

MISCELLANEOUS.

LAO-TZE.

Since some of the seaports of China have fallen into the hands of European powers, the importance of China for Europe as well as for America will gain steadily. For not only will the rich resources of Eastern Asia be opened to the world, but the Chinese themselves will become familiar with the advantages of Western civilisation. And they are good disciples, being at the same time steadfast and reliable in character. They are slow but patient and intelligent. When they begin to imitate the example of Japan, they will in time rise to greater power than their smaller sister-nation of the rising sun; being forced by recent events to enter upon the new career of surrendering their principle of seclusion, the Chinese will learn rapidly from the Europeans and may even make their influence felt in the future development of mankind.

The Chinese appear to be different from us, and they are so in many externalities of life, but at core they are the same,—they are the same human beings, with the same sentiments and the same ideals; while even their religious development presents many close analogies. It is true that they are unprogressive and uncritical, that their national and family life is full of superstitions and evil practices, but the ideals are the same, and if we only try to understand them and approach them in the spirit of brotherly kindness, we shall soon gain their ear and confidence. If we wish to open commerce with them, to build factories in China (as is now being done in the valley of the Yan-tze-kiang) we must above all learn to comprehend the people, for thus alone shall we be able to deal with them.

These are all reasons which make it desirable to the people of the Western world for their own mercantile interests to study the character of the Chinese, for it is to be hoped that the grievous mistakes of which the Christian nations have been guilty in the past (such as the opium war and the ruthless interference with the Tai Ping rebellion) will in the future be avoided. But there is a higher point of view from which we may contemplate the facts of Chinese civilisation. And that is the religious point of view. The Apostle declares that "God at sundry times and in divers manners has spoken in time past to the fathers by prophets," for "He has none left without a witness." What, then, is the nature of these witnesses?

The official religion of China is Confucianism, a kind of ethical culture based upon agnosticism, which leaves the religious question alone and neither asserts nor denies the existence of God or gods, of the soul, and of its immortality. Its morality is based upon authority, the authority of parents, of our elders and superiors, of the government, and above all of the great sages of yore whose wisdom is laid

down in the canonical books of China. But by the side of Confucianism there is Buddhism and Taoism, both being pure and lofty in their original doctrines and degraded only by ignorant or fraudulent representatives. Greed of priests on the one hand, and the superstitions of the people on the other, soon corrupt the noblest teachings.

The Open Court Pub. Co. presented to its readers some time ago a summary of the Buddhist religion in Dr. Carus's *Gospel of Buddha*, and we have had the satisfaction of seeing that the book has been welcomed in both hemispheres by Christian and Buddhist readers. The book has been translated into the vernacular of several Buddhist nations, and its Japanese and Chinese editions have been officially used by various Buddhist sects. The same author now, after a few years of concentrated study of the Chinese language and Chinese modes of philosophising presents his readers with a translation of the canonical book of Taoism, the canon of Reason and Virtue by Lao-Tze, the old philosopher. Lao-Tze is in the eyes of many, an atheist, for his Deity, the Tao, is not an individual being and is not represented as such, except where avowedly allegorical language is used. But on the other hand, there are so many surprising analogies with Christian thought and sentiment in it that we would deem the *Tao-Teh-King* written under Christian influence were its authenticity and pre-Christian origin not established beyond the shadow of a doubt. Not only does the term Tao (word, reason) correspond quite closely to the Greek term Logos, but Lao-Tze preaches the ethics of requiting hatred with goodness. He insists on the necessity of becoming like unto a little child, of returning to primitive simplicity and purity, of non-assertion and non-resistance, and promises that the deficient will be made entire, the crooked will be straightened, the empty will be filled, the worn will be renewed, those who have too little will receive, while those who have too much will be bewildered. (Chapter 22.)

The *Tao-Teh-King* is brief, but it is filled to the brim with suggestive thoughts and a historical preface taken from Sze-Ma-Ch'ien gives us all the reliable biographical data of Lao-Tze's life, who was a famous man in the days of Confucius, whose senior he was by about fifty years. He was the keeper of the state archives at Cho (the capital of the State of like name) where Confucius paid him a visit. The interview of these two greatest Chinese thinkers was not satisfactory to either party.

