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## ADVENTURES OF A PARABLE.

BY M. D. CONWAY.

THE parable of the talents is believed by Professor Jacobi to have originated in India. In Volume XLV. of the *Sacred Books of the East*, devoted to Jain Scriptures, the Professor translates the *Uttarādhyana*, which contains a parable of "The Three Merchants." Of this Mr. Virchand Gandhi made for me a more careful translation, as follows :

"Three merchants set out on their travels, each with his capital. One of them gained much ; the second returned with his [original] capital ; the third returned, having lost his capital.

"The capital is human life, the gain its perfection. Losing that capital, man must be born the denizen of a degraded world, a brute animal. There are two paths the evil man must tread,—physical degradation, moral misery. For the slave of lust forfeits both outer and inner life : having forfeited these he must suffer those two conditions of unhappiness ; and it will be difficult for him to attain an upward course for a long time. He who returns with his capital unincreased, is born again, an unimproved man. Those who through exercise of various virtues become religious householders are the twice-born men ; for all beings reap the fruit of their actions. But he who increased his capital is to be compared to one who practises eminent virtues. The excellent man attains with joy the state of the most perfect beings in the universe."

Such is the Jain parable, uttered pretty certainly before our era. The next trace of it is in "The Gospel According to the Hebrews." The exact words are lost, but the substance is preserved by Eusebius (*Theophania*):

"The Gospel which comes to us in Hebrew characters has directed the threat, not against the hider [of his talent], but against the abandoned liver. For it has included three servants, one which devoured the substance with harlots and flute-women, and one which multiplied, and one which hid the talent : then that one was accepted, one only blamed, and one shut up in prison."

There is here evidence that in one (and, I have no doubt, the earliest) use of the parable by Jesus it contained a feature of the "Prodigal Son," whose elder

brother said, "He hath devoured thy substance with harlots," the phrase "abandoned living" (Luke) pointing to the same conclusion. In this earlier version, the Prodigal was not welcomed home again, but imprisoned. This continues the purely moral lesson of the Jain parable, but when we next meet the story, it is strangely altered. This is in Matthew XXV., where neither of the three servants has lost the money entrusted to him : punishment is awarded to the servant who was given least, and who merely kept that without increasing it. The ethical significance of the Hindu and Hebrew versions, which applied the parable to personal conduct, is in Matthew detached by the curious order that the one talent (\$1000) shall be taken from him who did not multiply it, and given to him who, with five times as much capital, had doubled it. But the servant with two talents had also doubled them, and why was the larger capitalist favored? It is no explanation to say, "For unto every one that hath shall be given, and he shall have abundance ; but from him that hath not shall be taken even that which he hath." Why? This version of the parable diverts it from equitable human affairs, and the only thing it seems to fit is the issue between the Jewish and the Gentile converts. Matthew was written in the interest of the Jewish Christians, who claimed supremacy in the coming Messianic dominion. They were the servant given five talents, the Gentile converts, not being under the Abrahamic covenant, receiving only two ; while the unconverted Gentiles, who were given one talent, in being offered the Gospel, but did not improve their opportunity, must be cast into outer darkness. This unimproved talent is transferred to the Jewish Christians, because they added acceptance of the Messiah to the advantage of being the chosen people. That the Matthew version was aiming at something of this controversial kind is confirmed by the fact that the parable is here connected with descriptions of the coming of Christ to judge and rule the world. I need hardly remind your readers that these notions and issues belong to a time long after the death of Jesus, and that he could not have spoken any such parable as that recorded in Matthew.

In Luke, written in the interest of Gentile Christians, the parable presents another remarkable change.

Here we find human equality: each servant is entrusted with the same sum,—one *mina* (about \$16). One increases it by ten, and rules ten cities; another by five, and rules five cities; while the third, who hid his *mina*, simply loses it. Here also the unincreased money is given to the servant who had earned ten, but in this case there is no unfairness: this one had received no more than the others, and had shown twice as much industry as the servant who, with the same capital, had earned only five *minas*. In Luke the Gentile Christian reminds the Jewish that if he receives more it must not be by favoritism, as the version in Matthew implies, but by larger service: the tribal Jehovah has made way for the equal Father of all.

