

## MISCELLANEOUS.

### THE INDIAN QUESTION.

With the news of another Indian war with the Chippewas of Minnesota, a tribe generally considered peaceable and susceptible to the influence of civilisation, as the writer knows from his own experience with them, came the other report of the intention of the Delawares of the Indian Territory, a peaceful, loyal and tractable tribe, to put an end to their never-ceasing troubles with the United States Government by emigrating in a body to Mexico. Such events demonstrate that our treatment of the Indians must be defective somewhere. Experience shows that Indians in charge of a good Indian agent are always peaceable and easily led forward in the path leading to progress and civilisation. But agents of this quality are the exception rather than the rule in the Indian service. In order to do good work with the Indians, a man must know their character and how to treat them. But while Indian agencies are being awarded as prizes for political campaign services, the appointees can but rarely be credited with possessing the qualifications necessary for the position.

Let us hear what an Indian said on the late war scare. Neesaundah Wence, chief of the Pillager Indians on Bear Island, who were on the war path for a few days but happily yielded in sight of the display of power made by the United States army, said to a reporter: "We Indians are being robbed of our property, the 'dead and down' timber on our reservation, by mixed bloods and squaw men (a term used for white men who are married to Indian women). We were granted permission to cut 'dead and down' timber. But when we went to pick the places where we wished to cut, we were told we could not cut there, because the land had already been taken by mixed bloods or squaw men from other reservations. We wrote to the Commissioner of Indian Affairs at Washington asking for relief, but received no answer. We wrote again with the same result. Then we went to Washington ourselves, and were promised that the mixed bloods and squaw men should not be allowed to cut our timber and rob us of it. But the promise was not kept, the mixed bloods continuing to cut our timber, and we do not know how to help ourselves."

The last words, "we do not know how to help ourselves," show the inwardness of the whole business. The Indians do not understand our principles of justice or our laws, and there are few agents who are able or willing to explain them to the poor ignorant Red men and to administer the laws so as to really benefit them. They only know that the timber grown in the forests on their reservation is their property and ought not to be taken away from them.

The legal fiction is that the United States Government holds the land on the reservation and the forests on it, but that it holds them for the benefit of those Indians who live on the reservation. That is the reason why permission to cut timber must be issued. In order to prevent quarrelling during the logging season, the rule is made that every Indian who intends to do logging, must file a claim upon the piece of land on which he will do it. This is done by the rule first come first served. The mixed bloods and squaw men being in constant intercommunication with the white people of the agency, know of the permit to come from Washington at first hand and are prepared to enter their claims as soon as the business opens. The full bloods in their teepees in the brush hear of the opportunity later and hold council before they come to a decision. Then, when they go to file claims, all the best pieces of forest are already assigned to the mixed bloods and squaw men, and the ignorant full blood believes he has been cheated.

These matters can certainly be managed differently. The timber lands being considered the common property of the tribe, an agreement can be made by which the profits from the logging business should be divided equitably among all the members of the tribe instead of being given over to an unrestricted competition in which the more cunning and more unscrupulous mixed bloods succeed in appropriating to a few what is really the property of all. The writer has had opportunity to visit reservations on which agents who had the interests of the Indians at heart, had introduced a system by which such an equitable division of the profits from the "dead and down" timber was actually made.

During the logging season of 1897-98 nearly 19,500,000 feet of timber were cut and sold by the mixed bloods and squaw men of the Leech lake district, and only 850,000 feet by the full bloods. Thus the full bloods, who are in the majority, received only one twenty-fourth part of all the logs sold, twenty-three twenty-fourths going to the minority of mixed bloods and squaw men. Is it not quite natural that the Pillagers felt deeply aggrieved and turned rebellious?

Chief Wence is reported to have said that the timber land belonging to the whole tribe had been made over to a few individuals by employees of the Indian office. This conviction will naturally lead the Indians to believe that the officials, who are paid out of appropriations for the Indians—and that is what they call "their" money—have betrayed their trust and wilfully cheated them?

The chief further said the Commissioner of Indian Affairs had "promised" them that their timber should be protected, and that the promise was not kept. At this the Indians must feel doubly aggrieved, and, believing that the man highest in authority over them has been false to them, they must see their last chance of redress taken away from them. That is why they said they did not know how to help themselves, and took to their guns to right themselves or to perish in the attempt.

You must know the character of the Indian in order not only to be just to him but also to make him believe that you mean to do him justice. When an Indian asks a favor of you, and you *fail* to refuse by a clear denial; if you merely say you will do what you can for him; or, you will do what he asks if possible; or, you will consider, and that he can rely on your word to do what is right—he will every time take your word for a promise that you will grant his request. And if you are not able to do it, he will say you have broken your word to him and have deceived him. The Commissioner may have held out such a faint hope to the Indians, or he may have answered in merely courteous phrases without directly refusing, which was enough to make the Indians conclude that the

Commissioner had been false to them and had betrayed them to the mixed-bloods. Their faith in the "Pale" faces was thoroughly undermined. What wonder that they took to their guns as a more effective argument!

