

# The Open Court

18  
A MONTHLY MAGAZINE

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

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CHICAGO

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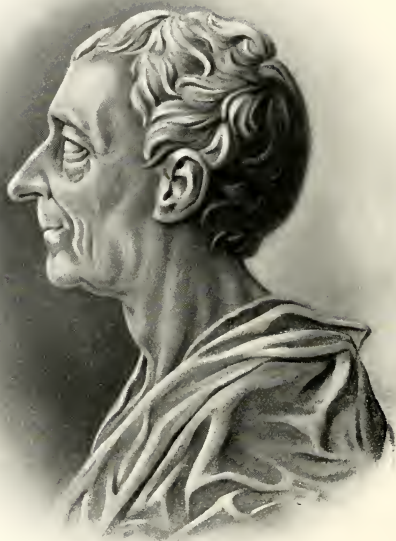
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MONTESQUIEU.

(1689-1755.)

*Frontispiece to the January, '90, Open Court.*

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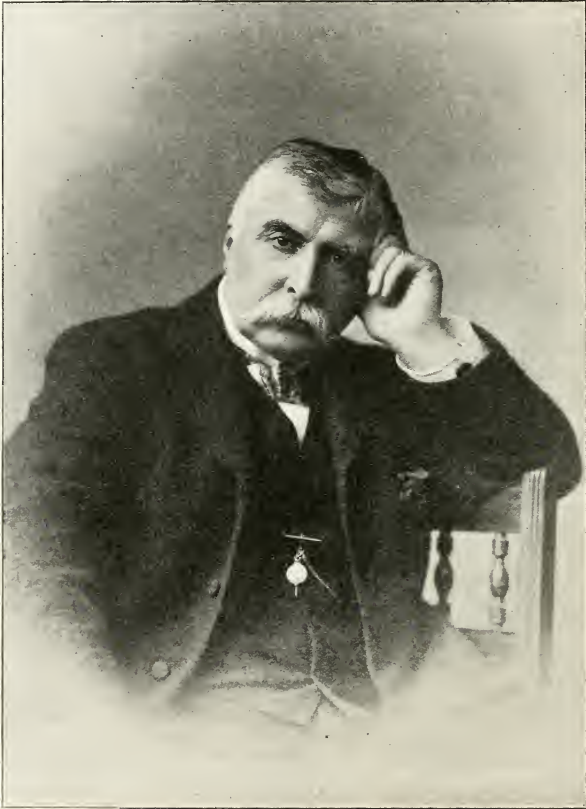
## AN ILLUSTRATED LIFE OF JESUS, BY J. JAMES TISSOT.

BY CLIFTON HARBY LEVY.

AT least two great Frenchmen have gone to Palestine for the purpose of presenting the world with the life of Jesus. The result of Ernest Renan's pilgrimage was a romance charming in style, incisive in method, but yet so radical a departure from orthodox conceptions that it is considered by many anything but a true life of Jesus. Twelve years ago another Frenchman went on a pilgrimage to Palestine for a similar purpose, but he was an artist and at the same time a devout believer in the Scripture. The result of M. James Tissot's work is a remarkable illustrated life of Jesus which follows closely the lines of Holy Writ and tradition.

In 1885 James Tissot was a well-known figure in the art circles of Paris and London. He had painted any number of charming studies in the life of men and women of society. He was a thoroughly French artist in the mode of attack, a realist—yet not bound down to a theory so closely as to be a mere photographer. Every one of these early paintings is instinct with life, is full of sentiment, is an epitome of some phase of human thought or action. It was during this year that he was completing a series of paintings dealing with "The Woman of Paris." One picture in the series was to be that of a choir singer. So as to get the correct background and environment as well as the spirit of this composition, the artist visited the Church of St. Sulpice in Paris. While attending service in this church the deeply emotional character of the artist was stirred by the solemn mass, and, at the climax of the service, it seemed to him as if he saw a great picture which was not upon the walls of the church. In it were ruins of a modern

castle into which two peasants, man and woman, had strayed. Oppressed by the failure of all their efforts, they threw down the small bundle of their belongings and sat amid the ruins bowed in



JAMES TISSOT.

Copyright by James Tissot, 1898.

despair. From force of habit or the very depths of suffering, they called upon God, and in answer to this prayer a being seemed to glide toward them through the ruins. In that being they see Jesus covered with the mantle upon whose border is represented the pic-

ture first of the "Fall of Man" then of "The Passion" denoted by the kiss of Judas. Jesus leans his head upon the shoulder of the man, extends his bleeding hands as if to say, I am the sacrifice. I am the solution, the only solution, of life and its problems. (P. 4.)

This picture so beset the artist that it brought on a fever, after his recovery from which he was compelled to paint what was for him an unprecedented composition, a sacred allegory.

Thereafter James Tissot was forced to abandon the earlier spirit with which his work had been animated, although he had already turned the half century of his life. It was impossible for him to paint or etch, as he had before, pictures of women with Gainsborough hats or men and women reclining upon the deck of a steamer; his spirit was changed, there was a metamorphosis of the entire being.

It is true that up to this time M. Tissot had been a Catholic more by courtesy than by conviction, that he had been interested deeply in the problems of spiritualism, hypnotism, and thought-transference, but some such moment as this one in the church was required to affect the whole spirit of the artist's work.

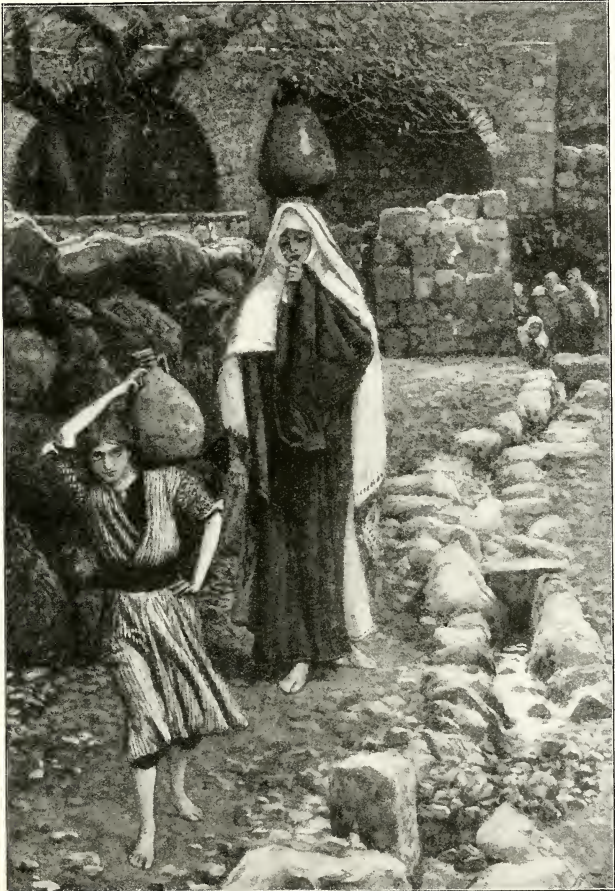
After completing his painting of "The Inward Voices" or "The Ruins," as it might be called, he determined to paint the real Jesus if it were possible. To do this he recognised the absolute necessity of a pilgrimage to Palestine. He was dissatisfied with the ordinary presentation even of the figure of Christ, for it seemed to him that in hardly any instance had even the greatest artists been able to free themselves from slavery to their environment and native country. It has been remarked over and over again that every land has a Jesus of that land; that the French painters paint French Jesuses, the Italian painters, Italian, the Dutch school, Dutch. M. Tissot wished to paint Jesus the Jew of the first century, not of the nineteenth or any other period. He went to Palestine intent upon this design of painting a picture of the real Jesus and perhaps his apostles. After his preliminary studies when he was about to return to Europe with the sketches gathered during his travels of a few months, he felt dissatisfied at the incompleteness of his work and decided to return and make perhaps fifty more. But when these were complete neither the conscience of the artist nor of the believer was satisfied, and it was only after ten years of labor and the completion of three hundred and sixty-five paintings and one hundred and fifty pen and ink drawings that M. Tissot was content to exhibit and publish his



THE RUINS.



work as a real reconstruction of the life and surroundings of Him whom Christendom worships.



JESUS AND HIS MOTHER.

Copyright by James Tissot, 1898.

These paintings and drawings have now been brought to the United States and are being exhibited under the auspices of the



A VOICE CRYING IN THE WILDERNESS.

Copyright by James Tissot, 1898.

American Art Association in New York, Chicago, Boston, Pittsburg, Washington, Philadelphia, and other cities.

The pictures have also been reproduced in several volumes, being grouped in chronological order under various heads. The



JESUS ADMONISHING THE APOSTLES

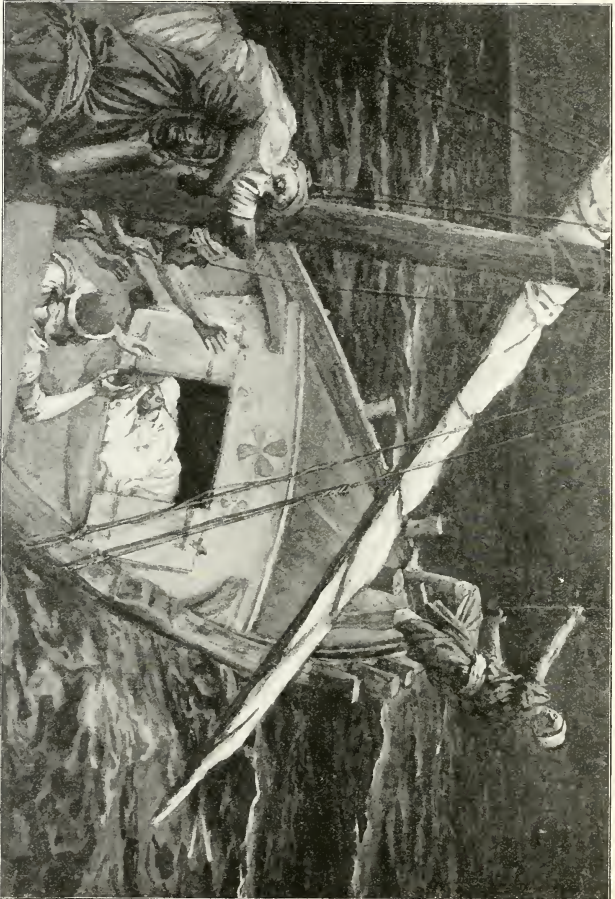
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first division deals with the "Childhood of Jesus" in most sympathetic fashion. Here the artist has been forced to utilise the types which he had gathered from his studies of the inhabitants of Palestine, and especially of Jewish children, that he might give the

world as realistic and truthful pictures as were possible, of Jesus, the boy at Nazareth. That composition entitled "Jesus and His

Copyright by James Tissot, 1898.

JESUS ASLEEP DURING THE STORM.



Mother" is perhaps one of the best illustrations of the artist's method of furnishing the actual Oriental background and costume,

as well as a poetic presentation of the figures and their expressions. (P. 5.)

In the next grouping, dealing with the "Ministry of Jesus," we have the most complete study of those three years of ministry that had yet been given to the world by the hands of a master artist. He begins with the forerunner of Jesus, John the Baptist, (p. 6) and outlines each incident in the career of Christ that has been chronicled either by legends or Scripture. In the picture, for instance, of "Jesus Ministered to by Angels" we have a strange, mystic conception far different from the usually accepted interpretation of the statement. Here it is not a ministry by food and drink, but a ministry of the touch, a transference of spirit, so to speak. This picture is not reproduced.

In the Oriental grouping, where Jesus is admonishing the apostles, we have the background of waving palms and that dignified figure of the leader addressing his disciples as he understood the character of each and every one. The faces of the apostles themselves are character studies of no small value; the coloring of the original adds infinitely to the effect which must be imagined when seen in a black-and-white reproduction. (P. 7.)

The picture of "Jesus Asleep During the Storm" serves as a striking instance of the artist's combination of truth and sentiment. The boat, which is tossed high by the waves, is just such a boat as Jesus must have used on this perilous journey. The figure of Jesus himself sleeping so calmly while the crew rushes about mad with terror is doubtless intended by the artist to typify the wonderful serenity which is one of the leading characteristics of the Jesus of the New Testament. (P. 8.)

But, M. Tissot has not forgotten any of the minor characters in the great Christian tragedy. Not a parable fails of illustration to make it both clear and comprehensible. His pictures of the minor personages are as striking as those of the leading characters, for he recognises the fact that nothing is of slight importance to Christendom which bears upon those three years of activity. His drawings of Mary Magdalene, before and after her conversion, are eloquent commentaries upon the significance of Jesus's attitude towards her and her class, as well as of her personal change of life. (P. 10.)

The later groupings of the paintings under the headings "Holy Week," "The Passion," and "The Resurrection," include many compositions illustrative both of careful archæological study and deep devotion. The artist found it necessary to restore Jerusalem



MARY MAGDALENE AFTER HER CONVERSION.

Copyright by James Tissot, 1898.

itself in the light of modern discoveries in order to paint Jesus and the closing scenes of his career there. The Temple of Jerusalem itself is no small triumph in reconstructive archæology. Calvary



ELI, ELI, LAMA SABACHTHANI.

Copyright by James Tissot, 1898.

has also been restored, giving to Christendom the truer conception of that place as a little mound, not more than twenty-two feet high, upon which the final scene of the tragedy was enacted. The artist

omits nothing of all the events appertaining to that final week. The arrest, the various trials before conviction, and the supreme sufferings afterwards are all pictured in detail. In fact, some critics have objected to the too great detail with which this theme has been treated. They object to the pictures dealing with "The Driving of the First Nail," "The Driving of the Nails Into the Feet," "The Elevation of the Cross," etc. But the artist replies: "If men are to understand all of the sufferings which that most horrible of Roman customs, crucifixion, brought upon Jesus, they must see each and every act."

Possibly the finest of all this series is that painting of the last moments when the martyr quotes from the Psalms the memorable phrase, "Eli, Eli, lama Sabachthani!" (P. 11.)

In dealing with the Resurrection the artist employs most simple devices picturing the several appearances of Jesus to those who had believed in Him.

In the book in which the pictures are reproduced each composition is accompanied by an extract from the Gospel furnishing the basis of that picture. These extracts are taken from the Vulgate and the authorised version, appearing on the left and right hand sides of the pages, respectively. In addition to the Biblical basis of the compositions the artist has found it necessary to write a large number of notes explaining the reasons for which he paints each picture as he does, at the same time giving very full accounts of the customs of the Jews at the time of Jesus, by which it is made possible to understand otherwise inexplicable incidents.

The work of M. Tissot will interest not merely the believers in Christianity, who are desirous of knowing all they can about the founder of the faith, but inasmuch as the artist has not relied merely upon intuition, but has studied the ground carefully and has listened to the instructions even of the rabbis in Jerusalem upon important points, it interests also the Jews and other students of history who desire to understand this important epoch more fully.

There can be no doubt of the value of these ten years of labor spent upon a period of which the world knows so very little. The objection raised by some who have seen the paintings, that Jesus seems so human, will not be considered anything but praise by those who regard him as one of the world's greatest men. The fact that this artist who was seeking the truth was compelled to paint Jesus first as a child, then as a man, in order that he might present him first as a martyr and then as a God, is no small trib-



ute to the conscientiousness with which, Christian believer though he be, M. Tissot has done his work.

When these pictures were exhibited in Paris in 1894, and in London two years following, they created a great sensation, and it is probable that their effect in the United States will be no less remarkable.

## ABSTRACTION PRIOR TO SPEECH.<sup>1</sup>

BY PROF. TH. RIBOT.

SAVE in extremely rare cases,<sup>2</sup> where the mind, like a mirror, passively reflects external impressions, intellectual activity may always be reduced to one of the two following types: associating, combining, unifying; or dissociating, isolating, and separating. These cardinal operations underlie all forms of *cognition*, from the lowest to the highest, and constitute its unity of composition.

Abstraction belongs to the second type. It is a normal and necessary process of the mind, dependent on attention, i. e., on the limitation, willed or spontaneous, of the field of consciousness. The act of abstraction implies in its genesis negative and positive conditions, and is the result of both.

