

MISCELLANEOUS.

ELISABET NEY.

We publish in this number, as our frontispiece, a photogravure of Schopenhauer's bust made by Elisabet Ney, a disciple of Rauch, and one of our most prominent American artists, who, before she came to the United States, acquired an enviable European fame. She has modelled from life the busts of many famous men of science, among whom were Humboldt, Jacob Grimm, and Liebig; of statesmen and heroes, among them Bismarck and Garibaldi; of artists, among these Kaulbach and Joachim; of kings, among these George of Hanover, and a statue of Ludwig II. of Bavaria, now at the celebrated castle of Linderhoff, etc., etc. While she lived at Frankfort in 1859, Schopenhauer had not yet attained to the fame of his later years, but Elisabet Ney was interested in the great prophet of pessimism. She was well acquainted with his works, and foresaw the influence which the grumbling misanthrope would wield over all generations to come. She knew very well that he was a woman hater who thought that women could never accomplish anything either in science or in the arts. But this only made her find it the more attractive and humorous to converse with him and prove to him what women could do. Schopenhauer was very much impressed with the young sculptress, and confessed to friends of his, as seen in many of his printed letters, that she was an exception to the rule. While he was sitting to have his bust taken, he was as a rule animated and full of interesting gossip, mostly of a philosophical nature. In a copy of his works presented to Elisabet Ney he wrote: "To my most talented and amiable young friend, Miss Elisabet Ney, I donate this copy of a profound and serious work." The signature which he attached to these words has been photographically reproduced, and appears under the frontispiece to this number of *The Open Court*. The great pessimist was more vain than might be suspected in such an old grumbler, and he did not care to appear before posterity with a sullen countenance. Once when a photographer took his picture, it seemed to him a failure on account of its grim expression. This might have been very appropriate for a man who proclaimed the philosophy of the miserableness of all life, but he objected to going down to posterity in that shape. He at once called for a bottle of wine and drank it all before having his picture taken a second time. Elisabet Ney is still in possession of both these photographs, which are in the shape of daguerreotypes. They have faded and are on the verge of disappearing, but Mr. Copelin, and the Franklin Engraving Company of Chicago, have, by enlarging and retouching them, succeeded in restoring the original forms, from which they have been reduced again to their original size. They appear on page 261.

The two other pictures on page 261 are taken from photographs in the possession of Dr. Lindorme, of Chicago.

Schopenhauer writes to Assessor von Doss, Munich, March 1, 1860;

"The sculptress, Elisabet Ney, a grand-niece of Marshal Ney, arrived here from Berlin during October, in order to make my bust. She is twenty-four years old, very beautiful, and indescribably amiable. She works by herself in a room that belongs to my present residence, which is much larger and prettier than the old one. Almost every day for several weeks she had her dinner ordered from a restaurant which is situated in my house, and joined me in the afternoon at my coffee when I returned home. Several times she has gone with me on a walk along the Main. We harmonise wonderfully. My bust has been exhibited for fourteen days, and everybody thinks that it is extremely like me and beautifully chiselled. It is intended to be taken to Berlin, where copies of it are to be made and sold. At Christmas Miss Ney intended to be in Berlin, whither she goes *via* Hanover, where she is engaged to make the king's bust in marble. My bust has been ordered sent to her, and I have heard nothing of it since. She has been seen in Münster, where her father lives. The bust will probably be heard of."

Schopenhauer frequently mentions Elisabet Ney's name in his correspondence, and, in a letter to Dr. Ernst Otto Lindner, of Berlin, dated November 21, 1859, he says:

"Are you acquainted with the artist Miss Ney? If not, you have lost much. I did not believe that such an amiable girl could exist."

Elisabet Ney is now living in Austin, Texas, where she has a beautiful studio at Hyde Park. She is president of the Texas Art Academy, and has been repeatedly engaged by the State of Texas to model busts and statues of Texas governors.

PROF. EDWARD DRINKER COPE.—DIED APRIL 12, 1897.

