

hand and the conservative, yea even orthodox on the other. Mr. Orde Ward belongs to the latter party and we welcome his contribution to our columns.

Mr. Orde Ward notices the rise of a new morality, and certainly new ideals concerning behavior and the interrelations of men are dawning upon mankind. In certain ways our moral notions are becoming stricter; in other respects they are broadening and becoming more lenient. Our sense of responsibility is decidedly more keen and more delicate than ever before while our sympathy with human failings of all kinds, a tendency to excuse, without for that reason to palliate, is increasing. And yet it is a great mistake to say that we are entering upon an absolutely new period of moral conceptions. A close investigation will show that ultimately our fundamental notions remain the same and will as ever be based upon our notions of truth, justice and honesty. The most radical changes which are taking place are due to a change in world-conception. The old dualistic ethics of asceticism with its negative virtues is gradually giving way to a positive morality of active virtues according to which it is not the one who fulfils the several commandments, Thou shalt not, that is to be praised, but he most nearly attains the ideal who best accomplishes the great tasks of life.

Thus the new morality is practically the old and will be recognized as such, yea, it is the very same morality which was recognized in ancient Greece. It is *virtue*, i. e., manhood and humaneness. They have not lost by having been tempered during the Christian period of mankind by the Christian virtues of restraint, self-control and abstinence.

RACE PREJUDICE.

In a brief note in the July number we cited the widespread unity of Islam extending its sympathy to the struggling brethren in Africa from every quarter of the globe. The Tokyo *Islamic Fraternity*, although it purports to be "An organ devoted to promoting fraternal feeling among the followers of Islam and those of other sister religions," apparently thinks Christianity does not deserve to be among the number of these "sister religions," at least at present. A recent number contains an editorial entitled "Christian Combination Against Islam." Germany is made an exception to the "Combination," and the author lays it to England's mortal dread of Germany that she "invited France into Morocco, Italy into Tripoli and Russia into Persia."

It may sometimes be well to see ourselves as others see us, and we quote the concluding paragraphs of this same article.

"It is a curious thing that the Christian humanitarian sentiments come to the fore only when Christians happen to suffer—nay sometimes even when they do not suffer, but they are reported to have suffered with the object of ruining the good name of a Muslim government. But when the Muslims become victims of injustice, tyranny and cruelty, the Christian sympathy is not aroused. Think of the silence of the European press and public opinion over the terrible deeds perpetrated by France in Morocco, by Italy in Tripoli, and by Russia at Tabriz, Resht and Meshhed, and then, of their making the welkin ring with the imaginary Turkish atrocities in Albania and Macedonia! Knowing full well that the Young Turks were doing what lies in their power to remove all causes of complaint, in spite of unusual difficulties that they were meeting in the way of reforms, and in spite of the war in Tripoli, the

foremost men of Great Britain presented a memorial to his Imperial Majesty the Sultan, and to the presidents of both the Chambers of the Ottoman Parliament on the grievances of the subject races of Turkey. That wonderful document is as follows: "The historic sympathy of the English people with the Ottoman empire in the past was alienated by the like evils, and the English people were convinced that no amelioration in the lot of the Turkish subject peoples lay in any other direction than in the gradual disintegration of the Ottoman empire. The repetition of these evils will, unless arrested, alienate once again, and we fear irrevocably, the sympathy which the Turkish Revolution had awakened amongst us... We speak in no spirit of self-righteousness; we had hoped that Turkey's great example would serve not only to ameliorate the lot of her own people, but to fortify the ideals of ours: She may save herself by her exertions, and oriental civilization by her example. She has yet a unique opportunity of convincing the West that Orientals have been unjustly believed incapable of constitutional government. Sadly must we confess, however, that this belief will be confirmed if the great experiment of Turkish constitutionalism should fail."

"Never before was a document forged with greater disregard of truth and of international courtesy! We are, however, of opinion that spiritual agencies are at work to prepare the East to come to its own heritage, and that the West will have yet many disappointments in store for believing to the contrary."