The negative conditions consist essentially in the fact that we cannot apprehend more than one quality or one aspect, varying according to the circumstances, in any complex whole,—because consciousness, like the retina, is restricted to a narrow region of clear perception.

The positive condition is a state which has been appropriately termed a “psychical reinforcement” of that which is being abstracted, and it is naturally accompanied by a weakening of that which is abstracted from. The true characteristic of abstraction is this partial increment of intensity. While involving elimination, it is actually a positive mental process. The elements or qualities of a percept or a representation which we omit do not necessarily involve such suppression. We leave them out of account simply because they do not suit our ends for the moment, and are complementary.<sup>3</sup>

<sup>1</sup> Translated from the French by Frances A. Welby.

<sup>2</sup> For example, in moments of surprise and in states approximating to pure sensation.

<sup>3</sup> Schmidkunz, *Ueber die Abstraction*. Halle: Stricker, 1889. This little work of forty-three pages contains a good historical and theoretical exposition of the question.

Abstraction being, then, in spite of negative appearances, a positive operation, how are we to conceive it? Attention is necessary to it, but it is more than attention. It is an augmentation of intensity, but it is more than an augmentation of intensity. Suppose a group of representations  $a + b + c = d$ . To abstract from  $b$  and  $c$  in favor of  $a$ , would ostensibly give  $a = d - (b + c)$ . If this were so,  $b$  and  $c$  would be retained unaltered in consciousness; there would be no abstraction. On the other hand, since it is impossible for the whole representation  $d$  to be suppressed outright,  $b$  and  $c$  cannot be totally obliterated. They subsist, accordingly, in a residual state which may be termed  $x$ , and the abstract representation is hence not  $a$  but  $a + x$  or  $A$ . Thus the elements of abstract representations are the same as those of concrete representations; only some are strengthened, others weakened: whence arise new groupings. Abstraction, accordingly, consists in the formation of new groups of representations which, while strengthening certain elements of the concrete representations, weaken other elements of the same.<sup>1</sup>

We see from the above that abstraction depends genetically upon the causes which awaken and sustain attention. I have described these causes elsewhere,<sup>2</sup> and cannot here return to their consideration.

It is sufficient to remark that abstraction, like attention, may be instinctive, spontaneous, and natural; or reflective, voluntary, and artificial. In the first category the abstraction of a quality or mode of existence originates in some attraction, or from utility; hence it is a common manifestation of intellectual life and is even met with, as we shall see, among many of the lower animals. In its second form, the rarer and more exalted, it proceeds less from the qualities of the object than from the will of the subject; it presupposes a choice, an elimination of negligible elements, which is often laborious, as well as the difficult task of maintaining the abstract element clearly in consciousness. In fine, it is always a special application of the attention which, adapted as circumstances

<sup>1</sup> Schmidkunz, *loc. cit.* This author, who rightly insists upon the positive character of abstraction (which is too frequently considered as a negation) observes that no concept, not even that of infinity, is in its psychological genesis the result of negation, for, "in order to deduce from the idea of a finite thing the idea of infinity, it is first necessary to abstract from that thing its quality of finality, which is certainly a positive act; subsequently, in order to reach infinity, it is sufficient either constantly to increase the time, magnitude, and intensity of the finite which is a positive process; or to deny the limits of the finite, which is tantamount to denying the negation."

<sup>2</sup> *Psychology of Attention*. Chicago: The Open Court Publishing Co.

require to observation, synthesis, action, etc., here functions as an instrument of analysis.

A deeply-rooted prejudice asserts that abstraction is a mental act of relative infrequency. This fallacy obtains in current parlance, where "abstract" is a synonym of difficult, obscure, inaccessible. This is a psychological error resulting from an incomplete view: all abstraction is illegitimately reduced to its higher forms. The faculty of abstracting, from the lowest to the highest degrees, is constantly the same: its development is dependent on that of (general) intelligence and of language; but it exists in embryo even in those primitive operations which are properly concerned with the concrete, i. e., perception and representation. Several recent authors have emphasised this point.<sup>1</sup>

Perception is *par excellence* the faculty of cognising the concrete. It strives to embrace all the qualities of its object without completely succeeding, because it is held in check by an internal foe,—the natural tendency of the mind to simplify and to eliminate. The same horse, at a given moment, is not perceived in the same manner by a jockey, a veterinary surgeon, a painter and a tyro. To each of these, certain qualities, which vary individually, stand in relief, and others recede into the background. Except in cases of methodical and prolonged investigation (where we have observation, and not perception) there is always an unconscious selection of some principal characteristics which, grouped together, become a substitute for the totality. It must not be forgotten that perception is pre-eminently a *practical* operation, that its mainspring is interest or utility, and that in consequence we neglect—i. e., leave in the field of obscure consciousness—whatever at the moment concerns neither our desires nor our purposes. It would be superfluous to review all the forms of perception (visual, auditory, tactual, etc.), and to show that they are governed by this same law of utility; but it should be remarked that the natural mechanism by which the strengthened elements and the weakened elements are separated, is a rude cast of what subsequently becomes abstraction, that the same forces are in play, and are ultimately reducible to some definite direction given to the attention.

With the image, the intermediate stage between percept and concept, the reduction of the object represented to a few fundamental features, is still more marked. Not merely is there among the different representations which I may have of some man, dog, or tree, one that for the time being necessarily excludes the others

<sup>1</sup> See especially Hoeffding, *Psychologie*. German translation. Second Edition, pp. 223 et seq.

(my oak tree perforce appears to me in summer foliage, tinted by autumn, or bereft of leaves,—in bright light or in shade), but even this individual, concrete representation which prevails over the others is no more than a sketch, a reduction of reality with many details omitted. Apart from the exceptionally gifted men in whom mental vision and mental audition are perfect, and wholly commensurate (as it would seem) with perception, the representations which we call exact are never so, except in their most general features. Compare the image we have, with our eyes closed, of a monument with the perception of the monument itself; the remembrance of a melody with its vocal or instrumental execution. In the average man, the image, the would-be copy of reality invariably suffers a conspicuous impoverishment, which is enormous in the less lavishly endowed; it is here reduced to a mere schema, limited to the inferior concepts.

Doubtless it may be objected that the work of dissociation in perception and representation is incomplete and partial. It would be strange and illogical indeed if the abstract were to triumph in the very heart of the concrete; we do but submit that it is here in germ, in embryonic shape. And hence, when abstraction appears in its true form, as the consciousness of one unique quality isolated from the rest, it is no new manifestation but a fruition, it is a simplification of simplifications.

The state of consciousness thus attained, by the fixation of attention on one quality exclusively, and by its ideal dissociation from the rest, becomes, as we know, a notion which is neither individual nor general, but abstract,—and this is the material of generalisation.

The sense of identity, the power of apprehending resemblances, is, as has justly been said, “the keel and backbone of our thinking”; without it we should be lost in the incessant stream of things.<sup>1</sup> Are there in nature any complete resemblances, any absolutely similar events? It is extremely doubtful. It might be supposed that a person who reads a sentence several times in succession, who listens several times to the same air, who tastes all the four quarters of the same fruit, would experience in each case an identical perception. But this is not so. A little reflexion will show that besides differences in time, in the varying moods of the subject, and in the cumulative effect of repeated perceptions, there is at least between the first perception and the second, that radical difference which separates the new from the repeated. In fact, the

<sup>1</sup> W. James, *Psychology*, Vol. I., p. 459.

material given us by external and internal experience consists of resemblances alloyed by differences which vary widely in degree,—in other words, analogies. The perfect resemblance assumed between things vanishes as we come to know them better. At first sight a new people exhibits to the traveller a well-determined general type; later, the more he observes, the more apparent uniformity is resolved into varieties. “I have taken the trouble,” says Agassiz, “to compare thousands of individuals of the same species; in one case I pushed the comparison so far as to have placed side by side 27,000 specimens of one and the same shell (genus *Neretina*). I can assure you that in these 27,000 specimens I did not find two that were perfectly alike.”

Is this faculty of grasping resemblances—the substrate of generalisation—primitive, in the absolute signification of the word? Does it mark the first awakening of the mind, in point of cognition? For several contemporary writers (Spencer, Bain, Schneider, and others) the consciousness of difference is the primordial factor; the consciousness of resemblance comes later. Others uphold the opposite contention.<sup>1</sup> As a matter of fact this quest for the *primum cognitum* is beyond our grasp; like all genetical questions, it eludes our observation and experience.

No conclusion can be formed save on purely logical arguments, and each side advances reasons that carry a certain weight. There is, moreover, at the bottom of the whole discussion, the grave error of identifying the embryonic state of the mind with its adult forms, and of presupposing a sharp initial distinction between discrimination and assimilation. The question must remain open, incapable of positive solution by our psychology. The incontestable truth with regard to the mind, as we know it in its developed and organised state, is that the two processes advance *pari passu*, and are reciprocally causative.

In sum, abstraction and generalisation considered as elementary acts of the mind, and reduced to their simplest conditions, involve two processes:

1. The former, *abstraction*, implies a dissociative process,

<sup>1</sup> Herbert Spencer, *Principles of Psychology*. Vol. I., Part 2, Chapter II.—Bain (in the last chapter of *Emotions and Will*), says that nothing more fundamental can possibly be assigned as a mark of intelligence than the feeling of difference between consecutive or co-existing impressions. “There are cases, however, where agreement imparts the shock requisite for rousing the intellectual wave; but it is agreement so qualified as to be really a mode of difference. For review and ample discussion of this problem see Ladd’s *Psychology, Descriptive and Explanatory*, Chapter XIV. The earlier psychologists, in considering the ‘faculty of comparison’ which acts by resemblance and difference, as primordial, had observed the same fact, although they described it in different terms.

operating on the raw data of experience. It has subjective causes which are ultimately reducible to attention. It has objective causes which may be due to the fact that a determinate quality is given us as an integral part of widely different groups.

“Any total impression whose elements are never experienced apart must be unanalysable. If all cold things were wet and all wet things cold, if all liquids were transparent and no non-liquid were transparent, we should scarcely discriminate between coldness and wetness and scarcely ever invent separate names for liquidity and transparency. . . . What is associated now with one thing and now with another tends to become dissociated from either, and to grow into an object of abstract contemplation by the mind. One might call this the law of dissociation by varying concomitants.”<sup>1</sup>

2. The latter, *generalisation*, originates in association by resemblance, but even in its lowest degree it rises beyond this, since it implies a synthetic act of fusion. It does not, in fact, consist in the successive excitation of similar or analogous percepts, as in the case where the image of St. Peter's in Rome suggests to me that of St. Paul's in London, of the Pantheon in Paris, and of other churches with enormous dimensions, of like architecture, and with gigantic domes. It is a condensation. The mind resembles a crucible with a precipitate of common resemblances at the bottom, while the differences have been volatilised. In proportion as we recede from this primitive and elementary form, the constitution of the general idea demands other psychological conditions which cannot be hastily enumerated.

And thus we reach the principal aim of our inquiry which purports, not to reinforce the time-worn dispute as to the nature of abstraction and generalisation, but to pursue these operations step by step in their development, and multiform aspects. Directly we pass beyond pure individual representation we reach an ascending scale of notions which, apart from the general character possessed by all, are extremely heterogeneous in their nature, and imply distinct mental habits. The question so often discussed as to “What takes place in the mind when we are thinking by general ideas?” is not to be disposed of in one definite answer, but finds variable response according to the circumstances. In order to give an adequate reply, the principal degrees of this scale must first be determined. And for this we require an *objective notation* which shall give them some external, though not arbitrary, mark.

<sup>1</sup> W. James, *Psychology*. Vol. I., pp. 502 and 506.

The first distinguishing mark is given by the absence or presence of words. Abstraction and generalisation, with no possible aid from language, constitute the inferior group which some recent writers have designated by the appropriate name of *generic images*<sup>1</sup>—a term which clearly shows their intermediate nature between the pure image, and the general notion, properly so called.

The second class, which we have termed *intermediate abstraction*, implies the use of words. At their lowest stage these concepts hardly rise above the level of the generic image: they can be reduced to a vague schema, in which the word is almost a superfluous accompaniment. At a stage higher the parts are inverted: the representative schema becomes more and more impoverished, and is obliterated by the word, which rises in consciousness to the first rank.

Finally, the third class, that of the *higher concepts*, has for its distinguishing mark that it can no longer be represented. If any image arises in consciousness it does not sensibly assist the movement of thought, and may even impede it. Everything, apparently, at least, is subordinated to language.

This enumeration of the stages of abstraction can for the present only be given roughly and broadly. Every phase of its evolution should be studied in itself, and accurately determined by its internal and external characteristics. As to the legitimacy, the objective and practical value, of this schematic distribution, nothing less than a detailed exploration from one end to the other of our subject, can confirm or overthrow it.

We shall go over certain of the lower forms, dwelling upon these at some length, because they are usually neglected, or altogether omitted. This is the *pre-linguistic* period of abstraction and generalisation: words are totally wanting; they are an unknown factor. How far is it possible without the aid of language to transcend the level of perception, and of consecutive images, and to attain a more elevated intellectual standpoint? In replying empirically, we have three fairly copious sources of information: animals, children who have not yet acquired speech, and uneducated deaf-mutes. We shall speak of this in subsequent articles.

<sup>1</sup>This term is borrowed from the well-known works of Galton on composite photographs, which are scarcely more than twenty years old. Huxley in his book on Hume (Chapter IV.) appears to be the first who introduced it into psychology, as shown by the following passage: "This mental operation may be rendered comprehensible by considering what takes place in the formation of compound photographs—when the images of the faces of six sitters, for example, are each received on the same photographic plate, for a sixth of the time requisite to take one portrait. The final result is that all those points in which the six faces agree are brought out strongly, while all those in which they differ are left vague; and thus what may be termed a *generic* portrait of the six is produced. Thus our ideas of single complex impressions are incomplete in one way, and those of numerous, more or less similar, complex impressions are incomplete in another way; that is to say, they are generic. . . . And hence it follows that our ideas of the impressions in question are not, in the strict sense of the word, copies of those impressions; while at the same time they may exist in the mind independently of language." Romanes employs the word "recept" for "generic images," as marking their intermediate place between the "percept" which is below, and the "concept" which is above them.



## “THE WISDOM OF SOLOMON.”

BY MONCURE D. CONWAY.

THE *Wisdom of Solomon*<sup>1</sup> probably appeared not far from the first year of our era. It is written in almost classical Greek, is full of striking and poetic interpretations and spiritualisations of Jewish legends, and transfused with a piety at once warm and mystical. Solomon is summoned much in the way that the “Wandering Jew,” Ahasuerus, is called up in Shelley’s “Prometheus,” yet not quite allegorically, to testify concerning the Past, and concerning the mysteries of the invisible world. He has left behind his secularist Proverbs and his worldly wisdom; but though he now rises as a prophet of other worldliness, not a word is uttered inconsistent with his having been a saint from the beginning, albeit “chastised” and “proved.” In fact he gives his spiritual autobiography, which is that of a Son of God wise and “undefiled” from childhood. His burden is to warn the kings and judges of the world of the blessedness that awaits the righteous,—the misery that awaits the unrighteous,—beyond the grave.

The work impresses me as having been written by one who had long been an enthusiastic Solomonist, but who had been spiritually revolutionised by attaining the new belief of immortality. It does not appear as if the apparition of Solomon was to this writer a simple imagination. Solomon seems to be alive, or rather as if never dead. “For thou (God) hast power of life and death: thou leadest to the gates of hell, and bringest up again.” “The giving heed unto her (Wisdom’s) laws is the assurance of incorruption and incorruption maketh us near unto God: therefore the desire of Wisdom bringeth to a Kingdom.”

