonious and complete expansion of ourselves and others; evil is all that tends to diminish life, all that hinders this full development, this harmonious expansion."

M. Deshumbert traces morality all through nature. He says:

"If we study nature without any preconceived idea, we shall very soon be convinced that she appears to have three chief purposes.

"These are (1) *to produce life*. We see everywhere a superabundance of life, on the earth, in the air, in the water. In fact we find life where we should the least expect it; for instance, at the very bottom of the sea where absolute darkness prevails.

"(2) *To produce the most intelligent life possible*. We know that as soon as the ocean had sufficiently cooled down, life appeared in the shape of single-cell weed. Then, jelly-like specks were evolved; these specks were more than plants, and not yet animals. But the ascending movement continued with—successively—sea anemones, starfish, annelids, molluscs, arthropoda, ganoid fish, batrachia, dinosaurs, marsupials, birds, placentals, finally man. These many stages have always been on an ascending plane: with each new series of beings the domain of activity and intelligence was enlarged.

Every new series was more capable of higher activities than the preceding one.

"(3) *To produce the most moral life possible.* If we admit that wherever there is care for more than the self, there is morality, then we must admit that plants obey the fundamental laws of ethics in the loving care and great thoughtfulness they display for the welfare of their seeds. Undoubtedly plants show us the earliest example of maternal morality.

"Moreover, just as intelligence increased with each new species of animals, so did morality.

"All animals care for their young, provide them with food, and defend them at the risk of their own lives until the little ones no longer require help. Gregarious animals perform not only fatherly and motherly duties, but brotherly duties as well—duties of mutual help, protection, union. In time of danger the males always expose themselves to defend the females and the young; often sentinels are placed to warn the herd of coming danger, and the mere fact of some members of a flock or of a herd faithfully doing watch for the safety of others, instead of eating or resting, denotes a high degree of morality.

"If, without going into details, we simply throw a glance at the past, we shall see that the laws of nature have been what they are for millions of years, that life dating back from the remotest period, countless species of plants and animals have successively appeared, and that this long evolution has produced thinking and moral beings. Are we not, then, compelled to admit that the march of things tends towards higher thought and morality? For thousands and thousands of centuries billions of billions of beings have lived in order to lead up to this result. Is not the trend of nature clearly shown? Are we not, then, entitled to say that a comprehensive study of the cosmic process, so far as it relates to our earth, does show that morality is grounded in nature, is in harmony with it, is sanctioned by it?

"We can, then, truly say that in all that relates to ethics, nature is our authority.

"Now we may ask, what part should man play in all that is going on round us? What is his duty?

"Man, being part of the universe from which he is derived and into which he will again be absorbed, is bound to follow, as far as his knowledge allows it, the order and laws of the universe."

Among the publications of M. Deshumbert (Paris, Schleicher Frères, 1911) there is one which is quite original. It appeared under the title *Ma Vie*, and bears as author the name "Jesus of Nazareth."

In this the author analyses the psychology of Christ expressed in the first person and makes him address the apostles, the holy women and other adherents of his reform in explaining his birth and his ideals. The discussions with Judas are not the least interesting in this little book.

Besides the writings of M. Deshumbert the Schleicher Frères have also published in book form a course of lectures delivered in the winter of 1910 under the auspices of the French branch of the society. It is entitled *L'Education d'après les Lois de la Nature*, and contains a preface by Dr. Jean Finot, the editor of *La Revue*, who though too skeptical to become a member of the society, sympathizes with its aims, wishes it well, and feels sure that it will meet the needs of a large number of people. The book consists of lectures by Is. Polako (president of the French branch), Dr. P. Regnier, P. A. Dufrenne, Ferdinand Buisson, R. Broda, and G. Sauvebois.

The Ethics of Nature Society also publishes at London an English organ called *The Ethics of Nature Review*. The society intends by means of this *Review*, of books, lectures, leaflets, articles in newspapers, etc., to propagate the theory of ethics as explained in *The Ethics of Nature*, so as to help those who seek for a rational and scientific base as a guide for their conduct. The *Review* (as well as the English edition of M. Deshumbert's book) is published by D. Nutt, 57-59 Long Acre, London, W. C., 1s. net, or 1s. 2½d. by post; and may also be had from the Honorable Secretary, "Dewhurst" Dunheved Road West, Thornton Heath, Surrey.

The issue of this review for April, 1911, discusses one of the burning questions of ethical conduct in a lecture given by Dr. C. W. Saleeby, delivered on March 14th of that year. The subject is "Natural Ethics and Eugenics," and the treatment is both scientific and sensible. We notice that it upholds monogamy as based upon natural conditions and the facts of social interrelations of mankind.

"By eugenics I understand the project of making the highest human being possible.' The chief factors in this process, as especially named by Sir Francis Galton are nature and nurture. The eugenics which concerns itself with the natural or hereditary causes, is called by Dr. Saleeby the primary factor. The nurtural, or environmental, takes the place of secondary factor. This is inverting the customary order, where environment is generally represented as answering most, if not the whole of the question. But although neither of the factors could stand without the other, eugenics on biological grounds insist that environment is distinctly secondary. . . .

"As regards the relation of eugenics to the theory and practice

of natural ethics, positive eugenics in the first place is a process evidently approved by nature, being simply the process of natural selection by which those beings who are capable of reproducing their species survive and multiply. Only one point arises here, which has to be met: there are some eugenists (and Mr. Bernard Shaw is amongst the number) who propose that this business of encouraging parenthood on the part of the worthy must be carried out by the abolition of marriage. Marriage—and more especially monogamous marriage—is strictly in keeping with the principles of the Ethics of Nature Society, being conducive, not of most life as concerns a high birth-rate, but certainly of most life as concerns a low death-rate. Also, marriage makes the father responsible psychologically and socially for his children; this aspect of monogamy has to be considered.”

There are additional reasons why monogamy is the highest and best and most natural form of marriage. Monogamy originated in northern countries where the struggle for life is hardest, and we may assume that polygamy, if it was practised in northern countries at all in prehistoric times, disappeared under the general stress of the hardships of life. In southern countries polygamy became prevalent, but even there it defiled the higher life and rendered it impossible to reach the high standing of a vigorous enforcement of power which finally was actualized in the north. One of the main reasons that militate against polygamy was the formation of different families belonging to one and the same man. The stories of the Old Testament, of the several families of Abraham, David and others, show that the children of one wife are pitted against the other, and the most infamous outrages between brothers of the same father and a different mother are a matter of history. When Solomon assumed the kingdom through the intrigues of his mother, his first act was the execution of his older brother who had been born to David by a former wife. No wonder that royal families, and in a similar degree aristocrats and families of wealth, soon died out because the members of these families and their heirs waged a bitter war against each other. This alone was sufficient to exterminate polygamy, if it ever existed in countries where the struggle for existence is hardest.

We further quote from the *Ethics of Nature Review* in continuation of its report of Dr. Saleeby's lecture.

“Positive eugenics will endeavor to work through marriage, which is a natural institution far older than any decree or church, and to improve it for the eugenic purpose. The chief method of

positive eugenics to-day is education for parenthood. The education of the young should be from the very start a preparation for parenthood, and should not cease, as it now most commonly does, at that time when it is most needed; namely, at the age of adolescence.

"Negative eugenics certainly has a natural sanction. Natural selection might with equal truth be called natural rejection. Now the question arises, are we to apply the principle of natural rejection to mankind, with the object of preventing the parenthood of the unworthy? It would certainly appear to be a natural proceeding. But here the Ethics of Nature Society says: We are not to kill, on the contrary, we are to fight for those who cannot fight for themselves; whereas nature says these are to be exterminated.

"This apparent opposition between the natural and the moral course of action was dwelt upon at some length by Huxley, in his Romanes Lecture, on 'Evolution and Ethics.' In this lecture he describes cosmic evolution as being a ruthless process where life advances by means of a general slaughter, and where it is merely a case of 'each individual for itself and the devil take the hindmost.' Moral evolution, he said, is the absolute antithesis to the natural; moral evolution is the care of the hindmost, and necessitates at all times a course exactly opposite to the model we have in nature. There are different opinions as to Huxley's reasons for expressing himself in this unjustifiable manner on a subject which he was obviously viewing at the time in a totally false light....

"There are eugenists who want us to throw moral evolution overboard, as being mere sentimentalism, and to go straight for the destruction of the unfit by means of exposing degenerate babies, as the Spartans did, by means of lethal chambers, and by reverting to all the horrors of our grandfathers' time, the gallows, chains, and death by starvation for the feeble-minded. These are the eugenists who take this sacred name of eugenics in vain. Eugenics has nothing to do with killing anybody at any stage of life whatever. Human life, such as it may be, is a sacred thing, and cannot be treated with contempt at any stage whatever of its development. What the eugenist may do, however, is this, he may distinguish between the right to live and the right to become a parent. And this is the simple solution which both Huxley and Darwin missed. In this simple solution the antinomy which both Huxley and Darwin saw between cosmic and moral evolution disappears....

