

## MISCELLANEOUS.

### CHICAGO SEVENTY-SIX YEARS AGO.

AS IT APPEARED TO A UNITED STATES SENATOR.<sup>1</sup>

Preparations for starting: One cloth coat for best, two cloth coats for ordinary wear, one Marseilles coat, two pairs cloth trousers, two pairs Nankin trousers, six linen shirts, four cambric shirts, four linen handkerchiefs, eight cambric handkerchiefs.

Aug. 10 to Sept. 22, 1821.

We left Fort Wayne at one o'clock, with one guide, in company with Captain H's five police-at-arms. Our general course was northwest by west, four miles across a high, rich, level country. The timber was oak, beech, sugar-tree, hickory, ash, as far as the waters of the Wabash, which was the commencement of the prairie or barrens, which continued for four miles to a handsome creek, a branch of Eel River. Then came again a gradually rolling and heavily timbered country, walnut and poplar appearing in addition to the already mentioned trees which we had seen when first starting out

We encamped at Blue Grass Creek, clearing away the haw, dogwood, and pawpaws.

From Fort Wayne to Eel River was ten miles and eight additional miles to the Blue Grass Creek. The second day we crossed rolling, sandy, and gravelly barrens which rise abruptly above small lakes (four or five of beautifully clear water) more than one mile long and one-fourth of a mile broad. We stopped to rest about fourteen miles north of a flat village called Chicago, after various meanderings, making in all one hundred and sixty-five miles from Fort Wayne.

The town consists of about . . . houses and . . . inhabitants. It is built round a basin, in the rear of which a bluff rises abruptly to the height of . . . feet, on the summit or declivity of which has been repaired and is now occupied, Fort Mitchel. Machenau (Macenaw), built by the enemy during the late war. From this summit we can get a prospect of the whole island. The surface is limestone and gravel, with a small proportion of light, rich soil, which is regularly moistened during the summer by copious dews, producing the finest of potatoes onions, turnips, parsnips, beets, etc. Corn, wheat, and rye grow, but do not succeed so well. They begin to plough and sow seed about the last of May and 1st of June, and the crops mature in August and are gathered and stored in October. The roots and vegeta-

<sup>1</sup> Taken from the diary of Col. Wm. H. Trimble, of Hillsboro, Ohio, in possession of Mrs. E. J. Thompson, his niece, Hillsboro, Ohio.

bles are kept in houses constructed for the purpose, partly underground and covered with sod. Currants and cherries succeed well; their apples are not good.

Chicago is nothing but a small Indian village. The whitefish are said first to appear in going down the lake.

Officers of the Government and some of the citizens waited on us. Mr. Robert Stuart gave us a horseback ride over the country.

The Indians assembled in council about one o'clock. Governor Cass told them that they had been invited to assemble at this place to receive a message from their Great Father, the President of the United States, which message would be delivered to them to-morrow; that Mr. Sibley had been associated with him, and that I was a member of their father's council. The next day they assembled and the commissioners delivered their message: that their Great Father desired to purchase the St. Joseph country, for which he would give them in goods which would be worth more to them than all the lands and game. One of the war chiefs, Mitia, answered for them that they had sold to their Great Father the greater part of their lands and that they had reserved little upon which to lay the bones of their fathers, and that it was necessary to support their chiefs, women and children, and that they did not expect their Great Father would have asked them to sell.

After this we took quarters with Mr. Ramsey and A. D. Stuart, Esq., the collector.

### GEORGE JULIAN HARNEY.

During the month of February England honored a man who is one of the noblest and most courageous heroes of progress and liberty—George Julian Harney, the sole survivor of the delegates of the great Chartist Convention of 1839, who during the month of February celebrated the eightieth birthday of his eventful career.

Mr. Harney's birthday was not celebrated officially, no degree of any kind, no knighthood was conferred upon him, but the people, represented by men of all factions, the Tory, the Whig, and the Labor Party, expressed their sympathy with his life's endeavor and presented him with a purse that had been collected for the octogenarian among his friends and admirers. It honors the English nation that they recognise honesty and love of liberty in a man who fought for the rights of the laborer and suffered in dungeons as a martyr of his conviction. The speeches held on this occasion are memorable, for they are concessions on both sides. The representative of Toryism has a wider heart than the labor leader would anticipate, and the old labor leader has discovered that the troubles of the poor have many causes, some of which must be located in other quarters than he had sought them. We want liberty, but we need also the right education to prove ourselves worthy of liberty. Progress is slow, and we must be patient, but for that reason we should not despair. Mankind is after all advancing, and will further advance if we are ensouled with the right aspirations.

We here reproduce a brief report of the most noteworthy sayings uttered on that memorable occasion.