It is with profound regret that we record the death of Prof. E. D. Cope of Philadelphia. In him we not only mourn with the world at large the loss of an accomplished scientist from whom great and valuable achievements were yet expected, but we also experience the personal bereavement of a valued contributor who has from the first greatly aided in the promotion of the work of *The Open Court* and *The Monist*. Prof. Edward Drinker Cope was born in Philadelphia, July 28, 1840, and received his education at the University of Pennsylvania, the Smithsonian Institute, and in Europe. He held the chair of Natural Sciences at Haverford College from 1864-1867, and subsequently became paleontologist to the United States Geological Survey. He was for many years Professor of Zoölogy and Comparative Anatomy in the University of Pennsylvania, a post which he occupied with signal success to the day of his death. Professor Cope was an indefatigable worker; he was the editor-in-chief of the *American Naturalist*, to which he constantly contributed, and a prolific writer in the other scientific journals. His chief work was in the paleontology of the United States, with which his name as an organiser and original investigator is indissolubly associated. Besides his systematic treatises, he is the author of not less than three hundred and fifty memoirs and scientific papers on zoölogy, anatomy, and paleontology. At the time of his death he was President of the American Association for the Advancement of Science.

Professor Cope's contributions to *The Open Court* began early and were extremely varied, showing him to be a man who was interested not only in the special problems of science, but in their application to the graver questions of philosophy and life. His article on "Evolution and Idealism" in Volume I. of *The Open Court*, his later articles on "What is Mind," and on "Ethical Evolution," his discussions of vexed social questions, such as marriage and divorce, the negro-question, strikes, etc., and the instance which is perhaps freshest in the minds of recent readers, his discussion of the Monroe Doctrine during the late Venezuelan troubles, prove his breadth of interest. He was determined in his convictions and bold and impulsive in their expression, qualities which gave vigor and cogency to his expositions and which rarely failed to involve him in controversies which displayed to the best his polemical abilities. His articles in *The Monist* as well as his book on *The Primary Factors of Organic Evolution*, which we recently published, show, for a special scientist, unusual philosophical endowment and are of permanent value. The work on *Organic Evolution* is an extremely concise yet lucid and complete exposition of the theory of development as drawn from the evidence of paleontology and based on the Lamarckian factors, and is designed to supply the *lacuna* which the failure to consider the *causes* of variations had left in the theories of Darwin and Weismann. Professor Cope has gathered in this book the results of all his own researches and those of the American Neo-Lamarckian school generally on the subject of evolution, and has raised points which will stimulate not only evolutionists but psychologists and philosophers for some time to come. His work is on a level with that of the foremost European inquirers, and his name is a brilliant refutation of the idea which is quite current in some circles that America cannot produce scientists of the first rank.

COUNT HOENBROECHT.

In a recently published pamphlet Count Hoenbroecht states his reasons for severing his connexion with the Jesuit order, in whose service he had been for seventeen years, defending its position and policy and wielding a pen that was not without great influence within the circles for which he wrote.

Count Hoenbroecht's statements have excited a great sensation in Germany, and sixteen or more editions of the pamphlet were quickly exhausted. Yet the person who expects to find in it revelations of slander that would throw discredit on the order or support popular prejudices of a lower kind, will be greatly disappointed. In fact, the self-vindications of Count Hoenbroecht, which reveal him to be a man of upright character and earnest Christian endeavor, are in some respects a vindication of the Jesuit order.

Count Hoenbroecht exhibits in his very complaints, which are mainly directed against the suppression of personality, a peculiar respect for the moral earnestness of the order which we cannot help thinking is in many respects nothing but the principle of Catholic Christianity carried to its extreme. He still stands upon the ground of his Roman Catholic faith. He regards confession, in all the rigor in which it is maintained by strict Catholics, as a divine institution, but he resents the slavery to which the Jesuitic mode of confession reduces its members, without at the same time imposing upon the father-confessor the restrictions of inviolable privacy which the Church imposes upon him. At the same time his liberty-loving mind rebels against the straitjacket of Jesuitic education, which, far from fos-

tering an independent spirit, impresses upon every one of its members the peculiar type of Ignatius Loyola's piety, showing an unconcealed contempt for other forms of religious devotion, such as find expression in other Roman Catholic orders. According to the side-lights which incidentally his expressions throw upon the order, the main tendency of Jesuitic institutions is to prevent by well-calculated methods that which American institutions wish to favor most—character-building and self-reliance.