"Passing to the third division of eugenics, it seems that whilst we try to encourage parenthood on the part of the worthy, and to discourage it on the part of the unworthy, we must be prepared

also to oppose the degradation of healthy stocks through contact with, or as a result of racial poisons.

"Of these poisonous agencies, there are some which we are certain of; how many there may be that are yet unknown, remains to be proved. Alcohol, lead, arsenic, phosphorus, and one or two diseases are decidedly transmissible to the future, commonly by direct transference from parent to offspring. These are the poisons which eugenists must fight against, and they are false to their creed and to their great mission, if they fail to do all they can to root them out. The chief, most urgent, most important task seems to be to interfere with maternal alcoholism."

In concluding this announcement we wish to reproduce M. Deshumbert's concluding chapter "On Death," which he says is to some extent taken from an article by H. de Parville and which may be compared with similar sentiments which have appeared in publications of the Open Court Publishing Company.¹

"You think of the pain that you will feel, as you imagine at the moment of death, and you are afraid.

"Remember that death is very rarely a painful trial.

"Your end will almost surely be preceded by a comfortable feeling, or at least by a cessation of pain. Indeed, as your blood will no longer rid itself of the carbonic acid, the latter will accumulate, benumb all suffering in you, and put your body to sleep, just as any other anæsthetic would do. Pain having ceased you will perhaps have the illusion that your recovery is near, and you will make plans for the future. And then you will fall asleep in peace. If, however, you had no illusions, and kept your lucidity, you would see death approach without terror, and without uneasiness: you would not fear it, you would calmly await it, and that without any effort on your part, and as a natural thing. It is nature who wishes it. Indeed, the fear of death which nature has put into us, disappears at the moment when all hope of recovery must be given up. We are afraid of dying as long as there is a possibility of avoiding death, and as long as our efforts towards that object might succeed; but as soon as that possibility ceases, fear also ceases.

"This fear of death, when the end is still far away, proves nature's foresight. If we were not afraid of death, we might seek it at the slightest annoyance, or at least we should make no effort to avoid it, and nature wants, on the contrary, that life should be con-

¹ See "The Beauty of Death" by Woods Hutchinson, *Open Court*, IX, p. 4639, republished in his *Gospel According to Darwin*. See also Carus, "The Conquest of Death," in the *Homilies of Science*, p. 155, and the chapters immediately following.

tinued. As nature only produces the minimum of pain, our terror ceases as soon as the struggle becomes useless, and at that moment the wish to live disappears also. Therefore, death is only feared during the fulness of life; but the nearer death comes to us, the less it frightens us.

“William Hunter said a short time before he died: ‘If I had the strength to hold a pen, I should like to use it to express how easy and pleasant it is to die.’

“But, you say, ‘All men do not die of disease, many are killed by accidents.’ A violent death is much less painful than you think, one might even say not painful at all. Here are some examples: Let us question Livingstone about his encounter with a lion, which mauled his shoulder. He said: ‘I was on a little hillock; the lion leapt on to my shoulder, and we fell together to the ground. The shock produced a stupor similar to that which a mouse feels after the first shake by the cat. It was a sort of dreamy condition, in which there was neither sensation of pain, nor feeling of terror, although I was absolutely conscious of all that was taking place. Fear did not exist for me, and I could look at the animal without horror. This particular state is probably produced in all animals killed by carnivora.’

“The Alpinist Whymper, in speaking of his fall of 220 feet from the Mont Cervin, when he rebounded from one glacier, and from one ragged rock to another, wrote: ‘I was perfectly conscious of what was happening to me, and I counted every bump: but like a chloroformed patient, I felt no pain. Naturally every bump was more violent than the preceding one, and I remember thinking very distinctly, that if the next was more violent, it would mean the end. What is even more remarkable is, that my bounds through space were not at all disagreeable; however, if the distance had been a little more considerable, I believe I should completely have lost consciousness; therefore I am convinced that death, when caused by a fall from a considerable height, is one of the least painful which one can undergo.’

“Admiral Beaufort, who in his youth fell into the water, says: ‘From the moment when I gave up all efforts, a feeling of calm and almost perfect tranquility took the place of tumultuous sensations: it was apathy, not resignation, because it seemed to me that to be drowned was not a bad thing. I no longer thought of being saved, and I did not suffer in any way. On the contrary, my sensations were rather agreeable, recalling the feeling of benumbed contentment which precedes sleep, when caused by physical fatigue.’

"Therefore, as Livingstone said, there is a benevolent mechanism which in a case of accident performs the same function as carbonic acid does in a case of death by illness.

"One may suffer during the illness which precedes death, but one does not suffer at the moment of death.

"Death in itself is absolutely free from pain, just like sleep."

POEMS BY BUDDHIST PRIESTS OF JAPAN.

TRANSLATED AND EDITED BY ARTHUR LLOYD.

Identity of Self and Buddha.

"I" lives within material walls of flesh:
Yet when "I" was not, "Self" was ever there,
For "Self" is Buddha.

Anon.

Seek Truth Within.

Whom shall I ask to preach the Law to me?
Whom but my own true mind?

Tou-a.

Care in Seeking.

Through bush and brake you climb to seize the branch
Of the wild cherry-tree that lures you forth,
To seek it for its beauty.

When 'tis seized,
Beware lest, in the hour of joy, you shake
The quickly falling petals from the branch.

Bukkoku Zenji.

One Truth in Various Forms.

a. The teaching of the Buddhas is but one;
Yet in a thousand ears its varied sounds
Are thousandfold repeated.

b. Look you now!
The Lotus of the Holy Law hath bloomed.
All men are turning Buddhas.

- c. How thrice-blest
Our lot, that, in this space of human life,
Our ears have heard the Holy Law proclaimed.
- d. He that has seen the Light, no darkness dwells
Within his soul. Who shall describe the peace
Of that pure land where this true Light doth dwell.
Jichu.

The Blessings of Youth.

All life is sad, yet was the sting of pain
Not half so sharp, when youth was on my side.
Taira no Toryū.

Anticipations of Death.

At eve I hear the sad cicala sing
The knell of darkening days:—a sad farewell,
In case no morrow's dawn should break for me.
Umetsubo no Nyōgyō.

The Individual is Lost in the General Glory.

Miyoshi's plain is gay with many a flower,
Ablaze with varied hues mingling in one:
Each single form and hue is merged and lost;
For all is flower on fair Miyoshino.
Fujiwara Sanetaka.

Man the Mirror of the World.

[Ryōnen Shōnin, the founder of a sect known as the Yūdōnembutsu, early in the 12th century, is the man who received a visit from an unknown guest, whom he took to be Amida, but who may have been some wandering Christian, for there were one or two of them in Japan even in those early days. The visitor told him that there was one man and one oblation which summed up and represented all saviours and all other religious ceremonies.]

I gaze within, at my own heart, and see
The whole wide world in brief reflected there,
Each passion, pride, hope, fear, and burning lust:
And gazing comprehend the ancient saw,
"Man is the mirror that reflects the world."
Ryōnen Shōnin.

Saving Faith.

I stand upon the unknown ocean's brink,
 My long land-journey done, and by the strand,
 The good-ship "Saving Faith" lies anchoring
 To waft me, with fair tides and favoring gales,
 To the pure land upon the other shore.

Ta-a.

This World and the Next.

This world, the fading grass, the world to come
 The peaceful pine whose boughs are evergreen.

Shōyō-in.

Endless Life.

Why pray for length of years,—a life prolonged
 To the full century? Lo! Mida's¹ life
 Is endless, and that endless Life is thine.

Hōnen Shōnin.

The Joys of the Hermit's Life.

A hermit's cell, and by its lowly door,
 A formless mist; but by and by the mist
 Transforms itself into the purple cloud
 That forms the vestibule of Paradise.

Hōnen Shōnin.

Nothingness.

If I that sing am nought, and they that live
 With me are nought, and nought the world I see,
 How shall this nought hinder my mind to grasp
 The sole true *Ens*,—Infinite Nothingness?

Akazome Emon.

Spring and Autumn of Life.

The spring flower comes and goes; the autumn moon
 Waxes and wanes

And wanes the life of man.

Osuke.

¹ Mida = Amida, the Buddha of endless Life and Light.

Impartiality of Divine Grace.

The "light that shineth" shines on all alike,
 Without distinction made of this or that:
 Nor do men differ, save that, here and there
 One turns his face from light, and thinks 'tis dark.

Jikkyō.

Two Songs about Life.