The Jewish people idealised Solomon’s reign long before they idealised the man himself; and indeed he had to reach his halo

<sup>1</sup> *Sophia Solomontos.*

under personified epithets derived from his fame,—as “Melchizedek,” and “Prince of Peace.” The nation sighed for the restoration of his splendid empire, but could not describe their Coming Man as a returning Solomon, because the priests and prophets,—a gentry little respected by the Wise Man,—steadily ascribed all the national misfortunes to the shrines built to other deities than Jahveh by the royal Citizen of the World. Thus grew such prophetic indirections as “the House of David,” “Jesse’s branch,” and finally “Son of David.”

But this idea of the returning hero does not appear to have been original with any Semitic people; it is first found among them in the Oriental book of Job, who longs to sleep in some cavern for ages, then reappear, and, even if his flesh were shrivelled, find that his good name was vindicated (xiv.). This idea of the Sleeping Hero (which is traced in many examples in my work on *The Wandering Jew*) appears to have gained its earliest expression in the legend of King Yima, in Persia,—the original of such sleepers as Barbarossa and King Arthur, as well as of the legendary Enoch, Moses, and Elias, who were to precede or attend the revived Son of David. Solomon, whose name probably gave Jerusalem the peaceful half of its name (*Salem*) would no doubt have been central among the “Undying Ones” had it not been for the Parliament of Religions he set up in that city. But he had to wait a thousand years for his honorable fame to awaken.

In the *Wisdom of Solomon* the Queen of Sheba is also recalled into life. She is, as Renan pointed out, transfigured in the personified Wisdom, and her gifts become mystical. “All good things together came to me with her, and Wisdom goeth before them: and I knew not that she was the mother of them.” She is amiable, beautiful, and gave him his knowledge :

“All such things as are secret or manifest, them I knew. For Wisdom, which is the worker of all things, taught me: for in her is an understanding spirit, holy, one only, manifold; subtle, lively, clear, undefiled, plain, not subject to hurt, loving the thing that is good, quick, which cannot be letted, ready to do good, kind to man, steadfast, sure, free from care, having all power, overseeing all things, and pervading all intellectual, pure, and most subtle spirits. For Wisdom is more moving than motion itself; she passeth and goeth through all things by reason of her pureness. For she is the breath of the power of God, and a pure influence flowing from the glory of the Almighty: therefore can no impure thing fall into her. For she is the brightness of the everlasting

light, the unspotted mirror of the power of God, and the image of his goodness. And alone, she can do all things; herself unchanged, she maketh all things new; and in all ages, entering into holy souls, she maketh them intimates of God, and prophets. For God loveth only him who dwelleth with Wisdom. She is more beautiful than the sun, and above all the order of stars; compared with the light she is found before it,—for after light cometh night, but evil shall not prevail against Wisdom.” (vii. 21–30.)

In *Sophia Solomontos* Solomon relates his espousal of Wisdom, who sat beside the throne of God (ix. 4). But there remains with God a detective Wisdom called the Holy Spirit. Wisdom and the Holy Spirit have different functions. “Thy counsel who hath known except thou give Wisdom, and send thy Holy Spirit from above?” This verse (ix. 17) is followed by two chapters (x., xi.) relating the work of Wisdom through past ages as a Saviour. But then comes an account of the severe chastening functions of the Holy Spirit. “For thine incorruptible Spirit is in all things (i. e., nothing is concealed from her), therefore chastenest thou them by little and little that offend,” etc. (xii. 1, 2.)

There is here a slight variation in the historic development of the Spirit of God, and one so pregnant with results that it may be well to refer to some of the earlier Hebrew conceptions. The Spirit of God described in Genesis i. 2, as “brooding” over the waters was evidently meant to represent a detached agent of the Deity. The legend is obviously related to that of the dove going forth over the waters of the deluge. The dove probably acquired its symbolical character as a messenger between earth and heaven from the marvellous powers of the carrier pigeon—powers well known in ancient Egypt—it also appears that its cooing was believed to be an echo on earth of the voice of God.<sup>1</sup> We have already seen (viii.) that Wisdom, when first personified, was identified with this “brooding” spirit over the surface of the waters, and also that in a second (Jahvist) personification she is a severe and reproofing agent. But in the second verse of Genesis there is a darkness on the abyss, and both darkness and abyss were personified. In the rigid development of monotheism all of these beings were necessarily regarded as agents of Jahveh—monopolist of all powers. We thus find such accounts as that in 1 Samuel 16, where the Spirit of Jahveh departed from Saul and an evil Spirit from Jahveh troubled him.

Although the Spirit of God was generally supposed to convey

<sup>1</sup>Bath Kol,—“daughter of a voice.”

miraculous knowledge, especially of future events, and superior skill, it is not, I believe, in any book earlier than *Sophia Solomontos* definitely ascribed the function of a detective. There is in Ecclesiastes (x. 20) a passage which suggests the carrier: "Curse not the King, no, not in thy thought; and curse not the rich even in thy bedchamber; for a bird of the air shall carry the voice, and that which hath wings shall tell the matter."<sup>1</sup> This was evidently in the mind of the writer of *Sophia Solomontos* in the following verses:

"Wisdom is a loving Spirit, and will not (cannot) acquit a blasphemer of his words: for God is a witness of his reins, and a true beholder of his heart, and a heaver of his tongue; for the Spirit of the Lord filleth the world, and that which containeth all things hath knowledge of the voice; therefore he that speaketh unrighteous things cannot be hid, neither shall vengeance when it punisheth, pass by him. For inquisition shall be made into the counsels of the ungodly: the sound of his words shall come unto the Lord for the disclosure of his wickedness, the ear of jealousy heareth all things, and the sound even of murmurings is not secret."

Here we have the origin of the "unpardonable sin." The Holy Spirit detects and informs, Jahveh avenges, and if the offence is blasphemy Wisdom, the Saviour, cannot acquit (as the "Loving Spirit" of God it is for her *ultra vires*). This detective holy spirit appears to be an evolution from both Wisdom and Satan the Accuser, in Job a son of God. By associating with Solomon on earth, Wisdom was without the severe holiness essential to Jahvist conceptions of divine government; in other words, personified Wisdom, whose "delight was with the sons of men" (Prov. viii. 31) was too humanised to fulfil the conditions necessary for upholding the temple at a time when penal sanctions were withdrawn from the priesthood. A celestial spy was needed, and also an uncomfortable *Sheol*, if the ancient ordinances and sacrifices were to be preserved at all under the rule of Roman liberty, and amid the cosmopolitan conditions prevailing at Jerusalem, and still more at Alexandria.<sup>2</sup>

<sup>1</sup> This may, however, have been flotsam from the Orient. Mahanshadha, a sort of Solomon in Buddhist tales, had a wonderful parrot, Charaka, which he employed as a spy. It revealed to him the plot to poison King Janaka, whose chief Minister he was. (*Tibetan Tales*, p. 168.)

<sup>2</sup> M. Didson (*Christian Iconography*, Bohn's ed., i., p. 464) mentions a picture of the thirteenth century in which the dove moving over the face of the waters (Gen. i.) is black, God not having yet created light. It may be, however, that the mediæval idea was that the Holy Ghost, as a heavenly spy, was supposed to assume the color of the night in order to detect the deeds

With regard to Wisdom herself, there is a sentence which requires notice, especially as no unweighed word is written in the work under notice. It is said, “In that she is conversant with God, she magnifieth her nobility; yea, the Lord of all things himself loved her.” (viii. 3.) This seems to be the germ of Philo’s idea of Wisdom as the Mother: “And she, receiving the seed of God, with beautiful birth-pangs brought forth this world, His visible Son, only and well-beloved.” The writer of *Sophia Solomontos* is very careful to be vague in speculations of this kind, while suggesting inferences with regard to them. Thus, alluding to Moses before Pharaoh, he says, “She (Wisdom) entered into the servant of the Lord, and withstood dreadful kings in wonders and signs” (x. 16), but leaves us to mere conjecture as to whether he (the writer) still had Wisdom in mind when writing (xvii. 13) of the failure of these enchantments and the descent of the Almighty Word, for the destruction of the first-born:

“For while all things are quiet silence, and that night was in the midst of her swift course, thine Almighty Word leaped down from Heaven out of thy Royal throne, as a fierce man of war into the midst of a land of destruction; and brought thine unfeigned commandment as a sharp sword, and standing up filled all things with death; and it touched the heaven, but it stood upon the earth.”<sup>1</sup>

The Word in this place (*ὁπαντοδύναμός σου λόγος*) is clearly reproduced in the Epistle to the Hebrews (i. 5). “The Word of God is living, and active, and sharper than any two-edged sword;” and the same military metaphor accompanies this “Word” into Revelation xix. 13. This continuity of metaphor has apparently been overlooked by Alford (*Greek Testament*, vol. iv., p. 226) who regards the use of the phrase “Word of God” (*ὁ λόγος τοῦ θεοῦ*) as linking Revelation to the author of the fourth Gospel, whereas in this Gospel Logos is never followed by “of God,” while it is so followed in Hebrews iv. 12.

This evolution of the “Word” is clear. In the “Wisdom of Solomon” Wisdom is the creative Word and the Saviour. The Word leaping down from the divine throne and bearing the sword of vengeance is more like the son of the celestial counterpart of

done in darkness without itself being seen. In later centuries this dark dove was shown at the ear of magicians and idols, the inspirer of prophets and saints being the white dove.

<sup>1</sup>Cf. Gospel of Peter: “They behold three men coming out of the tomb, and the two supporting the one, and the cross following them, and the heads of the two reached to the heavens, and that of him who was being led went above the heavens.”

Wisdom, namely, the detective Holy Spirit (called in i. 5 "the Holy Spirit of Discipline"). But in the era we are studying, all words by able writers were living things, and were two-edged swords, and long after they who wrote them were dead went on with active and sundering work undreamed of by those who first uttered them.

The Zoroastrian elements which we remarked in Jesus Ben Sira's "Wisdom" are even more pronounced in the "Wisdom of Solomon." The Persian worshippers are so mildly rebuked (xiii.) for not passing beyond fire and star to the "origin of beauty," that one may suppose the author, probably an Alexandrian, must have had friends among them. At any rate his conception of a resplendent God is Mazdean, his all-seeing Holy Spirit is the Parsê "Anahita," and his Wisdom is Armaîti, the "loving spirit" on earth, the saviour of men.<sup>1</sup> The opposing kingdoms of Ahuramazda and Angromainyu, and especially Zoroaster's original division of the universe into "the living and the not-living," are reflected in the "Wisdom of Solomon," i. 13-16:

"God made not death: neither hath he pleasure in the destruction of the living. He created all things that they might have their being; and the generations of the world were healthful; and there (was) no poison of destruction in them, nor (any) kingdom of death on the earth: (for righteousness is immortal): but ungodly men with their deeds and words evoked Death to them: when they thought to have it their friend they consumed to naught, and made a covenant with Death, being fit to take sides with it."

In the moral and religious evolution which we have been tracing it has been seen that the utter indifference of the Cosmos to human good and evil, right and wrong, was the theme of Job; that in Ecclesiastes the same was again declared, and the suggestion made that if God helped or afflicted men it must depend on some point of etiquette or observance unconnected with moral considerations, so that man need not omit pleasure but only be punctilious when in the temple; that in Jesus Ben Sira's contribution to his fathers' "Wisdom," the moral character of God was maintained, moral evil regarded as hostile to God, and imaginary sanctions in-

<sup>1</sup> Invoke, O Zoroaster, the powerful Spirit (Wind) formed by Mazda (Light) and Spenta Armaîti (earth-mother), the fair daughter of Ahuramazda. Invoke, O Zoroaster, my Fravashi (deathless past), who am Ahuramazda, greatest, fairest, most solid, most intelligent, best shapen, highest in purity, whose soul is the holy Word.

"Invoke Mithra (descending light), the lord of wide pastures, a god armed with beautiful weapons, with the most glorious of all weapons, with the most fiend-smiting of all weapons.

"Invoke the most holy glorious Word."—*Zendavesta*. (Vend. Farg. xix. 2.)

vented, accompanied by pleadings with God to indorse them by new signs and wonders. Such signs not appearing, and no rewards and punishments being manifested in human life, the next step was to assign them to a future existence, and this step was taken in the *Wisdom of Solomon*. There remained but one more necessity, namely, that there should be some actual evidence of that future existence. Agur's question had remained unanswered—

“Who has ascended into heaven and come down again?  
Such an one would I question about God.”

To this the reply was to be the resurrection from death claimed for the last of the spiritual race of Solomon.

## MONTESQUIEU.

(1689-1755.)

BY PROFESSOR L. LÉVY-BRUHL.

THE eighteenth century in France, at least as regards philosophy, may be divided distinctly in the middle. It was about 1750 that Rousseau, Diderot, Buffon, and Condillac, began to produce their chief works. It was in 1751 that d'Alembert published the preliminary discourse to the *Encyclopædia*. Voltaire covers nearly the whole of the century. But Montesquieu belongs only to the first half. He was born in 1689 and saw the end of the reign of Louis XIV. The *Lettres Persanes* appeared under the Regency, and are full of allusions to the king who had just passed away. Montesquieu's last and most important work, *L'Esprit des Lois*, dates from 1748. He died in 1755.

Accordingly, Montesquieu exercised an influence upon the other "philosophers" of the age without feeling theirs, especially as he spent the latter years of his life almost uninterruptedly in his mansion at La Brède. Paris, though loved in his youth, then palled upon him, and his visits there were but brief. He thus ceased to be in direct contact with his fellow-writers, a fact which he does not seem to have very much regretted. To tell the truth, he always occupied a distinct and separate place in the literary world. In those days a man of letters was usually a poor devil who scribbled for bread and aspired to a pension, and whose language on some subjects too often reflected his obligations, his hopes, or his disappointments. Voltaire, who early comprehended the necessity of being independent, succeeded in this by acquiring wealth; but that wealth came rather late, and the period which preceded was not without troubles and bitterness. Montesquieu, on the contrary, was exempted from the two-fold struggle for existence and for position. He belonged to an honorable family of magistrates.



He was heir to one of his uncles, who bequeathed to him, together with his name, his judicial office in Bordeaux. He made money on his vineyards, and left to his children a fortune which had prospered in his hands.

The personal circumstances of Montesquieu had their significance. Bold assertions, which would have seemed more offensive in the mouth of a man not so "well-to-do," were more easily tolerated coming from him. He uttered them in a calmer tone, with more gravity and moderation. Even after he had sold his office, the fact of having been a magistrate left him some authority. When he expresses the opinion, that a reform of the penal law or of criminal jurisprudence would be desirable, it is quite another thing than if the reform were demanded by an "unqualified individual" who ran the risk of being sent to the Bastille if his ideas offended a minister of state. There is, however, another side to the picture, and class-prejudices are found in Montesquieu. He supports the privileges of the nobility, and endeavors to defend the sale of judicial offices. But he was, for all that, liberal-minded, devoted to the public good, and desirous of advancing his contemporaries towards justice and humanity.

The *Lettres Persanes* undoubtedly owed much of their swift and brilliant success to their vivacious style and pungent satire, as well as to their description of scenes of harem-life: but at the same time they foretell the author of *L'Esprit des Lois*. Reflections on the nature and principles of government, on the foundations of society and on natural justice, on the law of nations, on Roman policy, on the English constitution, and on penal laws, are all cunningly introduced into the *Lettres Persanes*. If we read them over after *L'Esprit des Lois* we seem better able to see through the complex and rather secretive nature of Montesquieu, who quite reveals himself. Voltaire, who had no sympathy with him, and yet devoted considerable attention to him, not kindly but discerningly, defines Montesquieu as a statesman, a philosopher, a wit, and a citizen. The philosopher, the statesman, the citizen, already show themselves in the *Lettres Persanes*; the wit also appears in *L'Esprit des Lois*, though he occupies there a subordinate place.