We believe that the ethical maxims of the order, especially of its liberty-destroying tendency, are radically wrong, but at the same time we cannot join in the denunciations which are so commonly held as to be accepted by many as gospel truth. The movement which was inaugurated by Ignatius Loyola may be briefly characterised as a counter-reformation. Its tendency is, as a matter of principle, directed against the spirit of independence that pervaded the Reformation and found expression in the civilisation of the Protestant nations, especially Germany, England, and North America. But while Ignatius Loyola's counter-reformation sets itself against all free development of character that would venture outside or beyond the narrow lines prescribed by Roman Catholic Christianity, it is pure in its motive, honest in its aim, ascetically rigid in its ethics. In a word, the Jesuit system is wrong, but it is not dishonest.

AN EVENING PRAYER.

We received a poem from one of our readers entitled "An Evening Prayer" which is accompanied by a letter expressing the sentiment through which it originated. Our correspondent (who is otherwise unknown to us) writes:

"All the world is looking for a short creed that shall yet contain all essentials and I think that "Trust in Truth" is the best, perhaps the only, formula to satisfy the demand.

"The harmony between Science and Religion will become apparent to the world through the lives and teachings of those who have first reconciled scientific thinking with religious feeling in their own personal experience, and I rejoice as the number of such increases.

"But I also sympathise with those who feel the inevitable pangs of transition from one mode of religious thought to another, for I have suffered them all.

"There are many who doubt that the Religion of Science can be truly a religion at all, and afford consolation in trial; I can testify that it not only satisfies my reason but it has given me—in the words of a Christian hymn—'peace I never knew before.'

"I enclose some lines which record a recent experience of the comfort derived from trusting in truth.

"I send them, not as deserving your attention for poetic merit, but as a tribute to the devotional side of the Religion of Science.

"I hardly suppose you would care to publish them, still you are at liberty to do so if you think they might be of any help to others."

The enclosed evening prayer reads as follows:

"Thou Highest Good confessed,
I hail thee, blessed Truth!
The while my heart oppressed
Doth healing crave and ruth.

" Oh ! may I clearly see,
As day by day I strive,
What laws must honored be,
Would I at joy arrive.

" Why need I sadly miss
The blessings close at hand,
Unsharing others' bliss,
Exiled in native land ?

" *Three guides*, already mine,
I'll trust to lead me on
Where sun of peace doth shine,
A cloudless benizon.

" And one is Faith—that trust
In Nature's tireless power,
That can in darkness thrust
A seed—then wait its flower.

" And next there doth abide
Sweet Hope—of Life the twin.
It cannot be denied ;
It dwells the heart within.

" The trio is complete
With Love—the force divine
That melts our dross with heat,
Till hearts like gold are fine.

" O good and loyal guides !
My wayward footsteps turn.
Where'er the path divides,
Let me the right discern.

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" Behold ! my prayer hath wings
To lift my soul from pain.
Self-answering, joy it brings.
None worship Truth in vain."

EMILIE H. DARROW.

ANIMAL SYMBOLISM IN ECCLESIASTICAL ARCHITECTURE. By *E. P. Evans*. New York: Henry Holt & Co. 1896. Pages, xii, 315, Price, \$2.00.

Students of the architecture of the Middle Ages are often puzzled to know the meaning of the sculptural figures which are found in such profusion in almost all the ecclesiastical structures of that period. The angels which hover about the altar, the saints peering out from the corners, the Apostles ranged about the arched doorway, the figure of the crucified Christ held aloft,—all these are comprehensible. But what shall be said of the "Execution of the Cat" which is pictured on a column of the cathedral of Tarragona, Spain, or of the "Burial of the Fox" as delineated in the choir of the Strassburg Minster, or of the "Lay of Aristotle" depicted in the church of Saint-Jean in Lyons ?

The present volume, entitled *Animal Symbolism in Ecclesiastical Architecture*, is an attempt to explain some of these apparent absurdities. Indeed, its scope is much larger, for it extends to the work of the missal painter and even to that of the theologian. It is the work of an American long resident in Europe, where he

has had the best of opportunities for studying the subject. As a contribution to American scholarship it will take high rank; and for most Americans it will be an introduction to a new field of study and thought. Heretofore knowledge of this subject must be sought in many a ponderous tome difficult to find and even more difficult to understand. This handsome volume, amply illustrated, will save much wearisome research, and will add materially to the interest already felt in the sculptural figures adorning the cathedrals.