In my curved palm I hold a tiny drop
 Of water, where, for one brief space of time,
 I see the moon reflected: Such is life.

Ki Izurayuki

The dew-drops fall on the broad lotus leaf,
 Linger a moments' space, and then roll off,
 One here, one there, and are not, Such is life.

Tōjō Henjō.

The Evil Days.

Ah me, the light that lighteth every man
 Burns dimly, with unsteady light, and none
 Can fan the dying flame of truth to life:
 Thus may we know ill days are near at hand.

Engaku.

Youth is Blind.

In spring the young colt gambols on the plain
 This way and that, nor heeds the rightful path,
 Which only they can find who know the marks
 That lead them to the Way.

Kūya.

No Flowers Without the Tree.

Spring bids the cherry-blossom fill the land
 With fragrant brightness: yet, cut down the tree,
 And Spring herself can bid no flowers bloom.

Anon.

The Law Within Us.

- a. Only on some tall rock, that towers aloft
 High o'er the splash and turmoil of the waves,
 Can I inscribe the Law.
- b. 'Tis something more,
 This Law, than the mere breath of spoken words:
 Upon the wayside grass it leaves no sign
 To show that it has passed.
- c. 'Tis like a flower,
 Born in my own heart-land, and where it blooms,
 'Tis always spring for me.
- d. Whether in May
 The flowers bloom, or, in the summer brakes,
 The cuckoo tunes his song, or Autumn fields
 Are bright with silver moonlight, or the snow
 Lies deep on winter hills,—'tis always spring
 In my heart-land that has the truer light,
 And knows the Law.
- c. The gathering night falls fast.
 With deepening clouds, yet ever through the gloom
 The fowl, unerring, finds its homeward way,
 Trailing across the sky a long black line.
- f. So flies my soul back to her native rest
 Deep in the mountain fastness—to herself.
 Dōgen.

The Inner Light.

The envious clouds obscure the silver moon
 Through this long darksome night. Let it be so:
 There is no darkness where the golden beams
 Of truth illuminate the happy mind.

Sangyo.

The Value of Moments.

The moment flies unheeded by, and yet
 'Tis pregnant with immeasurable good
 Or endless mischief.

Who can tell its worth?
 Therefore be jealous of thy fleeting hours.
 Saigyō.

Mercy.

'Tis good that thou show mercy. Lo! the Path
 Of all the Buddhas is naught else but this.
 Anon.

Two Songs on the Light.

The light that shineth in the silver moon
 Shineth in thee; there is no other light,
 And happy they that know this only Light.
 Narishima Ryōhoku.

Thou say'st, "The light that shines in yonder moon
 Shineth in me; and yet my mind is dark!"
 Burnish the mirror of thy soul, and lo!
 'Twill shine as brightly as yon silver moon.
 Senkwan.

The Mind of Man.

The waves that dash against the rock exhaust
 Their rage, and presently are lulled to peace;
 But the live coals burn, flameless, on the hearth,
 Nor cease their glow.

And such a fire is hell,
 Unceasing, flameless, kindled by no fiend,
 Inmate or denizen of Tartarus,
 But kindled, fed, and fanned within the heart,
 By mind alone.

Mind, working endlessly,
 Produces Hell; and endless are its pains
 To them that know not the true power of mind
 In all, to make or mar.

Yet, oh, the joy
 To be a man, and have it in my power
 To know the path of Truth, and traveling thus
 To reach the goal where Hell and Heaven cease
 In one Nirvana of Unconscious light.

Gyōkai.

Mind and Phenomena.

Yon glassy mirror of the placid lake
 Reflects the sky, and trees, and twinkling stars.
 Approach it closer, lo! the scene hath changed:
 Instead of stars and sky thou seest thyself;
 For 'twas thy mind created stars and sky
 Reflected in the mirror of the lake.
 Thus may'st thou learn that all phenomena
 Are but *φανόμενα*, but things that seem
 To thy reflecting mind, and not the truth
 And essence of eternal verity,—
 Which essence is the all-informing mind.

Anon.

Happy Old Age.

Happy the peaceful years that gently glide
 Towards their certain end, without a cloud
 Cast on them by the deeds of former days.
 Is old age happy, with one hope fulfilled,
 And two, three, four, still unaccomplished?
 Truly, old age at sixes and at sevens?

Komachi.

Local Coloring.

The water in fair Shirakawa's stream
 Flows red beneath the autumn maple groves:
 Yet, when I draw, from that red-flowing stream,
 A cup to quench my thirst, 'tis no more red.

Teishin (a nun).

The Evening of Life.

The daylight dies: my life draws near its end:
 To-morrow night the temple bell will sound
 Its wonted vesper call,—but not for me.
 I shall not hear it,—not as "I"; but, merged
 In the great sum of things, I too shall hear.

Anon.

Brief Life Our Portion.

A dew-drop, life! A brief and sparkling hour
 Upon the lotus-leaf! And, as I gaze around,
 My fellow-drops that twinkled in the sun
 Have vanished into nothingness, and I
 Am left alone to marvel at my age.

Saigyō.

The Sum of Knowledge.

Know thou canst not regulate thy mind
 Just as thou wouldst, and when thou knowest this,
 Thou knowest all.

Izumi Shikibu.

Life Reviewed.

My parents bade me come a little while
 To stay, an honored guest, upon this earth;
 Now that the feast is over, I retire,
 Well sated to my home of nothingness.

Rin Shihei.

An Epitaph.

Here, where a dew-drop vanished from the leaf,
 The autumn wind pipes sadly in the grass.

Tora, at the grave of her lover, Soga Gorō.

All Things Change Save Buddha.

Year after year the annual flowers bloom
 Upon the selfsame bush, and, blooming, die,
 Yet the bush lives uninterruptedly.
 Thus Buddha lives unchanged; while we, that are
 But shows and shadows of the inner soul,
 Bud, bloom, and die, as rolling years speed on.

Anon.

The Mind is Buddha.

The mind is Buddha; not that mind alone,
 One and the same, that dwells in nature's whole,
 But mine, the surface wave upon the sea
 Of matter, that is Buddha.

Can there be
 Ocean distinct from ocean's surging waves?
 Anon.

The Way of the Gods (Shinto).

[I do not know who the author of this poem was, but probably a Buddhist priest as I found the poem in a Buddhist preachers' Manual. The Buddhist uses the thought underlying this poem in precisely the same way as a Christian would, to emphasize the need of an incarnation.]

Men talk of the Gods' Way. If there be such,
 'Tis not for men to tread it; none but gods
 Can tread the holy pathway of the gods.
 Hagura Toman.

Crossing the Ferry.

[The boatman here is Amida, and the main thought is salvation by faith alone.]

I take no oar in my unskilful hands,
 Nor labor at the thwarts to cross the stream.
 The boatman whom I trust will row me o'er
 To the safe haven of the shore beyond.
 Anon.

The Worth of Silence.

When I give utterance to my surging thoughts,
 I oft repent me of my foolish words.
 When, self-repressed, I hold my peace, my heart
 Flutters itself to rest and happiness.
 At such time, where is he that sits enthroned,
 Ruling my heart, Buddha, the Lord of Peace?
 Where, but within the secret citadel
 Which passions reach not, finite thought ne'er grasps?
 The Mother of the Priest Ikkyu.

Uncertainty of Life.

[Shinran (end of 12th century) was a very celebrated priest and founder of the Shinshu sect.]

Say not, "there'll be a morrow," for to-night
 The wind may rise, and e'er the morning dawn,
 The cherry-bloom lie scattered on the earth.
 Shinran Shōnin.

Carpe Diem.

“The world is nothing but to-day.” To-day
 Is present, yesterday is past, and lo!
 Who know what will be when to-morrow dawns?
 Anon.

The One Way.

[Ito was a Confucianist and as such a very strong opponent of Buddhism. The Zen, or contemplative, Buddhists are nowever very near the Confucianists in their strict ideas about morality and watchfulness over self.]

The more I think thereon, the more I know
 That but one way exists for men to walk,
 The way by which man learns to keep himself.
 Ito Jinsai.

The Need of a Guide Outside of Man.

[Kōbō Daishi, beginning of the 9th century, was one of the great founders of what may be called “theistic” Buddhism in Japan. His supreme God was a mysterious Buddha named Vairocana, whom he identified with Amaterasu, the sun-goddess, and thus paved the way for a reconciliation between Buddhism and Shinto which lasted until 1869 when the Imperial Government insisted on the purification of Shinto.]

What human voice can tell me, “this is good
 For man to do,” or, “this is bad for thee”?
 The voice of man speaks as the mind of man
 Dictates, and mind is naught but constant change.
 Kōbō Daishi.

Filial Piety.

[There are several temples in Japan which commemorate the filial piety (*yōrō*) of the devoted son who goes every day to the forest to cut wood in order to supply his aged parent with liquor, and is at last rewarded by finding a cascade of the purest *sake*.]

