

MISCELLANEOUS.

BERGSON.

BY PHILIP BECKER GOETZ.

I have embarked on an enchanted sea
Under a midnight sky of beckoning stars;
The voice of great adventure sings to me
Above the drift and glint of warning spars.

Upon this magic deep where I descry
Of many a master soul the sunken dream,
I marvel how they tempted mystery,
How songs of triumph died in lightning's gleam.

But he has come, whose wand compels the morn,
Who scorns the chart men worshiped in their need;
Chants as the empty sail is deckward borne,
And lights in pilot reason a new creed.

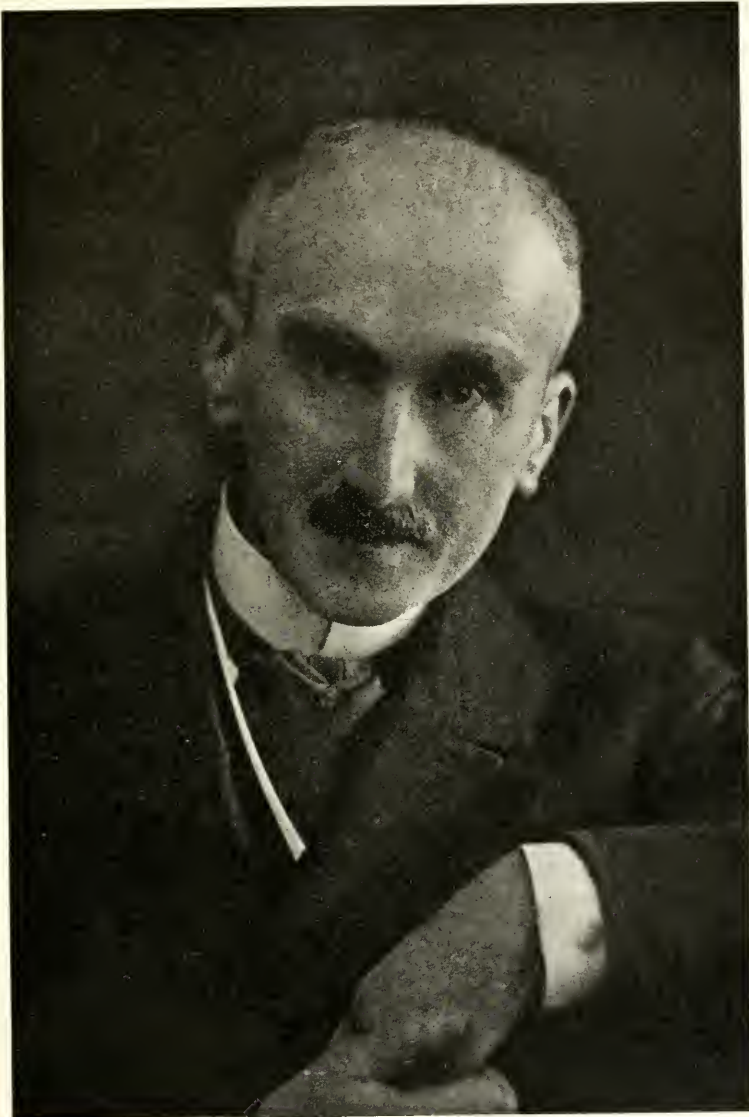
He stands, the captain of the strength of youth
When fear of wreck with winging song is shod,
The ship we board, it is the soul of truth,
The endless billows are the pulse of God.

PROFESSOR HENRI BERGSON.

On the philosophical horizon there has arisen a new star, Henri Bergson, professor of modern philosophy at the College of France at Paris. He has written a number of books which have been translated into English, and he has gained many adherents who recruit themselves mainly from the same circles as the pragmatists—enthusiasts and dilettanti. He appears not only as a rival of the late Prof. William James, but is at the same time one of his personal friends. Professor Bergson has been lecturing in England, and is now on a tour through the United States. He lectures in French, and his diction is greatly admired by all his hearers; many people go to enjoy his beautiful French. He speaks not like a philosopher, but like an inspired prophet; he appeals to the heart and stirs the emotions; he uses striking and poetic similes, and may be regarded more as a leader of a certain religious-philosophical movement than as a thinker; he is an orator and a poet.

The world-conception for which Professor Bergson stands is a kind of dualism, and may without any misgivings be characterized as a decided reac-

tion against scientific progress. His method of procedure is to extol the non-scientific phase in man's life and glory in the instinctive yearnings which he regards as superior to clear and rational thought.



HENRI BERGSON.

Bergson has been severely criticized by men who demand of a philosopher scientific precision and soundness of argument; witness for instance the scathing and most humorous description of his philosophy by Mr. Ber-

trand Russell, of Cambridge, England, published in the July number of *The Monist*, under the title of "The Philosophy of Bergson." Other articles on Professor Bergson in the same number of *The Monist* are: "Bergson and Religion" by the Rev. Dr. James G. Townsend, and "Kant and Bergson" by Dr. Bruno Jordan, of Bremen, Germany, while an article by Dr. Günther Jacoby, of Königsberg, will appear in the October number of *The Monist* and in this the author traces the influence of Schopenhauer upon Bergson.

In contrast particularly to such criticism of Professor Bergson as that of Mr. Russell, there are people who praise him with unstinted enthusiasm and an almost religious zeal, often expressed in language which betrays that there is danger lest the calm judgment of his admirers be carried away by sentiment. We take pleasure in publishing in this number of *The Open Court* a poem which we have recently received.

BOOK REVIEWS AND NOTES.

DIE URGESCHICHTE UND DIE PATRIARCHEN. Von *Hermann Gunkel*. Göttingen: Vandenhoeck & Ruprecht, 1911.

This exposition of Genesis appears as the first publication of a series of new translations of "The Writings of the Old Testament" (*Die Schriften des Alten Testaments*) prepared by six prominent German theologians. The same publishers formerly issued a similar treatment of the writings of the New Testament edited by Johannes Weiss with the assistance of ten theologians. Professor Gunkel's name is the only one that is found on both lists. The first division of the present series takes up the legends of the Old Testament of which the present work of Professor Gunkel is the first volume. It contains a German translation and exposition including an introduction to the Pentateuch. The book is terse and serves as a good book of reference for this most important portion of the Old Testament, as written by one of the boldest higher critics of the Bible.

The arrangement of the translation and notes, together with the reference of sources, challenges comparison with the Polychrome Bible, and makes it almost appear that this German edition is even more practical as it is less expensive.

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A RESTORATION OF THE DRAMA OF CANTICLES. By *William Dearness*. Cincinnati: Ebbert & Richardson, 1911.

The result of Mr. Dearness's labor is not so much a drama as it is a series of songs, the dramatic significance of which is expressed in notes of a series of days. The Canticles themselves are translated in rhythmical verse, and the booklet is supplemented by an article on "The Calf Cult of Northern Israel." The Canticles, popularly known as "The Song of Songs" and listed in King James' version as "The Song of Solomon," is a collection of impassioned love songs, as has been set forth by Budde, by Cornill and others (see Cornill's solution of the problem of the Song of Songs in *The Open Court*, XII, 371). Nevertheless it is quite justifiable to use this string of erotic poetry into a drama, the poetic value of which would naturally depend upon the poet and not upon the nature of the exegetic collections of his interpretation of this biblical book, which has been incorporated into the canon more on account of its poetry than its religious significance.

Rev. T. A. Goodwin has made an attempt to reconstruct the story of the