There is no way of avoiding the incessant recurrence of these disturbances of the peace, but that of taking the Indian service entirely out of the hands of our political parties and to regulate appointments by a specially devised merit system. He who would serve the Indian, must be endowed with a good deal of the sentiment of self-sacrifice of the Christian missionary. The civil service rules, although they may at some future time or other be reformed so as to be administered without fear or favor, are not at present prepared to secure such service.

That some change is needed, the Rev. Joseph H. Chandler, of St. Paul, missionary to the Pillagers, confirmed, saying what the Bear Island Indians needed was "moral education, something besides the iron hand of the law was necessary to bring them within the pale of civilisation." But correct moral education is the very thing which the Indian schools of our Government fail to impart. Geronimo, the old Apache chief, was reported to have said the other day: "When the Government takes our children away and educates them, it should give them something to do, not turn them loose to run wild upon the agency, where there is nothing for him to do but to put on a blanket and be like an Indian again." And he added that, until the time should come when the Government would give them something to do, "educating the Indians is throwing money away. What can an educated Indian do out in the sage brush and cactus?"

So far as his light goes, Geronimo is right. His words were verified by what the writer had opportunity to see among the Apaches themselves. Young men and women whom he had known to be among the best pupils in renowned Government schools for Indians, were, when he saw them again upon the Apache reservation, as immorally careless, improvident, lazy, dirty, and half-clad, as any of the tribe: their so-called education had availed them nothing at all. And yet the Apaches are among the best gifted, easiest trainable and most hopeful of Indians.

Geronimo did, however, overlook the fact that our Government could not, if it would, furnish positions with pay for all the Indians who pass through the Government schools and are called, and very generally diplomatised as, "educated." The Government being unable to provide for their Indian alumni in that way, ought to educate them in a manner to enable them to make a living in competition with the white people around them. But that is again what the Government schools *fail* to do.

Although the Indian child is naturally of a kind with white children, he is lacking in that training which the white child has received partly by inheritance from his ancestors and partly through continued contact with his family and the society he lives in. This social training imparts to every white child the consciousness that he has to take care of himself by his own strength and labor; it trains in him the habit, or the love, of labor, and gives to him a feeling of independence from other people.

These traits of character are but poorly developed in the American Indian. Few there are of them who are either able or willing to support themselves by their own labor. In fact, the feeling of individuality is very weak in most of them; they feel themselves as members of their tribes, but not as individual human beings. So they will labor if urged by authority, but not from a spontaneous prompting to make a living. If they are hungry and have nothing to eat, they will go to their

neighbors or friends and expect to be fed by them as a right which they can naturally claim.

What good can it do to make laws prohibiting the sale of whisky to the Indian so long as many of the officials whose business it is to administer the whisky law, have themselves an uncontrollable penchant for ardent spirits? The writer remembers having met with superior officers in the Indian service who actually perished through liquor. The Indians see these things: they see that their white superiors, the representatives of the "Great Father" at Washington, who are appointed to watch over, and have care of, the Indians, indulge themselves in drink,—how can the ignorant savage, who is without moral stamina in this direction, be expected to submit to a law which robs him of his "personal liberty,"—(as the drinkers call their personal habit)—while the laws of the "Palefaces" allow them to enjoy this "personal liberty" to an extent so unlimited that they are able to lower themselves to the very level of the—besotted Indian himself?<sup>1</sup>

This tendency to depend on others for support has been sustained and strengthened by the policy of the United States Government to feed and clothe the Indians. The pupils of Government schools consider that the buildings and all their contents are their property, and that the school employees are paid by the Government to serve the Indian children. This makes them naturally careless of their clothes, also of books, furniture, and everything about them. Under these circumstances it is hardly possible to instil into an Indian the virtue of economy. And as they consider everything they receive as their property, and every help tendered by an employee as a service which they are entitled to claim from a paid servant, they are not able to evolve a feeling of gratitude.

The Indians having been fed and clothed by the Government so long, it would seem difficult to devise a plan how to make them self-supporting. We must train them to make a living by the labor of their hands, to "eat their bread in the sweat of their brow," in the true sense of the word.

This cannot be done except by an education accustoming the Indian from early youth to a kind of work which he will in time learn to love. It is true the Indian schools devote one-half of each day to so-called industrial work. But the industrial department of the schools cares for the success of its industries only, the pupils working at the industries are very little profited by their labor, because first, the industries carried on are not wisely selected, and, secondly, a majority of those who have to teach the apprentices do not understand how to teach them. Under these circumstances the United States Indian Schools fail to impart to the Indian the ability to take care of himself in the struggle of civilised life; and as this ability is the practical foundation, upon which the school has to conduct an "education of the conscience of the Indian," as the Rev. Mr. Chandler expresses it, the United States Indian schools, as they are at present, cannot but fail to impart a moral education, which alone can make a good citizen.

