

inal from which Martin Droeshout copied when making his engraving for the folio of 1623.

"The chief points to bear in mind are:

"1. That the picture is unmistakably an unrestored work dating from the early years of the seventeenth century.

"2. That in the upper left-hand corner it bears the name 'Willm. Shakespeare,' in characters of early seventeenth-century date, and written in the same pigment as used for the lace and other adornments of the dress.

"3. That below the name appears the date 1609.

"4. That the head is quite life-size, while the body, being in perspective, is smaller in proportion.

"5. That it is the only painting with contemporary evidence of being a portrait of Shakespeare.

"Though darkened by age and of severe aspect, the face is represented as a faithful likeness, not flattering, but with most of its marked characteristics accentuated. The color of the eyes is a dark grey, shaded with brown, corresponding with the Ely Palace portrait. The hair is arranged exactly as in the Droeshout engraving and the Ely Palace portrait, representing Shakespeare as bald from the forehead to the crown of the head. The mustache is upturned, and a small tuft of hair is visible upon the chin. The mouth is full and humorous in expression. When considered in comparison with the engraving, which it nearly resembles, Ben Jonson's lines, and the signature at the top of the portrait, we are led to the conclusion that this is a portrait of Shakespeare painted from life. The evidence in its favor is conclusive, and it must therefore be regarded as the most interesting extant likeness of the poet."

CHARLES CARROLL BONNEY.

Sept 4, 1831—August 23, 1903.

Three years ago the world suffered a great loss in the death of the Honorable Charles Carroll Bonney, best known as the inaugurator of the World's Congresses which were held in connection with the World's Columbian Exposition at Chicago, in 1893; and also as the President of the Religious Parliament Extension which was founded two years later. This season which brings the anniversary both of his birth and his death, seems an appropriate time for the appearance of the poem "Akbar the Eclectic" which in its Oriental imagery furnishes a fitting tribute to the life-work and purpose of that Christian "eclectic," who was the originator of a movement that will prove to have an enduring influence on all generations to come.

JAPANESE EDUCATION.

The modernization of Japan has raised her rapidly to the rank of a modern power, and we can readily understand that she has been greatly benefited by the institution of Western inventions and in general by the practical spirit of Western civilization, but these advantages are not without their drawbacks, and it is noticeable that in many quarters the old stability seems to be lost. The growing generation is inclined to accept with Western views also the looser conception of moral maxims, and the leading statesmen watch this progress not without solicitude. Here is a rescript of his Excellency, the

State Minister of Education, Mr. Makino. It is a denunciation of present tendencies as well as a serious attempt at meeting the danger before it is too late.

"It is scarcely necessary to say that the duty of scholars and students is to have a steadfast mind, to propose to themselves a fixed purpose, and to look forward to achieving great results by zeal and diligence. . . . Nevertheless among the youth of both sexes I detect, to my great regret, a tendency to occasional despondency and to moral negligence. Certain of those now in the schools show an inclination to luxury, or trouble themselves about vain theories, or, in extreme cases, allow their minds to become absorbed in dissipation and, violating the precepts of virtue, lose their sense of shame. . . . Unless steps be presently taken to severely reprimand these errors, their harmful results will be incalculable. There are signs that the trend of a part of society is towards insincerity and that the youth of both sexes are being led astray in increasing degree. Especially is this the case with recent publications and pictures, for these either ventilate extreme doctrines, or inculcate pessimistic views, or depict immoral conditions. . . . Steps must be taken to suppress publications that suggest such danger whether within or without the schools. Again there are men who, advocating an extreme form of socialism, have recourse to various devices for leading astray students and teachers. If such views, destructive as they are towards the very foundations of nationalism and dangerous to the good order of society, obtain currency in educational circles, so as to disturb the bases of our educational system, nothing could be more regrettable in the interests of the country's future. It behooves educators to be specially on their guard and to prepare for checking these evils before they bear fruit. Persons who occupy pedagogic positions should bear these things constantly in mind, and in co-operation with parents and guardians should endeavor to purify the habits of students and to invigorate their spirit, thus aiming at the achievement of good results for education."

BOOK REVIEWS AND NOTES.

APOLLONIUS OF TYANA AND OTHER ESSAYS. By *Thomas Whittaker*. London: Sonnenschein, 1906. Pp. 211. Price, 3s. 6d. net.

Of the six essays contained in this volume, the first three which comprise fully three-fourths of the whole book are historical in character. The first one on Apollonius of Tyana, appeared in *The Monist* some three years ago. It gives a thorough account of the life and teachings of this Greek reformer. Mr. Whittaker's authority is the life of Apollonius written by Philostratus early in the third century and the extant letters ascribed to him, some of which his biographer evidently knew. Whether the letters are genuine is not certain, but the biography is clearly a romance, using the familiar literary device of introducing the memoirs of a disciple as material, though admitting that they had to be worked over into literary form. However, the fact remains that Apollonius was a real person born at Tyana, and there is no uncertainty about the character of his life and teaching. He was a Neo-Pythagorean of the ascetic type, but the interest in his life lies in the parallels of which he was made the subject and which probably never occurred to Philostratus. These tend to prove that the marvels attributed to Apollonius were