

MISCELLANEOUS.

THE GERMAN-AMERICAN MASS-MEETINGS.

To the Editor of The Open Court:

I have read with great interest your reply to the article by Mr. William Vocke, in the July *Open Court*. It is difficult to understand how the suggestion merely of an Anglo-American Alliance could have become such a bugbear to our German-American citizens, and that it could have grown to such proportions that prominent men in large and small cities have held mass-meetings to protest against it. If the question took a really practical form, and were put before the country for endorsement, not one in a thousand Americans would vote for it. The United States can fight its own battles, and our international complications are few indeed compared with those of England. At the same time, we should never forget the moral support which England gave us during our struggle with Spain. It was the only nation in all Europe that was outspoken in its attitude. The other countries, it is true, were neutral, but their press and public were hostile to us. It was different in the Civil War: Germany and Russia gave us all the moral support and encouragement which we could desire, and they may both be sure that their attitude during the War of the Rebellion, like that of England in our late war with Spain, is duly appreciated and will be reciprocated at the proper time.

As a German-American, who though having lived nearly fifty years in this country still dearly loves his native land, I greatly deplore the fact that mass-meetings of this kind took place, the more so as no prominent men or prominent newspapers have really advocated a formal alliance of this character. Judging from my acquaintance with the German-Americans of this State I can not regard the resolutions adopted at the mass-meetings as a genuine expression of German-American sentiment. So absurd does the whole affair seem that if we were living in Bismarck's time suspicion would be immediately cast upon the *Reptilienfond*.

PERU, III.

J. REINHARDT.

THE CHINESE PROBLEM.

Mr. Tan Tek Soon, a descendant of Chinese ancestors, living in Singapore in the Straits Settlement, treats the Chinese problem in a very lucid and intelligent manner in an article running through several numbers of the *Straits Chinese Magazine*. Being a descendant of the Chinese race, and perfectly familiar with Chinese literature and civilisation, he has preserved his sympathy for the country of his ancestors, and yet sees it through the spectacles of an English education which he had the benefit of receiving. He concludes his article as follows:

"The Imperial Government is but a crude combination of an enlarged Family and an enlarged Guild. Hence all the characteristics of the two, good or bad, reappear in it in an exaggerated degree; and according to times and circumstances virtue or vice predominates, or both are held in equilibrium. Prestige, authority and power may nominally lie with the Emperor but unless he governs for the benefit of his people they will not accord willing obedience to his decrees. *Vox populi vox Dei* is thoroughly understood by the whole nation and whenever vicious excesses are carried beyond a certain limit the remedy has lain in the hands of the people. The advent of Foreign Powers has however to some extent complicated the situation. But even in the case of extreme aggressions should they succeed in annihilating the political independence of the Chinese and substituting themselves at their head, they must nevertheless govern on the recognised principles and assimilate themselves to the development of Chinese nationality. This would be in fact engrafting a new culture upon the ancient roots. It would not mean in any way the destruction of their civilisation, but rather its re-invigoration, and whatever may be its ultimate nature it will always remain typically Chinese. Foreign domination must inevitably fulfil the racial aspirations and no system of state-craft or policy will avail to thwart the destiny of the race. Russia evidently comprehends the situation better than the English, hence the success of her diplomacy. What the Chinese lack at the present juncture is therefore easily seen, viz., a *Great Leader*, who should be strong enough to ensure respect from all quarters, and wise enough to utilise to advantage the immense resources at his disposal. Whether he is to appear as one of themselves like *Tang Tai Tsung* or *Hung Wu of the Mings*, or as a semi-foreigner like *Tsin She Hwang Te* or *Kublai Khan* is immaterial, so long as he is able to maintain by his merits his great pretensions. For the rest, the nation under him is quite prepared to be led anywhere, and be moulded in any direction of progress. For the people are yet *children* and vigorous although fifty centuries old."

THE CHURCH OF THE LATTER-DAY SAINTS.

The Church of Jesus Christ of Latter-Day Saints has appointed Dr. James E. Talmage to write a series of lectures¹ on their Articles of Faith, which are now published by the Deseret News of Salt Lake City, Utah. The Articles of Faith are strictly Christian, perhaps with the sole exception that they endeavor to restore the primitive Christian institutions. They practice baptism by immersion, the laying on of hands for the gift of the Holy Ghost, and have in their midst apostles, prophets and evangelists practising the gift of tongues, prophecy, revelation, visions, healing, etc. In addition to the Bible they accept the Book of Mormon as the Word of God, which, as is stated, has been translated into English by the prophet, Joseph Smith, from the original, which is written in Oriental script and language. It contains the history of the Nephites and Jaredites—a remnant of the house of Israel who by divine guidance reached the continent of America on which God intends to build up the new Zion.²

¹ *The Articles of Faith. A Series of Lectures on the Principal Doctrines of the Church of Jesus Christ of Latter-Day Saints.* By Dr. James E. Talmage. Salt Lake City, Utah: The Deseret News. 1899. Pages, viii, 490.