The key to the whole matter lies in the fact that, according to the patristic conception, the visible world was the image or symbol of the invisible world. This applied especially to the animal creation. In the words of Origen, "As God made man in His own image and after His own likeness, so He created the lower animals after the likeness of heavenly prototypes." It is natural, therefore, to find ecclesiastical structures adorned with the figures of those animals to which some spiritual significance was attached. The oldest, most systematic, and most complete treatise on the spiritual significance of the animal and vegetable world is the *Physiologus*. This was probably the work of an Alexandrian Greek, and embodies much of the priestly lore of ancient Egypt. Its popularity led to its translation into many tongues, and there is evidence of the existence of versions of it in Latin, Ethiopic, Arabic, Armenian, Syriac, Icelandic, German, Saxon, Spanish, and Provençal. "Perhaps no book, except the Bible," says Professor Evans, "has ever been so widely diffused among so many peoples and for so many centuries as the *Physiologus*." It served as a convenient manual of instruction in zoölogy and botany, but in the hands of Christian teachers it became merely a treatise on theology interspersed with pious exhortation. At an early period in the history of the Church, the book fell into disfavor and was condemned as heretical; but it was not long until it found a powerful patron in Gregory the Great, who used it freely in expounding the Scriptures. From the seventh century to the twelfth it was highly esteemed as an orthodox compendium of natural history, and it was during this period that most of the translations of it were made. The invention of printing diffused it even more widely, and its translation into the vulgar tongues embodied it in the general literature of Christendom, where it has become the source of many quaint and striking, though often forced, figures of speech. Its scientific value as well as the pious use to which it was put by the theologians are well illustrated by the account which it gives of the lion. "First, when he perceives that the hunters "are pursuing him, he erases his foot-prints with his tail, so that he cannot be traced "to his lair. In like manner, our Saviour, the lion of the tribe of Judah, concealed "all traces of His Godhead, when he descended to the earth and entered into the "womb of the Virgin Mary. Secondly, the lion always sleeps with his eyes open; "so our Lord slept with His body on the Cross, but awoke at the right hand of His "Father. Thirdly, the lioness brings forth her whelps dead and watches over them "until, after three days, the lion comes and howls over them and vivifies them by "his breath; so the Almighty Father recalled to life His only begotten Son, our "Lord Jesus Christ, who on the third day was thus raised from the dead, and will "likewise raise us all up to eternal life."

In the eleventh and twelfth centuries animal symbolism was carried to excess, and the opposition of many ecclesiastics was aroused. About the year 1125 St. Bernard of Clairvaux wrote a letter to William, Abbot of St. Thierry, sharply censuring the practice. "What business," he says, "have those ridiculous monstrosities, those creatures of wonderfully deformed beauty and beautiful deformity before the eyes of studious friars in the courts of cloisters? . . . O God! if one is not

ashamed of these puerilities, why does not one at least spare the expense?" His protest was unavailing. In the thirteenth and fourteenth centuries the transfer of building operations from the hands of the monks to secular companies of masons led to the introduction of a new element. Beast-symbolism was replaced by beast-satire, and as the spirit which resulted in the Reformation grew more aggressive, this satirical tendency increased. A good example of this sort of ornamentation is found in a wood-carving in Ely Cathedral which represents a fox arrayed in a bishop's vestments, preaching to an audience of geese from the text, "God is my witness how I long for you all in my bowels." In the next scene he exemplifies his text by throwing off his holy vestments and hurrying away with a goose. The obscenity of many of these delineations was the natural and inevitable result of the obscenity of the subjects which they satirised.

The final chapter of this work, entitled *Whimseys of Ecclesiology and Symbology*, throws much light upon mediæval ideas and modes of thought. At the same time the extracts from the paper on *Vestiges of the Blessed Trinity in the Material Creation*, published by the Rev. John S. Vaughn in the *Dublin Review* for January, 1893, suggest that we are not yet entirely out of the woods. When it is sought to maintain the truth of a dogma, because every object has three dimensions; because every plant consists of seed, stalk, and flower; because life is "vegetative, sensitive, and rational;" because matter is solid, fluid, and gaseous, and time is past, present, and future;—when all this is seriously attempted by a learned ecclesiastic, it may be questioned whether some of our thinking is not as mediæval as that which lay back of Tertullian's famous criterion, *Credo quia absurdum*.