While Confucius sought to establish his doctrine through the favor of kings, Lao-Tze renounced his position and left the country when he saw the doom of its corruption approach. The frontier-pass officer Yin Hi received the old philosopher kindly and entertained him for some time, urging him to write a book. And there the lonely old sage at the verge of existence sat, full of sadness, writing down his views of life. The people around him were happy and did not see the curse of the sins of their time. Like Isaiah he uttered his lamentations, and like Jesus of Nazareth he knew not where to lay down his head for rest. The twentieth chapter reflects the sorry plight of the situation, where he says: "Forlorn am I, O so forlorn! It appears that I have no place whither I shall return home." Seeing the pretensions and self-sufficiency of the pharisees of his days, he exclaimed: "Abandon your saintliness, put away your prudence, and the people will gain a hundred-fold." (Chap. 19.) The gist of his ethics is expressed in Chap. 49: "The good I meet with goodness; the bad I also meet with goodness; for virtue is good [throughout]. The faithful I meet with faith; the faithless I also meet with faith, for virtue is faithful [throughout]."

In the traditions of Chinese art Lao-Tze is represented as a venerable, thoughtful man, riding an ox, scroll in hand, as pictured in the frontispiece of our edition, for which the picture was specially drawn by a prominent Japanese artist.

The translation of the *Tao-Teh-King*¹ which the Open Court Pub. Co. has just brought out has been made with great care, and we hope also correctly and with tact. The literature on the subject has been diligently utilised, and the assistance of native Asiatic scholars has been resorted to. The Chinese text has been carefully revised, and the transliteration, which is given in addition to the translation, enables almost any one, be he ever so little versed in Chinese philosophy, to revise and study the work in the original. There is also an introduction and notes. The book is appropriately bound in yellow and blue, with a special design, and with gilt top.

ON SOME RECENT ELEMENTARY MATHEMATICAL TEXT-BOOKS.

Philosophy has been steadily infiltrating the terrain of pedagogy in recent years, and it has beneficently shaped the character of instruction in almost every field of knowledge. But whereas the teachings of philosophy, and especially of modern psychology, have found direct and almost immediate application to the reformation of instruction in the sciences and technical callings, mathematics has been one of the last subjects that it has touched. The relations here are at first sight so impalpable, so elusive, yet withal so rigidly pre-formed, that the systematic and early cultivation of mathematical experience was thought both supererogatory and impossible. Yet the philosophical opinion of the ages has borne unmistakable witness to the existence of a world of forms immanent in reality, from which the abstracting mind has by experience rough-hewn the material of logic and mathematics, and which exists externally with unlimited though strictly law-conforming possibilities. And it has also borne witness to the fact that the cosmic process is repeated in a measure in the individual. The notion of mathematical experience in this sense was quite clear to Plato, and formed a cardinal conception of his system. The mathematical "ideas" of the world in the Platonic signification were the prototypes from which single and individual conceptions emanated or separated, by a sort of ethereal fission. Their having entered the individual mind through the organs of sense was a later conception most prominently advocated by Locke and his followers, and it forms to-day the dominant conception of that school of psychology which has most influenced pedagogy. We may waive the question as to the metaphysical and intrinsic character of mathematical notions. Genetically, or rather ontogenetically and in the experience of the individual, they have been formed through contact with objective and subjective reality, have been initiated and are ever afterwards fostered by the intimations of sense. And even in the constituent elements of them which may be called purely *à priori*, they are founded upon a perfectly analogous *intellectual experience*, which is equally susceptible of systematic educational cultivation. For the mind has its workshop and work-benches as much as nature has.

Until recently in the teaching of mathematics the view here taken has, except in a few sporadic cases, never been practically and systematically applied. Both arithmetic and geometry have been inculcated as finished, Procrustean systems.

¹ Chicago, 1898. Pp., 345. Price, \$3.00.

Their transmission to the mind of the pupil has not been one of organic growth and becoming, but one of mechanical injection. In arithmetic, names and processes have been taught utterly disjointed from the reality which they represent, and consequently in the majority of cases they remain inert, useless knowledge. For ideal results of instruction the individual must live over again, in a sort of abridged experience, the history of the development of his science. When *his* growth, in a miniature way, has not been *its* growth, the knowledge he assimilates can never be applicable in its full extent to the facts of which it is a potential representation.