It is noticeable that in the three Christian versions given above, the number of traders in the Hindu parable persists,—three. In Luke the parable sets out with ten servants, to each of whom a *mina* is given, but only three are called to account. In Matthew this parable is immediately preceded by that of the ten virgins, in which also, perhaps, there may be a fling at the Gentiles, as having no sacred oil in their classical lamps. And it may be that the number ten, with which the parable in Luke begins, may be a relic of some version of the ten virgins cut out by a Judaiser for not being harmonious with that in Matthew, its place being supplied by a weak little story of the servants' rebellion, obviously interpolated. However this may be, the parable of the talents is in Luke humanised again, after being wrested in Judaising Matthew to a quasi-ecclesiastical purpose. But it was presently perverted again, and this time by a fatalistic theology. At least it appears to me to have influenced the parable of the willow boughs in the apocryphal "Shepherd of Hermas." An angel cuts rods from a willow tree, and distributes them among a number of people, who plant them. When the rods are redemanded, some are brought back dry, some rotten, others half green, others again green, as they had received them, while a certain number are returned covered with leaves, and a few with fruit,—even willow fruit being possible with angels. But these varied results are due to different outpourings of the Holy Spirit, under divine predetermination, and by no means to the different degrees of human enterprise, as taught in Luke and in the Hindu parable.

There is good ground for believing that Jesus did really, in some form, use this ancient Oriental parable of "The Three Merchants." There could hardly be three independent versions ascribed to him,—for they are too different to have been copied one from another,—had he not said something of the kind. But which of them did he utter? That in Matthew may be set aside, for the reason above given: it is an anachro-

nism. It lies then between that in the early Aramaic Gospel, as preserved by Eusebius, in which the rejected servant is he who wasted his substance in immoral indulgences, and the version in Luke, which fixes the stigma on him who hid his capital in a napkin. (Perhaps there is in this napkin, *σουδάριον*, some connotation of the prodigal's sensualism, at once the temptation and the arrest of spiritual talent.) Although the Hebrew version is nearer to the Hindu, being like it a purely ethical instruction, and no doubt earlier than the version in Luke, which upholds self-truthfulness, there are some literary indications, obvious to exact readers, that the two represent varied phases of one mind. Probably Jesus modified his views, as many a thinker does after beginning with a remorseless attitude towards all offenders against a sanctified standard of morality, which he subsequently discovers to be largely theological. The young prophet had a great deal to learn: he had to see the erring woman kneeling at his feet, to be shielded or to be delivered up to the cruel death ordered by Yahveh: he was to feel the spikenard of another sinful woman on his head, her tears upon his feet, and contrast these with the Pharisee's self-righteous scorn. Many experiences may have led the zealot to lay aside his whip of small cords, to take out of prison the prodigal thereto condemned in his earlier parable, and weave a happier fable around him, and ascribe the only irremediable loss to the hider of his talent, the indolent or cowardly concealer of his truth, the faithless mind.

#### DEUTERO-ISAIAH.

BY PROF. C. H. CORNILL.

It is now generally admitted, and may be regarded as one of the best established results of Old Testament research, that the portion of our present Book of Isaiah which embraces Chapters 40 to 66, did not emanate from the prophet Isaiah known to us, but is the work of an unknown prophet of the period towards the end of the Babylonian captivity.

In many respects this Deutero-Isaiah must be accounted the most brilliant jewel of prophetic literature. In him are gathered together as in a focus all the great and noble meditations of the prophecy which preceded him, and he reflects them with the most gorgeous refraction, and with the most beauteous play of light and color. In style he is a genius of the first rank, a master of language, and a proficient in diction equalled by few. One feels almost tempted to call him the greatest among the prophets, were it not that we find in him the most distinct traces that the Israelitish prophecy had reached once for all its culminating point in Jeremiah, and that we are now starting on the downward slope. These traces, it is true, are scattered and sporadic in Deutero-Isaiah, but they are the

more striking in connexion with a mind of such pre-eminence. Prophecy has now a drop of foreign blood in its veins, which the first Isaiah or Jeremiah would have repudiated with indignation. The influence and views of Deuteronomy, which first disintegrated and then completely stifled prophecy, now begin to make themselves felt.

The fundamental theme and the burden of his message is told by Deutero-Isaiah in the first words of his book, which also form the beginning of Händel's *Messiah*, and are well-known to every lover of music in the wondrously solemn strains of the master :

"Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem and cry unto her that her day of trial is accomplished and that her iniquity is pardoned; for she hath received of the Lord's hand double for all her sins."

In the wilderness the way shall be prepared for God and his people returning to their home :

"Prepare ye in the wilderness the way of the Lord, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low; and the crooked shall be made straight and the rough places plain. For now the glory of the Lord shall be revealed, and all flesh shall see it, for the mouth of the Lord hath spoken it."