² For a Mormon statement of the details see the present volume, pp. 263 ff. When Joseph Smith had prepared a translation of the first part of the writings of Mormon (which are an abbreviation of the plates of Nephi), Martin Harris, the prophet's friend and supporter appropriated the MS. in order to make him do the work over again for the sake of allowing him to test the correctness of the translation. But Joseph Smith was on his guard and translated another book

Dr. Talmage declares that "the genuineness of the Book will appear to any one who undertakes an impartial investigation into the circumstances attending its coming forth. The many so called theories of its origin advanced by prejudiced opponents of the work of God are in general too inconsistent, and in most instances too thoroughly puerile, to merit serious consideration. Such fancies as are set forth in representations of the Book of Mormon as the production of a single author, or of men working in collusion, as a work of fiction, or in any manner as a modern composition, are their own refutation. The sacred character of the plates forbade their display as a means of gratifying personal curiosity; nevertheless, a number of reputable witnesses examined them, and these men have given to the world their solemn testimony of the fact."

It is well known in history that the Mormons practice polygamy, but the present lectures on their *Articles of Faith* contain only a brief allusion to the institution of "plural marriage" (p. 435). It had been introduced as a result of direct legislation but is now officially abolished in submission to United States law (p. 436). Marriage is spoken of (on pp. 455-459) in no other terms than might be found in any Christian catechism. The holiness of marriage is insisted upon, and it is said to be a bond which "is not merely a temporal contract to be of effect on earth during the mortal existence of the parties, but a solemn agreement which is to extend beyond the grave." Not merely "until death do you part," but "for time and for all eternity."

The book is instructive on account of the firm conviction as to the divine origin

Joseph Smith's revelations and the implicit belief in the book of Mormon—the original plates of which seem to have disappeared. The statement here made looks as rational and convincing as that of any other religious doctrine and does not materially differ in ethics or practical morals. And this religion originated in historical times. The lives, the characters, the deeds of their founders, first of Joseph Smith and his helpmates and then of Brigham Young, are well known. The history of the Mormon church (or as they call themselves "The Church of Jesus Christ of Latter-Day Saints") is described from a Gentile standpoint in the *Encyclopædia Britannica* vol. xvi. pp. 825-8.

BOOK REVIEWS.

*From Comte to Benjamin Kidd*¹ is the prosodic title of a new work on Sociology, by Dr. Robert Mackintosh. Comte's place in the history of thought would hardly seem to warrant juxtaposition with the author of a popular and ephemeral book having but the vogue of a day. But for us moderns there seems to exist no appreciation for the gradations of genius, and we are now as apt to speak of the history of philosophy from Pythagoras to McFadden as we are from Plato to Kant. Otherwise, Professor Mackintosh has written a very readable book. He has reviewed the history of sociology in England, as influenced by the different theories of evolution, and added some luminous remarks of his own. But he has neglected recent German and French thought, which has been particularly rich in sociologi-

The Records of Nefhi which was actually published (p. 272). The Jaredites came from the scenes of Babel and after them Lehi and his Israelitic companions came about 590 B. C., dividing into Nephites and Lamanites; the former becoming extinct about 385 A. D., while the latter degenerated into Indians (p. 292). The last prophet of the Nephites, Moroni, deposited the plates in a stone box and his spirit appeared to Joseph Smith and communicated to him the secret (pp. 10-12).

¹ *From Comte to Benjamin Kidd*. The Appeal to Biology or Evolution for Human Guidance, By Dr. Robert Mackintosh. New York: The Macmillan Co. London: Macmillan & Co., Ltd., 1899. Pages, xxiii+312. Price \$1.50.

cal inquiry, and his conclusions have suffered accordingly, especially his discussion of the doctrine that "society is an organism." His personal view is that "the one attempt to give authority to biology as a guide for human conduct is the doctrine of evolution. The only accredited theory of naturalistic evolution is natural selection. And it does not, it cannot, apply where reason is at work." But "all is not done when we recognise the importance of reason and will." Idealism (the author's philosophy) "tells us that reason is the fulfilment (as well as the transformation) of nature; that man is the meaning, and therefore the goal, of the cosmic process, which is seen in this world."

