

The Open Court

A MONTHLY MAGAZINE

Devoted to the Science of Religion, the Religion of Science, and the
Extension of the Religious Parliament Idea

Editor: DR. PAUL CARUS.
Assistant Editor: T. J. McCORMACK.

Associates: } E. C. HEGELER.
 } MARY CARUS.

VOL. XV. (NO. 11)

NOVEMBER, 1901.

NO. 546

CONTENTS:

Frontispiece. FRANCESCO CRISPI.

- Carneri, the Ethicist of Darwinism.* With Portrait. EDITOR 641
- Francesco Crispi.* Brief Biographical Note. EDITOR 645
- Personal Recollections of Crispi.* SIGNOR RAQUENI 647
- The Legends of Genesis.* (Concluded). Jahvist, Elohist, Jehovist, the Later Collections.—“Jahvist” and “Elohist” Collectors, not Authors.—The Jahvist’s Sources.—Relation of Jahvist to Elohist.—The Age of the Jahvists and Elohist.—Relation of the Collections to the Prophets.—Priestly Codex and Final Redaction.—Age of the Priestly Codex. DR. HERMANN GUNKEL, Professor of Old Testament Theology in the University of Berlin 650
- The Tai-Ping Rebellion.* From PROFESSOR S. WELLS WILLIAMS’S Report. With Reproductions of Engravings of Chinese Buildings and Landscapes 674
- Apostles of Annihilation.* FELIX L. OSWALD 694
- Budge’s Translation of the Famous Egyptian “Book of the Dead”* 699
- An Industrial and Social History of England.* With Illustration 700
- Anarchism Among Primitive Peoples.* CHARLES L. HENNING 702
- Book Reviews and Notes* 703
-
-

CHICAGO

The Open Court Publishing Company

LONDON: Kegan Paul, Trench, Trübner & Co., Ltd.

Per copy, 10 cents (sixpence). Yearly, \$1.00 (in the U. P. U., 5s. 6d.).

Selected Philosophical Classics

A cheap series of reprints of the great masterpieces of philosophy and metaphysics, with portraits of philosophers, introductions, facsimiles of original title pages, biographies, bibliographies, etc.

Descartes's Discourse on Method.— Authorised reprint of Veitch's translation. With portrait of Descartes after the painting of Franz Hals. Index, preface, and bibliography. Pages, 86. Paper, 25 cents (1s. 6d.).

Descartes's Meditations, and Extracts from the Principles of Philosophy. Reprint of Veitch's translation. With copies of the original title-pages of the Latin and French editions, an introduction by Prof. Lévy-Bruhl, bibliography, etc. Pages, *circa* 200. Paper, 35 cents. (Just published.)

Berkeley's Treatise Concerning the Principles of Human Knowledge.— Reprinted from the editions of 1710 and 1734. With George Henry Lewes's Biography of Berkeley, and a critical presentation of his philosophy. Frontispiece, portrait of Berkeley by Smibert. Pages, 150. Paper, 25 cents (1s. 6.).

"I am delighted with your service to students of philosophy in the publication of the Classics in Philosophy, such as the copy of Berkeley's Principles, which I have just received. The print and the extremely low price at which the little books are sold make them valuable to all students, and I am sure that I speak for the teachers when I say that we are very grateful to you. I hope that you may be able to go on with your good work, and I shall certainly call the attention of my students to your work every year."—*James H. Tufts*, Professor of Philosophy in the University of Chicago.

Berkeley's Three Dialogues Between Hylas and Philonous. Reprinted from the editions of 1713 and 1734. With portrait of Berkeley by T. Cooke. Pages, 136. Paper, 25 cents (1s. 6d.).

"The gem of British metaphysical literature."—*Prof. A. Campbell Fraser*.

"Berkeley is one of the most exquisite of all writers of English prose."—*Edmund Gosse*.