And all these wonders shall be fulfilled, for no power in man can hinder God's work, because his promise remains eternally.

"All flesh is grass, and all the splendor thereof is as the flower of the field. The grass withereth, the flower fadeth: because the spirit of the Lord bloweth upon it. The grass withereth, the flower fadeth, but the word of our God shall stand forever."

And now Jerusalem lying in its ruins is addressed, and the joyful message shouted to the other Jewish towns that were demolished :

"O Zion that bringeth good tidings, get thee up into a high mountain. O Jerusalem that bringeth good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God! Behold the Lord God will come with strong hand and his arm shall rule free in his omnipotence: behold his reward is with him, and his recompense before him. He shall feed his flock like a shepherd; he shall gather the lambs in his arms, and carry them in his bosom, and shall gently lead those that are with young."

What fills the prophet with this hope, that which has given him the assurance that now the salvation promised by God is about to be accomplished, are the victories and deeds of Cyrus, by which the king had proved himself to be the chosen weapon, the executor of the divine judgment on Babylon.

"Who hath raised up the man from the east, in

whose footsteps victory follows, hath given the nations before him, and made him rule over kings? hath given them as dust to his sword, and as the driven stubble to his bow? He pursueth them, and passeth on safely, even by ways that his feet have never trodden."

"I have raised up him from the north and he shall come: from the rising of the sun shall he call upon my name, and he shall come upon princes as upon mortar, and as the potter treadeth clay."

"I have raised him up for victory and I will make straight all his ways; he shall build my city again, and he shall let my exiles go free."

"I shall call a ravenous bird from the east, and the man that executeth my counsel from a far country; yea, I have spoken it, I will also bring it to pass; I have purposed it, I will also do it."

God loves him, and has chosen him to perform his pleasure on Babylon and execute his judgment on the Chaldeans.

"I, even I, have spoken; yea, I have called him, I have brought him hither, and his way shall be prosperous."

Cyrus is even called directly by name, so that there may not be the slightest doubt as to the upshot of the matter :

"I am the Lord that saith of Cyrus: He is my shepherd and shall perform all my pleasure, even saying to Jerusalem, Thou shalt be built, and to the temple, thy foundation shall be laid again."

"Thus saith the Lord to his anointed, to Cyrus, whose right hand I have strengthened, to subdue nations before him; and the doors shall open before him, and the gates shall not be shut. I myself will go before thee and make the rugged places plain; I will break in pieces the gates of brass, and cut in sunder the bars of iron; and I will give thee the treasures of darkness, and hidden riches of secret places, that thou mayest know that I, the Lord, which call thee by name, am the God of Israel."

Here the prophet calls the Persian conqueror by the most honorable names, "Shepherd," even "anointed of God," and here must be considered the curious fact, that he nowhere speaks of a future Messiah of the house of David, but that he is always concerned simply with God on the one hand, and with Israel and Jerusalem on the other. This seems to have met with lively opposition from his first hearers. They cannot bring themselves to find in a Gentile the executor of that, which according to general expectation the ideal Son of David should accomplish; and thus Deutero-Isaiah in a very remarkable passage chides their questionings and anxieties, which is tantamount to a criticism of the plan of God, who has decided upon this Persian king as his shepherd and as his anointed. And that leads us to a cardinal feature in Deutero-Isaiah,—

namely, the stress he lays on the omnipotence of God, and which the prophet never wearies of repeating in ever newer and loftier variations :

“Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure and weighed the mountains in scales, and the hills in a balance?”

“Behold the nations before him are as a drop of a bucket and are counted as the small dust of a balance : behold he weigheth the isles as dust. And Lebanon is not sufficient for wood to burn, nor the beasts thereof sufficient for a burnt offering. All nations before him are as nothing : and they are counted to him less than nothing, and vanity.”

“It is he that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers ; that stretcheth out the heavens as a curtain, and spreadeth them out like a tent to dwell in.”

“Lift up your eyes to heaven. Who hath created this? He that bringeth out their host by number and calleth them all by names ; for that he is strong in power, not one faileth.”

This omnipotent God of Israel is the only God in Heaven and on earth, everlasting, eternal, the first and the last, and beside Him there is no God. Deutero-Isaiah lays special emphasis on this point. No one has held up to scorn more bitterly than he the idols of the heathen, and proved their emptiness and impotence.