It took Montesquieu twenty years to work out the plan and gather the materials of what he calls his masterpiece. He prepared himself for it by wide and varied reading, which became more fruitful as he grew surer of what he wished to do. He travelled over a great part of Europe, made a long stay in Italy, and a longer one in England. He undoubtedly did not derive from

these travels all the profit one might expect. The account of his journey to Austria and Italy, recently published by Baron de Montesquieu, was rather disappointing; and though we have no account of his journey to England, he has said enough on the subject elsewhere to show that, even on things he was most interested in, he did not gather information with the accuracy and precision of a man of science. But at that time most writers were less particular in that respect than in our days. In England Montesquieu frequented a society dissolute in morals, infidel in religion, sceptical in philosophy, but withal extremely intelligent. He was able to see and to understand what he saw. Inaccuracy in the details did not prevent his observations from giving a general impression of veracity which was not disputed by his contemporaries. Every one knows that Montesquieu was nowhere better appreciated than in England.

*L'Esprit des Loix* is a grand, lofty, and enigmatic title. It is interpreted, at least partially, by the sub-title: "Of the relation which the laws should bear to the constitution of each government, to manners, climate, religion, trade, etc," although the unfinished enumeration leaves some perplexity in our minds. It is nothing less than a political and social philosophy, conceived after a new plan, and Montesquieu was quite justified in choosing as the motto of his book: *Prolem sine matre creatam*.

His predecessors, to whom he alludes in his preface, had not the same object in view. Some, as Grotius and Puffendorf, treated especially the theory of the law of nations. Others, like Hobbes, spoke as philosophers on the origin of society and the nature of the state; or, like more and other Utopian dreamers of the sixteenth century, set up an ideal city in contrast to the real states they had before their eyes. Harrington, Algernon Sidney, and Locke, had written entirely from an English point of view. Locke's two treatises *On Civil Government* go back to first principles only in so far as it was necessary to vindicate the Revolution of 1688 and the conditions imposed upon the prince of Orange, afterwards William III.

The work of Montesquieu is entirely different. It deals with political realities, and takes its materials from history and from observed facts; herein Montesquieu stands apart from the dreamers, but he differs also from Locke in not devoting his attention to the practical, or at least immediate, application of his theories. His aim is to study, as a philosopher, and in a strictly methodical way, that body of realities which was afterwards to become the subject

of social science or sociology. Thus the *Esprit des Lois* is, properly speaking, neither a philosophy of politics, nor a philosophy of history, nor a philosophy of law, nor a philosophy of political economy; for none of these sciences is there considered by itself, but all of them are studied in their natural relations so as to deduce the principles which are common to them. Montesquieu's originality consists in having fully perceived in the various series of social phenomena that solidarity by which each of these contributes to limit the others, and is in its turn limited by them. For instance, if the government of a country is a monarchy, the laws concerning education, luxury, trade, the condition of women, the liberty of citizens, etc., will necessarily be adapted to that political form; in a republican country they will be different. Social phenomena are thus subject to fixed attendant conditions, and can form only definite systems.

In a word, there are *laws of laws*: the political, civil, and penal *laws* of any society are regulated, in their nature, their development, and even their form, by natural laws, that is, according to Montesquieu's celebrated definition, by the necessary relations derived from the nature of things. A profound thought, which tends to nothing less than subjecting to scientific form and method a vast domain hitherto neglected or regarded as inaccessible. A profound thought also, to seek the manifestation of those "laws of laws" in the mutual dependency of the various orders of social phenomena. Montesquieu thus assumes a point of view superior to that of the jurist, the historian, and the politician, and from which he overlooks them all. He shows, by means of history, how laws are modified in accordance with political forms,—and in accordance with not only these, but also with the climate, the nature of the soil, the facilities for trade, etc. This was already a remarkable attempt towards a sociologic synthesis. Well could Montesquieu speak of the "majesty" of his subject. The conception is a fine one, and we may easily understand that it should have produced a deep impression at the time of its appearance.

The performance, unfortunately, did not equal the conception. It undoubtedly has great merits. Despite a subject so austere and so unfamiliar to the very great majority of his readers, Montesquieu succeeded in not seeming dull to his contemporaries. He avoids the danger of being a doctrinaire and the no less formidable one of seeming partisan. He really looks upon all this political and social material with the eyes of a philosopher. Uneven as the work is, it is full of things both new and striking, which command

attention, and bear the impress of vigorous thought. All this is true, but, it must be confessed, it does not prevent *L'Esprit des Loix* from being but a poor fulfillment of the beautiful plan stated in the preface and the first chapters. There are several reasons for this incongruity. Some are in the very nature of the subjects; others, in the character and spirit of Montesquieu himself.

Auguste Comte has clearly shown that Montesquieu's attempt could not have been successful, because it was premature. In order that scientific sociology might be established, it was essential that biology should be sufficiently advanced: for social phenomena, although not reducible to physiological phenomena, are yet closely united with the latter. In order to study social phenomena to any purpose, it is indispensable to be already reasonably well acquainted with the laws of the development of the human race and of its organic, intellectual, and moral functions: laws which biology alone can discover. Now, at the time when Montesquieu wrote, biology as a science did not exist; hardly had chemistry, on which biology, in its turn, is immediately dependent, begun to be a science. It was therefore inevitable that Montesquieu should be unacquainted with the method which would have been suitable for the science of which he had conceived the idea; that he should seek a model among the methods of sciences already existing in his time, i. e., among the mathematical and physical sciences; and, as such a method is wholly unsuited to the investigation of sociologic laws, that there should be a sort of perpetual contradiction between Montesquieu's right *apprehension* of the subject he treats, and the wrong *method* he applies to it.

That Montesquieu knew and admired the method of Descartes is beyond doubt. To be convinced of this, one only need to remember the lectures on physics and physiology, which he delivered before the Academy of Bordeaux. In the *Lettres Persanes*, many a maxim reveals the Cartesian dictum: "The maker of nature gave motion to matter; no more was needed to produce the wonderful variety of effects we behold in the universe." Finally, in his preface to *L'Esprit des Loix*, Montesquieu explicitly announces his intention of using the deductive method. "I have laid down the general principles, and I have seen that particular cases adapt themselves to these as of their own accord, that the histories of all nations are but the consequences of them, and that each particular law is connected with some other law, or depends upon some more general one. . . . After I had found out my principles, all that I was seeking came to me." Montesquieu there-

fore really places, as Descartes does, the essential part of method in the system which derives the particular from the universal, the complex from the simple, the consequence from the principle, in short, in deduction.

In fact, however, nothing is less deductive than *L'Esprit des Loix*. The reader will rather think himself in the presence of something badly put together, fragmentary, and desultory. This impression is somewhat lessened as we look closer, but it does not disappear altogether. It may be so vivid that competent judges (not to mention Voltaire himself) have gone so far as to compare Montesquieu to his fellow-countryman Montaigne, and to say that these two Gascons, though extremely witty and deeply skilled in the art of style, were unacquainted with the art of composition. This is going too far, at least as regards Montesquieu; nevertheless, the mere fact of its having been possible, without any absurdity, to draw a comparison between Montaigne and a writer who piqued himself upon following the Cartesian method is significant enough. Shall we say that Montesquieu wished, at any cost, to avoid monotony, to keep awake the reader's interest, and to puzzle him by the curious arrangement of books and chapters? This may be, but a deeper reason may explain the condition of Montesquieu's book. If it is wanting in continuity, it is because the deductive reasoning, on the one hand, and the facts on the other hand, do not connect. The deduction remains purely abstract, and the facts, of which Montesquieu collected such a vast number, and the importance of which he duly felt, have nothing to do with the demonstration. Montesquieu usually infers a consequence from a given principle by reasoning alone. For instance, from the notion of a despotic or republican government, he infers the condition of women to be thus and so. In support of his conclusion, he quotes indifferently either a law in China, or one among the ancient Greeks, or an anecdote borrowed from the Travels of Charadin. He does not perceive that a fact thus set apart from its surroundings has no scientific or sociologic value whatever.

Montesquieu therefore lacked a method enabling him to treat of sociological facts in the proper way. How can we wonder at this, when sociologists in our days have not yet been able to agree on their method? And yet they have before their eyes the comparative method employed in biology, which has given such favorable results, but which was unknown in the time of Montesquieu. As he had no idea of this comparative method (the only one applicable, however, when we study organic beings), he conceives

social facts to be of the nature of physical phenomena, which are the same in all times and places. A given physical experiment, being performed under the same conditions must give the same result, be it in London, in Paris, or in Peking. From this beginning, Montesquieu thinks himself justified in borrowing his examples indifferently from Tacitus or Confucius. He arrives in this manner at the abstract idea of mankind as always and everywhere like unto itself, an idea which continued to prevail during the eighteenth century in France, though it was opposed by the celebrated theory of the influence of climate, a theory of which Montesquieu himself is the author.

Thus, if Montesquieu often seems to lack system, it is not for want of endeavor to acquire it. One might even reproach him with being too systematic (for instance, in his theory of constitutions) had he not, fortunately, a taste for facts. In him the historian and the keen observer of political things happily compensate for the philosopher badly prepared to build a sociologic system. The original conception of the whole belongs to the latter; but it was the former who wrote the more permanent parts of *L'Esprit des Lois*.

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In less than two years *L'Esprit des Lois* ran through twenty-two editions. It was immediately translated into the chief European languages. When Montesquieu died, in 1755, it was a public grief, not only for France, but for all thinkers abroad. And yet it is a fact that *L'Esprit des Lois*, though much admired, was never popular even in France. This disfavor does not include either the *Lettres Persanes*, which still amuse and interest in our days, the *Considérations sur les Causes de la Grandeur et de la Décadence des Romains*, which have maintained a place among French literary classics. There must therefore be, in *L'Esprit des Lois*, notwithstanding the beauties of the work, something peculiar which repels, or at least fails to attract, the reader. It surely cannot be the subject, for the French public in general is fond of political and sociological topics. It seems rather to be the fluctuant and indecisive method, neither frankly abstract nor positively historical. French minds are fond of "trenchant styles of writing." They may also have been puzzled by the way in which the books and chapters are broken up and scattered. They are accustomed to books composed in a simpler and more lucid way.

Let us make haste and say that the influence of a work of this kind is to be measured not by the number but by the quality of its

readers. The influence of *L'Esprit des Loix* was wonderfully great. Governing statesmen, as a rule, take little notice of political philosophers, whom they look upon as dreamers, lacking in common sense and ignorant of practical politics; and they are little disposed to take into account any unsolicited advice. Montesquieu had the rare good fortune to become an authority in their eyes, and to be often quoted by them. Many of his views on political liberty, on constitutional monarchy, on the distribution of powers, on penal procedure, on religious toleration, etc., have found their way into the laws of several European countries. His prestige did not suffer as much as that of the other philosophers of the eighteenth century from the reaction which set in towards the beginning of the nineteenth. Many sound minds even thought they found in him the happy medium which they were seeking between the Revolution and the equally untenable counter-revolution. He became the patron saint of liberal doctrinaires.

From a scientific point of view, he really introduced the philosophy of government which was to have such a great development in France. True, he stands distinctly apart from the "philosophers" who were to succeed him. He does not, like nearly all of them, despise everything between the Roman period and the sixteenth century. He does not look upon the Middle Ages as a disgrace to humanity. On the contrary, he speaks of the feudal laws with esteem, and even with a warmth which was rare in him. He would have liked to study this "splendid subject," and the word "Gothic," which was soon to become a synonym of all that war rude and barbarous, is used by Montesquieu to designate the government he most praises. His education as jurist and his knowledge as historian guard him here against rash and unjust assertions. Others were bold where he was prudent, extravagant where he was moderate. They attempted to introduce into France the morals and principles of the ancient republics. They attacked not simply intolerance, but religion itself. In a word, they did all that Montesquieu abstained from doing, and which he would perhaps have criticised most severely.

Nevertheless, it was he that opened the way for them, and after him, strengthened by his example and by his authority, they were able without much difficulty to establish themselves in the domain of political and social sciences. The "philosophers" understood this, and, in spite of all differences of ideas and tone, they always claimed him as one of themselves.

## AN EXPLANATION.<sup>1</sup>

BY VICTOR CHARBONNEL.

IN *The Open Court* for May, 1898, following a generous article by Mr. Theodore Stanton, in which he gave an account of my rupture with the Catholic Church, you placed before your readers what appeared to you to be the reasons for the check I received in my attempt to organise a parliament of religions in Paris, and for my subsequent withdrawal from Catholicism. I wish to thank you for the generous sympathy which you manifested for me personally in that article, and also to compliment you on the discretion with which you treated some very delicate questions. But at the same time I must confess that your reproaches, although expressed in a friendly spirit, affected me profoundly.

You think that I am wanting in calmness and prudence, that I am an enthusiast, that I acted impatiently, and that from all these causes I was incapable of so difficult an undertaking as the organisation of a parliament of religions. This criticism, to be sure, was enveloped in a eulogy. The graceful terms in which it was written prevent my taking offence. And yet it nettled me.

It is perhaps true that I have not the qualifications of a skilful organiser; but I have never had an excessive ambition to organise a parliament of religions at Paris. Such a work could not depend upon me, nor upon any one man. A committee would have been necessary for the undertaking. All that I ever pretended to do on my own account was to broach the idea, to propose it for examination, and to have it discussed. I wished only to play the rôle of a writer who advocates what he believes to be a good thing, nothing more. Others, I thought, would come after me, wiser and more influential, who would realise the idea in a practical organisation.

<sup>1</sup> Translated from the MS. of M. Charbonnel by I. W. Howerth, Ph.D., the University of Chicago.



Now you may see in a book I published under the title of *Congrès universel des religions en 1900: histoire d'une idée*, how this great idea of a new Parliament of Religions was welcomed by the Catholic world of Europe. Scarcely had I published an article upon the subject in the *Revue de Paris* (Sept. 1, 1895) when the bishops expressed their most emphatic disapproval. The cardinal archbishop of Paris, M. Richard, declared that he would inflict upon me severe punishment if I continued to advocate such a project, a project which he pronounced "heretical."

Now you must admit that even with some patience I was justified in finding this rigid prohibition of presenting in Europe as worthy of consideration what was an accomplished fact in America, a bit tyrannical. I was to be severely punished for merely saying a word in favor of a Parliament of Religions in Europe, a project which you had realised easily in America, even with the participation of Catholic bishops. Frankly, the difference between us was too great. I maintained with tenacity my right to place before the public through the journals and the reviews, and by means of lectures, this religious and social question. If I appeared to put into my work too much passion it was doubtless because I was aware of the extraordinary restraint which the Catholic authorities wished to exercise over my words prior to any action in the matter.

The government of the Catholic Church in Latin countries has become purely political and administrative. It is a bureaucracy without any true religious vitality. Everything is decided by an arbitrary act of power, by authority. Ideas are not left to free public discussion. No, everything is ordered or prohibited at once without letting in the light upon it. It is merely an absolute authority which demands blind, unreflecting submission. When in Anglo-Saxon countries you admit authority in matters religious it is only after the problem has been examined by individuals independently, and then only for announcing a supreme decision. Authority does not precede nor suppress free thought: it follows and sanctions it. It was my wish that in Latin countries authority should wait before pronouncing upon a parliament of religions the outcome of a full and moderate discussion, as in Anglo-Saxon countries. That was not an extraordinary desire, you must admit. But it was strenuously combated and rejected by Catholic prelates. You will understand, then, why I felt some indignation, and how it came that I thought there was some deception practised. It must have seemed to you, however, that I could easily raise the

question of a Parliament of Religions, for in your article in *The Open Court* you asserted that I wished to draw from it consequences too large, and in place of making it, as in Chicago, "a presentation pure and simple," I wished to utilise it as a means of renovating the Church by insinuating into it a more liberal spirit. I failed, according to you, because the dignity and integrity of each church represented in a parliament must remain intact, and you believe that I was wrong to pretend to change through this reunion of 1900 the Catholic Church and its traditions.

