

rection of Christ in the domain of Christian traditions as to Elijah's ascent to heaven.

We also find typically Chinese pictures. We refer to what Professor Anesaki calls a travesty of Han-Shan and Shih Ti. Since the representation of two Chinese poets as women seemed puzzling we sought an explanation and obtained the following facts from Mr. Suh Hu, a young Chinese scholar temporarily employed at Columbia University in New York City:

"According to the 'Lives of Great Buddhists', these two poets sought concealment in the kitchen of a Buddhist temple, where it was their duty to watch the fire in the stove. Another monk of high attainment disclosed their identity to the prefect of Tai Chow, who soon came to worship them in the kitchen. This discovery made their stay in the temple impossible, so they left, and according to popular lore they disappeared into the crevices of the rocks.

"That they have ever been represented as women is quite unknown to me. I have seen pictures of them, and always they are represented as beggars with all the madness and eccentricities which the 'Lives of Great Buddhists' attributes to them."

Professor Anesaki's book is a valuable contribution to the history of Buddhist art, and the publishers have done their best to bring out the pictures in a dignified and artistic form. We may add that the binding is as simple and serviceable as circumstances demand.

RACIAL CHARACTERISTICS.

WITH REFERENCE TO O. C. BACKOF'S "PSYCHOLOGY OF GERMAN ACTION."

BY THE EDITOR.

MR. Otto C. Backof's contention in his article, "The Psychology of German Action" in the December issue, may be summed up in the statement that the Germans are inclined to a group form of action. This means that men are not merely individuals but are inclined to group themselves together in order to carry out a common purpose by a coalition which naturally will make them more efficient than if they acted as isolated units. This is true, and I will not contradict it; but I wish to emphasize that this tendency is not exclusively German but Germanic, by which I mean that it is strongly manifested in all German peoples, especially the English,

and the Saxon race generally, including the lowland Scotch, the Scotch-Irish and other northern European peoples.

According to the most recent theories in anthropology the human race did not originate in the East and spread from a middle ground between Asia and Europe in the vicinity of the Hindu-Kush mountains as was formerly thought, but had its origin in central Europe. There the monuments of primitive man have been discovered in the caves of Belgium and near by, where the remains of the Neanderthal man have been found. The most recent view contends that in this portion of the world man has developed from his state of *homo alalus* to the type of the European of to-day, and that from here at different stages adventurous groups went forth to sunnier and more favorable climes. They pushed south, taking possession of Africa where they became arrested in their development and now represent the different more or less humanized strata of the race. The Hottentot, the negro, the somewhat more civilized Abyssinian, and the Arabian, represent progressively higher types in the successive stages of the development of the original stock. Later the currents of migration went westward and can be traced in the Mongolian, the Ainu, the Slav, and finally the Aryan.

There is a tendency to group-formation even in the most primitive man, but as the race advances this phase too becomes more and more highly developed. I would say that we have here to deal with a condition of reciprocal cause and effect, where group-action develops a higher type of mind, and a higher type of mind produces more and more pronounced group-action. Take specimens of *homo sapiens* in a higher stage of development and they will naturally develop a better organized society, and this better organized society in turn will naturally produce better and more highly developed minds. Accordingly I would say that the last stage in the development of humankind would naturally show a greater tendency and readiness to group-action than was manifested in the lower stages. This tendency is most highly developed in the Germanic races. Yet I would hesitate to say that group-action is the cause of a more efficient mentality, for we are equally justified in making the converse statement that a higher mentality favors the development of group-action.

In this connection, however, we insist that group-action does not develop directly as a tendency to submissiveness to autocratic forms of government; it develops hand in hand with a strong insistence on individual liberty, and this is noticeable in all Germanic races. But all Germanic races, including the Saxon tribes, empha-

size both phases, submission to law and insistence on personal liberty, and this combination of qualities can be seen in its most recent development in America. Even the opposing tendencies toward trust formation on the one hand and labor unionism on the other are but two phases of this development. We will grant to Mr. Backof that the regulation of these conflicting elements in Germanic peoples is best worked out in Germany, but the phenomena themselves are almost more pronounced in England and in the United States than in the Fatherland.

One point may be added here which may serve to show the significance of this feature of Germanic society. Germanic peoples, more than any others, have the faculty of organizing peoples into states, and as a result of this characteristic we have the peculiar fact that almost all the royal families are of Germanic origin. The Russian family were *Varangers* or *Varangians* which are of Norse extraction, and the Ruriks are their descendants. The Slavs did not have the talent of organizing states, and foreigners have had to enter the country and become their princes.

During the middle ages the guilds developed by the same natural tendencies which have produced the labor unions of to-day. And when the guilds lost their significance at the end of the seventeenth century by the growth of a new order of things which abolished the medieval institution, the idea of the guild with its moral world-conception developed the ideal brotherhood of Freemasons which prescribes the underlying philosophy of the guilds and uses the terminology of the trade the members had been accustomed to practice, to symbolize its conceptions of the world and of human existence. Thus God became to them the architect of the world.

The Latin races have not developed the same strength of group activity. They either emphasize the state as a relation between ruler and subject or carry the ideals of liberty to the extent of absolute license. The combination of these two tendencies has been best developed in Germanic states, and even to-day in the most recent development of Saxon tradition in the United States we emphasize our demand for liberty by emphasizing at the same time the necessity for law and order. If a president has been elected by a slight majority the defeated party submits without question, whereas in Latin republics a civil war would be in prospect if the defeated minority had any chance to assert itself by force of arms.

Shall we say that all this is a result of group-action? Are not, rather, group-action, submission to law and order, and the tendency to organized cooperation symptoms of a higher mentality?—the