Plato, Aristotle, Rousseau, Herbart, Spencer, Harris, Butler and Eliot is the galaxy of names stamped on the title-page of the *Educational Nuggets* of Fords, Howard and Hulbert, of New York (Pages, 215). The book is a collection of extracts from the above-named thinkers, on questions of education, and has been compiled by John R. Howard. Their object is "suggestiveness, inspiration, and encouragement, for the training of right-minded men and women as citizens of our American Republic." The selections as a whole are very good, and the little book is adorned by a fine title-page portrait of a bust of Plato. The idea of the *Nugget Series* is excellent. The books are small pocket-size, bound in flexible cloth, and cost but 40 cents. The numbers already issued are: *Don't Worry Nuggets*. From Emerson, George Eliot, Robert Browning; *Patriotic Nuggets*. From Franklin, Washington, Jefferson, Webster, Lincoln, Beecher; *Philosophic Nuggets*. From Carlyle, Ruskin, Charles Kingsley, Amiel.

Drs. Fisher and Schwatt, of the University of Pennsylvania, have performed a very commendable task in their *Text-book of Algebra*.¹ Upon the face of it, 500 pages of mathematics would seem an enormous amount of material for the average student to digest before reaching quadratics, and one apt to tire his patience; but the authors have made every endeavor to be explicit and thorough with the elementary parts, and to lay the foundations of accuracy, ease and comprehensiveness in the higher branches; they have incorporated into the book an unusual number of exercises and have spared no space in simplifying their developments. In the hands of an intelligent teacher the bulk of the book could be easily offset by economic methods of studying. The full development of particular examples previous to the logical and formal statement of mathematical truths is the only true didactic method and is to be unqualifiedly commended. The use of the smaller signs of "quality" with plus and minus numbers, as distinguished from signs of "operation," is a helpful mechanical expedient, but it should not be permitted to obscure the real origin of "quality," which is operation enshelled, so to speak. Fulness and the introduction of many of the more systematic and logical of modern pedagogical devices are the characteristic features of the book. We could wish the authors had gone farther and incorporated the more simple and salient principles of the graphic method, curve-tracing, and so forth, with its applications; but perhaps this is reserved for the second part. Just recently, the same authors have issued an abridgement of their *Text-book of Algebra* for younger students, in two forms: (1) *School Algebra*, with examples, and (2) *Elements of Algebra*, the latter being slightly more advanced, and containing the matter required for admission to universities and scientific schools.

¹ *Text-book of Algebra*. With Exercises for Secondary Schools and Colleges. By George Egbert Fisher, M. A., Ph. D. and Isaac J. Schwatt, Ph. D., Assistant Professors of Mathematics in the University of Pennsylvania. Philadelphia: Fisher and Schwatt. 1898. Pages, xiii+683

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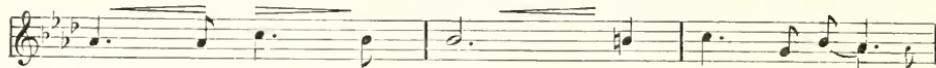
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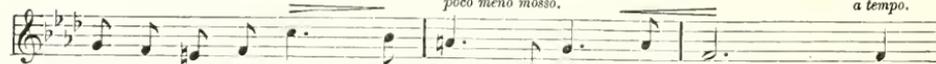
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1. O ho - ly shore, which lib - er - ty pro - tects, Be
2. I served my coun - try, true to liege and laws, But
3. My fa - ther - land shines bright in glo - rious hue; I
4. There - fore be blessed, O hap - py, glo - rious land, Thou



blessed a thous - and times! Thy star - ry ban - ner
free was I as skald; And glad to serve a
love it much, in sooth! Would there had been more
lov - est lib - er - ty, And bid - dest wel - come



joy - ful - ly af - fects The po - et's heart and rhymes. In -
great and glo - rious cause;— I would not be en - thrall'd. Re -
free - dom to pur - sue In - qui - ry in - to truth. The
ev - ry will - ing hand. Thou still hast room for me. Here



tol - er - ance has me com - pelled to roam Far, far o'er the az - ure
luc - tant - ly, with pain of heart I tore The bond which thral - dom
pil - grims when pur - sued by tyr - an - ny, At length com - pelled to
will I stay, and here my home shall be, O match - less ho - ly



main;..... What I have lost— a dear and cher - ished home— I
brings..... Hu - man - i - ty and free - dom are much more Than
flee..... In old - en times came hith - er joy - ful - ly, And
shore,..... Where high i - de - als of hu - man - i - ty Shall



hope here to re - gain; What I have
fa - ther - land and kings; Hu - man - i -
con - science here is free; In old - en
flour - ish ev - er - more; Where high i -



lost— a dear and cher - ished home— I hope here to re -
ty and free - dom are much more Than fa - ther - land and
times, came hith - er joy - ful - ly, And eon - science here is
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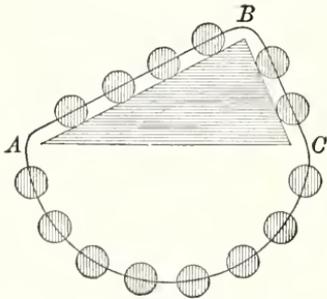
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