Mr. Joseph Cowen speaks of the olden times in which Mr. Harney labored and suffered for freedom, as follows:<sup>1</sup>

"When I first met Mr. Harney, he was in the prime of manhood—sanguine, intrepid, open-hearted, and confiding. It was a period of intense political ferment,

<sup>1</sup>Quoted from a letter to H. Wonfor, Esq., published in *The Newcastle Chronicle*, of Feb. 18, 1897.

With patriotic exuberance he was endeavoring to arouse an apathetic people in the name of freedom and the rights of man, and his aspirations, energy, and fervor were illimitable.

"Fortune denied Mr. Harney the gifts of ease and opulence. He is self-made and self-reliant. He has been the slave of no patron, the drudge of no party,—neither a time-server nor a tuft-hunter. He formed his political opinions without regard for, and has acted upon them with disregard of, personal emolument and social distinction. He writes and speaks with epigrammatic terseness in plain, broad, down-right English. 'Age has not withered, nor custom staled,' his force of thought or fluent aptness of expression.

"To-day while we gather round us the memories and warnings of experience truth compels me to confess that our anticipations of a better time coming were overwrought. Political machinery has been improved, yet man thereby has little altered. Mr. Harney has not lost faith in human progress, but his hopes have been chastened. The world can never retrograde to the darkness and bondage from which it has been freed, but wider knowledge has taught him to expect less and forgive more."

Mr. Stroud, an old Tory, who had been chosen to present the birthday present of £200, collected by Mr. Harney's friends, to the octogenarian said:

"It is a little odd that it should fall as it has fallen to me—who, during all my manhood, have been and am a Tory—to make this presentation to an old Radical and Chartist. But in truth a Tory of Disraeli's school cannot choose but be in close sympathy with that genuine big Englander, which the old Radical and Chartist nearly always was, and which you, Mr. Harney, were and are in so eminent a degree. People often forget or never knew that Chartism, once regarded as a dream and sometimes advocated by hare-brained adventurers, has practically been placed on the statute book. Property qualification of members was abolished long ago, vote by ballot had long been law. Disraeli effected what nearly approaches to manhood suffrage, and our present close approximation to equal electoral districts is due in a very great measure to her Majesty's present Prime Minister. But we meet here not as politicians to greet a politician. We meet to do what little in us lies to honor an honest man and a consistent worker for Old England."

Mr. Alderman Lucas of Gateshead said: "We are not here either to criticise or defend the principles for which the Chartists contended—of which body you were one of the most able and distinguished leaders—it is only common justice to you, as the oldest, if not the sole survivor of the leaders of that popular rising, to say that another generation has arisen, who can look with more impartiality and judge with less prejudice or party bigotry the efforts made and the work accomplished by that league. It cannot but be a great satisfaction to you to know that many of the changes you so ardently advocated in your youth are now endorsed by the electors of this kingdom and have been enacted by Imperial Parliament. It is quite safe to say it would be difficult to find a single member of the House of Commons who would dare to advocate the abolition of any of the statutes which so largely embody the opinions of yourself and others, who so firmly stood in their support. It has been most truly said that a reformer is never properly or justly appreciated in his own generation. Like the sun, he is too often obscured by the mists of envy and the fogs of selfishness for his worth to be recognised. You have amid much difficulty not only striven but suffered for what you believed to be the truth. You lived in days when you were neither understood nor appreciated by great numbers, whom you were endeavoring to benefit. Your only wages were

pains and penalties, and, if you did not flee from your own country for refuge, you were driven from one city to another to seek security and a place to preach your political doctrines. You have had, however, during your times of persecution the only real and abiding satisfaction an honest public man can possess, the approval of your own conscience of the enterprise you were engaged in, the knowledge that you had no sordid objects whatever to accomplish, that you had no emoluments or office to obtain, but—actuated by a high and noble sense of public duty in times of danger to advocates of liberty—you gave your time, your body, your brains, your all to assist, according to your judgment, your fellow-men to a higher and better condition of life. You have not attained to riches or high social standing, but you have accomplished something ten thousand times more important. You have, by your example, given to the future a magnificent lesson in self-sacrifice, and you may rest safe and sure in the belief that your life and work will be a great incentive to effort in the cause of humanity in the years to come. In the literary work of various kinds, in which you have for so many years been engaged, we cannot but recognise all the indications of a mind well versed in all branches of human knowledge, in addition to great observation and large experience. In your writings you have clearly shown that a public speaker and leader of men, to live in the memory of others, must be a scholar if he desires to escape the fate of the demagogue, who lives only for the hour and seeks only the applause of the unthinking. You may rest assured that your memory will linger in many a humble dwelling and many an honest heart for generations to come."

