

ignorance ascribed to it supernatural qualities. The same is said of the *Rachshasas* and *Azuras* of pre-historic India.

In ancient times ignorance begot fear of epileptics because supposed to be possessed of devils, and these unfortunates were consequently shunned; to-day man, being better informed, makes these unfortunates objects of pity and medical care. Ignorance of natural law, and priest-made fables, produce fear of death. Yet death is a beneficent law of nature and its terrors are entirely due to ignorance of the unknown hereafter which the vivid imagination of man has peopled with countless horrors, or equally impossible celestial delights.

Reflection on this subject would result in greater justice being done to so-called cowards, and a lessening of the exuberance in our hero worship.

Let us not forget that the real hero is one who in the face of evil is a coward.

MISCELLANEOUS.

GERMAN SCHOLARS AND THE LARGER VIEW.

Professor Wilhelm Ostwald, president of the Monistic Alliance, and the right-hand man of Ernst Haeckel, expresses his views on the present war in the official monthly organ of the Monists, *Das Monistische Jahrhundert*, page 860. He shows a conciliatory spirit, and we quote from his article the following paragraphs:

"Amid the noise and hubbub of war the scientifically minded man must not lose sight of the fact that war is after all an abnormal state. Peace is the aim and end of war. But this peace we must endeavor to shape in such a way that it does not render unnecessarily difficult the resumption of normal relations between the great civilized peoples of the earth. We are dependent, materially and spiritually, on other nations and states, as they are on us.

"Above all let us beware of imputing to a race or people the deeds of its government or of small groups of isolated states. Let us guard against generalizations which lead to rash judgments concerning the national character of individual peoples.

"It avails nothing to wage a war which has for its object the wresting of world dominion, or the acquiring of a political hegemony which would be but the prelude to a bitter struggle of the other nations against the formidable dominating people. We are waging war to preserve our independent national existence. We are battling for the life of our political organism, which is the foundation for the further development of German culture.

"We consider the community of German culture, however, as part and parcel of the international fellowship of men throughout the world. We value

our labor of civilization not only as a labor for the German nation but as a contribution to the development of mankind. Even in time of war we must remember that this labor will be the more fruitful, the livelier the exchange of material and spiritual things,—the same interchange which has carried human development to its present stage. An international interchange of culture is the chief essential even for flourishing national civilizations, as well as for the unimpeded progress of man.”

Similar sentiment is to be found in the fourth yearbook of the Schopenhauer Society, where Prof. Paul Deussen writes: “‘Not to my contemporaries,’ says Schopenhauer, ‘not to my countrymen, but to humanity do I commit my work which is now completed, in the confidence that it will not be without value to the race.’ Science, and more than every other science, philosophy, is international. . . . Foolish, very foolish, therefore is the conduct of certain German professors who have renounced their foreign honors and titles. And what shall we say of a member of our society who demanded that citizens of those states which are at war with us should be excluded from the Schopenhauer Society, and who, when it was pointed out that our foreign members certainly condemned this infamous war as much as we Germans, protested that she could not belong to an association in which Frenchmen, Englishmen and Russians took part, and announced her withdrawal from our society, indeed even published her brave resolution in the columns of a local paper in her provincial town. We shall not shed any tears for her having gone.”

FIELD MARSHAL HINDENBURG.

The Chicago Tribune recently published a series of articles by James O'Donnell Bennett which give an excellent pen picture of Field Marshal Hindenburg, Germany's most popular hero. In the first of these Mr. Bennett describes the personal appearance of the German commander as follows:

“His gray-white hair is cropped close at the back and sides of the head and in a wide, flat pompadour on the top, and that emphasizes the squareness of his head. His forehead is low, his nose smallish, his complexion pale, and the skin like fine parchment.

“The notable feature of his face is the eyes. It is they and the big mustache and the strong jaws that give the man his leonine aspect. There are deep, heavy, sad lines under the eyes and at each side of the mouth. Even the large black mustache does not conceal the latter.

“The eyes, too, are sad—small, sad, searching eyes—small, not wonderful when the general's attention is not roused, but at once startling and commanding in their effect when he becomes alert. When he turns them on you, you know it—and the realization is accompanied almost by a gasp. One glance searches a man.

“There is power in the well poised head and in the erect shoulders, and that impression of power is increased because the man moves so little. For many minutes he seems to sit motionless, and when he does move it is with slow deliberation. His countenance is not stern, but melancholy and meditative: not gloomy, though, for there is a sweetness in it that none of the portraits can convey, for the painters are inclined to make him burly. It is the victor of the awful week at Tannenberg whom they paint and not the man of the long years of patient waiting.”