For further self-examination of our Occidental complacency we quote from the *Japan Advertiser* the following comments from their point of view of our boasted Christian progress:

"While Buckle was writing his *History of Civilization* the Crimean War was raging and people's minds were much disturbed by the horrible reports spread abroad. Buckle apologized for the war by saying that civilized countries were defending themselves against the aggression of a half-civilized country, but that it was a cause for rejoicing that there would be no more wars between civilized countries. These words had scarcely been uttered when war broke out between civilized France and Austria-Hungary and Lombardy was snatched from the latter. Then followed in quick succession the Prusso-Austrian attack on Denmark with the loss of Schleswig-Holstein to the latter. Later came the Franco-Prussian, Spanish-American, and South African Wars, all of which were waged by civilized countries.

"Moreover, in the latter part of the nineteenth century there was a revival of the old greed for annexing colonies. This aggression of the civilized countries was on such a stupendous scale that it left the half-civilized and barbarous countries at the mercy of the aggressors.

"Since 1860 the white race has added 10,000,000 square miles to its possession, with a population of no less than 130,000,000. If the outcome of the Turco-Italian war results in an Italian victory, then another million of population with 400,000 square miles of territory will have fallen into the hands of the white race. This being the case who can justly say the yellow race is aggressive? Is not the white race itself the aggressor?"

"When aggression has for its object the development of a country and the advancement of the happiness of its people it is not to be condemned. Rather is it to be praised. Has this spirit guided the nations in their aggression? Historians declare that Spain in fifty years, while she was subjugating America, massacred at least 10,000,000 natives and that in Mexico alone 4,000,000 per-

ished. The conquest of other colonies in every part of the world is only a repetition of this procedure. A common custom of colonizers has been to furnish one tribe of natives with firearms and set them upon another until both are destroyed one by the other. In this way the Maoris of New Zealand have become almost extinct. In the 70's the English drove 200,000 Kaffirs from their homes and seized their lands and property. This is not all. When the officials representing Leopold II, impose taxes on the natives of Congo and they fail to pay, they are punished by having their hands and feet dismembered. Is it not a well-known fact that the Americans, who advocate the principle of equality, lynch the uneducated negroes who commit crimes? According to the census of 1909 forty per cent of the population of the twelve Southern States were negroes. The sum of \$32,000,000 was appropriated for primary school education, but only \$4,000,000 went to negro schools,—that is, only 12½ per cent of the total.

"If you wish to know how the nations of India are faring under English rule you would do well to read the labor leader Keir Hardie's confession. No one, on reading this, can suppress his indignation at the cruelty of the English. The same practices are common wherever the white man rules subject races.

"The subject races are not the only sufferers at the hands of the white man. Independent races who are highly civilized are sufferers. South Africa, Australia, and Canada possess unbounded, undeveloped wealth. The progress of agriculture in Canada during the last fifty years has been marvelous. Now only 20,000,000 acres are under cultivation, while it is estimated that the north-west alone could produce 1,600,000,000 bushels of wheat. These several colonies are doing all in their power to induce settlers to come to their shores, but the increase of population at home is not rapid and they cannot accomplish their wish. In many places they live lonely lives, and are confronted by wild beasts. Not only do they refuse a landing to the yellow races but will not allow them to fish on their shores. They had better themselves practise equal opportunity before urging it upon us.

"We are a peace loving people but can we be expected to endure these indignities long? If the white races do not lie when they say they love peace, let them return what ought to be returned to their brother and welcome with a handshake to the places where welcome should be extended those worthy of welcome. Failing to do this is equivalent to telling us we must be content with occupying a lower place than they. Who will lend an ear to such selfish peace-reasoning? What virtue is there in being white? How can it be called a crime to be colored? All his peace-reasoning is as 'sounding brass and a tinkling cymbal' unless the white man can divest himself of the race prejudice."

A PASCAL BIBLIOGRAPHY.

Albert Maire, the librarian of the Sorbonne, has published a complete bibliography of the scientific labors of Blaise Pascal (*L'œuvre scientifique de Blaise Pascal*), including also a bibliography of his works, which will be helpful to all who take an interest in this most prominent mathematician. The book is prefaced by Pierre Duhem, professor at the University of Bordeaux, and published by the Librairie Scientifique A. Hermann, 6 rue de la Sorbonne, 1912. It contains as frontispiece a most interesting portrait of Pascal, drawn in red chalk by Domat on the cover of a book in his library, and again reproduced as the frontispiece of this number of *The Open Court*.