Mr. Harney's reply is noteworthy in more than one respect. After a humorous apology for having been born in the dull month of February, Mr. Harney expressed his thanks for the gift, which was dearer to him because he knew that a great part of it consisted of small amounts coming from donors to whom 2s. 6d. were a sacrifice. He concluded his remarks as follows:

"Now that we have entered 1897, we are in the year of Queen Victoria's greater jubilee. But it is also the greater jubilee of the People's Charter, which was completed and promulgated by Lovett in 1837. We are not likely to see any jubilation over the Charter, but the chronological fact cannot be obliterated from English minds. The men who subscribed that Charter—six members of Parliament and six workingmen—are all dead, most of them many years ago.

"I have noticed some cavilling at the designation applied to me of being 'the last of the Chartists.' Well, I did not claim that designation. The term 'last' has often been and will again be applied incorrectly. We have heard many times about the last of heroes who fought under Nelson at Trafalgar and again under Wellington at Waterloo. And we are near the time—if not already in it—when we shall hear of the last of the heroes who charged at Balaclava. So when I am dead and gone, there will still be some last Chartists named, like 'more last words of Mr. Baxter.' But that cannot go on long. In one sense, however, 'the last of the Chartists' is applicable to myself, inasmuch as I am the sole survivor of the delegates who constituted the first Chartist Convention, which met on the 4th of February, 1839, at the British Coffee House, Cockspur Street—now disappeared—and subsequently at the Dr. Johnson Tavern, Bolt Court, Fleet Street.

"Of the members of the Convention I will only recall a few. First in honor comes William Lovett, the prime author of the People's Charter, and with him I couple Collins, of Birmingham. With these I put Cleave and Henry Hetherington, who led in the Warfare of the unstamped for the freedom of the press previous to the birth of Chartism. I next name James Watson and Richard Moore, Feargus



O'Connor, and Bronteric O'Brien, Dr. Taylor and Dr. McDougall, Moir of Glasgow and Marsden of Preston. These were all famous men, all dead long ago. Subsequently other leaders came to the front—James Leach, of Manchester, and John West, of Macclesfield—one embodying the strong common sense of the Saxon race, the other representing the wit and the humor of the Irish race. Two greater names must also be mentioned—Thomas Cooper and Ernest Jones, who both suffered cruelly for the cause. It seems nowadays almost incredible how these men were treated.

“I should add yet another name, that of a man who stood rather outside the Chartist movement, but aiming at higher things—the principles of Milton combined with the aspirations of Mazzini. Of course, I refer to Mr. W. J. Linton, essayist, poet, unapproachable wood engraver, and remembered at least by some of us as the chivalrous, self-sacrificing propagandist of republican principles. Mr. Linton if still living, self-exiled to the States, but, though four years my senior, is strong intellectually and physically, and happily is not obliged, as I am, to claim kinship with the Queen of Spain.

“Most of the men I have named suffered in bonds for freedom's sake, thus realising Byron's sonnet on Chillon, in which he says :

“Eternal spirit of the chainless mind,  
Brightest in dungeon's liberty thou art,  
For there thy habitation is the heart,—  
The heart which love of thee alone can bind.  
And when thy sons to fetters are consigned,  
To fetters and the damp vault's dayless gloom,  
Their country conquers with their martyrdom.  
And freedom's fame finds wings on every mind.”

“Something was said in Mr Stroud's address and in that of Alderman Lucas of what has been accomplished, indirectly and since their time, through the influence of the Chartist agitation. I know we are in the way of being congratulated on having obtained most of the points of the Charter. Well, we have vote by ballot, no property qualification, an approximation to equal electoral districts, and a very wide extension of the suffrage. Whether we have an equally wide extension of intelligence to make a right use of the vote, is a matter I will not now discuss. Whether the present Parliament, elected on a democratic basis, is much superior to or even compares favorably with, Parliaments elected on a restricted suffrage—Parliaments that contained such men as Buller, Molesworth, Roebuck, Leader, Wakley, Duncombe, Sadler, and Lord Ashley—is doubtful. Indeed, Parliaments seems to me to have fallen into discredit. In our case we have a mob of seven hundred gentlemen, most of whom are of no earthly use, except to vote as they are directed by party leaders.

“One feature of the people's charter would have been very valuable. The country was to be divided into three hundred equal electoral districts, each returning one member. That would have given us a Parliament of three hundred members, a much more useful body, I think, than seven hundred can possibly be. There is a feeling abroad not only in this country but in others—France, Germany, Italy, the United States, and our Colonies—that Parliaments are played out, and that some better legislative machinery will have to be devised. I shall not live to see it, but that question will have to be seriously entertained by political philosophers and practical politicians.

“If, then, Parliaments are at a discount, it may be said that the Chartist agitation—which had for its object the reform of Parliaments—was so much energy

wasted. I think not. The Chartist influence extended beyond the six points, and to it we largely owe the extirpation of innumerable, some of them abominable, abuses, and a great widening of the bounds of freedom. We have not now so much to seek freedom as to conserve it, to make a good use of it, to guard against faddists, who would bring us under new restrictions as bad or perhaps worse than the old.