“The workman melteth a graven image, and the goldsmith spreadeth it over with gold, and casteth thereon silver chains. He that is too impoverished for such an outlay chooseth a tree that will not rot ; and seeketh unto him a cunning workman to prepare a graven image, that shall not rock.”

“They helped every one his neighbour and every one said to his brother, Be of good courage. So the workman encouraged the goldsmith, and he that smootheth with the hammer him that smiteth the anvil, saying of the soldering, It is good : and he fasteneth it with nails, that it should not be moved.”

“They lavish gold out of the bag, and weigh silver in the balance, and hire a goldsmith, and he maketh it a god : they fall down, yea, they worship it. They bear him upon the shoulder, they carry him, and set him in his place and he standeth ; from his place shall he not remove : yea, one shall cry unto him, yet he cannot answer, nor save him out of his trouble.”

And, again, in the principal passage :

“Who hath formed a god, or molten a graven image that is profitable for nothing? Behold all his fellows shall be ashamed, for the workmen they are men. The smith with the tongs both worketh in the coals and fashioneth with hammers, and worketh it

with the strength of his arms ; he groweth hungry and his strength faileth : he drinketh no water and is faint. The carpenter stretcheth out his rule, he marketh it out with a line, he fitteth it with planes, and he marketh it out with the compass, and shapeth it after the figure of a man, according to the beauty of a man, to dwell in a house. He heweth him down cedars and taketh the holm-tree and the oak which he strengtheneth for himself among the trees of the forest ; he planteth a fir-tree and the rain doth nourish it, that it shall be for a man to burn. And he taketh thereof and warmeth himself ; yea, he kindleth it and maketh bread ; yea, he maketh a god and worshippeth it ; he maketh it a graven image and falleth down thereto. He burneth part thereof in the fire ; with part thereof he eateth flesh ; he roasteth roast and is satisfied ; yea, he warmeth himself and saith, Aha, I am warm, I have felt the fire : And the residue thereof he maketh a god, even his graven image : he falleth down unto it and worshippeth it, and prayeth unto it, and saith, Deliver me ; for thou art my god. . . . And none considereth in his heart, neither is there knowledge nor understanding to say, I have burned part of it in the fire ; yea, also I have baked bread upon the coals thereof ; I have roasted flesh and eaten it : and shall I make the residue thereof an abomination? shall I fall down to the stock of a tree?”

And the exclusive divinity of this God of Israel is now proved by Deutero-Isaiah most characteristically from the prophecy : he is the only One who has previously foretold the future :

“Thus saith the Lord, the King of Israel, and his redeemer, the Lord of hosts. I am the first and I am the last ; and beside me there is no God. Who is as I? Let him stand forth and say it and declare it, and set it opposite to me. And the things that are coming, and that shall come to pass, let them declare. Fear ye not, neither be afraid : have I not declared unto thee of old, and shewed it? ye even are my witnesses, whether there be a God, whether there be a rock beside me?”

This God of prophecy, whose predictions never fail, had long foretold that Babylon must fall, and He, the Almighty, before whom the people are as nothing, He will now carry out His plan, through Cyrus, His shepherd and His anointed. The impending destruction of the Babylonian tyrant, of his kingdom, and of his city, is described in the most vivid colors of hatred and scorn. And then shall take place the return of Israel to the land of its fathers. God himself heads the procession and makes in the wilderness a safe way through shady trees and rippling fountains, that they may build at last the new Jerusalem, whose splendor the prophet depicts in the most gorgeous colors.

“For the mountains shall depart and the hills be removed, but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee. O thou afflicted, tossed with tempests, and not comforted, behold I will set thy stones in fair colors and lay thy foundations with sapphires. And I will make thy pinnacles of rubies, and thy gates of carbuncles, and all thy border of precious stones. And all who build thee shall be taught of the Lord and great shall be the peace of thy children. In righteousness shalt thou be established; thou shalt be far from oppression for thou shalt not fear, and from terror for it shall not come near thee. If bands gather together against thee, it shall not be from me: and whosoever shall gather together against thee shall fall because of thee.” “I will make thy officers peace, and thine exactors righteousness . . . and thou shalt call thy walls Salvation, and thy gates Praise. The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee; but the Lord shall be unto thee an everlasting light, and thy God thy glory. . . . Thy people also shall be all righteous; they shall inherit the land forever, the branch of my planting, the work of my hands, that I may be glorified.”

