

have but to recall the Hebrew prophets, the Chaldean astrologers, the Greek pythonesses, the Roman sibyls, with their prophesies, their interpretations of dreams and of planetary influences, their divinations and auguries, to understand how intimately the future was connected with the present, in the life of ancient civilisations.

But in these days the present and the past are sufficient for most people: "absorbés par ce qui est, ou ce qui fut, nous n'avons à peu près renoncé à interroger ce qui pourrait être, ou ce qui sera." Nevertheless this venerable science still exists, though fallen into disrepute, and practised for the most part by ignorant and untrained practitioners. But, "s'il ne faut admettre aveuglément aucun miracle, il est pire d'aveuglement en rire," and M. Maeterlinck gives us an interesting account of the results of his researches among the astrologers, the palmists, the somnambulists, the clairvoyants, the mediums, who crowd the obscure quarters of Paris. He tells us that, in spite of much quackery and cheating, he yet had the opportunity of studying phenomena, at once curious and incontestable, and that these phenomena, although they do not solve the question, whether the human mind can or cannot under certain conditions probe the future, may, in their more conscious development, throw strange lights on the inner life of the soul and its mysterious spiritual forces. In fact Maeterlinck considers that clairvoyant intuition may reach, and does even now attain, a certain connection with "ce véritable Moi, l'être inconscient, le temple enseveli," translating, through a more delicate medium, the latent knowledge and comprehension of the subconscious self, which may be unable to reveal this knowledge through the coarser organisation of its own material principles.

The present writer once visited a *clairvoyante* of remarkable gifts, who was consciously endeavoring to develop her powers for the help of her fellow-men; this *clairvoyante* translated into words the highest aspirations of her visitor, pointing out a new and loftier road than that as yet traversed, and to the slow development of powers as yet dimly guessed at; according to M. Maeterlinck's hypotheses she was simply revealing, by her clairvoyant faculty, the latent knowledge of the subconscious self of the other soul, with which her greater sensitiveness had established a communication.

"En serait-il ainsi de toutes les predictions? Que chacun accepte la réponse ou l'hypothèse que lui suggère sa propre expérience."

It does not appear to make much material difference whether the clairvoyant faculty reflects or translates its own subconscious intuition or that of another soul: the fact remains that there is undoubtedly a remarkable development of these psychic powers in the present century, and it is presumable that in the future they will become a power for good or for evil, which will have to be reckoned with.

M. SYLVESTRE.

ETHICAL IDEAS OF JAPANESE GIRLS.

INTERESTING INQUIRIES IN OSAKA.

(From *The Japan Times*.)

Mr. Shimizutani, Director of the Osaka Girls' High School, has brought together some interesting facts bearing upon the trend of the ethical ideas held by schoolgirls ranging from twelve to sixteen. Certain queries were formulated to elicit replies from the girls. These were eleven in all, some of them touching the following points: (1) The most womanly virtue and its reverse; (2) the greatest

merit in women and its reverse : (3) the most fortunate situation for women and the reverse ; (4) the most praiseworthy act of woman and its reverse, and so on.

To the query, what constitutes the most womanly virtue? the first-year girls and the fourth, that is the graduating class, made the following replies, given in percentage :

	FIRST YEAR.	FOURTH YEAR.	AVERAGE OF FOUR CLASSES.
Chastity	18.0	63.8	36.5
Manners.....	32.0	16.7	21.0
Obedience	9.0	7.6	17.0
Thrift	31.0	4.5	13.0
Benevolence	1.6	1.4	2.9
Sundry and unknown	9.4	6.0	9.6

The most unwomanly virtue was voted on as follows :

	FIRST YEAR.	FOURTH YEAR.	AVERAGE OF FOUR CLASSES.
Unchastity	15.5	48.5	25.2
Jealousy	17.2	23.5	24.6
Rude behavior	25.4	10.3	15.2
Arrogance	5.7	10.3	10.0
Talkativeness	10.0	4.7	8.5
Sundry and unknown	37.2	23.7	16.5