"I do not attach supreme importance to any form of Government. All forms have had their uses and merits at particular times. But all have failed to bring us even near to that perfectibility of man, which was the beautiful dream of so many good men and so many eloquent writers a little over a hundred years ago. To conclude, my philosophy of government is to be summed up in two lines of Byron, which I trust true friends of genuine liberty will never forget :

" I wish men to be free,  
As much from mobs as kings, from you as me."

### COMMERCIAL MORALITY.

Few things more valuable or more relevant to the ethical needs of the day have appeared anywhere than the articles in *The Open Court* on the "Doctrines of Buddha." There is newness in the wholesome ethics of *Karma* nobler than the familiar Christian teaching, which seems second-hand, egotistical and stale by the side of it. The late Lord Derby said: "The greatest British interest is peace." Should we not rather say the greatest interest of mankind is morality? and commercial morality constitutes a greater part of the life and glory of a nation.

Some information as to how we in England stand in this respect will be relevant, and possibly interesting to *Open Court* readers.

We have an Ethical Society which gives lectures at Essex Hall, Strand, in the city of London. I lately heard one there, lured by the name of Augustine Birrell, a member of Parliament, who is always original, with flashes of humor and wit, and is wisely entertaining. But I on this occasion found him surprising—in what he did not say. Discussion was permitted, but no information was supplied whether it was expected or merely tolerated; whether it was regarded as a right or an interruption. No information was given to the audience upon the subject, or I should have asked the lecturer for the expression of some additional opinion beyond what he vouchsafed.

The lecturer began by remarks upon the Sermon upon the Mount, which he told us contained precepts the common sense of mankind regarded as absurd and impracticable. I should like to have asked whether Mr. Birrell did not think it a great misfortune that one who was regarded as a divine teacher should have brought morality into contempt by putting forth precepts which the world must ignore if society is to exist. Bishop Magee had said this in a famous speech, and subsequently defended his representation. At the conclusion of his lecture Mr. Birrell extolled Christ as the flawless, unsurpassed, transcendent moral teacher of mankind; but as so many other speakers in pulpit and on platform do this, it did not strike me as strange, nor yet did I think it ethical.

My surprise came in later. Mr. Birrell's subject was "City Morality." As I had never heard of it, I was very desirous of learning in what it consisted. He said that the morality of the city accepted the principle that in commerce it is justifiable in the seller to withhold any information which the buyer could find out for himself. How can the ordinary buyer find out whether food, or drugs, or garments are adulterated; whether there is shoddy in his coat or pasteboard under the soles

of his boots, or whether colors will fade, and a thousand things from which nothing but honesty and candor in the seller can save the purchaser. The motto of the city, Mr. Birrell said, was, "Let the buyer beware of the seller." This seemed to me to be the motto of knaves, and I told the International Co-operative Congress in Paris the other day that this motto implied that behind every counter there probably stood a knave. The tradesman may be an honest man, and often is, who would not cheat by his speech, but he may by his silence. This is competitive morality. Mr. Birrell did not seem to be aware that there was a large commercial house in the city, a branch of the Co-operative Wholesale Society, whose business transactions amount now to nearly a million a month, whose principle it is to make known to the purchaser anything known to the vendor which the purchaser ought to know. This rule is in the laws of all British co-operative stores. Why should the morality of city gentlemen be lower than that of workingmen co-operators?

Afterwards I took an opportunity of asking Mr. Birrell whether I rightly understood him as saying "that the morality of the city accepted the principle that in commerce it is justifiable to withhold any information which the customer or buyer could find out for himself." Though Quain professor of law in the London University, with parliamentary and other duties, he courteously made time or found time to tell me that :

"The rule *caveat emptor*, when it is applicable, covers *silence*. A vendor, if he opens his mouth, must not *lie* (as distinguished from mere puffing), but he may hold his peace unless indeed the *defect* is a concealed one. The rule also applies in favor of the buyer. Suppose an estate is put up for sale with a valuable mine underneath it, of the existence of which the purchaser is, and the vendor is not, cognisant ; a contract for the sale and purchase of the estate would be binding. Mr. Justice Story states the law thus : 'The general rule, both of law and equity, in respect to concealment, is that mere silence with regard to a material fact which there is not legal obligation to divulge, will not avoid a contract though it operate as an injury to the party from whom it is concealed.'

"In a well known case the late Mr. Justice Blackburn says : 'A mere abstinence from disabuse to the purchaser of an inaccurate impression is not fraud or deceit, for whatever may be the case in a court of morals, there is no legal obligation in the vendor to inform the purchaser that he is under a mistake *not induced by the act of the vendor*.'