Brilliant as all this is, however, it is in a manner only a secondary achievement of Deutero-Isaiah. His special and fundamental conception is different, and infinitely more profound than this. He adopted the idea, first clearly conceived by the original Isaiah, of a world's history, but widened it and deepened it by a combination with one of Jeremiah's thoughts. According to Jeremiah, all men and all nations are destined and called upon to turn to God and become His children. Deutero-Isaiah sees in this the final aim of the history of the world, towards which its entire development and guidance strives. “My house shall be called a house of prayer unto all nations.”

Now, this gives to him an entirely new foundation for his contemplation of Israel. Israel alone knows and possesses the true God. Only through Israel can the other nations learn to know Him, and thus Israel becomes the servant and messenger of God, the laborer and herald of God to man. Israel is to mankind what the prophet is to Israel. God is the God of the whole earth, and Israel His prophet for the whole earth. Thus may we sum up most succinctly the theology of Deutero-Isaiah. He says:

“But thou, Israel, my servant, Jacob whom I have chosen, the seed of Abraham, my friend; thou whom I have taken hold of from the ends of the earth, and called thee from the corners thereof, and said unto thee, Thou art my servant; I have chosen thee and not cast thee away; fear then not for I am with thee; be not dismayed, for I am thy God: I will strengthen

thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness. Behold all they that are incensed against thee shall be ashamed and confounded: they that strive with thee shall be as nothing, and shall perish. . . . For I the Lord thy God will hold thy right hand, saying unto thee, Fear not; I will help thee. Fear not, thou worm Jacob, thou maggot Israel; I will help thee, saith the Lord, and thy redeemer, the Holy One of Israel.”

“It is too light a thing that I should raise up the tribes of Jacob, and restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the ends of the earth.”

“Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my spirit upon him; he shall bring forth judgment to the Gentiles. . . . A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment in truth. He shall not quench, nor shall he bruise, till he have set judgment in the earth, and the isles shall wait for his law.”

And here Deutero-Isaiah obtains a clue to the enigmatical history of Israel. All Israel's sufferings have been borne in its vocation as servant of God. “Who is blind, but my servant? or deaf, as my messenger that I send? who is blind as my trusted one, and deaf as the Lord's servant?”

But this also did God will and suffer. In the unworthiness of the instrument does the splendor, the greatness of God disclose itself, who knows how to fulfil His plans in mysterious ways. Even in Israel those only become the servant of God who have returned to Jacob, who are of broken heart and contrite spirit; and thus the tribulations of Israel serve the great universal plan, in that they educate Israel for its mission in the world, its everlasting, high vocation. Israel is the suffering servant of God, on whom the punishment falls, that the salvation of the world may come to pass, and through whose wounds all shall be saved. Israel's forced sufferings were borne for its own and for the world's salvation, that Israel, purified and refined through sorrows, might become a light to the Gentiles and a blessing to the whole world.

A more magnificent theology of history, if I may be allowed the expression, than that of Deutero-Isaiah, has never been given.

And yet this sublime mind cannot withdraw itself altogether from the influences of the time, and so Deutero-Isaiah falls short of the eminence of Jeremiah, and begins the declining line of prophecy. Jeremiah's circumcision of the heart becomes in him the circumcision of the flesh; to him the sanctity of the new Jerusalem mainly consists in that it shall not be inhabited by the uncircumcised and the impure; the converted

Gentiles he looks upon only as Jews of the second order. In that Israel had to suffer for the world, shall it in the concluding age of salvation rule over the world. Kings shall lie prostrate before this people and lick the dust from off their feet. All the nations shall bring their treasures and riches to Jerusalem. The people or kingdom which does not do homage to Israel shall perish; yea, all nations shall worship Israel, and do menial service for Israel, tend its flocks, and till its fields and vineyards, whilst Israel shall consume the riches of the nations, and be made a praise in the earth. Jeremiah could not have written such sentences. Here we remark that with Deutero-Isaiah we are no longer in Israel, but have reached Judaism.

The deliverance of Israel so fervidly hoped for and foretold with such assurance by Deutero-Isaiah did in reality take place. With the lightning-like rapidity peculiar to him, Cyrus had also overthrown the kingdom of Babylon. On the 3d of November, 538, he made his triumphal entry into Babylon. The kingdom of Nebuchadnezzar ceased to exist. And within a year after the capture of Babylon the new ruler actually gave the exiles permission to return to Jerusalem. In the spring of 537 B. C. they began their journey, and with it begins a new chapter in the history of Israel and of prophecy.