The most notable merit in woman's character elicited the following figures :

	FIRST YEAR.	FOURTH YEAR.	AVERAGE OF FOUR CLASSES.
Faithfulness	42.6	51.5	41.0
Carefulness	7.5	31.2	22.5
Benevolence	4.1	12.1	11.5
Grace	13.1	1.5	6.6
Household management.....	9.8	3.0	6.8
Sundry and unknown	22.9	10.7	22.6

As to the greatest defect of a woman's character the voting was :

	FIRST YEAR.	FOURTH YEAR.	AVERAGE OF FOUR CLASSES.
Jealousy	16.4	28.8	22.1
Narrow-mindedness	6.5	21.2	21.0
Physical weakness.....	15.6	19.7	18.2
Talkativeness	10.4	9.1	7.6
Sundry and unknown	53.1	31.2	31.1

The query "What profession is most suited to woman?" evoked replies as follows :

	FIRST YEAR.	FOURTH YEAR.	AVERAGE OF FOUR CLASSES.
Sewing	50.0	12.2	36.6
Household management.....	18.9	40.9	34.8
Sick nursing	4.1	24.2	11.4
Child nursing	5.7	10.6	5.3
Sundry and unknown	41.3	14.1	12.1

Women are believed to be placed in the most fortunate position when they are under any of the following conditions, according to the Osaka girls :

	FIRST YEAR.	FOURTH YEAR.	AVERAGE OF FOUR CLASSES.
Happy home life	13.9	45.5	28.7
Literary attainments.....	25.4	15.7	18.0
Happy marriage.....	18.9	4.5	11.0
Good children.....	4.9	18.2	9.0
Longevity of parents.....	9.8	1.5	5.9
Sundry.....	27.1	14.6	27.4

The query as to the most praiseworthy act gave the following results :

	FIRST YEAR.	FOURTH YEAR.	AVERAGE OF FOUR CLASSES.
Loyalty to sovereign and parents.....	32.8	36.4	36.6
Patriotism	13.1	21.2	15.7
Benevolence	5.7	7.6	10.0
Modesty.....	12.3	3.0	8.0
Public usefulness.....	0.8	4.5	4.0
Sundry.....	25.3	28.3	25.7

Lastly, we come to religious ideas, and as to these the girls gave interesting replies. First, as to their beliefs :

	FIRST YEAR.	FOURTH YEAR.	AVERAGE OF FOUR CLASSES.
Buddhism.....	56.0	25.0	44.5
Shintoism	2.6	21.9	7.4
Christianity.....	2.6	9.4	6.5
No religion	2.6	11.0	8.0
Unknown.....	36.2	32.7	33.6

The query "What becomes of one after one dies?" elicited these replies :

	FIRST YEAR.	FOURTH YEAR.	AVERAGE OF FOUR CLASSES.
We die with the body	16.4	31.30	24.9
We go to heaven	31.0	20.30	25.2
We undergo transmigration.....	13.8	9.41	3.8
We remain somewhere.....	16.4	21.90	19.8
We remain at home or in the graveyard.....	12.1	1.60	6.7
Sundry.....	10.3	34.49	9.6

The last query was this, "Is deity omnipotent?" and the replies were as follows :

	FIRST YEAR.	FOURTH YEAR.	AVERAGE OF FOUR CLASSES.
Omnipotent.....	75.8	73.4	74.0
Not omnipotent	16.4	25.0	20.8
Unknown.....	7.8	1.6	5.2

It will be seen from the above how far the old ideas of loyalty and obedience still hold in the minds of Japanese girls.

THE LAY CHURCH.

To the Editor of The Open Court:

I am greatly interested in your suggestion in the January *Open Court* for the "Foundation of a Lay Church." It seems to me that now is the time for