"In certain cases there is an obligation to disclose : (1) Where a fiduciary relationship exists (*agent* and *principal*, *solicitor* and *client*, *trustee* and *beneficiary*)

"(2) Certain contracts are from their character considered as Marine Insurance Partnerships. In these cases full disclosure must be made of all material facts. In other words, in these cases the law adopts the *moral* view up to the hilt ; but in the other cases it takes the view that people must look out for themselves and that though it is illegal to cheat people, there is no harm in allowing people to cheat themselves."

These were the legal grounds which Mr. Birrell explained to his audience as the law of city morality by which we were all instructed. But my surprise was that he uttered no word against the commercial morality of fraud by silence. Is it not the very business of an ethical lecture, given in the name of an ethical society, to show us not only what *is* but what *ought* to be ? If an ethical lecturer does not do this, who is likely to do it, and to whom are we to look for the lessons which shall impart honesty to commerce and raise it above the level of war or fraud ?

G. J. HOLYOAKE.

## RATZEL'S HISTORY OF MANKIND.

The interest in the study of mankind is constantly increasing, and in response to the extraordinary demand for reliable information, Macmillan & Co. are now making accessible to the English reading public a standard work on anthropology, the *Völkerkunde* of Prof. Friedrich Ratzel. However excellent the works of Profs. Waitz and Tylor are, they are far surpassed by Ratzel's *Völkerkunde* in the point of numerous and carefully selected illustrations, which, after all, in this science, are quite indispensable. Considering the cost of both the colored and uncolored illustrations, which are executed in a highly artistic style, the price of the English translation (which is \$4.00 for the first volume) is remarkably cheap, and will no doubt contribute much to make the book popular. We must also mention that the English edition promises to be an improvement on the German edition. A comparison of the first volume, which is now before us, with the original German edition, proves that the condensations have been made with great care and without omitting anything that even a specialist would miss.

Anthropological exhibitions have done much to popularise the youngest sister of the sciences. The Paris exhibition of 1889 set the first example of this kind by exhibiting villages of various French dependencies, of Algiers as well as of other countries, and presented in a series of buildings a systematic history of human dwellings; the Chicago World's Fair surpassed the French anthropological exhibits and established regular scientific departments under the supervision of specialists, even holding an anthropological congress, the proceedings of which were edited by Mr. C. Staniland Wake. The examples set by Paris and Chicago were imitated in Europe, where Bremen distinguished itself by a most valuable anthropological exhibition, which proved of such an extraordinary interest that the city decided to provide the necessary funds for establishing a permanent museum.

While the facts of anthropology come more and more within the reach of the people, there naturally rises the demand for a better comprehension of their significance, and this has been nowhere better met than in Ratzel's *Völkerkunde*. The average philistine meandering through an anthropological museum is apt to smile at the half-naked savages and their crude instruments, but when he learns more of their condition and considers what he himself would be without the advantages of modern civilisation he will begin to cherish a high opinion of the courage and skill of the South Sea Islander, who in his boat boldly ventures on voyages of hundreds of miles and more without a compass, steering through seas where the smallness of the islands makes it possible for even a European vessel, if missing her goal by only a few miles, to easily pass it by. Ratzel says:

"The taking of proper bearings is of double importance in this ocean, in which the individual islands are often so far apart and so low-lying that one is astonished that they were ever found. Many islands in the Pacific were discovered for the first time in the present century. The islanders are keen observers of the stars, and have names for a good list of them. They distinguish eight quarters of the heavens and winds to match. In their conception of the world the ocean is imagined as being everywhere full of islands, which helps to explain their daring voyages. They even inscribe their geographical knowledge upon maps, but while on these the bearings are to some extent correct, the distances are given very inaccurately. In the Ralick group the preparation of maps from small straight and bent sticks, representing routes, currents, and islands, is a secret art among the chiefs. The Marshall Islanders also possess a map of their own, made up of little sticks



and stones, showing the whole group. On their greater enterprises they go to sea in a thoroughly systematic way; the longer voyages of from 500 to 1,000 nautical miles are undertaken only in squadrons comprising at least fifteen canoes, commanded by a chief who has one or more pilots to advise him. Without compass, chart, or lead, and with but limited knowledge of the stars, these men contrive to make their distant point. On their voyages they steadily observe the angle made by the canoe with the run of the sea caused by the trade wind, which, north of the equator, blows steadily from the northeast. The use of this run, which remains constant even with shifting winds, has been brought by the native pilots to great refinement. The ocean currents are also no less well known to them by experience, so that they are able to take this also into consideration in laying their course. As a general rule, in order to get the largest possible field of view, the squadron proceeds in line in which the individual canoes are so widely separated that they can only communicate by signal. By this progress on a wide front they avoid the danger of sailing past the island they are looking for. During the night the squadron closes in. This whole style of navigation contradicts the supposition that before the invention of the compass only coasting voyages were undertaken."