To quench his father's thirst, the filial son
 Toiled to fair Yōrō's stream, and, drawing thence
 A vessel full of water from the well,
 Bore it home lovingly.

The admiring gods,
 Seeing the filial deed set to their seals,
 And turned the sparkling water into wine.

Anon.

What is After Death?

[The sentiment is more Confucianist than Buddhist. The author was a Buddhist priest of the extreme Zen sect which is very closely allied to Confucianism.]

Where goes the flame when the too envious breath
 Of heaven tears it from its burning wick?
 Where, but to its primeval home, the Dark?
 Muso Kokushi (13th century).

Take no Life.

[Buddhism takes the commandment "thou shalt not kill," in its widest sense, and forbids the taking of all animal life. I believe this to have been one of the reasons why Buddhism has had so very little hold on the *samurai* or warrior class, who have always been addicted to sport as well as the practice of arms.]

The life thou takest, is it not the same
 As that thou lov'st to feel?
 Then take it not.
 Gyokai.

God in Nature.

[God (Buddha) to the Buddhist is immanent in all nature.]

The golden hues upon the sunlit peak,
 The water babbling o'er its pebbly bed,
 Are they not Buddha's Presence and His Voice?
 Shōyō.

The Traces of a Former Existence.

[The similarity to Wordsworth will not escape the reader. It is a commonplace of Buddhism.]

The image thou beholdest in thy soul,
 What is it but the trail of glory brought
 From some prenatal life yon side the womb?
 Muso Kokushi.

Forgiveness.

[Ikkyū was famous as a priest, a poet, a preacher and a painter. He was also a humorist, and it was possibly to his humor that he owed his success in other lines of life. Though a Zen priest, he seems to have believed in the forgiveness of sins through Amida. Sumeru is a fabulous mountain of the Buddhists. Yema is the King of Hades and the judge of departed souls.]

My sins, piled up, reach to Sumero's top,
 Yet, praised be Buddha's name, King Yema's book
 Shows my unhappy record blotted out.

Ikkyū (1394-1481).

The Name of Salvation.

Great 'Mida's name² sounds constant in my ears,
 And as I hear the oft-repeated sounds,
 The veil is drawn aside that hides the truth,
 And the bright light of Heaven fills all my soul.

Gyokū.

Consciousness is a Sense of Loss.

All day the wind blows rustling through the pines,
 Yet my dull ears heed not the wonted sound;
 But when the rustling wind doth cease to blow,
 My soul starts, conscious of a Something missed.

Rengetsu.

One Substance Under Different Forms.

Rain, sleet, and snow, the gathering mist that creeps
 Adown the mountain side, the dashing stream
 That clatters o'er the pebbles to the sea,
 We give them different names to suit their forms,
 But th'underlying substance is the same.

Anon.

We Came from Nothing and Return to Nothing.

You gather stones from off the waste hill side,
 And therewith build a cottage, snug and warm;
 But the hut falls with age, and by and by
 There's naught but just the waste hill-side again.

Anon.

² *Mida* = Amida. The prayer-formula of the Shinshu and Jōdo sects consists of a constant repetition of Amida's name.

Man's Life.

[I have not been able to find anything about this writer whose five poems I have here strung together. He was probably a priest.]

a. What is man's life?

A bubble on the stream,
 Caused by the splashing rain which merrily
 Dances along the swiftly moving wave,
 Full of apparent life, then suddenly
 Breaks and dissolves, and lo! it vanishes,
 Leaving no trace.

b. A fragile summer moth,
 Hovering at night around the candle-flame,
 And finding there its transient joy of life,
 And there its death.

c. A frail banana leaf,
 Spreading its glories to the morning wind,
 And broken in a trice.

d. A dream that comes,
 Luring the soul with sham realities,
 But fading in a moment, when the eye
 Opens to the world of truth.

e. A shadow cast
 That has no substance, echo without voice,
 A phantasy of action.

Such is life.

Zeisho Atsuko.

COMMENTS ON VACCINATION IN THE FAR EAST.

BY EDMUND M. H. SIMON.

A SHORT time after I had paid a visit to the International Exhibition of Hygiene at Dresden in 1911, where I had seen in the excellent Japanese Section some instruments used in ancient times in Japan for the medical treatment of smallpox, and also a number of books and pictures treating the question of the introduction of vaccination into the Country of the Rising Sun, I happened to read an article written by Berthold Laufer concerning the same subject.¹ Supported by some statements from the official catalogue² and by a small pamphlet published in German on this occasion,³ I may add some remarks to those already offered in Dr. Laufer's article.

According to Japanese statements the first credible record of an epidemic of smallpox in China dates from the Tsin Dynasty (265-419 A. D.)⁴ The first description of the disease is found in a medical book *Chou-hou-fang*, written by the physician T'ao Hung-ching in the Liang dynasty (502-556).⁵ Further, the *P'ing-yüan-hou-lun*, published by Ch'ao Yüan-fang in 601, dealt with the symptomatology of smallpox.⁶ During the Sung dynasty some special works on smallpox were written which also found their way to Japan. In the second year of the Japanese era Shōō (1653), a Chinese physician Tai Man-kung arrived in Nagasaki who published

¹ Berthold Laufer, "The Introduction of Vaccination into the Far East," *The Open Court*, Vol. XXV, pp. 524-531.

² *Katalog der von der Kais. Japan. Regierung ausgestellten Gegenstände*, Dresden, 1911.

³ *Vakzination in Japan*, Dresden, 1911.

⁴ We regret that no exact details are given as to where these records are to be found.

⁵ *Vakzination*, p. 1.

⁶ *Ibid.*

a book *Ta-chi-ch'uan-shou* treating of the course and prognosis of smallpox varying according to the place of outbreak and according to color and form. Ikeda Masanao, the medical adviser to the Prince Kikkwa, received instruction from Tai, and afterwards handed down his knowledge to his family from which was descended Ikeda Kinkyō, the famous specialist for smallpox treatment. Kinkyō was appointed medical adviser to the Shogun in 1796 and founded at Yedo (Tokyo) a special course in his science at the Medical Academy (Igaku kwan). He also published drawings of the lip and tongue of smallpox sufferers, and the minute details of his sketches give evidence of very careful study of the disease.

To check the virulence of smallpox the practice of inoculation was introduced into Japan in the second year of Enkyō (1744) by a Chinese from Hangchou called Li Jên-shan,⁷ but it was not followed to any great extent by the Japanese. It is only since the middle of the eighteenth century, when a Chinese book treating of inoculation was published in Japan under the title *Shutō shimpō* ("A Novel Method of Vaccination"), that this method was put more and more into practice. One physician who applied inoculation with good results is said to have been Ogata Shinsaku from the Province of Hizen in Kiushiu. This man also invented some instruments which proved very helpful in fighting an epidemic that raged in the clan of Akizuki⁸ in 1788. He also recorded the results of his investigations in a book, *Shutō Hitsujumben*, in 1795.

Vaccination became known in Japan not long after it was introduced into China by Dr. Pearson by means of the *Yin-tou-lüeh*, a book written and published in 1817 by the Chinese physician Ch'iu Hao-chuan of Manhai who had applied Jenner's method with good results.⁹ The tract written by Dr. Pearson and the *Yin-tou-lüeh* were translated into Japanese by the botanist Itō Keisuke in 1840.¹⁰

The Japanese obtained practical knowledge of Jenner's method from two different sources at about the same time. In the first case the knowledge was brought to them accidentally from Russia when a Japanese official named Nakagawa Gorōji, imprisoned in 1808 on the Kurile Island Iturup on suspicion of espionage, became acquainted with vaccination as conducted by the Russians. After his release he introduced it in his native town Matsumai of Hok-

⁷ *Vakzination*, p. 2.

⁸ In Chikuzen.

⁹ *Vakzination*, pp. 4, 5, where the name of the book is given as *Jin-tou-lüeh*.

¹⁰ Shisei Oyama published the *Yin-tou-lüeh* in 1847 in a revised and enlarged edition under the title: *Intoshimpō-zensho*.

kaidō, having obtained not only two books on the subject but some of the cow-lymph as well. Therefore Nakagawa was able to check the force of epidemics which raged in 1824, 1835 and 1842, but on account of the remoteness of his field of operation from the capital his successful work remained unknown there. However, this fact confirms the truth of a statement made by a Russian physician,¹¹ that in consequence of measures he had employed vaccination had been propagated from Jekutzh as far as Jakutsk and Ochotsk; but we suppose that the writer of this did not know that he had also been indirectly the teacher of Japan, which at that time was still closed to foreigners except a few Dutch merchants.