Yes, I did indeed embarrass the project of a parliament of religions, and I ought to have acted perhaps with less impetuosity. I feel myself that it was a bold thing to try to give it a liberal signification. But that is due to intellectual conditions peculiar to France. Ideas among us interest and arouse more than facts. We philosophise too much, perhaps, before acting, while you Americans act, looking later to the care of philosophising. No sooner had I published a few articles on the Parliament of Religions when all the press began to occupy itself with the religious philosophy connected with this interesting project. It began to discuss tolerance, liberty of conscience, Christianity, religions, God Himself, and also the actual conditions of the Catholic Church, the new Catholicism of the United States, Christian Socialism and a dozen other subjects more or less connected with the main idea of a Parliament of Religions. I was then induced forcibly to express my liberal understanding of modern Catholicism. If I did so with some heat it was in the face of the hostile bishops, and in defence of my freedom. Hence there resulted an appearance of revolt. And if I showed an excessive zeal in spreading liberalism, and in modifying the spirit of the Church, it was because the campaign of the press put me under the necessity of explaining the philosophical import of a Parliament. Hence, it appeared to you that I was preoccupied with my own personal sentiments of liberalism.

Moreover, who would have dreamt that this struggle would have lasted two years—from September, 1895, to October, 1897, the date at which I left the Church? In these two years, by articles and lectures, in which I sought to reason with my adversaries, and to which the bishops replied only by threats, there were numerous occasions for losing patience. "Singular thing"! the non-Catholic journals remarked, when at last I made known my determination, which I had too long postponed. I am very desirous of recognising the justice of your criticisms, but I find that they are

in contradiction to the judgment of all the liberal minds in France which have followed my struggles, and my evolution of conscience.

I come now to what I believe you most severely condemn in your article in *The Open Court*, that is, the accusation of duplicity which I made against certain Catholic prelates, and particularly against Cardinal Gibbons. "Duplicity" is a strong word, and I do not remember ever to have used it in controversy. But I still affirm that bishops who were at first favorable to a parliament of religions did not show themselves firm enough when other bishops of an uncompromising spirit opposed the project strongly, and that they used too much skill and diplomacy in freeing themselves from responsibility. They went so far as to deny words which they had spoken in the presence of others. They abandoned me after having encouraged me and urged me into the struggle. The whole matter is all a painful history which the Catholics of Europe themselves have severely judged and condemned.

I do not wish to recriminate as to Cardinal Gibbons, for whom I have always had the greatest respect, but as to what concerns him I must place before your eyes and under the eyes of your readers two documents which will enable you to judge the case without any long comments from me.

I had written in the *Revue de Paris*, September 1, 1895, that Cardinal Gibbons, passing through Paris on his way to Rome, had encouraged me to propose publicly the question of a parliament of religions in 1900, and that on his return from Rome in a personal interview he had assured me of the good disposition of Leo XIII. toward the project.

On the 10th of September, 1897 (two years after), Cardinal Gibbons sent this letter to the editor of the *Revue de Paris*:

"My attention has been recently called to an Italian translation of a passage in the *Revue de Paris* which personally concerns me. In this passage there is put into my mouth words of encouragement to M. Charbonnel on the subject of a parliament of religions at Paris in the year 1900, and I am made to say to him 'The Pope will be with you, I am sure of it.' I was very much astonished and troubled by these purely gratuitous assertions. I have already formally denied them in the journal *Le Monde*, affirming that they represent thoughts which I have never had, words which I never pronounced, sentiments which I have never entertained. I renew to-day this denial in regard to all that is affirmed in the passage referred to, and in particular the sentence 'The Pope,' etc."

Now my visit to Cardinal Gibbons took place in the *Seminaire Saint-Sulpice* in Paris, and M. Bonet-Maury, professor in the faculty of Protestant theology, was present at one of these visits as representing the Protestants in the preliminary conference in regard to the organisation of a parliament of religions. He wrote to M. Ernest La Visse, editor of the *Revue de Paris*, to confirm the report which I had made of the words of Cardinal Gibbons, and M. La Visse published the following note in reply to the Cardinal's letter: "We publish a letter in which Cardinal Gibbons formally denies the allegation of M. Charbonnel in his article upon the *Congrès Universel des Religions en 1900*. M. Charbonnel requests us to say that he maintains all his assertions. The words of encouragement given by the Cardinal to the idea of a new congress of religions are attested expressly by M. Bonet-Maury, professor in the faculty of Protestant theology, who was present at the interview." (*Revue de Paris*, Feb 1, 1898.)

M. Ernest La Visse, professor in the Sorbonne and editor of the *Revue de Paris*, and M. Bonet-Maury are persons whose authority and good faith will not be questioned. Moreover, is it not natural to suppose that Cardinal Gibbons on being questioned in regard to a new parliament or congress of religions would encourage the promotion of such an idea? One who had taken so great a part in the parliament of religions in Chicago ought to be, unless he meant to deny his past, with the promoters of a second parliament at Paris. Again I say that I do not wish to be unjust towards Cardinal Gibbons. I only deplore that there is in Catholicism a *raison d'église* as there is in government a *raison d'état* which obliges men of power to use subterfuges, diplomacy, and reticence, and to suppress or deny their real sentiments.

You will accept, and your readers will accept, this *Explanation* in so far as it is just, but remember at least that the cause of a parliament of religions is more difficult to defend in Europe than in America, and that doubtless any one else besides myself, with a different personality, would have failed. During the years since I left the Church and abandoned the project no one has taken it up. There has been absolute silence.

Some liberal Catholics, such as M. Anatole, M. Le Roy-Beaulieu, M. Etienne Larny, M. l'abbé Fremont, wished indeed to act in concert with M. Auguste Sabatier, Dean of the Faculty of Protestant Theology, M. Bonet-Maury, professor in the same faculty, and M. Zadoc-Kahn, Grand Rabbi, to transform the first project

of a parliament to a universal congress of religions, and to hold such a universal congress.

Here are the very clear and broad declarations which we sought to have accepted by a committee of thirty adherents, Catholics, Protestants, Jews, and Independents:

A UNIVERSAL RELIGIOUS CONGRESS IN 1900.

The parliament of religions which was held in Chicago in 1893 on the fourth centennial of the discovery of the New World by Christopher Columbus will be judged in the future as one of the most important events in the religious and moral history of humanity. The solemn assembly of one hundred and seventy representatives of the principal religions of the world proclaimed the modern aspiration of the soul after tolerance and religious peace, for a fraternal union of all men of good will. That was in the general order of civilisation a great and salutary advance.

Some generous minds have conceived the project of renewing at Paris in 1900 what took place in Chicago in 1893, and to affirm by a *Congress* of religions the work of peace so happily begun by the *Parliament* of religions. But an opposition difficult to meet and moreover respectable in its motives has been made by different theologians who see in the fact of a congress where all religions will be admitted on conditions of parliamentary equality the danger of recognising a sort of doctrinal equality and moral equivalence of religions. Historical events, however, would not be exactly reproduced at different dates and in countries profoundly different in ideas, customs, and national spirit.

The project of a congress of religions, that is to say, of a congress in which churches and religious confessions would be represented by official delegates, has therefore been given up.

However, the idea of a great religious manifestation in 1900 on the border line of the two centuries could not be abandoned without regret. If it is necessary to give up the idea of a representation regularly established by the religious societies, could not men of different religious beliefs have a reunion in which, in conditions of personal independence which should leave intact all rights and all confessional pretensions, they might study the many problems of the modern conscience?

Priests or laity, all those who are interested in the social and religious future of humanity, could be admitted to this reunion.

Their persons and their words would only represent them-

selves and not their religious confessions. They would be representatives in their moral influence without being in any degree official and responsible representatives. It would be a *congress* of religious men and not a *congress of religions* or of religious forms. It would be a *universal religious congress*.

These considerations have decided us, believers and religious thinkers, to take the initiative in a Universal Religious Congress to take place in 1900 in Paris or in Versailles.

#### I.

The moral ends of this Universal Religious Congress would be as follows :

1. To affirm the natural legitimacy and perpetual nature of the religious sentiment, the educative virtue and the social power of religion in the progressive realisation of the human ideal.

2. To proclaim religious liberty, the sacred right of every man to tolerance and respect, and to protest against all fanaticism of race, of religion or of irreligion.

3. To seek, in the absence of doctrinal unity, a fraternal union of all men established upon the single fact that they are religious, and to elevate in different religions the things which unite above those which divide, the sentiment of religious fraternity above differences of creed.

#### II.

The rules of this Universal Religious Congress are to be as follows :

1. The Universal Religious Congress which will meet in 1900 in Paris or Versailles will be organised by an international and inter-religious committee which will be made up so far as possible from representatives of all the great religions of humanity, and also from certain freethinkers who without belonging to any regular denomination are in sympathy with the manifestations of religious ideas.

2. The congress will have two kinds of sessions : first, those which will take place in the morning, closed to the public and reserved only for members of the conference ; second, those which will take place in the afternoon and be open to the public. The first will be devoted to the study of the condition of religion in the different countries and in different races, and the discussion of some of the more important religious problems of the present time. The second will have for their object the exposition by selected speakers of the general philosophy of religion.

3. The right will not be denied to any members of the congress who may claim the liberty of announcing their present faith or that of their co-religionists. But the length of their discussions will be limited.

4. All criticism, disputation, and polemic, doctrinal or personal, will be interdicted. Each speaker will be expected to speak in a positive sense, in an affirmative exposition of his faith or his thought, and never in a negative sense by talks against the faith or thought of others.

5. The congress, in short, will be directed in a spirit of large tolerance and mutual respect according to the rules of parliamentary equality. This equality will not imply the philosophic and moral equality of different religious doctrines nor indifference in the matter of faith, for the reason that it is not founded upon the value of religions but upon the respect due to the human soul.

### III.

The programme of the Universal Religious Congress will be finally determined by a committee on organisation. From the ends to be accomplished by the congress it can be foreseen what the principal subjects of this programme will be.

1. The natural legitimacy and ineradicable nature of the religious sentiment.

The psychology of religious phenomena and the proof of their irrefutability can only be made after the testimony of all humanity in such a congress. No philosopher or sociologist could fail to recognise the greatness and importance of a declaration from men of all countries and every land that they are naturally and invincibly religious. They will set forth the profound relations of religion with the individual moral life, with the family life, with political and social life, with the arts, the sciences, and all the general progress of civilisation. Thus will be proclaimed the psychological, moral, social, and esthetic value of religion and the benefit of its influence.

2. Religious liberty.

It will be considered in its principle, in its history and its progress. The actual conditions of practical, religious tolerance in the entire world will be impartially discussed, as well as the obstacles which are still opposed to a universal respect of conscience.

3. The religious fraternity of all men.

The congress will declare that religion is, and ought to be,

among men a principle of love and peace, and not a principle of hatred and war, a bond and not a cause of discord; that humanity may, and ought to, find the sentiment of its moral unity in a common aspiration which lifts all hearts toward God, in a common seeking after that God who is nowhere left without a witness: And finally that there is a religious fraternity by which the idea of the brotherhood of man is completed and confirmed in the notion of the fatherhood of God.

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Mark well the spirit and conciliatory tone of this programme. When it came to signing it, before delivering it to the journals to be spread abroad over the entire world, Catholics (especially M. Anatole, M. Leroy Beaulieu, and M. Etienne Larny) demanded the privilege of submitting it to Pope Leo XIII. For this purpose they sent a messenger from Paris to the Pope. After his visit, in which they were given to understand that they would have formidable opposition at Rome, they renounced the attempt, refused to sign it, and withdrew without explanation.

I was profoundly saddened by this occurrence, for it is to me a proof that the best minds and most noble and generous souls will be in the future powerless to change the dogmatic absolutism and the political authority of the Catholic Church. There is to be seen here the bitter war which the Jesuits and a majority of the French bishops are making at this very moment against what is called "Americanism," that is to say, those ideas of American Catholicism such as are represented by Cardinal Gibbons and Archbishops Ireland and Keane. The life of Father Hecker, translated into French, has brought on an extremely bitter controversy. The Jesuits have tried to have this book put in the index, thus condemning Cardinal Gibbons and Mr. Ireland, who recommended the work by a letter of introduction. It has been said from a reliable source that Rome is near yielding. This is a grave affair, and shows the sad spectacle of the Church of Europe delivered into the hands of the Jesuits. You spoke in your article of the anguish I felt before breaking with the clergy and the Church of Rome. No one will ever know what a sorrow it was for me to lose, one after another, all my illusions, all my hopes, but I am sure I have accomplished, not without cruel conflicts of conscience, a great duty in separating myself from a Catholicism which is scarcely religious or Christian, and which is above all an ecclesiastical organisation for the oppression and destruction of all the intellectual, moral, and social energies, of a believing humanity.



## SANTA CLAUS.

BY THE EDITOR.

THERE seems to be a period in the evolution of the child in which it is given to believing in the personification of ideas. I know a little boy to whom Santa Claus, during a certain period of his life, was, and remained, in spite of all explanations, a real person whom he knew as well as his Papa and his Mamma. I tried to explain to him the meaning of Santa Claus. I took occasion to tell him that all the various Christmas presents were given him by his parents, grandparents, uncles, aunts, and friends, and that they had to buy them in the stores. In this connexion I saw fit to mention that the idea of Santa Claus was simply an allegorical expression of the love of parents and grandparents who wished to give Christmas joy to good little children.

The Christmas gifts are here; they are the realities which the children see, and on these concrete things hangs their conviction of the reality of Santa Claus.

Children are right from their standpoint, which views the reality back of an abstraction in the allegory of a personification.

When I explained to the little fellow that Santa Claus was such love of parents and others as prompts them to give to children Christmas presents, the child understood every word, and even appreciated the fact that every present must be paid for by somebody. Nevertheless, Santa Claus remained a real figure in his imagination and continued to play a most important part not only in his games but also generally in his whole world-conception, so much so that his highest ambition was to become Santa Claus himself as soon as he grew up.

A little incident will serve as an instance of how mature thoughts for a long time lie side by side with childlike conceptions. Once when the little boy asked me about details of Santa Claus's habitation and machine shops, I again gave him the explanation of

Santa Claus's ideal nature, whereupon the child said: "Yes, I know that Santa Claus means love of papas and mammas for their children, but I do not mean that kind of Santa Claus; I now mean the real Santa Claus."

The reply of the little fellow reminded me of the views of many adult children who do not as yet understand that all abstractions are real. Thus they are still in need of the method of personification to make them appear real to their mind.

There is among a certain class of educators the notion prevalent that we ought to abolish in child education all the fairy tales and with them the dear old figure of Santa Claus. But I have observed that in the absence of the traditional characters which by the experience of centuries have become typical representations of certain spiritual realities of life, children are apt to form their own personifications, which of course will be cruder, less poetical, and less defined than the old ones. While I gladly allow that the rationalising influence should watch over the development of a child by constantly keeping before his mind rational explanations of the various fairy tale figures, I should not regard it as advisable to crush or cripple the child's imagination. We need not fear that it will not be corrected in time. I have the confidence that a child will naturally overcome the childishness of fairy-tale personifications, and we need not shock his mind by suddenly disillusioning him. The child will overcome in later years the superstition of a literal acceptance of fairy tales and will preserve the poetry of the story.

It is neither necessary nor advisable to pull out the first teeth because they have no roots and will not endure. According to the laws of nature the development of the second teeth begins before the first teeth fall out. In the realm of the spiritual development, therefore, we ought not to be zealous iconoclasts; we need not pull out and violently remove that which is immature and temporary, but care ought to be taken that the germs of a higher conception be planted and that at the disappearance of the old the new and more purified thought be ready to take its place.

The little boy of whom I speak understood only in part what I told him about Santa Claus. He believed that he understood it all. He acquired an idea that parental love, and children's joys, and the family Reunion at the christmas festival were great realities in life, but he did not see that in their presence the figure of what he called the real Santa Claus as a bodily being living in the Rocky Mountains and travelling over the country in his reindeer sleigh

had become redundant—without however having lost its significance.

Is not the same true of mankind as a whole? The evolution of human civilisation has also its fairy-tale period, and we are only now emerging from its fanciful visions. There are still many among us who believe that unless the letter of a myth be true there can be neither beauty nor truth in religion. They think, like genuine adult children, that if Santa Claus were not a real definite individual there could be no Christmas presents nor any true Christmas joy. Their belief in a God and Heaven is more like the children's belief in Santa Claus than a genuine faith in the grand realities that are symbolised in these names. Heaven and hell to many are not spiritual, but material; they are conceived, not as conditions, but as places.

