

## MISCELLANEOUS.

### CARUS STERNE, OBITUARY.

Dr. Ernst Krause, whose *nom de plume* was Carus Sterne, died suddenly and quite unexpectedly of heart failure at Eberswalde on August 24, shortly before the completion of his sixty fourth year. He was a writer of uncommon power and conviction, having been one of the first who saw the moral significance of the evolution theory. His favorite subjects were popular expositions of the life of nature, the development of mankind, and the entire realm of *Werden und Vergehen*. He was a personal friend of many prominent men, among whom we will mention Ernest Haeckel of Jena. He wrote repeatedly for *The Open Court* and *The Monist*, and we regret deeply having lost one of our most cherished contributors. His articles were always distinguished by a deep psychological insight into the general traits of human nature, and we would point out as an excellent sample of his thought and style of writing his essay on the "Education of Parents Through Their Children" (published in an early number of *The Open Court* (Vol. I., Nos. 22 and 23), an idea which since has taken hold of educators and has been quoted and repeated of late in many quarters.

Carus Sterne did first-class work in the popularisation of natural science, in fact it is doubtful whether in Germany he ever had his equal in that special line of literature, but in addition we must mention his labors in the field of archæology and folk-lore. He was not originally a historian or folklorist, but he became one when tracing the history of science in its development and struggle for recognition, and he devoted in later years a good deal of his efforts to the nature and growth of mythology. Coming fresh into the field, he thought he saw, and in our opinion he did see, a mistake which was made by the philologically trained historians whose course of study was dominated by their knowledge of the classical languages. In noticing the similarity between Northern and Southern myths, our historians and folklorists are accustomed to regard the Nibelungen Saga as an imitation of Homer, but Carus Sterne came to the conclusion that the legends of a dying and resurrected sun-god must have originated in the North, not in the South, and thus, broadly speaking, he declared that the nucleus of the Nibelungen Saga was the original and that Homer was derived from



Northern sources. Carus Sterne's theory did not find favor with the leading philologists and historians, but we feel confident that by and by it will come to the front.

We reproduce here a picture of Dr. Krause, a snap-shot photograph which the editor of *The Open Court* took when visiting him in 1890 at his home in Eberswalde, near Berlin.

P. C.

### COMMENTS ON "THE PRAISE OF HYPOCRISY."

A clergyman of the Methodist-Episcopal Church writes as follows in comment upon Mr. Knight's article on "The Praise of Hypocrisy":

"I have been deeply interested in reading 'The Praise of Hypocrisy' in the current number of *The Open Court*. It is a masterly satire and should be read by every clergyman in the United States. I trust that its publication will do much good. As you say in your comment on the last page: 'The truth is, we need a reformation; and the reformation needed to-day should first of all be based on intellectual honesty. . . . If there is any one who knows a cure of the disease, let his advice be heard.'"

"My cure would be perfect honesty, even at the risk of a loss of salary."

Our correspondent then expresses his intention of leaving the Church and starting the work of a minister as an independent preacher. He says: "New wine cannot be put into old bottles. Reform in the position of the existing order is impossible." Dwelling on the methods of Church government and other Church institutions, which every one will fairly grant contain much that is human, he continues:

"Has the (orthodox) Church become a new political machine, in league, as the author of 'The Praise of Hypocrisy' expresses it, with immorality? Must the service of the machine, rather than the service of God, be the standard by which the minister is to be tried? Already it is not the minister's power to present high ideals and to urge lofty motives that determines his ecclesiastical position among his brethren, but his skill in raising money from his parish, and in making a good report at Conference, or Presbytery, or Association.

"Of course, there is a great deal of goodness, both among the ministry and the laity, but there is no question as to the need of a reformation."

The method of our correspondent is obviously too radical. It means if it were generally adopted by all honest brethren, an abandonment of a great cause by its best and most competent ministers, leaving the ship of the Church to the mercy of the winds and in the hands of hypocrites.

#### *To the Editor of The Open Court:*

I quite agree with you as to the nature of the reformation demanded, in your note at the end of the preceding issue of *The Open Court*; and I would like to elaborate the same in a statement of the "cure" for which you call.

The diagnosis is, I believe, essentially given in the satire which called forth the note, and which, in short and literal statement, is an attempt to present the argument for hypocrisy and to show that when carried to its logical conclusion, it leads to devil worship. One need not indeed deny that on some occasions deception is legitimate,—say in war, for it is a part of the game, and in certain imitations of war on a small scale, like dealing with a burglar. And probably something