

the less radical, for the very nature of the old gods underwent a thorough transformation and gained a deepening of their religious significance.

Nor is it difficult to describe (at least in its main outlines) the character of these innovations for they are obvious and unmistakable, because they became the chief factors in the formation of the Greek type in its classic period and left their imprint upon all philosophers and poets as well as upon the public life of ancient Hellas. The great problem of Greek thought was the riddle of the sphinx finding its solution in Greek conception of man's soul as worked out by Plato.

How much Plato again and his doctrines affected Christianity is well known and so we may in the evolution of religion regard the hopes and dreams of the Mysteries, especially the Eleusinian Mysteries as one of the most important preparation of and transition to Christianity.

All these views found expression in the fairy tale *Eros and Psyche*—the only fairy tale of ancient Greece that has come down to us in the bizarre satirical romance of Apuleius, *The Golden Ass*. A symptom of the consanguinity of the ideas that pervade the story of Eros and Psyche and the rising belief of Christianity may be found in the fact that the Christian emblem of the good shepherd was chiselled on a sarcophagus side by side with the figures of Eros and Psyche.

We offer the story to our readers in a new version for the sake of its religious significance and reproduce with it Paul Thumann's beautiful illustrations which in their spirit are as genuinely classic as any production of Phidias or Praxiteles.

Paul Thumann's illustrations were published for the first time by Adolf Titzel, of Leipsic, a publisher whose firm is justly famous for high class work in illustrating classics.

P. C.

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## THE INTERNATIONAL CONGRESSES AT THE WORLD'S EXHIBITION AT PARIS, IN 1900.

It must be gratifying to the inaugurators and promoters of the Chicago World's Congresses that the French Exhibition will follow its precedent and carry out the same idea, with such modifications only as will be necessary in a country where European customs and principles prevail. There will be a series of congresses with most fascinating programs, worked out by scholars and capable men, and directed with discretion. The religious congress will not resemble the Chicago Parliament of Religions, in so far as it will not be a congress of representatives of the various religions now living, but a convention of scholars, especially of Orientalists, who as students of the history of religions will discuss the subject purely from a theoretical point of view, and without any reference to the practical questions of to-day. The president of the religious congresses is Prof. A. Réville, Nouvelle Dieppe, Seine-Inférieure, France.

The sections of the Congress of the History of Religion are eight in number and will be divided according to the requirements of the hour into sub-sections. The main eight sections are as follows: (1) Religions of non-civilised peoples. The religions of the pre-Columbian American civilisations. (2) History of the religions of the far Orient (China, Japan, Indo-China, Mongolia, etc.). (3) History of the religions of Egypt. (4) History of the so-called Semitic religions: (a) Assyria Chaldæa, anterior Asia; (b) Judaism and Islamism. (5) History of the religions of India and Persia. (6) History of the religions of Greece and Rome. (7) History of the religions of the Germans, Celts, and Slavs. Pre-historic archaeology

of Europe. (8) The history of Christianity, subdivided into the history of the first centuries, the history of the Middle Ages, and the history of modern times.

Supporters of the Congress who will subscribe the sum of ten francs will receive gratuitously the printed reports of the meetings and the various publications of the Congress. All communications intended for the Congress should be sent to the secretary before the first of July, 1900; they may be in either French, German, English, Italian, or Latin. The secretaries are MM. Léon Marillier and Jean Réville, the Sorbonne, Paris, to whom applications for prospectuses giving full details should be sent.

The philosophical congress is also in very good hands. Its secretary is M. Xavier Léon, the able editor of the *Revue de métaphysique et de morale*, and its president M. Boutroux, a member of the Institute and professor of philosophy at the Sorbonne. They will be assisted by a number of the most prominent professors and savants of France.

The program has been carefully worked out, and shows that the man who devised it is a systematic thinker.

The work of the philosophical Congress will be divided into four sections: I. General Philosophy and Metaphysics; II. Ethics; III. Logic and the History of the Sciences; and IV. The History of Philosophy Proper. Here are the details of the Program:

I. General Philosophy and Metaphysics. This section is divided into the following subjects: (1) Science and metaphysics. Can the sciences be reduced to unity? (2) The nature of the fundamental psychological fact; (3) The unity and identity of the ego; (4) The connexion of space-conception with the concepts of the mind; (5) Liberty and determinism; (6) Monism and dualism; (7) The relativity of knowledge; (8) The unknowable; (9) The problem of finitude; (10) The different forms of contemporary idealism; (11) Rationalism and faith; the rôle which the will plays in opinions; (12) The categories; (13) Is a common terminology for all philosophers possible?