The value of this volume is much enhanced by the illustrations which accompany the text, and by the appended bibliography which will serve as a guide for those who wish to pursue the subject further.

CARL EVANS BOYD.

HEGEL AS EDUCATOR. By *Frederic Ludlow Luqueer, Ph. D.* Columbia University Contributions to Philosophy, Psychology, and Education. New York: Macmillan & Co. May, 1896. Pages, 185. Price, \$1.00.

The Hegelian cult is steadily on the increase in this and other countries proportionately to its wane in Germany. The fascination which circles about Hegel's indefinite and dazzling profundity, and the wideness of interpretation which may be placed upon his thoughts, are destined to insure his popularity and power even more than the nucleus of truth which resides in his works. In one of the most eloquent passages of the present work, we have a brilliant testimony of the spell which he has cast:

"It needs but little faith to believe that, in the parts [of his thought] not as yet understood, riches are hidden which will repay search. The parts comprehended are but messengers telling of the sleeping princess that lies within, waiting for the kiss of him who loves and dares aright. The strange words and break-brain passages are but the thorny hedge and rough entrance-ways to the beauty, which here as elsewhere answers but to the brave."

And from the experience of one of the students closest to Hegel, the young Russian Baron Boris d'Yxkull, we joyfully learn that Hegel was as difficult to understand when alive as he is now when dead. The Baron writes:

"After the Professor's lecture, I went to the nearest book store, bought all the works of Hegel that had been printed, and in the evening settled myself comfortably in my sofa-corner to read them. But the more I read, and the more attention I tried to fasten on the reading, the less I understood of it; so that after

"struggling for two hours with a proposition without nearing its comprehension, I laid aside the book. But out of curiosity I kept on attending the lectures. I must confess, however, *that I did not understand my own notes, and that I was lacking in needed prefatory knowledge for this science.*"

Having acquired this prefatory knowledge the Baron mastered the great philosopher, and never afterwards travelled without a copy of his *Logic* in his pocket.

And again, we have the following vivid description of Hegel's oral delivery from the pen of Hotho :

"He began haltingly, struggled on, began once more, paused, spoke, reflected —the fitting word seemed ever lacking, but in a moment was given unerringly ; it seemed too common, but was inimitably adequate. . . . Now one had seized the clear meaning of a proposition, and hoped for a further step—in vain. The thought, instead of proceeding, circled with similar wording about the same point. But if the attention strayed for a moment and was then duteously turned back, it was punished by seeing that it had lost the connexion. For imperceptibly almost, proceeding by apparently insignificant steps, the full thought had been shown to be limited, to be one-sided ; its differences had been developed into contradictions, the victorious solution of which was seen only in the final re-unitement [reconciliation on nobler terms] of what before had been opposed. And so, ever carefully taking up the preceding, in order to unfold its implicate antitheses and then to blend them in richer harmony, the wonderful thought-stream pressed and fought its way along, now dividing, now uniting, hesitating sometimes, then leaping on, and always advancing. But he who could follow with complete understanding, without swerving right or left, felt himself thrilled with adventurous excitement. To what depths were his thoughts taken—ever at the point of losing all that had been won, the toil all in vain, the utmost might of the intellect forced to halt. But in just these depths that powerful spirit moved and worked with calm confidence. Then only did the voice raise itself, the eye sent a gleam over what had been gathered together, and glowed with the still fire of assurance, while with never-lacking words he touched all the heights and depths of the soul. His speech in these moments was so clear and full, so simply truthful, that every one who could grasp it felt as if he himself had been discovering the thought it unfolded."

Throughout the whole of the book of Luqueer, we obtain such delightful glimpses into Hegel's life. The first part of the work is in fact a biography, quite sufficient for the general reader's purpose, although giving an eulogistic as distinguished from a critical, sketch of Hegel's career, and mainly seeking to portray the interests of his life not identified with his philosophy. As its title indicates, it studies Hegel as a student and teacher. The second part contains the thoughts of Hegel on Education systematically arranged. This part is mainly a translation from Thaulow.