The relations of form, in an *à priori* consideration, are as immediate to the mind as the relations of resistance are to the body, and yet, despite their importance, and possibly in consequence of their ideality and remoteness from the needs of life, they never reach the same instinctive immediacy as the relations of force, pressure, etc. Into mathematics, therefore, we do not when young carry the same store of instinctive knowledge that we do into mechanics. And so the development of that knowledge should in the nature of things proceed step by step with experience. If it ever outstrip it the result will be an unbridgable chasm between knowledge and the sphere of application of knowledge—helpless, crippled knowledge, ignorance. And this is too often the history of individual mathematical instruction. There are more people hopelessly ignorant of and unable to apply the little mathematics they have been taught than there are people who know imperfectly their geography, their little physics, and their little chemistry. Laboratories of physics and chemistry exist, but there are no established laboratories of mathematics. And yet ideally they exist. The field of mathematical experience is a field of mental and sensory experience; mathematical concepts are merely directions to perform certain, well-ascertained intellectual and sensory constructions; and the laboratory work required is simply that practical and living contact with the reality of forms which all have at hand and which should be properly established in the earliest years of life, never afterwards to be severed. With the proper "laboratory" beginnings the elementary mathematical knowledge of every individual can be made as secure and unmovable as any of the instinctive acquisitions of education, and when the start has once been made acquirement will progress by its own momentum. "A fool," said De Quincey, "can learn mathematics"—meaning that as to the simplicity of the intellectual machinery involved the fool stands upon the same footing with the wise man. The remark has its application, although here as in all studies, the setting, the character, the associative woof of the mind is determinative.

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Of the recent noteworthy attempts to incorporate into practical primary instruction some such ideas as those advanced above may be named the series of text-books projected and partly completed by Mr. William Speer, assistant superintendent of schools, Chicago, and published by Ginn & Co. of Boston. Two books of the series have already appeared, to-wit: *Primary Arithmetic*,¹ First Year, for the Use of Teachers, and *Elementary Arithmetic*.² The books were written mainly for the use of teachers, a commendable piece of foresight, quite apart from the nature of the knowledge conveyed, for the majority of teachers are more in need of instruction than their pupils, and one of the main causes of lopsided primary education is the fact that the pupils and not the teachers are compelled to study their text-books.

¹ Price, 35 cents,

² Price, 45 cents.

Mr. Speer's idea, and in fact the essence of his innovation—which we may say has been long a recognised truth and doubtless has long since found its application—is that mathematics is a science of quantitative relations actually existing in reality, which can be learned by experience on the same educational principle that the facts and relations of other sciences can that more directly affect the senses. The groundwork of his method is a philosophical idea; as to the application it is sought to render it accordant with sound pedagogical principles. The fundamental thing in teaching arithmetic, the author says, is to *induce* judgments of relative magnitude. The child is to be made sensitive to relations of equality by handling equal units, with the attention withdrawn from the concomitants of color, texture, quality, etc. The mind is to begin with elements, is to advance from vague to clear conceptions by its own efforts; premature questioning, premature analysis is absolutely deprecated. The child begins with sense-experience, comparisons of equality and quantitative relations generally; gradually the mind is freed from the concrete, and the attention directed to the relations. The hand, the eye, and the mind, are trained coincidentally, harmoniously, and interdependently.

The aids and mechanical devices to the ends which have been set are numerous and varied—as numerous and varied as abstraction from everything but quantitative relations demands. Geometrical blocks and surfaces, liquid measures, weights, coins, balances, clocks, faggots, etc., are all part of the pedagogical mechanism. One must take the series as a whole and begin with the first book; otherwise it is rather difficult to grasp the author's purpose. The books can be used by teachers or mature persons only. The treatment is full. We could have wished it more continuous and connected. But the requirements Mr. Speer has had in view diverge from the demands of mere exposition. The examples are numerous, and are the basis of the development. The author has adorned his books by quotations from the philosophers and scientists, in which much wholesome advice is embodied, and which seem to have been dictated by philosophical insight and a thorough grasp of the teachings of scientific pedagogy.

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We now come to geometry, and have first to notice Mr. Rupert Deakin's *Euclid: Books I.-IV.*, a text-book of the University Tutorial Series published by the University Correspondence College Press (London: W. B. Clive. New York: Hinds & Noble, 4 Cooper Institute. Pages, 309; price 70 cents). Euclid has held its own in England to the present day as the standard text-book of geometry, and in the elementary schools of that country no modern text-book has permanently dislodged it. The work is also used in several American colleges and schools, and there are many reasons, intrinsic and extrinsic, for its retention, at least collaterally. It is the culminating flower and expression, the *corpus juris*, so to speak of the age and race which, of all, were most splendidly endowed geometrically. So far as enunciation is concerned, it will remain for all time to come the classical incorporation of a development which is now ended. Geometry, said Lagrange, on the occasion of the publication of a new edition of Euclid by Peyrard, and speaking as the incarnate consciousness of the analytical glory of the eighteenth century, is a dead language and should be studied in its original incorporations. Modern developments have impugned the absolute validity of Lagrange's remark, but the elementary geometry of the schools is still largely pre-Euclidean, and so comes partly within the range of the great mathematician's animadversion.