The other occasion was when the famous German physician and naturalist Philipp von Siebold, who was employed by the Dutch East India Company, introduced Jenner's discovery into Japan, importing cow-lymph from Java to Nagasaki in 1824. Originally the efforts made by him and some others did not meet with much recognition, but when Narabayashi Sōken,¹² medical adviser to Prince Nabeshima Kansō, Daimyō of Saga, having been ordered to provide cow-lymph, had obtained it from the Dutch physician Mohnike, and had vaccinated some children with good results in 1849, the new method gained a victory. Narabayashi also published a book *Gyūtō shōkō* describing the method of vaccination and reported a conversation he had had with Mohnike on the same subject.

Although the Bakupū, the government of the Shōgun, sympathized with the physicians of the old style and forbade the study of European medicine, the new method of vaccination made rapid progress in Japan. The most celebrated books of foreign medical authorities were translated into Japanese and published by Miyake Shinrai. Institutes for vaccination were established and pamphlets as well as colorprints distributed among the people. Specimens of these were to be seen at the exhibition held at Dresden which were very similar to the specimen described by Dr. Laufer. Finally in 1874 the new regime made vaccination compulsory after the Japanese institutes had been successful in preparing cow-lymph of good quality.

When the 100th anniversary of Jenner's discovery was celebrated in 1896, the united medical societies of Japan erected a monument in Ueno-Park at Tokyo in acknowledgment of the great genius of the discoverer.

¹¹ Cf. J. J. Dyer Ball, *Things Chinese*, 1903, p. 757.

¹² *Katalog, ibid.*, gives the name Narabayashi Wazan.

AN EASY WAY TO FIND EASTER IN THE TWENTIETH CENTURY.*

BY EBERHARD NESTLE.

THE newspapers report that the negotiations which recently went on between the states of Europe to put an end to the vaccillation of Easter, have been unsuccessful, at least for the time being. It is therefore desirable to know an easy way for the determination of Easter.

It is a well-known fact that in determining the date of Easter two traditions have been combined: the Jewish, which kept and keeps Passover on the day of the first full moon in the spring; and the Christian, which led to the observance of the following Sunday. Two questions are therefore united, when we ask on what day Easter will fall. We must know:

1. on what day of the month will be the first spring full moon, and
2. on what day of the week it will fall.

Following the good rule *divide et impera*, we can answer both these questions very easily.

1. Multiply the year (*annus*) a by 11, divide the product by 30, subtract the remainder from 45 and you have the day of the first full moon in the spring by counting from the first of March. The formula then will be $45 - (11a - 30m)$ in which m is the largest whole number of times 30 will be contained in $11a$, here ignoring the remainder.

Examples:

(19) $12 \times 11 = 132$; $132 : 30$ leaves 12; $45 - 12 = 33$. March 33 = April 2.

* Eberhard Nestle, D.D., Ph.D., a professor at the theological seminary at Maulbronn, famous for his Syriac and Hebrew works and also as a Semitic scholar in general, takes great interest in his leisure hours in mathematical studies, and we take pleasure in publishing one of his lucubrations in the line of his hobby. It may be of interest also to our readers that Dr. Nestle, having lived for two or three years in England, speaks and writes English with facility.

(19) $13 \times 11 = 143$; $143 : 30$ leaves 23; $45 - 23 = 22$. March 22.

(19) $14 \times 11 = 154$; $154 : 30$ leaves 4; $45 - 4 = 41$. March 41 = April 10.

Observation 1: If a (the year) be greater than 19, simplify the operation by subtracting 19 or multiples of 19.

Observation 2: If the result be smaller than 21, add 30.

Example for observations 1 and 2:

1943. $43 : 19$ leaves 5; $5 \times 11 = 55$; $55 - 30$ leaves 25; $45 - 25 = 20$;
 $20 + 30 = 50$. March 50 = April 19.

2. Now comes the second task: What day of the week is the day thus found? Denoting the desired day of the week by x , the day of the month by d , and the year by a we have the formulas

$$a) \text{ for April. } d + \left[a + \left(\frac{a}{4} - r \right) \right] : 7 \text{ leaves } x;$$

$$b) \text{ for March. } d + \left[a + \left(\frac{a}{4} - r \right) \right] + 4 : 7 \text{ leaves } x;$$

in which r equals the remainder of the previous operation being the division of the year by 4. In the resulting numerical values of x , 1 indicates Sunday, 2 Monday, etc.

To use the same examples as above:

1912, April 2. $2 + 12 + (3 - 0) = 17 : 7$ leaves 3 = Tuesday.

1913, March 22. $22 + 13 + (3\frac{1}{4} - \frac{1}{4}) + 4 = 42 : 7$ leaves 0 = Saturday.

1914, April 10. $10 + 14 + (3\frac{1}{2} - \frac{1}{2}) = 27 : 7$ leaves 6 = Friday.

1943, April 19. $19 + 43 + (10\frac{3}{4} - \frac{3}{4}) = 72 : 7$ leaves 2 = Monday.

Observation 3: It is clear that I can at once simplify every member by subtracting 7 or multiples of 7. Instead of saying March 22, April 10, April 19, I say 1, 3, 5; instead of years 12, 13, 14, 43, I say 5, 6, 0, 1.

Observation 4: That I must add to the year a its fourth part, comes from the leap years.

Easter then always comes on the Sunday following the day thus found; i. e., in 1912 it will be April 7, in 1913 March 23, in 1914 April 12, and in 1943 April 25, which is as late as Easter can fall, while in 1913 it will be almost as early as it can be.

3. There are two exceptions in the general rules for finding Easter; but as they are very rare, they may be neglected here. To explain how it is possible to bring the rules for Easter, which are regarded as very complicated, to such a simple form in the 20th century, will lead us too far here. Suffice it to say that the moon keeps a period of 19 years; therefore the 1900 years which have passed before the years for which we seek the full moon, may be neglected.

4. The above rules under 2 are only a special application of the general rules by which the day of the week of any date can be fixed.

<i>d</i>	<i>m</i>		<i>c</i>		<i>a</i>	<i>G</i>	<i>J</i>	<i>I</i>	<i>K</i>	<i>L</i>	<i>M</i>	<i>N</i>	<i>O</i>	<i>P</i>	<i>Q</i>	<i>R</i>	<i>S</i>	<i>T</i>	<i>U</i>	<i>V</i>	<i>W</i>	<i>X</i>	<i>Y</i>	<i>Z</i>		
	II	III	IV	V																						
1	8	15	22	29	1	7	12	18	29	35	40	46	57	63	68	74	85	91	96	1	2	3	4	5	6	7
2	9	16	23	30	2	13	19	24	30	41	47	52	58	69	75	80	86	97	—	—	—	—	—	—	—	
3	10	17	24	31	3	8	14	25	31	36	42	53	59	64	70	81	87	92	98	3	4	5	6	7	—	
4	11	18	25	—	4	9	15	26	—	37	43	48	54	65	71	76	82	93	99	4	5	6	7	—	—	
5	12	19	26	—	5	10	16	18	22	26	30	4	10	—	21	27	32	38	49	55	60	66	—	—	—	
6	13	20	27	—	6	11	17	22	—	—	—	5	11	16	22	—	33	39	44	50	61	67	72	78	89	95
7	14	21	28	—	7	12	18	23	28	34	—	6	17	23	28	34	45	51	56	62	73	79	84	90	—	

They are based on the continued division of seven. Perhaps the most convenient form which can be given them will be found in the annexed calendar.

UNIVERSAL CALENDAR.

To find the day of the week of any date (for instance of the day of your birth) add the figures in either marginal column corresponding to the day (*d*), month (*m*), year (*a*) and century (*c*), and divide the sum by 7. The remainder will give the required day of the week. 1 meaning Sunday, 2 Monday, 3 Tuesday and so on. For the Julian calendar, which is still used in Russia and has been replaced elsewhere in Europe by the Gregorian since October 15, 1582, use for century (*c*) the figures under J, for the Gregorian under G. For leapyears, use for January and February the bracketed (I), (II).

By letting the letters *d*, *m*, *a*, *c*, stand for the marginal figures (1-7) which appear in our table in the same lines as the corresponding figures of the date, we have the formula,

$$d + m + a + c : 7.$$

To illustrate, let us determine upon what day of the week Washington's birthday fell this year. Then by consulting the table we find *d* = 1, *m* = 7, *a* = 1, *c* = 3. 1 + 7 + 1 + 3 : 7 leaves 5. Hence the day of the week required is Thursday.

DISCUSSION OF CHRIST'S FIRST WORD ON THE CROSS.

REMARKS OF PROF. W. B. SMITH.