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LA TEORIA SOCIOLOGICA DEI PARTITI POLITICI. Reprinted from the *Rassegna di Scienza Sociali e Politici*. By *Lorenzo Ratto*. Florence, 1893. Pages, 31.

RAFFORTO TRA I PARTITI POLITICI E LA RAPPRESENTANZA. Reprinted from *Antologia Giuridica*. By *Lorenzo Ratto*. Catania, 1894. Pages, 24.

LA RESPONSABILITÀ DEI PADRONI PER GLI INFORTUNI DEL LAVORO, Reprinted from *Legge*, 1896, Vol. II., p. 603. By *Lorenzo Ratto*. Rome. Pages, 30.

In these pamphlets we have an illustration of what is going on over the whole field of the social sciences, namely, the examination of old questions from the so-

biological point of view. Much light has thus been shed upon a great variety of subjects, among which are those usually treated under political science and constitutional law. Such a subject is that of political parties, their origin, development, function, etc., and its sociological discussion by the eminent Italian, Dr. Ratto, affords a successful example of this method of treatment.

According to Dr. Ratto neither political science nor constitutional law is able to give us a true theory of the nature, genesis and functions of political parties. This is a task, he thinks, which belongs essentially to sociology (p. 3). He proceeds, therefore, to develop and establish a sociological theory which may be briefly indicated as follows: Modern parties are quite different from parties in ancient times. Then there was a struggle for equality, but now, the typical constitutional state being based upon juridico-political equality, the struggle is for the determination of the social will. Then the conflict was between superior and inferior classes, now it is between conservatives and progressionists, between order and progress, between *natura fatta* and *natura si fa*. Again, parties are not a social manifestation of the struggle which is going on in all the fields of individual activity; they are a sociological phenomenon. The theory of Gumplowicz and others that the struggle for power is the fundamental law of social life is, therefore, denied. The social group has its own laws which neutralise the action of biological laws to which the individuals were originally subject (p. 11). Finally, and as a result of the preceding, we have the proposition that government ought never to be in the hands of political parties (p. 8). They represent public sentiment only in part. They are to assist in the determination of the social will; its execution should be left to an independent authority above them.

Having expounded his theory of political parties, Dr. Ratto considers their relation to representation, or, rather, the relation of representation to government on the one hand and to parties on the other. The representative, he maintains, is neither the agent of a single party nor a counsellor of the government, but a person chosen to represent public opinion and to assist in synthetising its various currents into practical programmes. He represents not a party, but the nation. The legislative body, therefore, is not the field on which should be fought out the battles of the parties, but the council chamber in which the ideas contended for by the various parties outside should be combined into the best possible scheme of action. As to the relation of representation to the government, it has already been indicated. Government, which should never be actuated by party spirit, should receive from the hands of the representatives the programmes which it is to carry out for the well-being of all.

It is obvious that this theory of political parties and their relation to representation is not fully illustrated in any modern state. Germany, Dr. Ratto thinks, approaches most nearly the sociological ideal (second pamphlet, p. 23). Here there is a strong government distinct from representation, a cabinet which does not attempt to realise the desires of a single party, but which is supported by all those who are favorable to its programme. This condition of things, it is maintained (p. 24), better than any other existing example, corresponds to the sociocratic ideal, because the government, being above parties, is transformed in accordance with the exigencies of the state, and is spontaneously inclined to regard all the movements of public opinion and all the aspirations of the country.

It is to be feared that this selected illustration of Dr. Ratto's theory will militate against its acceptance. Many are indisposed to look to Germany for ideals in regard to government, and this is especially true in America. We in this country

are firmly convinced that we are at least on the right track, and we cannot agree with Dr. Ratto that the kingdom is the most excellent form of government in the constitutional state (p. 14). Although we must admit that there is a measure of truth in his characterisation of American government as personal and very corrupt, and of our citizens as animated solely by the mercantile spirit, it does not follow that our condition would be bettered by the rule of a sovereign whose programmes would more likely be drawn from his own consciousness than accepted from the hands of the legislative body. We cannot see that more is to be hoped for from government by a wilful emperor than by a president who takes his cue from the party representing the majority.

Although we cannot agree with some of his conclusions, we take pleasure in acknowledging the ability and learning with which Dr. Ratto has carried on his investigation. It would be difficult to find in any language a better short treatment of the subject considered.