The language of Euclid, the setting of the propositions and the proofs, are unwieldy and cumbersome. Geometry cannot be *learned* from it. To derive benefit

from its study one must approach it with a large stock of geometrical experience. Its strength is its logical composition, its intellectual structure, its systematic, rigorous movement. Methods of reasoning one can learn from Euclid if one cannot learn potential geometry from it, and in the former respect all modern imitations have fallen short of it,—a state of things which is easily explained when we reflect that the Euclidean work is the last stage of an evolution, of a long geometrical tradition in instruction, the codification, so to speak, of Greek geometry, having more logical perfection than the *Cours d'analyse* of the French Polytechnical School which represents an analogous though briefer tradition, and possessing in its way something similar to the finish of the German translations of the ancient classics and of Shakespeare, which have been the outcome of many minds and generations of labor.

The language, the methods, the order and structure of Euclid, have entered the culture of the logical and mathematical world, as the literature of the Greeks and Rome have impregnated the arts and letters. Without familiarity with Euclid one has not a rounded mathematical education. It still remains the standard of geometrical reference, and stripped of its ponderosity of expression and seconded by the devices of mechanical typography and modern nomenclature, it still has its delights for the adolescent reader.

The edition of the first four books of Euclid by Mr. Deakin, who is Headmaster of King Edward's Grammar School, Stourbridge, England, has much to recommend it over some of its predecessors. The editor has in his notes given special attention to the methods of proof and to the logical philosophy of the subject; he has supplied a great many original propositions and riders; and he has grouped the results of the various sections, so affording a synoptic view of the subject as a natural whole. He has given instruction to the learner on the method of writing out propositions; he has supplied alternative proofs, and incorporated several modern propositions; and last but not least he has materially facilitated the understanding of the proofs by the use of shaded lines in figures and diagrams, a feature which should be universally adopted.

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We pass to the *Plane and Solid Geometry*¹ of Prof. Woodruff Beman of the University of Michigan and of Prof. David Eugene Smith of the Michigan State Normal School. The joint work of Professors Beman and Smith is an ambitious attempt to invest the ancient geometry with something of the spirit of modern mathematics. The usual sequence of propositions as far as and including the elementary geometry of the circle has been remodelled upon the lines laid down by the Association for the Improvement of Geometrical Teaching in England. The treatment of proportion is largely algebraical. Use has been made of the law of homology, of the modern geometrical notions of symmetry, positive and negative directions, of similarity, of reciprocity, and notably of the principle of continuity. The demonstrations are largely couched in the shorthand mathematical symbols adopted in relatively recent times. The steps of the proofs are numbered. There is a large and good selection of original exercises, and the method of attacking original problems are amply and intelligently treated. Not the least of the many excellences of the work is the constant reference to the history of the subject, incorporation of historical problems in the exercises, and brief historical notes on the development of the science.

So far as contents are concerned, the book resembles somewhat the *Elements*

¹Ginn & Co., Boston.

of Lacroix, although the treatment is more formal and didactic. Nevertheless the demonstrations have been constantly framed with the end in view of throwing the student on his own resources. The text, the exercises, the notes, all give the impression of an organic and carefully excogitated whole, which with careful study cannot fail of producing satisfactory and harmonious results. Yet despite the authors' assurance that the innovations are not startling and revolutionary, we are curious to know what the psychological state of mind of the ordinary teacher and student will be who takes up its study. The authors do well to advise that haste should be made slowly at the beginning. To most students the shorthand symbols will at first require close attention, and possibly may divert attention from the demonstrations. There can be no question as to the simplicity and directness introduced by the use of modern notions, but it is doubtful if some of the methods of demonstration have the same evidency and *Anschaulichkeit* that the older methods have, cumbersome though the latter be.