[The corrected proof sheets of Professor Smith's article in reply to Professor Nestle's and Rev. Charles Caverno's communications reached us after the March number of *The Open Court* had gone to press, and we regret that they came too late for us to make the changes or insert the additions. In justice to Professor Smith, however, we deem it proper to reprint his entire discussion of Christ's First Words on the Cross. The article to which it belongs appeared in the March number, pages 177 ff.—ED.]

THE passage in question is very richly attested by very ancient authorities. It is given by great numbers of manuscripts, some uncials, and very old, reaching into the fifth or fourth century, which I need not name; they are all found cited on pp. 710, 711 of Tischendorf's New Testament, Vol. I. The passage is also found in the Fathers as early as the 2d century, being quoted by Irenaeus (A. D. 185), Origen (A. D. 245) and others. It is also found in Syriac, Coptic, Armenian, Ethiopian and Latin versions; also in the Clementine Homilies, etc. So that the attestation appears overwhelming. Nevertheless, it is *still an interpolation*. For it is not in the oldest Greek manuscript, the Vatican (B) dating from the fourth or early fifth century, nor in Beza's D; it was enclosed in brackets in the next oldest, the Sinaitic (Ⲙ); it is not in the oldest Syriac version, our very oldest authority; not in various other excellent manuscripts and versions. Its *presence* in any number of MSS. and other authorities is easy enough to understand, even if it were not originally in Luke's Gospel; but its *absence* from so many of the very oldest is impossible to understand, if it had been originally there.

It would seem that some copyist invented it in the second century, after the Gospel (according to Luke) had taken form and become current. It was inserted (by some copyist) in some MSS., and not inserted by others. Hence it appears in many but not in the very oldest MSS. and translations (like the Syriac translation

recently discovered on Mt. Sinai). The acute text-critic Lachmann put it in brackets [] in his edition of the New Testament, and the great English editors, Bishop Westcott and Dr. Hort, in their edition of 1881, the best thus far, put it in double brackets [[]], as being an interpolation.

But the interpolation was made in the second century, before A. D. 190, or at least the verse was invented before that time. Just when it was actually first written in a copy of Luke's Gospel, no man can say within one or two hundred years, certainly however before the ninth century, for some MSS. containing it are much older than the ninth century, when men had ceased to think such great thoughts.

The notion that the clause was first introduced into the text in the ninth century reflects perhaps Scrivener's remark that the corrector who introduced the sentence into D was "not earlier than Cent. ix." On page 68 of "Notes on Select Readings," Appendix to Westcott and Hort's edition of the New Testament, 1881, we read: "The documentary distribution suggests that text was a Western interpolation, of limited range in early times (being absent from *Dab* though read by *e* syr. vt Iren. Hom. Cl Eus. *Can*), adopted in eclectic texts, and then naturally received into general currency.

"Its omission on the hypothesis of its genuineness, cannot be explained in any reasonable manner. Wilful excision, on account of the love and forgiveness shown to the Lord's own murderers, is absolutely incredible." Then, after discussing the Constantinopolitan lection, the editors continue:

"Few verses of the Gospels bear in themselves a surer witness to the truth of what they record than this first of the Words from the Cross: but it need not therefore have belonged originally to the book in which it is now included. We can not doubt that it comes from an extraneous source."

This admission by the chief English editors is decisive and of the farthest-reaching importance. Still more recent critics entertain no doubt whatever. Says Wellhausen, it "is without any doubt interpolated." His exact words are:

"Der Spruch 'Vater vergib ihnen u. s. w.' (xxiii. 34) fehlt im Vat. Sin. und D, in der Syra und einigen Vett. Latinae; er ist ohne allen Zweifel interpolirt."

This is not absolutely accurate. The saying is in Sin. but enclosed in curved brackets put there by an early corrector (A), and afterwards deleted by a later corrector. A seems to have known

that the passage was interpolated. Tischendorf's words are: "A (ut videtur) uncos apposuit, sed rursus deleti sunt." Moreover, the verse appears in some Syriac versions, but *not* in the oldest, the Sinaitic.

Of course, one must not forget, neither wonder, that the Burgons rage (*Revision Revised*, p. 83) and the Millers imagine a vain thing (*Scrivener's Introduction*, Fourth Revised Edition, II., 356-358), but what is the *only* argument they adduce? Simply a catalog of the MSS., Versions, Fathers that attest the words in question. "And there being several thousand—but this story why pursue?" What does a whole "forest" of such testimonies avail? What signify? Merely that the sentiment pleased the prevailing Christian consciousness. Were the witnesses strewn thick as autumnal leaves in Vallombrosa, it would mean no more. If the Associated Press should send out an idle rumor, would any one seek to prove it authentic by heaping up copies of the 'Dailies' in which it appeared? Yet such is the method of the critics who "burn with indignation" against the thoroughly orthodox editors, Westcott and Hort, declaring that "the system which entails such consequences is hopelessly self-condemned."

Like the English masters, Professor Nestle recognizes that the clause is "inserted" and does "not belong to the earliest form of the Gospel of Luke." Nevertheless, like them he still *seems* to hold that the saying is *authentic*, that the verse "is a true record of what Jesus really said from a source of which the origin is no longer known," and he thinks this "assumption" "compatible" with the concession that the clause was "inserted in some copies of Luke." But how can this be? Since admittedly the sentiment was so popular that its interpolation found early and wide-spread adoption, why was it omitted and disregarded by *all* the earliest authorities, by Matthew, by Mark, by Luke, by John, by countless other "Gospels," by the Epistolists, by the Apostolic Fathers, by the Apologists, by all Christian writers down to Irenæus, for 150 years after the words were supposedly spoken? Less than a century separates us from Waterloo. Suppose that in some new edition, by some unknown reviser, of Siborne or Montholon, we should find "inserted," as pronounced by either Duke or Emperor at the crisis, some extraordinary elsewhere unmentioned saying similar to some familiar utterance, under similar conditions, of Turenne or Marlborough. Would Nestle or any other critic accept it as authentic? Would he not dismiss it as a manifest invention? Would he not regard the silence of a century, and of all who were in any position to know, as decisive? Why

then refuse to apply to the New Testament the principles followed in dealing with other documents?

Nestle asks, "Why shall we not assume that Stephen and James followed the example set by Jesus?" Certainly, in the utter absence of evidence no one would deny the *abstract possibility* that Jesus uttered these or any other words on the Cross, IF *Jesus was really a man and really crucified*. But, laying aside the fact that no shred of evidence yet produced indicates clearly his humanity, while volumes of uncontroverted evidence indicate his pure divinity and non-humanity, we must still renew the questions: How was such a saying reported from the crucifixion? How did it gain currency among the disciples? Above all else, why did it remain unheeded by all that knew it, and for well-nigh 150 years, for nearly 5 generations, and why await all this while or longer for a copyist to interpolate it? Such questions admit of no satisfactory answer.

The cases of Stephen and James, if authentic, make not for but only against the contention of Nestle. For *if* the Disciples spake so at their passing, then indeed there was strong incentive and even compelling reason to ascribe such words to Jesus also; for surely "a disciple is not above his master, nor a servant above his lord." Since it is thus so easy and natural to understand the verse as what it obviously appears to be, the pious invention of a later date, the hypothesis of Nestle must be rejected as not only unmanageable but also unnecessary.

The case of Socrates has been cited as offering the original precedent and model of imitation, not because it was unique, but because it was so famous. To be sure, some one may object that the incident was only a pious disciple's invention, to glorify his master. And who can quite deny? But fact or fiction, it had been for centuries familiar to the general mind. For the Lucan interpolator, however, the examples of James and Stephen lay nearer at hand, at least in tradition, if not in historical actuality. On their dying lips such words were appropriate and even probable, though the positive evidence therefor is too frail to be handled. On the other hand, there is no decisive counter-proof, as there is against the *authenticity* as well as the *genuineness* of the Lucan passage.

MISCELLANEOUS.

THE LATE REV. ARTHUR LLOYD.

BY ERNEST W. CLEMENT.

It has always been a question which was the better way to address the subject of this obituary sketch. As an ordained clergyman of the Church of England, he was entitled to the prefix "Rev."; and, as an educator, he was entitled to the prefix "Prof." Moreover, he had also a suffix in the form of "M. A." It might perhaps be said, not inappropriately, that he was a venerated professor and a cultured clergyman, who was such an honor to both his professions that it was impossible to keep them separate. He was really the Rev. Prof. Arthur Lloyd.