We have spoken of the South Sea Islanders' skill in seafaring as a striking instance of the ingenuity of our brethren on a lower stage of civilisation, upon whom we look down as savages; we ought to know, however, that we shall discover interesting symptoms of genius also in other occupations and among other nations. We must not forget that our civilisation is but the perfection of the aspirations of our savage ancestors. Their inventions of the wheel, the needle, the boat, are the indispensable basis upon which our modern Edisons and Teslas take their stand. Their thoughts and happy guesses are still living in the brains of the generation of to-day, and will remain immortal presences as long as mankind is destined to exist.

Religion is perhaps the most important chapter of anthropology, and Professor Ratzel has not neglected it. We would, nevertheless, have preferred a more elaborate and systematic treatment of this subject by classifying myths and rendering their comparison easy. There are two chapters devoted to religion (pp. 38-65 and 300-330). Ratzel recognises that religion is everywhere connected with man's craving for causality and is ever on the lookout for the cause or the causes of everything that comes to pass. No race is devoid of religion, and even those of whom missionaries have reported that their minds are a *tabula rasa* in religious matters are found to be in possession of appellations for God, the Devil, spirits, and souls. There are no people on earth, be they ever so savage, who have not crude ideas of a spiritual world. The savage's ideas of the origin of the world, of a deluge, of stealing the fire against the will of the God, of a fall from a prior state of undisturbed happiness and immortality, hero-worship, etc., reappear in forms that show striking resemblances among nations of distant continents, and we cannot help thinking that most of these legends originated independently.

While among the lowest savages the gods are little better, both in power and in morality, than they themselves, the idea of one God and Creator unfailingly looms up in the minds of more advanced people. We are sometimes struck by an unexpected profundity of thought. But, says Professor Ratzel:

"The profundity of the thought must not be measured by the imperfection of the expression. In considering a mythology like the Polynesian, it must not be overlooked that this multiform weft of legend is often less like clear speech than like the prattle of a child, and that one has more often to attend to the What? than to the How? Often a similarity of sound, an echo, suffices the sport-

ive fancy of these people as an attachment for far-reaching threads. The same aspect of a supra-sensual relation looks far more impressive on the parchment of some manuscript of a Greek poet than in the oral tradition of a Polynesian or African priest or sorcerer. But if we try to extract the more intelligible sentences in the prattle of the savage we get a picture which is in its essence not far inferior to the more adorned poetical expression. Let us compare a Hawaiian legend of the under-world with its parallels in Greek mythology. A certain chief, inconsolable for the loss of his wife, obtained from his priest, in answer to his prayers, the company of the chieftain's god as his guide into the kingdom of Milu. They journeyed to the end of the world, where they found a tree which was split; on this they slid down to the lower regions. The god hid himself behind a rock, and after smearing the chief with an ill-smelling oil, sent him forward by himself. On reaching Milu's palace he found the court filled with a crowd of spirits (*Akua*), who were so engrossed in their game that he was able to join them unobserved. When they did notice him they took him for a newly-arrived soul, and jeered at him for a stinking ghost who had stayed too long by his putrefying body. After all kinds of games had been played, they had to think of another, and the chief suggested that they should all pluck out their eyes and throw them together in a heap. No sooner said than done; but the chief took care to observe which way Milu's eyes went. He caught them in the air and hid them in his coco-nut cup. As they were now all blind, he succeeded in escaping to the kingdom of Wakea, where Milu's hosts might not set foot. After long negotiations with the chief, now under the protection of Wakea, Milu got his eyes back, on condition of releasing the soul of the chief's wife. It returned to earth and was reunited to its body."

Among the Gods of the South Sea Islanders there is one who is closely connected with cosmogony; "this is Tangaroa, who is revered even in remoter islands as *Taaroa* and *Kanaloa*. A Raiatean legend gives a grand picture of his all-pervading power; how at first, concealed in an egg-shaped shell, he hovered around in the dark space of air, until weary of the monotonous movement, he stretched forth his hands and rose upright, and all became light around him. He looked down to the sand on the seashore and said: 'Come up hither.' The sand replied: 'I cannot fly to thee in the sky.' Then he said to the rocks: 'Come up hither to me.' They answered: 'We are rooted in the ground, and cannot leap on high to thee.' So the god came down to them, flung off his shell, and added it to the mass of the earth, which became greater thereby. From the sherds of the shell were made the islands. Then he formed men out of his back, and turned himself into a boat. As he rowed in the storm, space was filled with his blood, which gave its color to the sea, and, spreading from the sea to the air, made the morning and evening glows. At last his skeleton, as it lay on the ground with the backbone uppermost, became an abode for all gods, and at the same time the model for the temple; and Tangaroa became the sky."