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#### DICKENS IN AMERICA.

BY F. M. HOLLAND.

ON THE last day of January, 1842, he wrote thus to his friends from Boston, where he had just arrived: "I can give you no conception of my welcome here. There never was king or emperor upon the earth so cheered and followed by crowds, and entertained in public at splendid balls and dinners, and waited upon by public bodies and deputations of all kinds. I have had one from the far West—a journey of two thousand miles. If I go out in a carriage, the crowd surround it and escort me home; if I go to the theatre the whole house (crowded to the door) rises as one man and the timbers ring again. You cannot imagine what it is. I have five great public dinners on hand at this moment, and invitations from every town and village and city in the States. . . . I have heard from the universities, Congress, Senate, and bodies public and private; of every sort and kind. 'It is no nonsense and no common feeling,' wrote Dr. Channing to me yesterday. 'It is all heart. There never was, and never will be such a triumph.'"

An invitation to a public dinner in New York was given by her merchants on account of his "labors in the cause of humanity"; and the Hartford draymen turned out in their blue frocks, because they had read

his novels and knew what right he had to say, as he did in 1860, "I have been the champion and friend of the workingman all through my career." Webster declared that he had done more for the relief of the poor than all the British statesmen; and Channing called attention to what he had done "to awaken sympathy with our race," and especially "towards the depressed multitude," disregarded elsewhere, but allowed a fair chance to develop and prosper in America. The novels he had already published, and especially the *Old Curiosity Shop*, *Nicholas Nickleby*, and *Oliver Twist*, are even more interesting on account of the vigor with which Dickens denounced oppression of children, than of the delight with which he pictured the innocent amusements of the masses. Enjoyment of Christmas, for instance, had been recommended by the *Pickwick Papers*, in a story about Gabriel Grub and the Goblins which was a foretaste of the *Christmas Carol*. What did most to make Dickens popular in America was the pathos with which he had drawn a character whose name might have been given to the *Old Curiosity Shop*, if the publication of that story as a serial had not led to the selection of a title before many chapters were written. It was pre-eminently as the author of Little Nell that Dickens was welcomed to America.

The first interruption of these pleasant relations was made by his protesting against the refusal of our nation to enable him and other British authors to derive any profit from the sale of their works in the United States. He had just ground for complaint. The refusal of international copyright has been defended by the plea, that America needed cheap books; but there was still greater need of her maintaining honesty. The cost of reprinting would not have been much increased, if the British author could have collected a royalty; and popular works were already published so cheaply by English printers, as to prove that American copyrights would have induced these men to supply our people at very low prices. Dickens had a right to think that books which brought him honor in America, ought also to bring him money; but was it wise to say so at a complimentary dinner? Is that the best place for a gentleman to try to collect a debt of his host? Dickens was rightly said by Irving to be the guest of the nation; and I fear that he abused the privilege. Great Britain wronged him in much the same way, by forcing him to let his novels be dramatised and travestied without permission or compensation; but all he had to say in complaint, I think, had been put into the mouth of Nicholas Nickleby. He might easily have disposed of the international copyright question where Mr. Pickwick is advised to write a book pitching into the Americans: and whatever he said on this subject in print would have been

seen by those publishers who were most to blame. He preferred to make his complaints at dinner-parties, where he says "I felt as if I were twelve feet high, when I thrust it down their throats." He was severely censured in anonymous letters as well as in the newspapers; and when he came to New York, the dinner-committee, "composed of the first gentlemen in America," he says, begged him to let the subject rest, though they all agreed with him. He refused to follow their advice; a public meeting was held in opposition, by men who argued that international copyright would make it too difficult to expunge attacks on slavery; and the justice which he demanded was not granted until long after he had given up agitation.

It was after this disappointment that he decided not to accept any more public dinners, and that he began to complain of many discomforts. He could not go out without being followed by such crowds that he saw nothing else. He was preached at when he went to church. His rooms were overrun by curious visitors; he was forced to give receptions where he answered questions and shook hands until he was tired out; and a Philadelphia politician took advantage of a permission to introduce a few friends, and gave out such general invitations in the papers as brought together crowds of citizens, before whom Dickens was shown off as coolly as if he had been a hippopotamus. To these trials, was soon added that of a long journey by stage and steamboat westward, among people whose habit of chewing tobacco was extremely annoying. These troubles were certainly serious; but I suspect that Dickens would have been much more patient, if he had felt sure of his copyrights. It is also probable, that his spirits had already been impaired by overwork. He had complained often of ill-health before leaving England; and he was obliged soon after his return to take more than two years for comparative idleness. All these circumstances prevented his seeing America at her best. Indignation at slavery did much to make him say in his letters: "I don't like the country. I would not live here on any consideration. . . . I think it impossible for any Englishman to live here and be happy." It must be remembered, that Miss Martineau was more of an abolitionist than Dickens, and had done at least as good work for international copyright; that she travelled much longer than he did in the United States; and that she came very near deciding to become an American.