But there should be no hesitancy here. If geometry had been limited to *Anschaulichkeit*, it would never have passed to the stage even to which the Greeks brought it. There is nothing in the nature of things to determine where ocular evidence, sensory demonstration, should end, and intellectual demonstration begin. The feeling and power of individuals is different in this matter. One may by careful study acquire a vivid sensory appreciation for the proofs of the fifth book of Euclid, which are such a stumbling block to the average imagination, and which render the treatment of propositions relating to proportion so difficult. For the general purposes of education, the sensory elements at the beginning should never be accumulated to the point where they impede progress, and even in geometry after a certain stage artificial devices, algebra, and analysis should be allowed full sway. There can be no sensible objection to the introduction of any device, physical or intellectual, which untrammels thought, provided it does not defeat its own purpose by requiring as much study and attention as the end itself.

As to the beginning of instruction, there is no question that the sense-element should predominate and that proof should be relegated to second place. Even in algebra the inductive method, which is that of progress from particular to general cases, from specific types to general types, is the only method which beginners and even adolescent students can grasp: general demonstrations, however rigid they may be and however satisfactory to their inventor, leave no conviction whatever in the minds of young students, and most frequently serve only to confound their ideas. Only after familiarity with a province has been obtained is the mind in a position to grasp its general relations.

And so the present authors have not hesitated to appeal to the eye where the eye is the easiest instrument of research, and to appeal to the intellect where the steps were too complicated to be carried in the region of sense. Of the new features which they have incorporated in their work, perhaps the most elucidative and helpful has been their skilful use of the principle of continuity, which will be a boon and a delight to many students. It is the application of the principle of growth and evolution to the province of forms, and derives its power from the fact that no satisfaction is comparable to that of witnessing the becoming and genesis of the things with which our knowledge is concerned. In the organic world all growth and evolution, says Hegel, is withdrawn from observation: but it is the beauty and privilege of the intellectual world to have lifted itself to planes which are above the application of that apothegm.

The publishers have done much to make the book serviceable. It might have

The use of tables has received special consideration, the examples are numerous and are a logical development of the text. For one who wishes to have an exhaustive elementary treatise of trigonometry the book will be valuable. It can certainly be said not to contain too little. Indeed much of the matter might be profitably left for consideration until the higher mathematics were reached. It is essential generally in sound instruction that the elements should be as thoroughly and speedily dispatched as possible: for in the light of a higher knowledge they take a form which renders their minute elaborations more readily capable of assimilation.

THOMAS J. MCCORMACK.

QUESTIONS AND ANSWERS ON "THE HISTORY OF THE PEOPLE OF ISRAEL."

A reader of *The Open Court* has proposed a number of questions on "The History of the People of Israel" which Professor Cornill has answered one by one. We publish the following condensed statement referring to this subject:

On page 389 (*Open Court*, Vol. XI.) occurs the remark: The composer of the Book of Kings had before him the official annals of the ancient kings of Israel and Judah. The frequent reference in the Book of Kings for wanting matter to "the book of the chronicles of the kings of Israel" or "the book of the chronicles of the kings of Judah" is probably supposed by uncritical readers to mean the Bible Book of Chronicles, as on the other hand the references in the latter book to "the book of the kings of Israel" or sometimes "the book of the kings of Israel and Judah" are supposed to be to the Biblical Book of Kings.

Professor Cornill explains: "The chronicles of the kings of Israel, or of Judah, to which the author of the Biblical Book of Kings constantly refers cannot be the Biblical Book of Chronicles, since the latter comes at the earliest from the Persian period and is in any case much younger than the Book of Kings. How thus could it be possible for the Book of Kings to refer to the Book of Chronicles, and *vice versa*? For the evidence on the latter statement, and the probabilities regarding the actual "chronicle of the kings of Judah" which constituted the authority of the writer of our Book of Kings, see Cornill's *Einleitung in das alte Testament*, pp. 108-128."

In the description of the Holy Land (p. 392, *Open Court*, Vol. XI.) occur the statements: "the land is almost entirely shut off from the world outside," and at the bottom of the same page, "at the same time it is a bridge and highway of world-commerce without parallel." How are these two statements to be reconciled? Professor Cornill's answer is: "The characterisation is derived from no less an authority than the great geographer Karl Ritter. As an explanatory illustration the reader is referred to Switzerland and the Tyrol. By virtue of the passes through the Gotthard and St. Bernard, in the case of Switzerland, and of the Brenner Pass in the case of the Tyrol, these two lands constitute 'a bridge for the commerce of the world without a parallel' and were formerly the highways for the entire commerce between Italy and the North, while nevertheless both countries are shut off by themselves and secluded."