Thinking men among the church people of the old stamp are often struck with the truth that God and immortality are part and parcel of our life and that they are traceable everywhere in reality itself. But then, like the little boy of whom I spoke before, they understand and accept the new light, and yet stick at the same time to the materialistic view. All the Christmas presents are due to the love of parents and friends, yet in addition to it there is an individual person who provides for them, and he is the real Santa Claus. They grant that God is the eternal in the transient; the immutable law in the changes of the phenomenal world; yet in addition claim that he may be an individual being.

The conception of God is ultimately based on fact, but the notion that God is an individual being is an illusion; and if thinking people still cling to this error, it is as if a naturalist, travelling in the desert, explained to his fellow travellers the causes of a mirage, yet they, having understood the whole explanation, would add: "That may all be very true; the mirage as we see it is due to all these causes which we can plainly trace in diagrams and calculate according to the laws of the refraction of light in the different strata of the heated air, but that does not disprove the theory that there might be some real haven of peace, full of beauty and bliss, in that very same place where the mirage appears. The cosmic order may be uncreate and the condition of the wonderful harmony of the world, it may be God: yet this God might at the same time be a concrete being and as much an individual ego-consciousness as we are. Further, heaven and hell may be conditions of the soul, but there may be also a heaven that is as real and concretely material a place as this earth is;" and then they believe that the spir-

itual reality of heaven and hell, as it exists in us, would be of no avail unless there were some material reality in addition, unless they were geographical localities on our own planet or somewhere else in space. Such people have not yet outgrown the mythological phase of their development, and, after a careful consideration of their state of mind, I have come to the conclusion that they are still in need of a sensual conception of religious truths, and, as a rule, if they lost the belief in the letter, they would also lose the belief in the spirit, for their comprehension of things spiritual is as yet undeveloped.

The most important religious idea is the God-idea, and it is natural that this deep and intricate conception should cause great difficulties to the educator.

The question arises, Would it be right to teach the child those childlike conceptions of the Deity which we ourselves no longer believe; or shall we, with agnostics, tell them we do not know whether God exists or not; or, finally, shall we with freethinkers ridicule the belief as unworthy of credence?

Perhaps all these methods are somewhat faulty, and the best principle would be to let the children watch the performance of religious worship of various denominations, and when they ask about the significance of prayer, sermons, hymn-singing, thanksgivings, and benedictions, give them at first an explanation of the ideas which induce some people to go through these ceremonies and sometimes through strange rituals. If the children's interest in religious problems is aroused, tell them of other beliefs, including idolatrous practices and superstitions, which can easily be illustrated by pictures. But while imparting your information, be always careful not to present your own views ready made, but let the children work out the question for themselves. Give them such help as will render the solution of the various problems easier to them, but see to it that they do the thinking themselves.

The question will soon be asked, "Does God exist?" and of course the children's God is an invisible individual who hovers in the air as he is pictured in Bible illustrations. A God such as the children believe in, of course, does not exist, but for that reason it would be very wrong to tell the child, "No, God does not exist;" for while the child's idea of God is wrong, there are notions connected with it which are true. The child asks also whether or not there is an invisible presence that watches him, whether or not his acts when he is alone remain concealed from the world, and here the difficulty appears to lay the foundation for a higher con-

ception of God than is the popular view of the traditional personification.

Meet the question, "Does God exist?" by the counter question, "What do you understand by God?" and thus lead the child to a description of its childlike views, which will give you a chance to point out the true and to discard the false.

A little chap of scarcely three years was once quite shocked when he heard that the air above us grew thinner and thinner and that at last there was no air left. No one can breathe there and we should, if carried up, immediately die. The source of his anxiety became apparent when with suppressed tears he exclaimed in a state of tension, "But, then the Good Lord must die?" "No, my boy," I said, "the Good Lord cannot die; He has not a body as we have; He has no lungs; He need not breathe in order to exist. His existence does not depend on a body like ours. He is not an individual as you are and as I am. If He were, He would not be God. He is not a man. He is God." The child felt greatly relieved and it helped him to come a step nearer to the truth.

Such occasional explanations should as a rule come only in response to questions, for then, and then alone, will they be appreciated. Religious instruction should consist mainly in setting the child's mind to thinking and solving the problems that the child perceives himself. He will ask, "What does God want us to do?" which means for adult people, "What significance does the God-idea possess in human life?" And when the child answers this question in the child's language, that "God wants us to be good," he will naturally come to the definition that "God is all that prompts to goodness."

We can fairly abstain here from entering into further details because the individuality of the child will require much individualising on this most important subject. All I would claim, however, is this, that a child—especially if his other education has been in lines analogous to those pointed out here—can be made to see (1) that God is present in everything that is good, (2) that God is the principle of goodness, (3) that this God is not an individual being but an eternal and ubiquitous presence; (4) that this God is everywhere, and not nowhere, that although He is not a material body, he is a most effective reality and not a nonentity; that he is not only good, but that His goodness includes that He is also formidable, as his goodness implies that badness leads to badness and the sequence of sin is sin's curse. And lastly, that, be we ever so much alone, we yet always remain in the presence of God. All our actions

persist in their effects, and we can nowhere and under no circumstances escape the results of our acts.

Children can be led up to these results and easily made to understand them without our entering into deep philosophical discussions. At the same time the corollaries of these views can be pointed out. Children that grow up under these impressions will remain reverent without being superstitious. They will naturally understand the right use of prayer. They will not pray for a change of weather, but for strength of heart; and although they may have been brought up to say grace before dinner, they will not pray with any expectation of changing the will of God. Their prayer will be a realisation of self-control; it will be self-criticism exercised by suffering their acts to pass by in the review of a searching self-examination and will result in self-discipline, rendering them determined to pursue the right way of action.

It will be advisable on general principles to let children know at an early age that, as there are different nations, so there are different religions; and we must always be careful not to misrepresent others. We may say why we do not share other people's views, but do not pronounce any condemnation without good and sufficient reasons. A comparison between different religions will be very serviceable in educating the child's independent judgment.

The right God-conception renders us more efficient in life; it makes us independent and energetic. The wrong God-conception makes us superstitious and dependent. It is said that during the naval engagement of the Chinese-Japanese war the commander of one of the great Chinese vessels went down into his cabin to pray for help to his Joss, when he ought to have been on the captain's bridge looking out for the enemy and commanding his men. There is no use in praying when we ought to act. He who believes that prayer can work miracles, and trusts that God will at his special request change the course of nature, deserves to go to the wall; for the highest prayer, nay, the only true prayer, is to attend to the right thing at the right time—in a word, to do one's duty.

You need not make atheists of your children nor creed-duped believers. Teach them the facts of life, point out the path of right conduct; make them critical and thoughtful without treating the errors of others in a cynical spirit, and you can safely leave the rest of their religious development to their own judgment.

## MISCELLANEOUS.

### NEW POPULAR WORKS IN MATHEMATICS.

We spoke at length in the last *Open Court* of the high character of the educational work of the great English mathematician DE MORGAN. The Open Court Publishing Company has, in the interest of exact and sound popular education, recently selected one of his most characteristic productions for re-publication. It is entitled *The Study and Difficulties of Mathematics*, a work of some 284 duodecimo pages, treating in a lively and fascinating style of all the main difficulties of elementary mathematics from counting and systems of numeral notation to quadratic equations and the theory of proportion.

The book might appropriately be termed *The Spirit of Mathematics*. The principles of arithmetic, algebra, geometry, etc., are not presented as dead rules and mechanical systems, but as things of natural growth, which can be followed with the same delight and with more accuracy even than the development of a flower or a plant. The artificial and formal rigor of presentation which is the ideal of the finished scholar and master of a province but is so confusing and disheartening to the tyro, is here replaced by the treatment of simple specific types, from which the abstract generalisations are *collected* as in any other science. This is the real method of learning; formal, rigorous proof is unintelligible and an actual hindrance, a stumbling-block, until experience has made the mind familiar with the general extent of the propositions to be proved. Demonstration clinches knowledge, but it is useless in the discovery and in the inculcation of knowledge; we count our chickens after they are hatched. Many students can give faultless proofs of propositions in mathematics over which they have no practical power and with which they have really no acquaintance. Their education has begun at the wrong end.

To all such unfortunate beings, who are desirous of correcting the sins of their youth and of resuming in an economical manner the study of a science which lies at the basis of every rigorous world-conception, as well as to all elementary teachers who are seeking light and fresh views, and to all students who have grown "stale" in the mental athleticism of certain modern mill-systems, we cordially recommend this little book of De Morgan. What formerly made them frown will here make them smile; the joy of knowledge will supplant the pain of ignorance. They will not find everything in the book, but what they do find they will understand, retain, and be able to put to profitable intellectual use. They will find advice on how to pursue their studies in the higher branches, they will obtain an insight into the philosophy of the subject, its history and development; they will

discover that science is not an ogre designed by the Evil One to overawe and frighten mortals, but a thing of confidence and beauty that has come from little and simple things and is destined to work their salvation.

The work has been brought down to date by a few notes on modern text-books of algebra, logic, the philosophy of mathematics, and pangeometry. A picture of De Morgan is given as a frontispiece, an index has been supplied; the type is distinct and the binding pretty.<sup>1</sup>

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*The Mathematical Essays and Recreations*<sup>2</sup> of Professor Schubert, of Hamburg, Germany, is a collection of six articles bearing the following titles: (1) "The Definition and Notion of Number"; (2) "Monism in Arithmetic"; (3) "On the Nature of Mathematical Knowledge"; (4) "Magic Squares"; (5) "The Fourth Dimension"; (6) "The History of the Squaring of the Circle."

The first three articles are concerned with the construction of arithmetic as a monistic science, all the consequences of which flow as a matter of pure logic from a few simple principles. Number is defined as the result of counting. Fractional numbers, negative numbers, irrational numbers, imaginary numbers, complex numbers, are all extensions of the primitive result, made according to what Hankel calls the "principle of permanence," and Schubert "the principle of no exception," which means that the operations conducted with them and the rules governing them shall be so treated as to form no exception to the operations and rules springing from the original real results. Arithmetic thus takes the general shape of a system of mental fictions, which have consistency and coherency among themselves, and of which the results admit of interpretation and application to real facts, but which have no actual counterparts in reality. It is what philosophers call a nominalistic view of science. It has its æsthetic and logical advantages, and high didactic value to the mature student and to the teacher. After one has reached the heights, there is no satisfaction comparable to that of a broad survey of the land below. Professor Schubert is one of the most successful teachers of Germany, and as there are few treatises in English that give this point of view, his sketch of monistic arithmetic will be found exceedingly suggestive.

The article on the "Fourth Dimension" is popular and shows clearly what is meant by "dimension" in science and what the legitimate function of a "fourth dimension" is in mathematics; of the claims of spiritualism to this beautiful and convenient concept, it disposes definitively. The article on "Magic Squares" is a pleasing recreation. That on the "Squaring of the Circle" gives the history of one of the most instructive and interesting episodes in the history of human thought. Both these essays are very complete popular accounts of their subjects,—more complete perhaps than any generally accessible accounts in English.

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The new *Introduction to Algebra*<sup>3</sup> by Dr. G. Chrystal, professor of mathematics in the University of Edinburgh, can hardly be called a popular book, but it deserves mention for its many innovations in elementary text-book writing and for its sound qualities of independence and common sense. In the year 1886

<sup>1</sup> Published by the Open Court Publishing Co., 324 Dearborn Street, Chicago (London: Kegan Paul, Trench & Co.) Pp. 288. Price, \$1 25 (5s.).

<sup>2</sup> Chicago: The Open Court Publishing Co. London: Kegan Paul, Trench, Trübner & Co. Pp. 148. Price, cloth; 75c. (3s.); paper, 25c. (1s. 6d.).

<sup>3</sup> London: Adam & Charles Black. New York: The Macmillan Company. Pp. 437. Price, \$1.25.



Professor Chrystal wrote a little text-book of "elementary algebra" which filled two volumes of nearly 600 pages each. It broke completely with English tradition. Algebra, instead of being presented as a mere jumble of disconnected rules, was set forth as a coherent science, all the principles of which were deduced systematically from a few fundamental laws: it was made a science of pure form; it was brought into connection with the remaining branches of mathematical knowledge, and no device was scorned which subserved the ends of illustration and clearness. It was filled with citations of the sources and historical notes, and so became both a manual and general reference book of the highest order.

Professor Chrystal is an algebraist *κατ' ἐξοχὴν*. Not only is much algebra, and all of algebra, a pre-requisite in his world-view to entrance into Heaven, but it is also necessary to entrance into the Infinitesimal Calculus. But the world rebelled. While his book was successful it was felt in the abysmal subconscious depths of the average timorous citizen that 1,100 pages of matter, not to be read as a novel was too much, even for salvation; and that if the same view was taken of every science, a life-time would be absolutely insufficient even as a *preparation* for the Nirvâna of knowledge. And so Professor Chrystal wrote his *Introduction to Algebra* "for the use of Secondary Schools and technical Colleges," that common people might gain some conception of the shape that algebraic science has been taking in the last century.

The book is naturally, even familiarly, written. One is struck by the author's insistence on practical points of view, by his genetic conception of education, by his easy introduction of modern notions. Examination puzzles are eschewed; only seldom are its readers required to

"wisely tell what hour o' th' day  
The clock doth strike by Algebra."

But the most notable feature of the book is its constant use of graphical illustration. It seems astonishing that this most powerful engine of education should not have been the common possession of elementary teachers a century ago. It is now really time for the schools of the Pithecanthropoi to adopt it. And yet Professor Chrystal must apologize for the unusually large amount of space he has devoted to its employment!

The book, in fine, deserves to be widely used. Where school-boards still insist on the retention of pre-historic treatises, where publishing companies still make a business of exploiting ignorance, independent teachers should surround themselves with and study such books as Professor Chrystal's. These books exist, and they should be used, by stealth if necessary.

T. J. McCORMACK.

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#### RECENT PHILOSOPHICAL PUBLICATIONS.

The philosophy of Nietzsche, which has for years been the dominant fad in Germany, has spread beyond the borders of the Fatherland, and been exciting increased interest in foreign countries. The Macmillan Company are now publishing a translation of *The Works of Nietzsche*, under the editorship of Alexander Tille, lecturer at the University of Glasgow, and based on the final German edition published by Naumann of Leipsic. Although Nietzsche's intellectual career naturally and logically terminated in insanity, his productions constitute one of the most remarkable phenomena in recent philosophy. He is disconnected, bizarre, freaky, erratic, but interesting and highly suggestive. His works are, owing to their highly condensed, epigrammatic, and elliptic style, exceedingly difficult to trans-

late, and even in German difficult to understand. The Macmillan translation begins with the later works of Nietzsche, and the first volume is made up of "The Case of Wagner," "The Twilight of the Idols," and "Nietzsche Contra Wagner," translated by Thomas Common, and treating of music, civilisation, and Christianity. The second volume contains "A Genealogy of Morals" and Nietzsche's Poems, translated by William A. Housemann and John Gray. (Price, \$2.00 each.)

Nietzsche's point of view is that man is a being predominantly physiological, and that the value of his art, civilisation, and religion, should be measured by the standard of physiology. But one drift of thought pervades the essays of the first volume, says the editor: "Physiology as the criterion of value of whatever is human, whether called art, culture, or religion! Physiology as the sole arbiter on what is great and what is small, what is good and what is bad! Physiology as the sole standard by which the facts of history and the phenomena of our time can be tried, and by which they have to be tried and to receive the verdict on the great issue: decline, or ascent?"

The philosophy of Nietzsche is a bold and independent protest against the reigning beliefs and systems of the age. It is not a universal system so much as the passionate expression of an intensely sensitive nature. Original he is, and it is not difficult to explain his large following. Henri Lichtenberger, professor in Nancy, France, has recently written a brochure of 182 pages on *The Philosophy of Nietzsche* (F. Alcan, Paris, 2 fr. 50c.), which will be found valuable to students of this strange philosopher. Professor Lichtenberger, while not uncritical, is still an admirer of the German dreamer, and contends that we can entertain nothing but feelings of respect for the daring thinker who, amid the tortures of an incurable illness, never descended to anathematising existence, and who, under the perpetual menace of death or insanity, sustained to the end his impassioned hymn in honor of fecund and eternally youthful life. Appended to Professor Lichtenberger's work is a bibliography of the works of Nietzsche and of the various publications which treat critically of his philosophy.