Dickens called his account of his travels *American Notes for General Circulation*; but they ceased to circulate long ago. *Martin Chuzzlewit* is well worth reading, if only for such inimitably funny characters as Sarah Gamp, Pecksniff, and Tapley; whose hopefulness and readiness to help others keep him always jolly, even in America. This country is not described

in his spirit, but decidedly in that of the exacting and irritable young Martin, whose selfishness has to be cured by severe sickness in the poverty-stricken swamp, where he had sought a home, and by the additional infliction of the detestable society of such swindlers and bores as constituted the population of a typical western city according to this novelist. And yet he tells us in the *American Notes* that he met gentlemen at St. Louis who were "the soul of kindness and good humor," and adds, "I shall not easily forget, in junketings nearer home with friends of older date, my boon companions." That, in his own words, he "made them all stark, staring, raving mad across the water," can easily be understood, if only on account of his descriptions of American newspapers and journalists.

Twenty-five years went by between the first and second visits of Dickens to America; and in this interval he published *Dombey and Son*, *David Copperfield*, *Bleak House*, *Hard Times*, *Little Dorrit*, *A Tale of Two Cities*, *Great Expectations*, *Our Mutual Friend*, and many short stories. Some of these latter, for instance, the *Cricket on the Hearth*, gave extremely popular pictures of his favorite scene, a happy home. The pathos of *Dr. Marigold's Prescriptions* secured a sale of two hundred and fifty thousand copies in the first week. No one can calculate what was done by the *Christmas Carol* in both England and America, for the observance of that festival of domestic happiness and neighborly charity which was condemned by the Puritans because it gave too much pleasure.

America welcomed him, in November, 1867, as kindly as before, and more considerately. He acknowledged that there was great improvement, especially of the newspapers, and confessed he had changed for the better himself. His readings were so fascinating that crowds waited twelve hours in the streets, on winter nights, for a chance to buy good seats. No hall was large enough; and his profits amounted to nearly one hundred thousand dollars. He was claimed to be better known here than in England; and the *Forum*, for December, 1893, tells how the most popular novel, even at this recent date, in America is found to be *David Copperfield*. This unrivalled success was due to indefatigable and systematic labor, but scarcely to any advantages of birth or education. He was particularly deficient in Latin and Greek, as was also the case with Irving, Howells, Lincoln, and Frederick Douglass. Perhaps they wrote all the better English for this. Schiller found that he lost skill in his own language, when he paid too much attention to foreign tongues. How little Dickens cared about ancestry, may be judged from the frequency with which good people are said to have been illegitimate. It is a curious question, by the way, whether the original

intention was to make Quilp the father of the Marchioness.

Better education might have made Dickens more instructive, but not more interesting. His ideals are too spontaneous and impulsive; his favorites are sometimes dissipated; and he is too ready to couple dishonesty with business habits. But these are trifles, compared with what he has done to help us do our daily duty cheerfully, and sympathise with all the unfortunate and oppressed. Already we hear of a new religion, to consist mainly in a sympathy which shall make all mankind one happy family. Such a religion would be better than all the others; and it might receive these novels among its sacred books.

### THE STANDARD DICTIONARY.

BY THOMAS J. M'CORMACK.

THE second volume of Funk & Wagnalls's new *Standard Dictionary* of the English language, which completes one of the most extensive and useful lexicographical undertakings of the century comprises the letters from M to Z, together with the matter usually embraced in the appendixes of modern dictionaries. In the present case this appendix is very rich, and constitutes one of the most valuable features of the new dictionary. As it is an element which largely determines one's choice of a dictionary, we may devote a few words to it. It consists (1) of a language-key which gives the pronunciation and accents of the letters of the principal ancient and modern languages; (2) of a statement of principles and explanations of the new scientific alphabet which has been adopted by the American Philological Association and the American Spelling Reform Association, and which has been used in giving the pronunciation of words in the *Standard*; (3) of a comprehensive vocabulary of proper names of all kinds, with their pronunciations, and much definitive etymological, historical, and statistical information; (4) of a useful glossary of foreign words, phrases, etc., current in English literature, where we notice a new departure in the reception of German phrases and proverbs, and also in the idiomatic renderings which the editor has given of foreign adages; (5) of examples of faulty diction, a department which greatly enhances the usefulness and convenience of the work, and which has been edited with much discrimination and common sense; (6) of an exhaustive collated list of disputed spellings and pronunciations; and (7) of a list of abbreviations and contractions, arbitrary signs and symbols, used in the sciences, in commerce, in typography, together with a vocabulary of symbolic flowers and gems.