The characterisation of Tacitus's description of Palestine as "notoriously unjust" (*berüchtigt*) seems severe, and in reply Professor Cornill refers to the passage in Tacitus's History, V., 2-9, "in which all the anti-Semitic slander of the world seems to be collected."

Professor Cornill accepts Abraham as a real historical person, but rejects all the other patriarchs, saying, "However plastic and distinct the individualities of Ishmael and Edom, Israel and Joseph may seem to us, they are all only personifications and representations of the races or tribes whose names they bear." "Races never adopt the names of individuals, but the patronymic tribal ancestor is first and ever a composite, a personification of the people." (*Open Court*, pp. 483-4, Vol. XI.) When asked on what ground he rejects Isaac, for instance, Professor Cornill explains that "Isaac too is only a patronymic, and that the name is plainly a synonym of Israel (just as Jacob is used in parallelism to Israel), in the only two passages in which it occurs outside the Pentateuch. (Amos vii. 9, 16.)" Moreover, Professor Cornill does not regard Isaac as an imposing personality, but on the contrary strikingly subordinate and painted in dull colors; he is merely the son of his father and the father of his own children.

The curious shifting of the names Gideon and Jerubbaal in Judges viii. 29 to ix. 1, led to some confusion, which is cleared up by the observation that Gideon and Jerubbaal are two names for one and the same person. He had taken into his harem, from purely political considerations as tribal king of Manasseh, a noble woman from the important Canaanite city of Schechem, and her son, with the help of his kinsmen of Schechem, set himself up as king after the death of his father. This story of Abimelech is especially well and reliably transmitted and is an historical genre-piece of first quality.

The seeming conflict of characteristics in Saul (*Open Court*, Vol. XI. pp. 546-7), who is spoken of as having a noble and chivalrous nature, a strong and yet sensitive nature, but of whom Professor Cornill also says that his whole character has a rude and commonplace cast (*spießbürgerlich*), is explained on the ground that *spießbürgerlich* is not of itself a reproach; "the *Spießbürger* is thoroughly honest and honorable, an honest man in the fullest sense of the word, and generally an excellent fellow; the application of the epithet only implies that Saul was entirely without genius. This is the tragic feature of the situation: It is no reproach to be without genius, but in Saul's circumstances genius was needed."

It will be observed that Professor Cornill entirely ignores the Goliath episode. In reply to a request for his reasons, he states: "The episode of Goliath is pure legend, inasmuch as the giant Goliath, according to the indisputable testimony of 2 Samuel, xxi. 19, was killed in David's wars with the Philistines, and by the Bethlehemite Elhanan." The phrase "the brother of," preceding "Goliath," is not in the original. The corresponding passage 1 Chronicles, xx. 5, is corrupt. The writer of Chronicles, which is much later, or some copyist, misunderstood the word Beth-lehemite (lechemi) in 2 Samuel, xxi. 19, and brought out of it "Lachmi" as the name of the person slain, which is not to be found in the source, and then to make this harmonise with the legend of David he inserted the words "brother of" before Goliath. Older translators then adopted this phrase into the original passage in 2 Samuel.

In the first book of Samuel, as is well known, in the chapters from xviii. to xxvi., there are apparently two occasions on which Saul hurls a javelin at David while he is with him in his house, and two occasions on which David approaches Saul, while the latter is pursuing him, and leaves evidence that he might have taken Saul's life but spared it out of consideration for the royal office, and perhaps for the sake of Jonathan. Professor Cornill speaks of but one of the first incidents because there are two parallel accounts involved and rather clumsily woven together. He entirely passes over the other incident, the duplication of which is to

be explained in the same way, not because he questions the verity of the incident, but because it is relatively insignificant; it may be an important testimonial for David's character, but has no particular influence upon the political development of the people of Israel.