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We have three French works to mention in the domain of ethics: (1) *La Personne Humaine*, by the Abbé C. Piat (Price, 7 fr. 50 c.); (2) *Essai sur l'Obligation Morale*, by Georges Fulliquet (Price, 7 fr. 50 c.); (3) *Les Eléments du Caractère*, by Paulin Malapert (Price, 5 fr.).<sup>1</sup>

The work of M. Abbé Piat, a distinguished professor of philosophy in the Catholic University of Paris, on *Human Personality*, is an interesting specimen of the connecting links which are being forged between the old and the new psychology. The Abbé is struck with the profound modification which has been effected by the reigning philosophy in the old definition of personality, and with the transformations which it has wrought in all our notions of human conduct and human destiny. He accepts with good grace the results of modern psychology, and asks to what extent they are likely to modify the laws of the old psychology. It is his opinion that the psychology which is really fundamental has nothing to do with physiology, that the old definition of personality has not been demolished by the new observations and experiments, but on the contrary can readily be adapted to the new facts, and that modern science has merely confirmed and perfected the religious work of the centuries. He objects to the exclusively empirical method, and would have people *reason* at the same time that they *observe*.

<sup>1</sup> All published by F. Alcan, Paris.

The second work, an *Essay on Moral Obligation*, by Dr. Georges Fulliquet, is a book of some 454 pages, and includes a psychological study, a critical study, and a historical study, of ethical facts. Modern science has threatened the security and stability of the old ethical systems, and Dr. Fulliquet accordingly seeks for a foundation of the science of morals that will stand the assaults of criticism. There is duty, and duty must have its limits. The result is that he finds obligation to be not a bond created by life, but a power, or rather an experience, imposed by God. He has reformulated the doctrine of innate ideas in ethics. The historical part of his work will be found the most valuable.

We have many good works on ethology, or the study of character, notable among them being the studies of MM. Perez, Ribot, Paulhan, and Albert Lévy. But the subject is an illusive one, and has by no means been exhausted; it cannot even be said that it has as yet found its explanatory principles in any branch of modern psychology. Accordingly, the third work above-mentioned, by Dr. P. Malapert, entitled *The Elements of Character and Their Laws of Combination*, does not pretend to be a definitive treatise on the subject, but merely presents the results of his personal observations and reflections. He believes that the character of a man is constituted of a certain number of essential traits, such as sensibility, intelligence, and activity, and that each of these functions is the basis of a definite number of specific forms, which are equally well defined. These elements in their turn are combined with one another according to certain constant relations which give rise to a plurality of genera, species, varieties, and types of character. Character, he believes, is innate in a sense, and yet subject to individual evolution, and to the control of the will.

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To all who are desirous of understanding the elaborate system of sociology which has been promulgated by Monsieur G. Tarde, and which has attracted universal attention in recent years for the skill and originality with which its author has worked out its various complicated details, we can recommend the little *résumé* of his views which has been recently published under the title of *The Laws of Society: a Sketch of Sociology*.<sup>1</sup> It will save the reading of his difficult and larger works, *The Laws of Limitation*, *The Universal Opposition*, and *The Logic of Society*, and will give what many have doubtless failed to obtain,—a clear conception of the peculiar dialectic of M. Tarde. The social philosophy of M. Tarde is founded almost entirely upon the laws of imitation, which are the foundation of social permanency, and, with the subsidiary laws of opposition and adaptation, the condition of all social and scientific progress. Imitation in society is merely the psychological counterpart of repetitions in the material universe. Be society what it may, the individual genius who invents and gives direction to intellectual and social movements is the starting-point from which everything proceeds. Psychology is the basis of sociology.

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Of the recent minor works in French philosophy, we may mention :

1. *The Problems of Esthetics and Ethics*,<sup>2</sup> by C. R. C. Herckenrath, Professor of French in the Gymnasium of Groningen, in Holland, who has merely endeavored in a pleasing and condensed manner to set forth the status of present philosophical inquiry and opinion on such questions as the sentiment of the beautiful, the sublime, the tragic, the comical and grotesque, morality, etc.

<sup>1</sup>*Les Lois Sociales : Esquisse d'une Sociologie*. By G. Tarde. (Félix Alcan. Paris. Price, 2 fr. 50 c.)

<sup>2</sup>*Problèmes d'Esthétique et de Morale*. Félix Alcan. Paris. Pp. 163. Price, 2 fr. 50 c.

2. *The Unpublished Correspondence of John Stuart Mill with Gustave D'Eichthal*,<sup>1</sup> during the years 1828-1842 and 1864-1874,—a correspondence which deals with Mill's early interest in Saint-Simonism, and with the philosophical questions which occupied the later years of his thought.

3. *The Philosophy of Charles Secrétan*,<sup>2</sup> by F. Pillon, one of the able editors of the *Année Philosophique*,—a critical estimate of a very talented thinker whose influence was entirely national, whose metaphysics was a philosophical theory of Christian dogmatology, and whose ethics was a philosophical theory of Christian morals.

4. An original treatise on folk-lore,<sup>3</sup> by Paul Regnaud, professor of Sanscrit in Lyons,—a work which discusses the Vedic sources of the legend of Hop o' my Thumb, the Hindu legend of the Deluge, etc., etc., and so forms an interesting chapter in ethnical psychology.

5. The second edition of M. Victor Charbonnel's *The Will to Live*,<sup>4</sup> which is a collection of vivacious and scholarly essays on the religious problems of the day, and which will be of interest to those of our readers who have read M. Charbonnel's article in the present *Open Court*. μκρκ

## AN AMERICAN EDITION OF THE SACRED BOOKS OF THE EAST.<sup>5</sup>

The colossal undertaking which was inaugurated in 1876 by Prof. Max Müller and the Clarendon Press of Oxford, the publishing of a series of translations of the great Sacred Books of the East, has, through the recent revival of religious studies in this country, been so frequently cited as to acquire almost a popular reputation. The necessity of an "American Edition" was thus made apparent. This edition is not authorised by the original publisher, but it would appear from a preface especially written for the American Series by Prof. Max Müller, and from the portrait of the Professor which forms the frontispiece, that it at least has the personal sanction of the great philologist. How, under these circumstances, "the copyright" to the reprint can have been obtained is an enigma. In any event, the American Edition is a fact. It has its *raison d'être*, and probably its practical justification, in its cheapness. The expensiveness of the original edition virtually excluded its possession by persons of ordinary means. After works of such an international character have had a sufficiently large sale to cover the largest portion of their original expense, they should be immediately cheapened and placed within easy reach of the public. Under such circumstances the temptation of "reprinting" would be one that could not be conscientiously withstood by people having the cause of Christianity at heart.

The volumes which have appeared in the series up to date are *The Upanishads*, by Prof. Max Müller; *The Sacred Laws of the Aryas, as Taught in the*

<sup>1</sup> *John Stuart Mill, Correspondance Inédite avec Gustave D'Eichthal. (1828-1842-1864-1874.) Avant-Propos et Traduction*, by Eugène D'Eichthal. Paris: Félix Alcan. Pp. 239. Price 2 fr. 50 c.

<sup>2</sup> *La Philosophie de Charles Secrétan*, by F. Pillon. Paris: Félix Alcan. Pp. 197. Price, 2 fr. 50 c.

<sup>3</sup> *Comment Naissent Les Mythes*. By Paul Regnaud. Paris: Félix Alcan. Pp. 249. Price, 2 fr. 50 centimes.

<sup>4</sup> *La Volonté de Vivre*. By Victor Charbonnel. Paris: Armand Colin & Cie. Pp. 310.

<sup>5</sup> New York: The Christian Literature Company.

*Schools of Apastamba, Gautama, Vāsishtha, and Bauddhāyana*, translated by the late Georg Bühler; and *The Zend-Avesta*, translated by James Darmesteter—Part I., *The Vendīdād*; Part II., *The Sīrōzahs, Yasts, and Nyāyīs*. While the letter-press is not as good as that of the original edition, it is tolerably clear, and upon the whole the work will serve the same purpose as its prototype. "We may well hope," says Prof. Max Müller in the Preface, "that a study of the Sacred Books of the East may produce a kindlier feeling on the part of many people, and more particularly of missionaries, towards those who are called heathen, or even children of Satan, though they have long, though ignorantly, worshipped the God who is to be declared unto them, and that a study of other religions, if based on really trustworthy documents, will enable many people to understand and appreciate their own religion more truly and more fairly." μκρκ.

### HERACLITUS TRANSFIGURED.

(500 B. C.)

The salt sea laps the shores of many lands—  
Now whipping the black sky with sharp, white spray,  
Now seeping noiseless through the level sands,  
In shallow pools, where little children play;  
Now glassing the fierce heat of tropic skies,  
Now, where the sun doth neither set nor rise,  
Heaped into frozen tumult, far and lone—  
But, in all moods and climes, the Sea is One.

And as its waves surge to their utmost height,  
Only to break and form new waves again—  
As Fire devours things precious in our sight,  
To give what Nature else might seek in vain—  
As dead, to living leaves, their lost life give,  
So we, in dying, do most truly live.  
Eternal change still grinds relentless on,  
And on its wheel Birth, Life, and Death, are One.

(1899 A. D.)

Life, in new forms, forever is new born—  
The pushing green things break the cold spring sod;  
The hour-old lambs, beneath the dappled dawn,  
With awkward gambols, warm their timid blood;  
The babe's first cry, with fond rejoicings blent,  
Gladdens the home, but—spending, yet unspent—  
Beneath our feet, or in the farthest sun—  
Life, through expression manifold, is One.

HENRIETTA R. ELIOT.

### BOOK REVIEWS.

LEÇONS DE GÉOMÉTRIE ÉLÉMENTAIRE (Géométrie plane). By *Jacques Hadamard*  
Paris, Colin et Cie., 1898. Pp. xvi + 308.

One of the most interesting and promising movements of the present time, in the line of elementary mathematics, is that headed by M. Darboux, dean of the

Faculté des Sciences at Paris. Under his direction have already appeared four volumes of a *cours complet de mathématiques élémentaires*, this of M. Hadamard's being the latest.

Those who have read the preceding works, especially the masterly *Leçons d'arithmétique* by Jules Tannery, and the equally valuable *Leçons d'algèbre élémentaire* by Bourlet, know with what breadth of view, scholarship, and freshness and vigor of style these secondary school subjects have been treated. For M. Hadamard's work it is only fair to say that it maintains the reputation already won for the series.

The work is not at all of that timid kind which fondles a student all through his course, never letting him walk alone, and always keeping him in the well-worn paths of Euclid and Legendre. On the contrary, it places him as soon as possible upon his own resources, it opens the door to the anharmonic ratio, to poles and polars, to inverse figures, and, in general, to the elementary notions of recent geometry, and it even ventures to set before him the non-Euclidean theory of parallels. And all this is done with such clearness and simplicity as to convince any doubting teacher that many of these modern ideas may well crowd a considerable amount of inherited matter from our courses.

It is refreshing, too, to find that the author follows such writers as Petersen and Rouché and de Comberousse in laying before the student the best methods of attack. The era of leaving the beginner to grope entirely in the dark in the solution of a problem should be drawing to a close.

It is also a pleasure to see a work which is honest in its definitions, one which confesses that a straight line is undefinable to a beginner, one which defines the area of a curvilinear plane figure before it begins to theorise upon it, and one which believes in learning no definition to-day which must be unlearned to-morrow.

On the whole, the work deserves to rank as one of the notable text-books of the year.

State Normal School, Brockport, N. Y.

DAVID EUGENE SMITH.

THE EMBLEMATIC MOUNDS OR ANIMAL EFFIGIES. By *Stephen D. Peet*, of the "American Antiquarian," Chicago, Ill. American Antiquarian Office, 1898. "Prehistoric America," Vol. II.

This book treats of an interesting topic of which very little is known. The author was for many years a resident of the State of Wisconsin, and is well known as the editor of the oldest journal devoted to archæology published on the continent, the *American Antiquarian*, he is more familiar with the effigies than any man living, for he has made them a study for several years. These effigies are more numerous in that State than in any other, though a few are found in Ohio and Illinois, Iowa and Minnesota, in which States they make the migrating route of the effigy builders. They were formerly very numerous. When the country was new, they were plainly visible and their outlines easily recognised. The only person who has written upon them was Dr. I. A. Lapham who surveyed many groups, but did not undertake to explain their significance.

His report was published by the Smithsonian Institution, as among the earliest "Contributions" and is now out of print.

Dr. Peet entered the field determined to find out the significance of the effigies but had no clue whatever as there are no traditions concerning them.

His first discovery was that of a game drive, which was composed of a series of long mounds arranged in parallels near a ford on the Rock River. It was at-

tended by effigy mounds on the bluff, from which an extensive view over the prairies, in either direction, could be gained. A Buffalo effigy was noticed near the ford, the entire group suggesting that this was the place where the unknown people entrapped buffaloes (or at least shot into them as they were driven into the traps).

The next discovery was that the effigies represented not only the larger animals, such as buffaloes, elk, bear, deer, which were followed as game, but also many smaller animals and birds, such as squirrels, minks, foxes, wolves, turtles, lizards, swallows, pigeons, eagles. These latter animals were placed sometimes near the game drives but oftener on hill tops near the lakes and rivers, conveying the idea that they were, not merely imitations and works of fancy, but had some religious significance, probably as clan totems.

Taking this as a clue, the author was able to trace out the various clans which once inhabited the State, and ascertain their location, the extent of their habitat, as well as the names which they bore. He was able also, by studying the groups, to identify the village sites, burial places, and council houses, the dance grounds, the garden plots, the corn fields, the sugar bushes, the lookout stations of the different clans, as the effigies showed how thoroughly the totemistic system was incorporated into the life of the people.

There is no place in the world where clan totems are placed upon the soil and made to mark the homes and represent the clan life of a people as they do here. This fact made the study fascinating. Besides this the effigies are interesting as works of art, for they are close imitations of the shapes and attitudes of the various animals and are like a picture gallery or museum on a large scale. Even such small animals as the squirrel, the fox; such birds as the swallow, pigeon, eagle, duck, swan, and wild geese, which still abound in the region, are represented in characteristic attitudes, most of them in Alto relief. The earth was thrown up and moulded so as to represent the animals, sometimes as at rest, sometimes as if in motion or in flight, expressing in each case the different moods of the wild animals.

The book was written in the field, chapter after chapter; and as a result one is obliged to follow the author in his explorations and catch the ideas as they gradually dawned upon his mind. There is no hint as to the people who built these effigies until near the close of the volume. In one of the last chapters the author speaks of the Rock Inscriptions and Cave Drawings which have been found in Iowa and Minnesota by means of which the mythological divinities of the Dakotas have been identified. Some of these have been discovered in the effigies, and the natural conclusion is that the Emblematic Mounds were erected by the Winnebagos who were a branch of the Dakotas. This conclusion is given in the second edition which has just been published, thus making this edition more valuable than the first which was published in 1890 before the author's explorations had ceased. Many of the effigies have been destroyed, as the State has become a great summer resort, and cottages have been erected where the effigies formerly stood.

It is fortunate that such perishable monuments as these were plotted and drawn before they were destroyed, for it is probable that in a few years the clue to the system embodied in them would have been lost, and no one could have ascertained to any certainty the object for which they were erected. There was a system of religion embodied in them which was very powerful and quite similar to that which is represented by the paintings which appear on the tents of some of the living tribes. The world is full of the monuments, and America is not by any means lacking, but many Americans, ignorant of the interesting things that are at their own doors, travel many miles over sea and land to study the monuments in

the ancient countries of the East, which are no more interesting or instructive than these.