The bare outline of his life has been sketched as follows in the *Japan Mail*:

"The late Mr. Lloyd was born at Simla in 1852 and was the son of the late Major Frederick Lloyd, Bengal Native Infantry. He was educated at Brewood Grammar School, Staffordshire, and at Peterhouse, Cambridge, where he took first class honors in classics. On leaving College Mr. Lloyd took orders and was appointed curate of St. Barnabas, Liverpool, in 1875. In 1877 he was given a fellowship in his college where he was appointed dean. In 1879 he became rector of Norton, and in 1882 vicar of Hunston, Bury St. Edmunds. He resigned both livings in 1885 to come to Japan as a missionary for the Society for the Propagation of the Gospel. In 1890 he left Japan to become professor of classics in Trinity College, Toronto, and he also held the post of headmaster of Trinity College school, Port Hope, Ontario, for a short time. In 1893 he was back again in Japan, teaching in the Keiogijuku, and at the close of the China-Japan war he took up an appointment as instructor at the naval academy, a position he had held previously. He was also appointed lecturer on English literature at the Imperial University. Among the other appointments he held were those of lecturer at the Mercantile Marine College, President of St. Paul's College, Tokyo, and teacher in the Tokyo Higher Commercial School.

"Mr. Lloyd's publications on Japan are very numerous, and the proceedings of the Asiatic Society of Japan, of which he was for some years Librarian, bear witness to his learning and industry. Among his works may be mentioned *Development of Japanese Buddhism*, *Imperial Songs* (translations of poems by T. M., the Emperor and Empress), *Life of Admiral Togo*, *Formative Elements of Japanese Buddhism*, *Every-day Japan*, etc. etc.

"Mr. Lloyd had the reputation of being the most brilliant Western scholar that Japan has ever sheltered; but his attainments never interfered with a

modesty and kindness which endeared him to all who had the pleasure of his acquaintance." He died after a brief illness at his residence in Tokyo, Oct. 27, 1911.

Lloyd was a man, a true friend, with heartfelt sympathy who never hesitated to spend himself for his friends. He was a great scholar but not a pedant: he was a classical scholar of the old type; a fine scholar in French and German; well skilled in Japanese; in fact, it is said that he knew and could use ten or twelve languages. He was also unusually well read in history, both secular and religious. But with all his attainments he was very unassuming. He was an essayist, a critic and a poet; he was an interesting writer and lecturer; he was a delightful conversationalist: in all, he was a very versatile man.

Lloyd was above all a mediator. He first occupied that position in connection with Protestantism and Catholicism. It is an open secret that he once



ARTHUR LLOYD.

(Whose poetic translations of Japanese verses appear in this issue.)

had strong tendencies toward the Roman Catholic church. At any rate, he occupied a position from which he could appreciate the good in Protestantism, Roman and Greek Catholicism. He was not a Catholic, but he was catholic.

In the second place, he was a mediator between Buddhism and Christianity. His profound studies in church history and the history of Buddhism led him to a position where the common points or similarities strongly appealed to his generous heart.

But the best way to present Lloyd's attitude on this subject of comparative religion is to let him speak for himself, as he has written in his little book on *Shinran and his Work*, which is no doubt incorporated into his larger work, *The Creed of Half Japan*. He says in his Introduction to the smaller work: "Throughout this book I purpose consistently to take this line of argument, viz., that, when the Shinshuist recites his Nembutsu, he is (however unconsciously) addressing the same divine person whom the Christian wor-

ships on his knees in the closet or before the altar; and I believe that the witness which God has thus given to the Japanese is one which the Christian missionary would be ill advised to set aside or neglect."

A little later he adds: "It is with no controversial aim that I take up my pen. Rather, I feel that the quarrel between Eastern Buddhism and Western Christianity is one to be best solved by the path of meditation and prayer. For if, through the exercise of faith, we could even for a few weeks only realize that the Lord whom we variously worship, is one and the same, the Source of life and light; and if, with that faith, we could come *just as we are*, Christians and Buddhists, and ask for light, are we to doubt Christ, or are we to doubt Amida, by supposing that light would be withheld from his children by One whom Christians and Buddhists alike delight in calling a loving Father?"

THE BUDDHIST MASS.

The Buddhist High Mass contributed by the Rt. Rev. Mazziniananda Svami in *The Open Court* for February 1912 has attracted some attention, and we publish here a communication received from Prof. Richard Garbe of Tübingen translated from a private letter addressed to the editor:

"The texts employed in this mass are Buddhist only to a small extent. For the most part they are composed of verses and quotations out of the ancient Vedic literature, although to be sure in a distorted form and with astonishingly free translations, some of which have no connection with those passages. The lines at the bottom of page 70 comprise a well-known verse from the Veda (first quoted in the Rigveda 10. 9. 4) and read as follows: "May the heavenly waters be our salvation, may they serve our needs and be our drink; may they descend upon us for our salvation!" Compare this with the translation at the top of page 72: "May the Illuminator of all, the Light of the world, the Dispenser of happiness to all, the all-pervading Divine Being, be gracious unto us so that we may have perfect contentment of mind, and for the attainment of perfect happiness. May the same Being shower blessings upon us from all quarters." The case is the same with the many invocations addressed to the ancient Vedic deities.

"If we have here a copy of a high mass as it is performed in Lhasa, we see that the unsophisticated Tibetan monks have collected a number of old Brahman sayings which they understood no better than they understood the Buddhist Pali texts."

THE CORONATION IN INDIA.

We have received from several quarters from India expressions of great satisfaction concerning the coronation of King George as emperor there, which are symptoms of a genuine loyalty towards their powerful sovereign. Indeed they take pride in having for their ruler a man whose possessions girdle the earth.

This attitude is the more pleasing as heretofore we have met and heard from many Hindus whose bitterness towards England has been extraordinary. In fact we have heard of a student at one of the American universities who came to this country to study chemistry in order to acquaint himself with the nature of explosives, and he pursues his studies with the outspoken pur-

pose of following the example of dynamiters in an effort to wage a war against the high Indian officials of English birth. His professor, however, has given the assurance that this young man would be harmless because he was too stupid to accomplish anything and would never be able to prepare the material without first of all endangering his own life.

Nevertheless, it is astonishing how many Hindus there are even among the intellectual classes who know only that the English govern India and who forget that India has never been in a better regulated condition than it is now. This fact is frequently overlooked by Americans, some of whom have done their worst to stimulate the rebellious spirit in India, and this seed falls on very fertile ground for such rank ideas grow there as rapidly as do the Indian jungles. However true it is that the English rule the Indian empire we ought to bear in mind that the Indian government as it is to-day is the best possible obtainable under present conditions. The English may govern for selfish purposes, in order to extend their own market and hold the balance of power in this enormous country, but after all they serve at the same time the interests of the Hindus themselves, and it would be a misfortune for India if the English rule failed or broke down under Hindu opposition, or if India were conquered by some other European nation.

That King George selected Delhi as the new capital of the country because it is a genuinely Indian city and the history of India is strongly connected with it gives evidence that the intention of the British government is to recognize more and more the Indian character of their Indian empire, and we are greatly pleased to see signs of a recognition among the native population. Among those who express their loyalty to the Emperor of India we will mention only G. V. Swaminatha Aiyar who issued a leaflet containing a poem "In Honor of the Coronation of their Imperial Majesties," and a review of the Durbar sermon of the Bishop of Madras which had for its subject, "The Truth Behind the Coronation Durbar: The Kingdom of the World is become the Kingdom of our Lord and of His Christ." By understanding the word "Christ" in the fullest significance of the word as the Son and Saviour with whom every Hindu is familiar," Mr. Aiyar maintains that the Bishop "has lifted on high the holy flag of truth, and may all true sons of the Empire stand by it and fight for truth which will triumph in the end." Mr. Aiyar represents the Ananda Mission which aims at realizing the permanent value of any empire or any social institution by making real and effective in the world the ideal of brotherly love. It celebrated the twelfth anniversary of its Founders' Day on Jan. 12, and Mr. Aiyar bespeaks for it the sympathy of all in its efforts toward the uplift of humanity. He concludes the solicitations of his open letter "with prayers for the good of the Empire and the long life of their Majesties who have evinced their personal sympathy and affection for their subjects in a truly royal manner."

BOOK REVIEWS AND NOTES.

AUTOUR D'UN PRÊTRE MARIÉ. Par *Albert Houtin*. Paris, privately printed. 1910.

This book now becomes of special interest in connection with the recent death of Hyacinthe Loyson. In 1906 at the urgent request of his wife and son, Father Hyacinthe handed over to the Abbé Houtin his private correspon-

dence and journals dating from the time he entered the Carmelite order when he was eighteen years of age. At that time he had destroyed all previous papers in order to begin life entirely anew. His family wished him thus to be able to have some supervision over the autobiographical material so they could feel secure that it would be as he wished. Among the papers which came into Abbé Houtin's hands in this way, he found an extensive and sympathetic correspondence between Father Hyacinthe and Charles Perraud, canon of Autun, bearing upon the latter's secret marriage with Mmc. Duval. The Abbé Perraud belonged to a group of interesting priests whose biographies have frequently been written and who are held up as models whom the young priests of the seminaries and the novitiates of monasteries should emulate. But these documents show that the feelings of such priests are often in reality different from what is commonly assumed. The Canon of Autun particularly regretted during the greater part of his life that he was bound to the clergy, and as the law of ecclesiastical celibacy came to be unendurable to him he contracted "before God" a union which he considered a true marriage.