Our history (*Open Court*, Vol. XI., p. 659) after mentioning the accession to the throne of Israel of the usurper Pekah, adds: "In Jerusalem the crown had just been assumed by Ahaz, the grandson of Azariah," whereas 2 Kings, xvi. 1 says that this occurred in "the seventeenth year of Pekah." Moreover Professor Cornill entirely ignores King Jotham, to whom 2 Kings, xv. 32 gives a reign of sixteen years. Of this and the general confusion in the dates of these two chapters Professor Cornill says: "The chronology of the period in Israelitish history from the accession of Jehu to the siege of Jerusalem by Sennacherib is extremely uncertain. It is conceded and undeniable that the chronology of the Bible is inconsistent here and objectively incorrect. We are forced to depend here upon the chronology of the Assyrians which is at our disposal and which we have to use as a basis. According to the accounts of the Assyrians it is beyond doubt that Jehu occupied the throne of Samaria in the year 842, wherefore the murder of Ahaziah had already taken place, while by Assyrian records Ahaz must have reigned in Jerusalem in 735. Since Ahab of Israel was still ruling in 854, we must accept 842 as the first year of Jehu, and consequently of Athaliah also. Now the Bible reckons: Athaliah 6 years, Joash 40, Amaziah 29, Azariah-Uzziah 52, and Jotham 16 years, that is all together 143 years, whereas according to Assyrian chronology there can have been but 107. Since therefore the Judean series must be shortened it will be simplest to either strike entirely from the list or reduce to a minimum the reign of Jotham, who according to the express declaration of 2 Kings, xv. 5, was regent for his leper father. But after all we must give up the attempt to entirely reconcile the "synchronisms" of the Book of Kings.

The victory at Raphiah, referred to on page 662 (*Open Court*, Vol. XI.) of Sargon the Assyrian over the combined Egyptians and Canaanites, is not referred to by the Hebrew Scriptures, but it is attested by the Assyrian monuments of Sargon himself. Raphiah is the same place where in 217 occurred the famous battle between Ptolemy IV. and Antiochus III.

In reply to a question regarding the seeming confusion in the account of the deeds of King Hezekiah, Professor Cornill says: "The only explanation that can be offered for the statement, 2 Kings, xviii. 8, that Hezekiah smote the Philistines even to Gaza, coming where it does, is that Hezekiah actually succeeded in regaining some parts of his country which Sennacherib had taken from him. It signifies nothing that this statement occurs in the Bible before the account of the invasion of Sennacherib, and since Isaiah as well as Sargon and Sennacherib, there seems to be no other way but to assume that 2 Kings, xviii. 8, belongs in fact after chapter xix., just as the last half of chapter xx. plainly belongs after chapter xviii., verse 8.

The history of Israel states that Elijah (1 Kings, xviii. 21) was advocating the calves of Dan and Bethel. On the surface this seems quite contrary to the fact, and Elijah's address beginning with this verse is commonly quoted as an evidence for the purely monotheistic zeal of Elijah. Professor Cornill's statement and his reasons can be understood only in connexion with 1 Kings, xii. 28-33, and what follows up to the passage in question. He says: "It is implied in 1 Kings, xviii. 21, that Elijah advocated 'the calves of Dan and Bethel'" (*Open Court*, p. 661, Vol. XI.). The 'calf-worship' was the official religious service of Israel's Jahveh

cult. (1 Kings, xii, 28-33.) Not a word of criticism of this is reported to us on the part of Elijah. Consequently when he grows zealous for the national Israelitish worship as against the Tyrian Baal, he is 'advocating' the calves of Dan and Bethel. It is not to be overlooked that these 'calves' were not idols in the technical sense, but merely symbolical representations of Jahveh, the god of Israel; Hosea was the first who regarded them as idols.

ON THE WAR WITH SPAIN.

We have just received the following personal letter from a friend who holds high rank in connexion with the army, and in consideration of the present strained condition of public interest, and of the sound judgment which the letter conveys, we deem it no indiscretion to publish it:

"I have been so busy lately arranging personal and official affairs in case I have to take the field in the impending war with Spain, that I have had time to write nothing except my pressing letters. We are here now all in readiness for a move either to Chicamauga or Cuba if necessary, and only await the action of Congress which we will know in a few days, though I do not see how the war can be averted unless Spain will withdraw her troops from Cuba; and even then it seems to me that at least twenty thousand American soldiers must be sent there to preserve the peace of the island and enable the Cubans to establish an independent government with as little atrocity as possible. The Spaniards are a proud, passionate, half civilised people; they are guided by their impulses and instincts, and I do not believe are capable of self-government, and I believe a reign of terror would be established in the island after the Spanish troops withdraw, more terrible than occurred in Mexico after the capture of the city by the Americans—when the factions of Santa Anna and the other aspirants to supreme power vied with each other in assassinations and other *Spanish methods* of warfare.