In the third pamphlet mentioned above Dr. Ratto considers the question whether an action for damages against an employer engaged in trade has a commercial character, and also the question whether the obligation of compensation for damages due to misfortunes are contractual or legal. In discussing these important questions he brings to bear an apparently wide knowledge of Italian jurisprudence, but his conclusions are of local rather than general interest.

I. W. HOWERTH.

A NOTE ON THE ANCIENT GEOGRAPHY OF ASIA. Compiled from Valmiki-Ramayana. With Map and Index. By *Nobin Chandra Das*, M. A. Price, 1 rupee. Buddhist Text Society of India. 1896. Pages, 68.

Sir Nobin Chandra Das, of Chittagong, Bengal, a prominent Sanskrit scholar, and brother of Sarat Chandra Das, of Darjeeling, is the only traveller who has been in the interior of Tibet. Many Europeans and Hindoos have been in little Tibet, which is the Western Tibet, and not Tibet proper, but none except Sarat Chandra Das was admitted to the inaccessible Eastern Tibet, which is the real Tibet, the country of Lamanistic Buddhism.

The Tibetans object to the intrusion of any foreign influence, and are more secluded than the Chinese ever have been, but no objection was raised against Mr. Das because he is a Buddhist and his fame as a pandit has spread over Tibet.

The present pamphlet and map are an important contribution to the literature of the Ramayana, the ancient epic of the Aryan Hindus. Mr. Das has located all the geographical sites, and thus renders it possible for us to have a better comprehension of Rama's wanderings in search of his faithful wife, Sita, who has been captured by the island king Ravana.

We need not call attention to the importance of the Ramayana, which to the Hindu, even to-day, is scarcely less than the Iliad and the Odyssey were to the Greek, or the Nibelungen saga and Gudrun to the Teutons. Says Mr. Das: "The names of Rama and his faithful Sita are still bywords for the model king and the model wife, the two most important factors in the social and domestic life of a nation throughout the length and breadth of this country." (Preface, vii.)

Mr. Das accepts (against Professor Weber¹) Signor Gorresio's opinion that the Ramayana is based upon historical facts; and he may be right, for there are reasons to believe that both the Greek and Teutonic sagas, too, are based upon real events which once took place in prehistoric times. But the more remarkable are

¹ See Weber, *Ueber das Ramayanam*. 1870.

the similarities among the ancient legends of the three nations. Sita, (Like Gudrun) is abducted, and Rama (like Herasig) pursues the robber and regains his faithful wife. In his search Rama (like Odysseus) wanders about and visits almost all the places of the earth known to the poet. Like Helena, Sita is well treated by her abductor while Rama wages war for her recovery. The allies of Rama are enumerated as minutely in the Ramayana as the allies of Menelaus in Homer; and there are several other noteworthy similarities which caused Professor Weber to think that Valmiki, the author of the best version of the Ramayana, must have been familiar with the epics of Homer—a view which is not very probable. The problem of these coincidences has not as yet found its solution, but we believe that the epics of all the nations are a mixture of myth and history. There are events which actually happen again and again. An Indian chief sent the same reply to the President of the United States that Aristovus sent to Cæsar. Both declared, "If I want something of you, I will go to you, but as you want something of me, you may please come to me!" Must we conclude that the American Indian had read Cæsar? In an early stage of civilisation the abduction of wives was probably an event that happened in the north, in Greece and in India, and the search for a lost wife was probably compared to the wanderings of the sun over the whole earth by more than one poet.

But we cannot discuss the subject in a book review and conclude our remarks by mentioning that Nobin Chandra Das endeavors to explain the mythological elements of the story, the *vânar* or monkey chiefs, "the dwellers of the forest," who assist Rama in his warfare as the aboriginal non-Aryan tribes, whom the Aryans call *vâ-nara* (*vâ*-like; and *nara*-man), i. e., those creatures who are only similar to, but not of, the kind and race of the real men or Aryans. p. c.