II. Ethics: (1) Can a moral doctrine be established without metaphysics? (2) Can a moral education suffice for the mass of the people without falling back on religious beliefs? (3) The relation of Christian morality to the contemporary conscience; (4) Is a moral sanction possible or at all necessary? (5) The aim of civilisation; (6) War and peace; is it possible to suppress war? (7) The individual happiness and social interest; (8) Morals and politics; (9) Is the basis of justice individual or social? (10) Solidarity; (11) Cosmopolitanism; (12) The casuistries in morals; (13) How far is the social question a moral question? (14) Philosophical sociology and scientific sociology; (15) Conditions of responsibility in the social and moral order.

III. Logic and the History of the Sciences (*A*): (1) The algebra of logic and calculus of probabilities—Theory of ensembles; theory of concatenations; theory of groups—The transfinite; (2) Principles of analysis: number, the continuum theory of functions; (3) Postulates of geometry; their origin and value—Intuition in mathematics—Non-Euclidean geometry; (4) Methods of geometry; analytical geometry; projective geometry; geometrical calculus (quaternions); (5) The principles of mechanics, their nature and value; (6) Methods of mechanical physics; theories of errors and approximations; (7) General hypotheses of physics; mechanical theory of energetics; (8) The hypotheses of chemistry; the constitution of matter—The atomic theory; stereo-chemistry; (9) The problem of the origin of life; (10) Theories of the evolution of the species; transformism; heredity. (*B*):

(1) The foundation of the infinitesimal calculus; (2) The genesis of the conception of imagination and the progressive explanation of the theory of functions; (3) The history of the discovery of Newtonian gravitation, and its influence on the development of mechanics and physics; (4) An exposition of the necessities which led to thermo-dynamics, the conservation of energy, the principle of Carnot-Clausius etc., etc.; (5) The history of biological methods.

IV. The History of Philosophy: (1) The aim of the method of the history of philosophy; (2) Progress in the history of philosophy; (3) Can the study of ancient philosophy be made useful? (4) The place of the sophists in Greek philosophy; (5) Can the historical evolution of the ideas of Plato be determined? (6) The principles of natural science in Aristotle; (7) The idea of evil in Plotin; (8) The value of Scholasticism; (9) The place of Descartes in the general history of thought; (10) Spinoza and Leibnitz.; (11) The rôle of Hume's philosophy in the development of modern thought; (12) Kant's criticism and psychology; (13) Fichte's ethics; (14) Hegelianism in actual philosophy; (15) The tendencies in contemporary philosophy.

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### POPULAR MUSIC.

The present number of *The Open Court* contains a short article by C. Crozat Converse, a well-known American composer of both choral and popular music, in which he presents his views on the rise of popular songs and the non-acceptability of noble melodies to the American public. The general conclusion, although not expressed in words, seems to be very saddening, for it would indicate that we shall never have good national hymns or an elevating popular music. The cause of it lies in the paramount influence which the broad masses of the people exercise in America.

This is a feature of American life which has been pointed to again and again with great satisfaction by representative champions of European systems of government. The truth is that the masses of the people are, and always will remain vulgar. If their taste shall decide in matters intellectual, we cannot expect that America will be productive of anything good in any line of progressive work. If the democracy of a republic means that the majority shall dominate, then there is no prospect here for the artist, the scientist, the philosopher, and the poet.

Republicanism does not mean that the majority shall rule. The laws shall rule and the government shall administer the laws. The majority has the right only to decide who shall be entrusted with the work of administration.

Republicanism removes the rule of princes and abolishes prerogatives of an aristocratic minority, but it should neither endow the majority with sovereign power, nor should it abolish the functions of an aristocracy. The rule of the majority would be not less a misfortune than the elimination of aristocratic influences. American progressiveness has shown itself first of all in the useful arts, in feats of engineering of all kinds, in the enhancement of mechanics, and American inventiveness is mainly limited to that which is of immediate practical use, such as labor-saving machinery, locomotives for heavy traffic or rapid transit, etc.

Our art critics have pointed out that American art and poetry are lacking in originality and depth; they are sometimes powerful, but rarely noble and elevating. As a rule, they appeal to the masses, and not to the taste of the cultivated few. Most of the plays performed at our large theaters are stale and unprofitable; they are more shows than dramas; they are not a development of action and thought but exhibitions of scenic effects and of gaudy dress. The question has