P. C.

THE CROSS, IN TRADITION, HISTORY, AND ART. By the *Rev. William Wood Seymour*. With Illustrations. New York and London: G. P. Putnam's Sons. Chicago: A. C. McClurg & Company. Price, \$7.50.

We cannot help feeling a certain reverence in reviewing a book whose author died before its completion, leaving the labor of giving it the last touches of revision and making it ready for publication to the friendly hand of a literary executive.

The book of the Rev. William Wood Seymour, embodying years of his labor, has become his monument, and the monument of a beautiful book full of thought and adorned with appropriate illustrations is certainly greater than obelisks or pyramids or crosses of marble.

The book is a stately volume of nearly five hundred pages, in large octavo, and printed on the best calendered paper. It discusses the use of the cross as a religious symbol. The pre-Christian cross in Africa, Asia, Europe, and America, is briefly and certainly not exhaustively dealt with. The main bulk of the book is made up of the legends of the cross (pp. 83-113), the story of the invention of the cross (pp. 114-133), and the cross in Christian art (pp. 151-349). Another hundred pages are devoted to the cross in heraldry, on coins, etc., and in church ceremonies. The tenth chapter, on "the Puritan opposition to the cross," is treated "more in sorrow than in anger." The mention of the southern constellation which bears the name of the cross, the cross in nature, as found in flowers, and supposedly also in the hexagonal stars of snowflakes, form the conclusion of the work.

We cannot say that the author shows extraordinary critical ability, and we cannot help adding that he has omitted the ventilation of several important problems in the history of the cross, while he treats subjects of little consequence with much complacency and at great length. But the reader who at the start is prepared to find the book written from a somewhat antiquated standpoint and written with a love for the details of the monumental records which the belief in the cross has produced, will not only not be disappointed but richly rewarded, for the work betrays an artistic enthusiasm for beautiful forms and their rich ritualistic display which at once gives one the conviction that none but an Episcopalian clergyman can have been its author.

P. C.

THE ELEMENTS OF SOCIOLOGY. A Text-Book for Colleges and Schools. By *Franklin Henry Giddings*, M. A., Ph. D., Professor of Sociology in Columbia University, New York; Author of "The Principles of Sociology." New York: The Macmillan Company. London: Macmillan & Co., Ltd. 1898. Pages, xi, 353. Price, \$1.10.

The purpose intended to be fulfilled by the present work, which is not a mere abridgement of the author's *Principles of Sociology*, is the providing of a text-book for the study of the nature and laws of human society. Such a study Professor Giddings thinks is preferable to the plan now adopted in schools and colleges of giving either a thorough course in some one subject or a superficial course in many subjects comprised in the province of economic, legal, and political science. It would "familiarise the pupil with the principal forms of social organisation; with the thoughts, the sympathies, the purposes, and the virtues that make society possible; with the benefits that society confers; and with the conduct that worthy membership of society requires." These facts and principles underlie all details



of law and politics, all sound political economy, and all public morality, as the author affirms, and they constitute the science of Sociology as set forth in this text-book, which is intended to give an elementary description of society in clear and simple scientific terms.

Although specially written to carry out this purpose, the present work follows the lines of the earlier one above referred to. Attention is called, however, to important developments of sociological theory now first presented, and it is to a consideration of these special features of *The Elements of Sociology* the present notice will be devoted. An analysis of the practical activities of social populations and of the motives from which they spring forms one of those features. It is preceded by a consideration of the composition and unity of a social population to which it is a necessary supplement; as an organic structure is valueless if it does not manifest its functional attributes in some phase of practical activity. As pointed out by the author, population is increased from two sources,—birth and immigration, and we may discover what are the practical activities of mankind by observing what things children become interested in, learn to do, and are taught to do as they grow to manhood; and then what immigrants become interested in and learn to do as they become adapted to the ways and conditions of the country where they have settled. Now, as the first years of a child's life are occupied chiefly "in getting acquainted with people and things and establishing preferences,—that is to say, likes and dislikes," so it is with the immigrant. He has to get acquainted with the new country in which he has established himself, and with its native inhabitants. Both have to become used to their new world, and hence the first great practical activity of life is *appreciation*. The second of these activities is *utilisation*, or "the process of trying to control, adapt, and use the things of the external world." This is followed by *characterisation*, which consists in so shaping one's own character as to make it more and more nearly adapted to the kind of world in which one lives; and then by *socialisation*, or "the systematic development of acquaintance and of helpful social relations." These four simple practical activities give rise by their combination to certain complex activities, which are termed by the author economic, legal, political, and cultural. Each, again, has its special motive, which works out its aim by a particular method. Thus appreciation operates by response to stimuli to acquire the information it seeks and by imitation; utilisation employs attack, impression, imitation, and invention, to obtain the gratification of its desire or appetite; characterisation has for its motive the desire for complete satisfaction, and its methods are persistence, accommodation, and self-control; finally, the method of socialisation for the realisation of its motive,—the pleasureableness of acquaintance, companionship, and sympathy, is assimilation. All of these methods are modes of "one universal method which is found in every form of matter and in every state of mind," and is called conflict, which may be the primary conflict which results in complete destruction or subordination, or the secondary conflict where the contending objects are much alike and nearly equal in power. Progress is a continual change in the proportion of secondary to primary conflicts, and as the normal tendency of conflict is towards equality and the milder forms of strife, it necessarily terminates in a kind of equilibrium which is called toleration, and is maintained through the reassertion and renewed activity from time to time of the socialising motives.

A complete summary of the author's analysis of the practical activities of social populations and of the motives from which they spring has been given, owing to its fundamental importance. The chapter on Co-operation, which is also one of the

special features of the present work, shows the dependence of co-operation on the like-mindedness and the consciousness of kind which constitutes the cement of society. The essential social fact is like-mindedness which "necessarily tends to establish and to perfect co-operation. All co-operation depends upon like-mindedness. All the higher and complicated modes of co-operation depend upon the extension of like-mindedness and the expansion of the consciousness of kind." The importance of the principle of like-mindedness is evidenced by the development of the social mind which is defined by Professor Giddings as "that sympathy and concurrent intelligence of the like-minded which results in common purposes and concerted acts." The integration of the social mind passes through various stages which form three large groups: Sympathetic like-mindedness with impulsive social action; Formal like-mindedness, as exhibited in tradition and conformity; and Rational like-mindedness, giving rise to public opinion and social values. For the laws which operate to give these results we must refer our readers to the book under review, stating only the law of combination and of means which the choices of people under different social conditions exemplify. It is thus stated by the author: "A population that has only a few interests, which, however, are harmoniously combined, is conservative in its choices. A population that has varied interests, which are as yet inharmoniously combined, is radical in its choices. Only the population that has many, varied, and harmoniously combined interests is consistently progressive in its choices."

In the chapter on *The Character and Efficiency of Organisation* the author formulates the laws of liberty, afterwards tracing the early history of Society and its development through different forms, from what he calls the horde to the ethnic nation. The first stages of civilisation are identified with "sympathetic and formal like-mindedness throughout a population that is believed to have the capacity for assimilation," and its essential spirit is affirmed to be a passion for homogeneity. Civilisation itself is described by reference to its essential elements, but if the principle expressed by Lewes be true, that a thing is what it does, then civilisation must be the putting an end "to innumerable forms of conflict, to innumerable unnoticed wastes of energy," and the liberation, for other expenditures, of enormous stores of mental and physical force, which have been the cause of endless variation, differentiation, and progress in later times. Progress is thus identified with rational like-mindedness, which is the product of doubt, scepticism, and denial in the social mind, that is, of unlike-mindedness, followed by discussion and subsequent agreement. Under such conditions a solid organisation becomes "ever more variable, flexible, adaptable, in a word progressive." Finally, the author shows that all successful experiments in democracy are identifiable with the development of ethical like-mindedness. He points out what are the necessary modes of equality upon which fraternity and liberty depend, and concludes that the appreciation of them by the community, and "a practical application of them involve both intellectual agreement and a unity of purpose which, while containing elements of sympathy, contain also the judgements born of rational criticism of the social problem. Such unity is a mode of like-mindedness in which reason and conscience predominate."

In conclusion, reference may be made shortly to Professor Giddings's analysis of the psychological causes of social phenomena, which he regards as a new contribution to psychology and to sociology. He points out that though philosophy may be monistic, science in its account of man must always be dualistic, that is, it includes two parallel interpretations, one physical and the other psychological. Thus the laws which affect the physical aspects of society and the several stages of evo-

lution in its physical sense have their psychical counterparts. Social activity, like all other modes of motion in the universe, follow the line of least resistance, and so mental activity proceeds in the lines of least difficulty. Applying the rule to particular stages of evolution, the author states that "in the social passion for homogeneity, we see the process of integration; in the development of discussion and of criticism, we see mental differentiation and segregation. These higher intellectual processes, therefore, are differential consequences of mental activity in the paths of least effort as truly as physical differentiation is a consequence of equilibration in the lines of least resistance." Professor Giddings brings his excellent text-book to a close by reference to the action of natural selection and survival on the ultimate forms of society, its final paragraph with which this notice may fittingly end, being, "social causation is a process of psychical activity conditioned by physical processes and cosmic law." C. S. W.

PAUL: THE MAN, THE MISSIONARY, AND THE TEACHER. By *Orello Cone, D. D.* Author of "Gospel-Criticism and Historical Christianity," "The Gospel and Its Earliest Interpretations," etc. New York: The Macmillan Company. London: Macmillan & Co., Ltd. 1898. Pages, xii, 475. Price, \$2.00.

Although the subject of Dr. Cone's work is not new, yet it is so many-sided that something new may always be found to say in relation to it. Moreover, the personality of Paul is so attractive and his life experiences so interesting, that much of what has already been said will bear constant repetition. Much depends on the point of view and on the mode of treatment. Dr. Cone remarks that although a man of God, a providential man, in the eminent sense of the words, Paul must remain inexplicable until he is interpreted with due regard to his natural antecedents and his intellectual and religious environment. He could not escape from the atmosphere in which his spirit drew the breath of life. This is undeniably true and the author has done well to choose this as his point of view. He has done well also in basing his discussion of Paul's writings on those which are generally accepted as genuine—the Epistle to the Romans, 1 and 2 Corinthians, Galatians, 1 Thessalonians and Philippians. The doubtful authenticity of the Acts justifies the author also, in preferring to consider the missionary work of Paul from the internal evidence supplied by the Epistles, rather than from the precise statements contained in the former work.

The book under review is divided into three parts, which treat respectively of The Man, The Missionary, and The Teacher. Of this the first part, which deals with the formative influences which affected Paul and his teaching, his personal traits and his conversion, will be the most interesting to the general reader, who prefers to hear of the appearance, the manners, and the character of an individual rather than to learn of his opinions, which are subordinated also to a knowledge of his doings. The environment almost forms part of the man himself and it, therefore, enters into the consideration of the personality which is usually the most attractive feature of biographical sketches. Unfortunately, in the case of Paul we know little of the social surroundings in the midst of which he passed his early life. That he was of humble parentage and learned the art of sail-cloth manufacture, which was one of the chief occupations of Tarsus, the Cilician city where he was born, may reasonably be inferred from remarks made in his epistles. His literary culture was almost entirely limited to Hebrew, what little acquaintance with Greek he possessed having been acquired, in Dr. Cone's opinion, from its colloquial use and the reading of the Greek translation of the Old Testament and the Apocrypha. This he did to some purpose, however, for, as pointed out by Dr. Cone, Paul was so indifferent to the actual meaning of passages in the Old Testament as to employ the incorrect Septuagint version whenever it gave a sense better suited to his object than that of the Hebrew. That he had had a careful biblical training according to the Jewish theology of the period, is shown by his use of the allegorical mode of interpretation, various examples of which to be found in his writings are referred

to by the author; who mentions, moreover, that Paul learned from his Jewish teachers the interpretation known as typological, the principle of which is "that events and persons of a past time may be regarded as prefiguring occurrences and individuals of a later age." He was evidently influenced also by Hellenistic ideas derived partly from the book known as the Wisdom of Solomon, but they were "subordinated to his gospel of the cross, and come out of his Christian consciousness transformed." Other features of his teaching show how deeply he was impressed by the ideas received from his Pharisaic instructors. Such are the establishment of the Messianic kingdom and the doctrine of the resurrection of the righteous at the coming of the Messiah, and the belief in a supersensible world of spiritual existences, good and bad, who intervene in earthly affairs and affect the fortunes of individuals. Rabbinical traditional lore was familiar to him, and he quotes from the Hagadah as if it were equally valid with the Old Testament as the word of God. The Hagadah constituted largely, indeed, the background of the apostle's thought, but, says Dr. Cone, "he rose above the pettiness and formalism and legal bondage of his race, above Pharisaism, the Hagadah, and Alexandrian speculation, and became by the strength and soundness of his intellectual and moral character one of the great religious forces of the world."

As to Paul's personal traits, the author accepts the opinion that his physical appearance was not imposing, although he thinks the traditional description of the apostle as "short, bald, bow-legged, with meeting eyebrows, hooked nose," overdrawn. The "infirmity of the flesh" referred to in Galatians is regarded as epileptic. The question whether Paul ever married is answered in the negative by Dr. Cone, on the ground of the opinion expressed by the apostle as to the relation of husband and wife in 1 Cor. vii. 1 and 9. He possessed the gift of continence, which is not surprising when we consider his intensity of conviction and resoluteness of purpose where his religious belief was concerned, and he would that all men had the same gift, although when absent marriage was permissible. The apostle's personality appears strongly in his literary style which, says the author, is characteristic of the man in a greater degree than that of most writers. His intense preoccupation with his theme made him careless of the logical connexion of his thought. He had no time to consider whether he was consistent with himself or no, but he was greater, says Dr. Cone, "than all speculation, and all paradoxes, and all theologies. He could afford to perpetrate antinomies and to write in a style which, like himself, was both Hebraic and Grecian. It was because he was both Greek and Hebrew, and had a far seeing vision, which looked beyond the making of a theology, and a great love that embraced mankind, that he became the conqueror of the world."

The conversion of Paul, which is rightly spoken of by the author as the most important event in Christian history next to the birth of Jesus, is said to be involved "in the obscurity that attaches to all spiritual processes which the subject of them cannot adequately explain to himself, much less to others." Dr. Cone points out that Paul nowhere mentions a conversion, but speaks of Christ as "seen" of him and "revealed" in him, and that some of the apostle's revelations were received during a suspension of his normal consciousness. His Christian belief, however, rested on the conviction that Jesus of Nazareth was the Son of God, the true Messiah, and that Jesus had been raised from the dead by divine power. What occurred at the martyrdom of Stephen and perhaps of other Christians made a strong impression on him, and the transformation may have been completed by a vision of Christ which, in the conditions to which he was subject, would be regarded as representing an objective reality. But it is time to bring to an end this incomplete notice of Dr. Cone's work, which gives in its second and third parts an excellent account of Paul's missionary labors and a keen criticism of his doctrinal teaching, concluding with a chapter on Christian eschatology with particular reference to Paul's special ideas.

C. S. WAKE.

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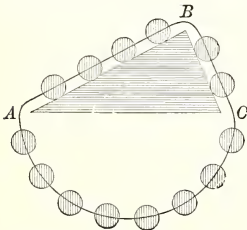
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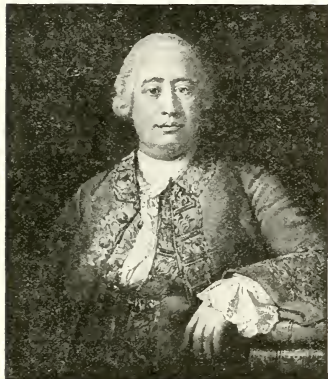
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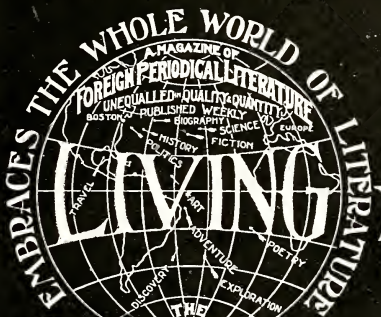
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