Hume's Enquiry Concerning the Principles of Morals. Reprinted from the posthumous edition of 1777. With index and portrait of Hume by Sir Joshua Reynolds. Pages, 169. Paper, 25 cents (1s. 6d.).

"Of all my writings, historical, philosophical, or literary, in my opinion, incomparably the best."—*David Hume*.

Hume's Enquiry Concerning Human Understanding. Reprinted from the edition of 1777, with Hume's autobiography and a letter from Adam Smith, usually prefixed to the *History of England*. Frontispiece, portrait of Hume by Ramsay. Pages, 201. Paper, 25 cents (1s. 6d.).

"In these essays, which are inimitable masterpieces of acumen and clearness, modern philosophy enters upon the path marked out by English empiricism. . . . Philosophy becomes here decidedly critical and positivistic. . . . To claim for Kant the sole honor of having founded criticism, is an error which a closer study of British philosophy tends to refute."—*Dr. Alfred Weber*, "History of Philosophy."

ANNOUNCEMENTS.

It is the intention of the publishers to incorporate in this same series as many works of the following type as is practicable: *LEIBNITZ'S Discourse on Metaphysics*. (In preparation.)—*ANSELM'S Cur Deus Homo* and *Proslogium*.—*DESCARTES'S Correspondence*.—*MALEBRANCHE'S Recherche de la vérité* (Selections).—Selections from *LOCKE'S Essay*.—*FICHTE'S Vocation of Man*.—*HEGEL'S Propädeutik* and *Phänomenologie*.—*SCHOPENHAUER'S Fourfold Root*.—*COMTE'S Selections*.

"I am very heartily in sympathy with your aims in publishing the paper-bound reprints of the Philosophical Classics. The cheapness of the series brings it within the reach of the general non-professional reader; and the publication of the text alone, unencumbered with notes, suggests to the prospective reader what is too often lost sight of,—that these essays and enquiries are books to be read as books, to be enjoyed as literature, and not merely to be studied in the schools. I have myself had great pleasure in re-reading the volumes as they have appeared."—*E. B. Fitchner*, Sage Professor of Psychology and Director of the Psychological Laboratory, Cornell University, Ithaca, N. Y.

THE OPEN COURT PUBLISHING CO., CHICAGO, 324 Dearborn St.
LONDON: KEGAN PAUL, TRENCH, TRÜBNER & CO., LTD.
Paternoster House, Charing Cross Road.



FRANCESCO CRISPI

[1819-1901]

Frontispiece to The Open Court

THE OPEN COURT

A MONTHLY MAGAZINE

**Devoted to the Science of Religion, the Religion of Science, and
the Extension of the Religious Parliament Idea.**

VOL. XV. (NO. II.)

NOVEMBER, 1901.

NO. 546

Copyright by The Open Court Publishing Co., 1901.

CARNERI, THE ETHICIST OF DARWINISM.

BY THE EDITOR.

AUSTRIA is a land of political dissensions, and its factions are divided by national not less than religious strifes. There are not only the Germans, the Hungarians, the Chechs, the Siebenbürgen Saxons, the Poles, the Servians, the Italians, but also the Roman Catholics, the Protestants, the Jews, the Greek Catholics, the unchurched, and large numbers of religiously indifferent or even fanatically antireligious and irreligious people. No one knows what the final destiny of the empire will be, and its history since the days of the Austro-Prussian war has been the most intricate play of contrary contentions, rendering it almost impossible to outsiders to form any opinion on the merits of the aims and aspirations of the contending parties. Among all this hopeless confusion of political turmoil Chevalier Carneri lived and did his best to fight the battle of justice without expectation of personal gain or party interest, but solely on behalf of a conservative progress along the lines of a scientific and rational conception of life; and now, approaching as he is on the third day of the present month his eightieth birthday, his countrymen and the friends of liberal thought have united in doing him honor by making the anniversary of the psalmist's four score years as man's greatest share of life, a day of rejoicing and congratulation. We join them in extending our sympathies to the noble octogenarian and in wishing that the evening of his life may be bright and cloudless like a glorious sunset, or like a harvest festival after the completion of a fruitful and prosperous year.