The Abbé Houtin believed that a biography such as he could sketch from the material in hand would be an interesting document and undertook it in no sense in a spirit of apology or controversy. This book he published under the title "A Married Priest, Charles Perraud," but not until sixteen years after the man's death and one year after the death of his brother, the cardinal bishop of Autun. The cardinal's successor wrote urgent letters offering to refund to him his entire expense if he would suppress the book, and even Paul Sabatier, the principal representative of Protestant modernism, did not wish it to appear lest it give the impression that the ranks of Catholic modernists were composed simply of those priests who wished to marry. Advertised by the strong objections of these two opposite leaders the first edition of 1100 copies was exhausted in a month and another of 3000 was issued. The author now thinks that an even more valuable and instructive chapter in religious history is afforded by the entire controversy with regard to this work and it is this documentary material which is offered in the present volume, consisting of the entire correspondence with both the opponents and friends of the book.

P

L'ORIENTATION RELIGIEUSE DE LA FRANCE ACTUELLE. Par *Paul Sabatier*. Paris: Armand Colin, 1911. Pp. 320.

In this book the well-known author of the "Life of St. Francis" depicts the present state of religion in France. M. Sabatier truly says that the movement which he portrays has no documents, but modesty prevented him from adding that just such a book as this will be one of its documents for the future historian.

In his first chapter he attacks Reinach's definition of religion as a collection of tabus, and after reviewing the definitions of other thinkers, concludes that any definition is impossible. American philosophers, he adds, have shown its futility, and he quotes Leuba and James. Never, he declares, has church activity in France been as intense and church organization as strong as they are to-day. In a long note he enumerates the most influential organs of the church, known as *la bonne presse*. "Never has a more methodical effort been attempted to take possession of public opinion."

In his second chapter M. Sabatier declares that the Dreyfus affair was at bottom a religious crisis, to the verge of civil war.

In the third chapter he deals with the religious efforts of the Franco-Prussian war. That war was a blow to French Protestantism, while the devotion of the Catholic priests in the ambulance work and on the field of battle itself produced a reaction against the free-thinking of the age. The author himself heard, in 1872, a sermon in Besançon Cathedral which ascribed the war to the divine wrath at the impieties of Ernest Renan!

The fourth chapter deals with misunderstandings between church and people, and the following one with the defects of the anti-religious movement. The sixth and seventh chapters treat of modern religious thinkers, among whom our compatriot William James is quite prominent. Interesting quotations are made from Guyau's book of 1887 on the "Irreligion of the Future." The title is misleading, says Sabatier, for the book has for its theme that religion is life. At the time the book was too poetic for the scholars, too pious for the freethinkers, and of course offensive to the church; but to-day it is more eagerly read than ever.

The eighth chapter deals with the religious trend of literature and art, and the next two with the character and patriotism of the movement, which, says the author, is intensely French. He contradicts the widespread conviction that the French are essentially intellectual. That is the result of the influence of France's eighteenth-century thought abroad. But while French in its essence, the new thought has taken due account of foreign leaders, of Newman, James, Walt Whitman, Tyrrell, Sir Oliver Lodge, and others.

Chapters eleven and twelve deal with the tendencies of Catholicism and Protestantism respectively, and are followed by a discussion of modern free thought. Modernism is of course described, and its name, while popularized by the Papal Encyclical of 1907, is attributed to the Italian Jesuits.

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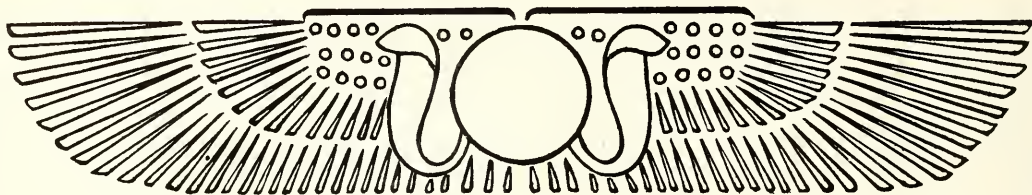
And I believe in the Restoration of the Jews, who are the Fathers of these other two religious, but not as a nation. Israel is the mysterious Gulf-Stream running through the vast ocean of humanity, carrying with its warm persistent current, the Great Determinate Faith of one, personal and Living God — without which there can be nothing good, permanent, true, or beautiful among men; for it is that faith which recognizes the perpetual miracle of God in man, and which covers, by its beneficent creative influence, with flowers, fruit and beautiful children, the utmost parts of the earth!

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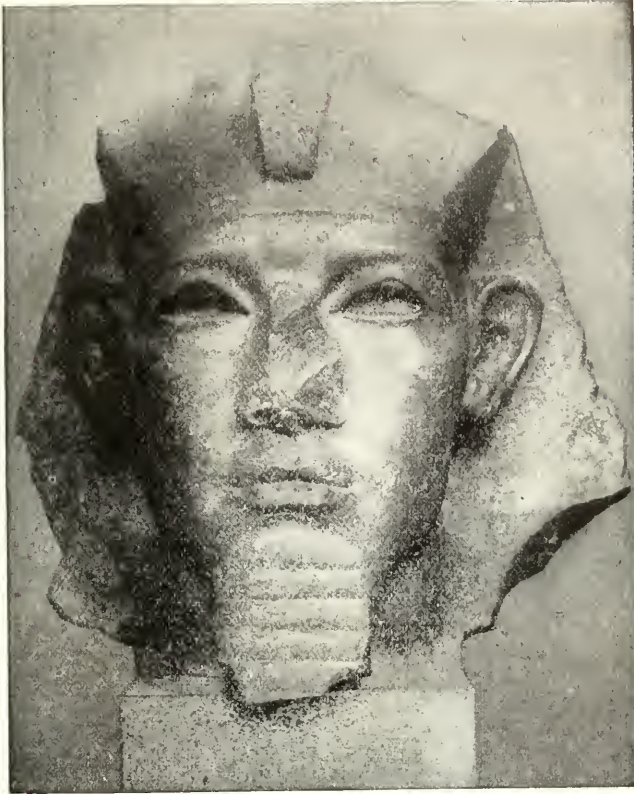
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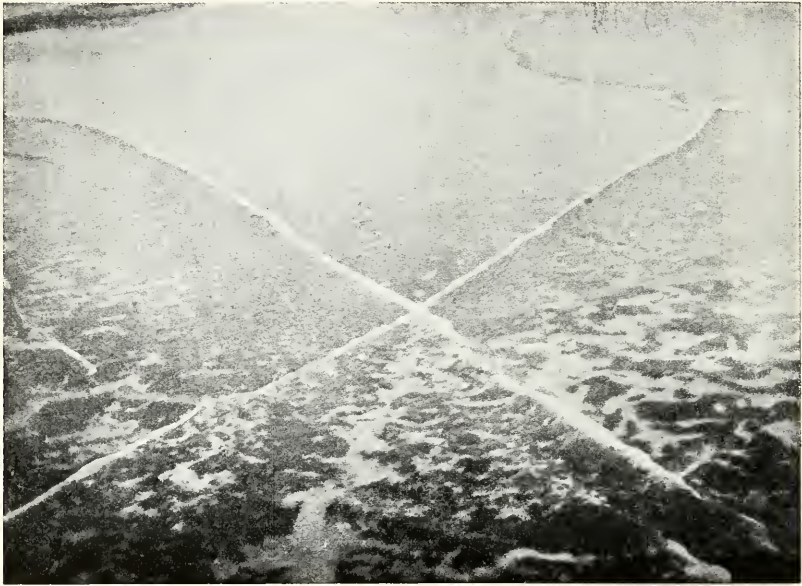
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mered on the anvil, but when he is happy and contented with life and does not wish to die.

Memento Mori Medalets



Fig. 26

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

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



Fig. 27

Obv.—View of the city of Basel.

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

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

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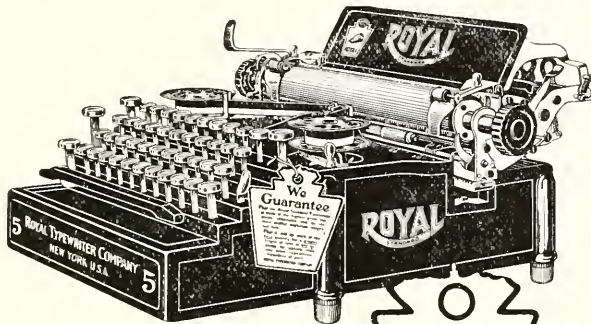
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