Tangaroa (or Taaroa) is worshipped under different forms among the various islands; sometimes his main character seems to be that of a Sea God and then again as the Sun God; but everywhere he is regarded with special reverence (even where he changes into an evil deity, as in Hawaii), and called the Uncreated and the Survivor of the age of night. A hymn praising Taaroa's omnipresence is one of those flashes of profundity that are apt to astonish the thinker of a more advanced civilisation. It reads as follows:

" Taaroa like the seed ground,  
Taaroa, rock's' foundation,

Taaroa, like the sea-sand,  
 Taaroa, widest spreading,  
 Taaroa, light forth-breaking,  
 Taaroa rules within us,  
 Taaroa all around us,  
 Taaroa down beneath us,  
 Taaroa, lord of wisdom."

### NOTES AND BOOK REVIEWS.

THE LAW OF CIVILISATION AND DECAY. An Essay on History. By *Brooks Adams*,  
 New York: The Macmillan Co. 1896. Price, \$2.00.

In this attractive essay Mr. Adams has attempted to give a running sketch of the causes which have concurred in the building up of the chief ancient and modern civilisations, and assisted in their eventual decay. He makes the rather broad claim that the theories of his book are the effect and not the cause of the way in which the facts have unfolded themselves. He has been the mere rational mirror, so to speak, in which the facts have been gathered to a logical focus. Opponents of the conclusion which he has reached will possibly be of the opposite opinion.

It cannot be gainsaid but his book is a very interesting one, nor disputed that he has clearly traced the red thread of development which it has been his desire to emphasise. The politics, commerce, religion, and partly also the literature of the various ages of the world are made to pass before our minds in succinct, rapid succession with their chief characteristics distinctly marked, and all these features are skilfully made to illuminate the central theme which the author seeks to establish. He upholds such themes as that commerce is antagonistic to the imagination, as witnessed by the universal decay of architecture in Europe after the great commercial expansion of the thirteenth century; that the centralisation of power generally, expressing itself in accumulated wealth, and the subsequent contraction of money, is conducive to moral and political decline, and that it is pre-eminently the growth of the money lender and his type which has brought on the ruin of all the civilised nations. There is a law, the author claims, governing history, comparable to the physical law of energy. Concentration follows expansion; economic competition dissipates the energy amassed by war; and decline, with a possible renovation by new races, follows.

The conclusions to which the book points smack distinctly of the free-silver movement (although apparently this is a side issue), and economic agitators of the latter type will find much plausible material here in support of their tenets. Upon the whole the book has marks of scholarship, and its subject is facilely presented. *μ.*

DIE LEBENSANSCHAUUNGEN DER GROSSEN DENKER. Eine Entwicklungsgeschichte des Lebensproblems der Menschheit von Plato bis zur Gegenwart. Von *Rudolf Eucken*. Zweite, umgearbeitete Auflage. Leipzig: Veit & Co. 1897. Pages, 492. Price, 10 M.

Professor Eucken's works are throughout characterised by profound historical scholarship and by a distinct sense for the practical problems of philosophy. His writings upon terminology and upon the ideas that dominate modern thought,—his book (recently reviewed in *The Monist*) upon the modern struggle for a fitting spiritual groundwork of existence, are not alone mere hives of erudition but give evidence of a signal individual bent for applying the results of research to the needs of practical intellectual life, quite refreshing in an age where the shibboleth of research

for the sake of research has still so many upholders. Hand in hand with this runs an unflinching insistence upon the religious and ideal bearing of philosophy, to which Professor Eucken has borne fresh and splendid witness in the present volume.

The second edition of the *Lebensanschauungen der grossen Denker* is practically a new work. Thoroughly revised and remodelled, it is at once an introduction and a supplement to existing methodical histories of philosophy, without making any pretense of supplanting them. It appeals to all cultured readers, welding the world with which they are familiar with the thought by which the great masters have sought to compass it. A specimen of the manner in which Professor Eucken has treated his materials may be approximately gained, barring the force and naturalness of his original style, from his appreciation of Hegel in the latest number of *The Monist*. So, and at times more richly, more feelingly, and more fully, he runs the gamut of the great thinkers from Plato to the moderns, not omitting the religious teachers, Jesus, Luther, and the rest, and even going beyond his path to consider the influence of a few eminent scientists. If every man who has the destiny of a nation, a city, or a home to shape, could bear some such record as this in his breast, how much more easily the problems of the world and life would lend themselves to solution!<sup>1</sup>

μκρκ.