Mr. H. Dharmapála, the Buddhist monk now traveling and lecturing in America, writes us from Cambridge that the anniversary of the Buddha's birth will fall on the 16th of May, the day of the full moon. In the *Maha-Bodhi Journal* for March will be found an article on the discovery of the birthplace of Prince Siddhartha Buddha Gautama. The discovery was made by Dr. Führer and its details first announced by the distinguished Vienna scholar, Dr. G. Bühler. In the place that now bears the name of Konagamma is a monument called Buddha's Nirvâna stupa, which is supposed to mark the place where Buddha died. About fifteen miles northeast of Konagamma the archæologists discovered another stupa. Here they found fourteen feet deep in the ground an inscription which, as is stated, declares itself to be made by Emperor Ashoka in the twentieth year of his reign (that is to say, in the year 229 B. C.). It declares that the Emperor had been in the garden of Lumbini to do homage to the Buddha, and that, having erected various other stupas, he built also this stupa for the purpose of honoring the birthplace of Buddha. About eighteen miles northwest of this stupa, marking the site of the garden of Lumbini, are ruins of monasteries and other buildings, which are now densely covered with forest trees. They must have been an important centre of religious life, for they form quite a large city, extending over about five miles in length between the villages Amuli and Tilaura Kot. They are supposed to be the site of Kapilavastu, the capital of the Shakyas, which is at present in the same neglected condition in which the pilgrims Fa-Hian and Hinen-T'sang found it when they visited India between the years 629-645 A. D. The excavations are continued and great results are expected, which will either corroborate or correct the tradition of the sacred literature of the Buddhists; and we have good reasons to

hope that we shall within one or two years know much more about the history of early Buddhism.

Readers of *The Monist* and *The Open Court* will remember the Triangular Debate on Christian Missions, which took place in the fall of 1894 before the Nineteenth Century Club of New York, under the chairmanship of its President, who, at the time, was Walter H. Page, the former editor of the *New York Forum*.

The Rt. Rev. J. M. Thoburn, missionary bishop to India and Malaysia, on that occasion was challenged by Mr. Gandhi's bitter denunciation of Christian missions for inventing a story of the prevalence of infanticide in India. The latter even denied that the criminal law of India contained a prohibition against throwing babies into the Ganges, while the Bishop contended for its truth. Bishop Thoburn announces in a letter to the *Christian Advocate* that Dr. K. S. McDonald, a missionary of the Free Church of Scotland, has taken up the question and published a statement in the *Indian Evangelical Review* in which he offers overwhelming proof to justify Bishop Thoburn's statement. In his letter to the *Christian Advocate* Bishop Thoburn quotes enough of it to leave no doubt about it. While it is true that infanticide from religious motives does not prevail now in India, it evidently existed in the years 1798-1820, and Brahmans of higher education—such men as the Pundit Hara Prasad Shastri—rejoice at the abolition of this terrible superstition, saying: "This cruel custom (of vowing to cast the first born child into the Ganges) was a frightful source of infanticide among the Hindus, and Lord Wellesley put a stop to it." No one will deny that there is in India, and always has been, a Brahmanism of philosophical depth and moral purity, but at the same time it must be conceded by the most ardent admirer of Indian wisdom that there are many various forms of idolatry prevalent in India, and it would be strange if here alone a custom which was all but universal all over the whole world should never have existed.

MODERN FRENCH LITERATURE. By *Benjamin W. Wells*, Ph. D. (Harvard University.) Boston: Roberts Brothers. 1896. Pp., xii, 510.

This book is more fully up to date than the present notice. Ten of the thirteen chapters are given to the nineteenth century; two of the ten pay well deserved honor and with due discrimination, to Victor Hugo; Taine, Renan, Sardou, Zola, and Daudet are criticised at some length; and mention is made of many recent writers not yet generally known, for instance of Verlaine, Barrès, and Margueritte. Dr. Wells shows intimate personal acquaintance with the authors taken up, and his work may be very useful to those who wish to know what to choose, either among famous old books, or among very new ones. He can at least do his readers the good service of proving that there really are French poets. There is no truth any longer, if there ever was any, in Emerson's line about

"France, where poet never grew,"

F. M. H

The German edition of Professor Mach's *Popular Scientific Lectures*, which was not published until after the American edition, and which appeared only in last January, is now in its second edition. A third edition of the *Mechanics* is also announced. The success with which Professor Mach's ideas are meeting in Germany is encouraging for the philosophy of science.

THE MONIST.

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