

ciology and ethics. Every new project was in vain, he contended, unless founded upon some such general system of opinions and convictions as were the Catholic dogmas of the Middle Ages. Comte began, therefore, as a philosopher. He, too, desired to found a social, a "political" system, but it was to be primarily scientific, that is, "positive," and it was to repose on an ethics and a philosophy likewise "positive." From the first his life was but the methodical execution of this plan. M. Lévy-Bruhl sees no break of continuity in its development, as some writers have since. To him, Comte's career, said at the beginning to have been that of an Aristotle and at the end that of a Saint Paul, answered perfectly to the beautiful definition given in reply to the question: *Qu'est-ce qu'une grande vie? Une pensée de la jeunesse, exécutée par l'âge mûr.* The positive *philosophy* thus was merely preparatory to the positive *religion*, was its "indispensable preamble." That preamble, of researches in mathematics, astronomy and the physical sciences, the natural sciences, biology, psychology, and sociology, lasted twenty-eight years. When the crowning work came, the old generation had passed away, and the new turned a deaf ear to his supplications. The religion of humanity has now virtually met the fate that all similar systems have. The thought of Comte's youth and of his maturity alone remains; the dream of his old age has melted away, leaving but a few racks behind. To Comte's philosophy and science, therefore, M. Lévy-Bruhl devotes his book, not to his religion, and of the former, the reader may be assured that he will find here a faithful picture.

T. J. McC.

CORRESPONDENCE ON CHINA BY A CHINAMAN.¹

To the Editor of The Open Court:

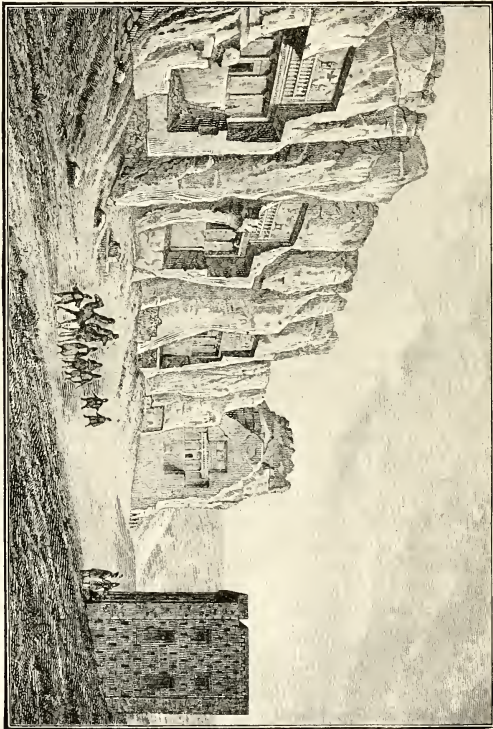
At present we are in the midst of an intellectual revolution. Owing to the efforts of reformers like K'ang Yue Wei and Liang Chi Ch'ao, the whole literary classes of China are at last aroused from their former stupor and lethargy, and we may hope to see some tangible results in the near future. The object of the Reform party is at present the restoration of the legitimate Emperor to power, and they believe that when this is accomplished an era of reform and progress will be duly inaugurated. They are at last appealing to the national spirit in the race and must therefore succeed ultimately. Practically, however, they have not accomplished much beyond frightening the Empress Dowager into withdrawing her decree for establishing a new reign with the advent of the current year. This is, however, a great deal to any one who understands Chinese institutions and the autocratic self-will of the Empress Dowager. K'ang is now a refugee here, like Voltaire on the shores of Lake Lemman, thundering against Mandarin corruption, oppression, and ignorance. For this reason the reward offered for his head is now Tls. 140,000. To my mind, however, his reform schemes appear too revolutionary and unpractical. Contrary to Confucius, he is striving after the distant and the high instead of the near and the lowly. When he had the Emperor's ear, if instead of abolishing certain old established departments he had advised the abolition of such an obnoxious custom as the "Kowtow"; if instead of recommending the confiscation of all temples throughout the Empire for use as schools, he had contented himself with the founding of a single really useful educational institution; if instead of creating a new fleet and building railways, he had interested himself

¹The author of this letter is a scholar who is exceptionally well versed in Western civilization. Not having permission to use his name, we omit his signature.

in the restoration of a single roadway in Peking, he would have earned for himself the respect and gratitude of all. His mistakes, however, were due to his past education. Nevertheless, his influence over the literati in China and elsewhere could not be disputed, and for such practical measures as above indicated we must look to some other Peter the Great or perhaps Napoleon.

ZARATHUSHTRA.

Professor A. V. Williams Jackson, the Zend-Avesta Scholar of Columbia University, New York, published in the January number of the *Cosmopolitan* an in-



TOMBS OF ANCIENT PERSIAN SOVEREIGNS.

teresting illustrated article on Zarathushtra or Zoroaster, the prophet of Iran, born about 660 B. C. The canonical gospels tell us of the three Magi who came from the East to worship Christ and an apocryphal gospel adds the statement that they