We may be allowed to recall to the notice of our readers (for a fuller review see No. 345 of *The Open Court*) the chief distinguishing features of the *Standard Dictionary*, as the work is one which in practical convenience and cyclopædic scope is, for its limits, perhaps unexcelled. The Dictionary contains 2,318 pages, 5,000 illustrations, 301,865 vocabulary terms, which is more than twice the number of terms in any single-volume dictionary, and 75,000 more than in any other dictionary of the language. It should be mentioned, however, that the large number of words which it contains in excess of the other dictionaries has been obtained by admitting all neoterisms, slang, and dialectic words discoverable in literature of good standing and all obtainable technical and scientific terms, which latter are being invented nowadays with such startling rapidity that no dictionary can hope to keep pace with them. Two hundred and forty-seven editors and specialists, and five hundred readers for quotations were engaged upon the work, and its cost was nearly \$1,000,000. In typographical execution and economical arrangement it leaves nothing to be desired. The excellent plan has been adopted of giving the most common definition of a word first, placing its etymology and remoter meanings last. The sources of quotations are indicated, which is also a decided improvement on the old method. For the first time in dictionary making, it is claimed, an attempt has been made to reduce the compounding of words to a scientific system. The hyphen and diæresis in the middle of words have been done away with, and a much wished for simplicity and uniformity obtained on this head. Especially noteworthy are the colored pictorial illustrations, the copy and plates of which were prepared by Tiffany of New York, Kurtz of New York, and Prang of Boston. To the latter also belongs that masterpiece of lithographic art found in Volume I., under *Gem*, and the plates of flags. Prang also prepared the color-plates of the spectrum. Synonyms and antonyms have received careful attention,—the work here, in fact, is excellent,—and it is also pleasing to note that some sort of a system has been observed in the elaboration of the definitions, based on a reasoned view of knowledge as an organic whole, so that we have a "Standard" scheme of nature, a "Standard" scheme of the supernatural, a "Standard" scheme of science, a "Standard" scheme of philosophy, etc., which, if artificial and oftentimes perilous, at least affords a good working basis for concise and harmonious presentation.

In a broad sense the Dictionary is essentially a people's book, and arranged almost entirely with practical ends in view. In cases of doubtful orthography, pronunciation, etc., the final decisions of the Dictionary have, it would seem, gone, with the popular current, but in the more radical lexicographic movements of late times, where they affect the form of language as a whole, the editors have exercised a wise and laudable conservatism. There is no question but the *Standard Dictionary* is the most useful and practical word-book which the general student or reader could have. Price, single-volume edition, \$12, \$14, and \$18; two-volume edition, \$15, \$17, and \$22, according to binding. Funk and Wagnalls Co., New York.)

### NOTES.

The Christian Unity Conference is now in session at Oak Island Beach, Long Island, N. Y. The idea of the Conference is to bring the various denominational divisions of Christianity in the United States closer together, and to effect some kind of organic Christian unity. Addresses will be made by the Rev. Josiah Strong, the Rev. Madison C. Peters, the Rev. Franklin Noble, the Rev. J. Winthrop Hegeman, the Rev. James DeWolf Perry, and many others. Swami Vivekananda and Dr. Paul Carus will speak on the World's Religious Parliament Extension. The officers of the Conference have chosen as their place of meeting one of the pleasantest resorts on the Atlantic Coast, and a large attendance may be expected, as also beneficent results.

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### CONTENTS OF NO. 413.

ADVENTURES OF A PARABLE. MONCURE D. CONWAY	4575
DEUTERO-ISAIAH. PROF. C. H. CORNILL	4576
DICKENS IN AMERICA. F. M. HOLLAND	4580
THE STANDARD DICTIONARY. THOMAS J. M'CORMACK	4582
NOTES	4582