"I deprecate a war with Spain more than I can tell you for I passed through our war of secession from 1861 till its close and know all of its horrors, but to battle in Cuba not only against an armed *human* enemy, but against climate and pestilence, is still worse.

"Our great General Sherman said, with the fullest knowledge of its meaning, 'War is hell.' And if our poor young men had only seen some of the horrors of battle that *he* saw and *I* saw they would think long before they decided to risk those horrors and the horrors of yellow fever, cholera, small-pox, and other diseases *always* endemic, and *always* existing in a country misgoverned, half-fed, half-clad, ignorant of the most common laws of hygiene and with not even the rudimentary laws of sanitary police.

"It seems to me to be a fearful risk for our country to take even upon the highest humanitarian principles; and the question has often arisen in my mind whether 'the game will pay for the candle.' What will be our guerdon or reward? Even granting that we make Cuba and Porto Rico free and independent republics. We will have avenged the foul assassination of the sailors of the Maine and established our country as the ruler of the Western Hemisphere; but we will have added to our pension list another ten millions of dollars; for I feel confident that though *Spanish bullets* will kill but *few* of our men, the deadly climate of those islands will result in the death or permanent disability of fifty per cent. of our troops that are sent there if we have to remain there during the rainy season. . . .

"If it becomes *necessary* for our people to have a scrap with the Dons, I should like to be in it, for my father and grandfather were soldiers. . . .

"I hope you will pardon all of this *personal* matter, for I feel that it is presuming, but you must excuse it on the ground that at a military post as large as this this subject is *the one* prevailing topic of conversation and thought. We are officers of the army, and it is not only our *privilege* but our *duty* to take part in the defence of the honor of our government wherever it is assailed."

THE NEW LARGE PHILOSOPHICAL AND PSYCHOLOGICAL PORTRAIT SERIES.

A sufficient number of advance subscriptions have at last been guaranteed to encourage The Open Court Publishing Co. in proceeding with its plan of publishing a selected series of large-sized portraits of the world's philosophers and of a supplementary list of representative psychologists. The first instalment of the portraits, containing the names of Thomas Aquinas, Bacon, Hobbes, Descartes, Spinoza, Locke, Hume, Leibniz, Wolff, Kant, Schopenhauer, Spencer, etc., is now nearly ready, and it is hoped that their announcement will lead to immediate further support of the undertaking. No pains have been spared to procure good sources and the photogravure reproductions made by the Synnburg Co. of Chicago will be found to have attained the highest standard of excellence. The readers are referred to the Prospectus of the Series, which appears on the outside cover-page of *The Open Court*, for full information regarding the enterprise.

THE APRIL MONIST.

Prof. Ferdinand Hüppe, the well-known Professor of Hygiene in the University of Prague, contributes an interesting and important article to the April Monist on *The Causes of Infectious Diseases*. Professor Hüppe is a bacteriologist of the modern school, but nevertheless opposes the main doctrines of Koch, Pasteur, and Virchow; few will dissent from the reasonableness of the position he takes, which harmonises the facts of the new theories with the established principles of the old. Both physicians and laymen will be interested in Professor Hüppe's presentation of modern bacteriology.

In the same number, the Italian criminologist, Prof. Cesare Lombroso seeks to establish his favorite theory of the degeneracy of genius by considering certain *Regressive Phenomena in Evolution*. Dr. Woods Hutchinson discourses eloquently and with rare ability upon *Lebenslust*, or the joy of life. A distinguished English writer, E. E. Constance Jones, discusses *An Aspect of Attention*. Prof. John Dewey of the University of Chicago treats of ethics in the light of evolution. And finally, the editor, Dr. Paul Carus, in a long article on *The Unmateriality of Soul and God*, seeks to lay a firm foundation for correct views of these momentous questions. The number concludes with entertaining Literary Correspondence from Europe, and the usual number of Book Reviews in the fields of science, philosophy, and religion. (Single numbers, 50 cents; annually, \$2.00. Chicago: The Open Court Publishing Co., 324 Dearborn St.)

BOOK REVIEWS AND NOTES.

LES CROYANCES DE DEMAIN. By M. Lucien Arréat. Felix Alcan, 108 Boulevard Saint-Germain, Paris. 1898. Pages, 176. Price, 2 fr. 50.

The distinguished French writer and critic, M. Lucien Arréat, whose name is well known to the readers of *The Open Court* and *Monist*, has just published a no-