There are a number of new labor papers in the field, advocating various social theories for the purpose of curing all the evils that ail us. □ An English monthly, *The Social Democrat*, advocates socialism as expounded by Marx, Engels, and Hyndman, but is not free from the slang of demagogism. A new German anarchist paper, *Ohne Staat*, is published in Budapest. Another paper, *The Labor Exchange*, edited by De Bernardi, propounds a new monetary system called "labor exchange," which, if adopted, will speedily right the wrongs which exist in society, for money is said to be the root of all evil.

In consideration of the great importance of the problem of money, would it not be advisable to spread even in schools a sound knowledge of the elementary laws that underlie the use of money; and this must be done in times of a relative political rest. Should there be another campaign which would divide our parties on the test question of the monetary problem, it might be too late to infuse the necessary knowledge into the masses of the people. We cannot afford to neglect the crank notions which grow up in the minds of the people. We cannot silence them and ought not to treat them with contempt. We have to educate the people and furnish them the knowledge of financial laws in an accurate but popular and simple form. The worst about it is that wrong ideas concerning the nature of money are spread among the most influential political and even financial leaders, and the crisis which has come upon us in the last campaign is mostly due to the mistakes of previous legislation. Nor can it be said that the errors are no longer continued. The discrimination which has again been made of late between two kinds of promises to pay—the promise to pay in gold and the promise to pay in legal tender—is one of the evidences that our financial system is not as yet based upon the right principle. It is a very expensive system and would have made many another country bankrupt. The appointment of Mr. Lyman J. Gage, President of the First National Bank of Chicago, however, is a very promising symptom that we shall see better days, and that the government of the United States will endeavor to rid the nation of the ambiguity that is attached to its currency. But the educational methods

<sup>1</sup>See the Preface to one of the volumes of Professor Jodl's *Geschichte der Ethik*, as to the latent unused power which the literature of every nation contains for its salvation.



should not be neglected ; and it might be advisable to offer a prize for the soundest treatise on money written in the simplest language. We must always bear in mind that a popular government can only be maintained on the supposition that the masses of the people are sufficiently intelligent to understand the main principles of political economy, and one of the most important questions has always been and always will remain, the question of money.

The Swâmi Vivekânanda has recently published a book on the *Yoga Philosophy* (Lectures delivered in New York, Longmans) which will be warmly greeted by delvers in Indian lore as well as by Christian scientists generally. It is devoted to the exposition of the Râja Yoga or royal Yoga, which signifies the royal method of conquering our internal nature and so of liberating the soul through perfection, and is based on the Sâmkhya philosophy, the chief expression of which are the Sûtras (aphorisms) of Patanjali, published as an appendix to this same work. Mingled with many acute, thoughtful, and noble maxims for the attainment of spiritual and hygienic discipline, there is much in the Yoga practise and theory which appears to us Western people naïve nonsense. We can understand the effect which correct breathing and posture have upon the mind, can even stomach, allegorically speaking, the "coiled-up energy" of the triangular lotus Kuṇḍalinî, which lies at the base of Susumnâ, the hollow canal in the spinal cord ; but the pithecanthropic mummery, colloquially called monkey-business, connected with closing one nostril and breathing through the other and then of closing both till the compressed columnar air-current is imagined to bump against the triangular fundament of Kuṇḍalinî, thus ultimately arousing the latter gentleman and freeing the canal Susumnâ, whence issueth serenity and wisdom—all this we say is quite beyond the Western reach. Not having practised these exercises, we are of course subject to error in our judgment upon them. But even granting they reach their desired end, we think their efficacy is covered by the simple truth that *all* discipline and self-control lead to enlightenment. Personally we prefer to turn to the beautiful sentiments on religion and on life, with which the Râja Yoga is full, and to which Mr. Vivekânanda seems to have imparted new lustre and profundity. On this score we can cordially commend the book. μ.

The *Hansei Kwaï* is a Japanese Buddhist society devoted to the promotion of morality, charity, reform, upon the basis of scientific investigation and mission work. They have their headquarters in Kyoto, with six branch societies, and claim 21,000 members. Their official organ, the *Hansei Zasshi* is now in its twelfth volume, and will, for the sake of reaching the Western world, be published forthwith in English and Russian. The first number of the twelfth volume opens with an editorial setting forth the programme of the *Hansei Kwaï*, a brief statistical article on the Buddhist sects of Japan and an article on the source of Japanese art. The frontispiece, representing cranes in the forest, is a photogravure of a dainty Japanese painting. Terms of subscription, 3 yens (about \$1.50); Address H. Hara, 10 Nishikata-Machi, Tokyo, Japan.

The article "Chicago and Its Administration" in this number is to be read at the Woman's South Side Study Club of Chicago, whose president is Mrs. Edward Roby. Its distinguished author would have read it personally had he not been called to Washington to serve as Secretary of the Treasury.

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Devoted to the Philosophy of Science.

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