Bartholomew von Carneri, the descendent of an Italian aristocratic family with the title Chevalier or *Ritter*, is one of the pioneers

of the new world-conception which dawned upon mankind when the comprehension of the law of evolution spread and affected both religion and philosophy. Carneri was one of the very first authors who grasped at once the moral significance of Darwinism, giving a clear and prophetic expression to his faith in his first great work *Sittlichkeit und Darwinismus, drei Bücher Ethik*, which continued to form the programme of his literary and political career. Prior



BARTHOLOMÄUS VON CARNERI.

publications (such as *Modernes Faustrecht, Neu-Oesterreich, Demokratie, Nationalität und Napoleonismus, Pflug und Schwert*) breathe the same spirit and find their explanation and philosophical basis in his greater work, where he attacks the problem of ethics for the first time in its general and broadest significance. He followed up the solution of the moral problem in subsequent books discussing some of its phases and considerations, all of which received

due attention in the philosophical and scientific circles of Germany, bringing him into intimate relation with the foremost spirits of the age, all of whom cherish a high regard for the ethical teacher of the new world-conception which is based upon the unprecedented progress of the natural sciences. Carneri's later writings are *Gefühl, Bewusstsein und Wille*; *Der Mensch als Selbstzweck*; *Grundlegung der Ethik*; *Entwicklung und Glückseligkeit*; *Der moderne Mensch*; *Empfindung und Bewusstsein, monistische Bedenken*, and finally *Sechs Gesänge aus Dante's göttlicher Comödie*. To produce a good translation of the famous Italian poet, free from the harshness of the old versions, has been Carneri's ambition in his later years, and he is still engaged in the work.

Carneri's writings are serene and pervaded by a sentiment of harmony which is apt to make one believe that his lot in life must have been an extraordinarily happy one; and so it was. His spirit is as clear as a bright autumn morning; yet the materials out of which he built his life are not at all those of a man that has been favored by birth, talents, health, and other good conditions. Carneri's lot is wanting in the most essential element needed for happiness and serenity—viz., health. He was born a cripple and most of his days have been passed in great sufferings caused through physical pain. He had no joyous childhood, and the favors sometimes bestowed upon mortals by Fortune were in his case scanty enough, his inherited title being of little use to him under the circumstances; in fact he was not the man to take any pride in such externalities.

Carneri's life is a moral lesson worthy to be noted and appreciated. Having given up his belief in a heaven above us, he grasped the ideals of the living present and insisted upon man's moral duty of building a heaven here upon earth, in seeking a happiness based upon moral endeavor. And he clung to his conviction in spite of the continued and increased sufferings of his fate. He was married and then the sunshine of a paradise was a real presence with him for a few years when death separated him from his wife and left him a lonely widower with the care of his children and nothing else save the sweet recollection of the happy past and the melancholy contemplation of what his life might have been. Carneri bore his fate with fortitude and succeeded in his active career in setting an example to others; proving to them that in spite of great accidents and sufferings we can be happy, and it is our duty to spread the sunshine of happiness.

Carneri took an active part in the political life of his country,

and here, too, he remained faithful to his convictions, and though his struggles sometimes seemed hopeless, the figure of the courageous Chevalier with a strong mind but a weak and disabled body is one of the redeeming features of modern Austrian politics.

When the writer last year while on a tour through Europe passed through Austria he could not forbear visiting the venerable Chevalier in his home at Marburg on the Dur in the mountains of Styria. He found the hermit philosopher, though weak in body, in comparatively good health and cheerful—more so than many who have better reasons to be so.

¹ The photograph which accompanies this sketch is the only portrait that can be obtained. was taken about twenty years ago when Carneri was still in the prime of life.