<sup>1</sup> The following statement was made in the *Times Herald* of Nov. 1st: "General C. H. Howard spoke before the Congregational ministers yesterday morning. General Howard was Indian inpector under President Garfield. He attempted to justify the Leech Lake Indians for their recent outbreak, saying that the government had broken faith with them and that drunken United States deputy marshals were in the habit of distributing whisky among the Indians and arresting them for drunkenness and taking them eighty to one hundred miles from the scene of their arrest for trial, as the fees derived from the arrest and conviction of an Indian were about \$60. General Howard said that individual lumber dealers were in the habit of starting fires on the property of the Indians, and as a result they purchased the charred timber, which is really as valuable as the uncharred, under the treaty of the United States with the Indians at a \$3.25 reduction."

Where such a foundation of a moral conscience is not imparted, Geronimo will be correct in saying that "educating the Indian is throwing money away."

And the amount of the money in question is well worth being considered by every tax-payer of this country. Uncle Sam is appropriating year after year something like eight millions a year for the Indian branch of the Department of the Interior, about one-third of which is allotted to the school service. There being some schools in the service which are honestly trying, and the superintendents of which are able, to do good work, not all of the money spent can be said to be thrown away, and it is not possible to say how much of the yearly appropriation can truly be called "money thrown away." But this much is certain, that incomparably better and grander achievements for and with "Poor Lo" would be forthcoming if a practical merit system could be made to supplant the present spoils system, and if we could have educators of the Indians who would perform their duties not only with a love of the Red Man and the intention of preserving him, but also with a conscious knowledge of the aim of all education and civilisation which is to render every man self-supporting, self-reliant, and truly independent.

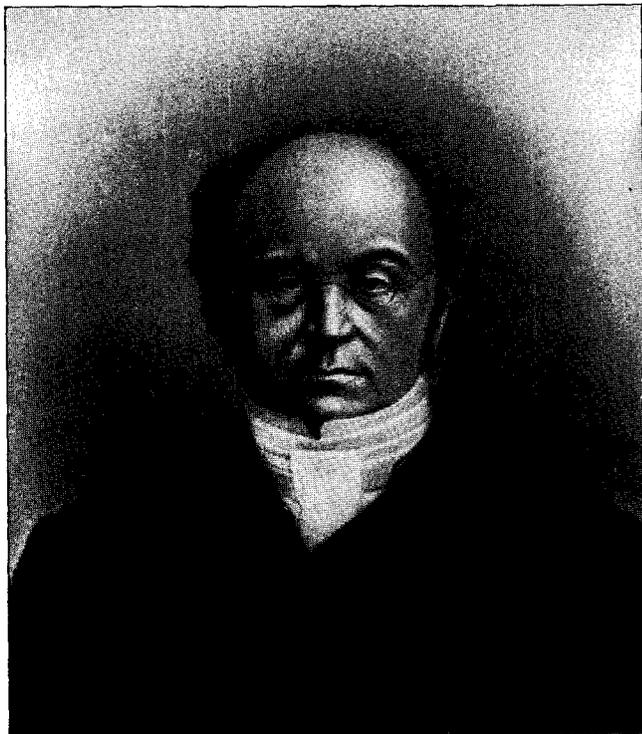
A. H. HEINEMANN.

### AUGUSTUS DE MORGAN.

1806-1871.

Augustus De Morgan, the son of a colonel in the English army, and a descendant of James Dodson, author of the *Anti-Logarithmic Canon*, was born at Madura, in the presidency of Madras, in 1806. De Morgan's early life fell in a critical period of English science. The glory of the Eighteenth Century was pre-eminently Continental and predominantly French. Whereas on the Continent mathematics had been advanced by the Bernoullis, Euler, Clairault, D'Alembert, Lagrange, and Laplace to an unparalleled pitch of perfection, in England mathematicians were still debating the expediency of adopting the notation of Leibnitz and still wrestling with the problem of the validity of the isolated negative sign in algebra. Of the state of science just before that period, Sir John Herschel said: "The end of the eighteenth and the beginning of the nineteenth century were remarkable for the small amount of scientific movement going on in this country, especially in its more exact departments. . . . Mathematics were at the last gasp, and Astronomy nearly so,—I mean in those members of its frame which depend upon precise measurement and systematic calculation. The chilling torpor of routine had begun to spread itself over all those branches of Science which wanted the excitement of experimental research." . . . The thread of connexion with the past had been broken, and awaited a master-hand for its re-knotting. The saving genius was found in De Morgan. Not that he lacked the aid of talented collaborators in the most prominent of his contemporaries, Sir John Herschel, Peacock, Babbage, Sir W. Rowan Hamilton. But in power of exposition, the incessant prosecution of his aim, philosophical grasp, profound historical erudition, and a memory of the richest associations and the greatest retentiveness, he remained the expositor and educator *par excellence* of them all. His works surpass to-day, in their stimulating and seductive qualities, anything of the kind written in English. From his *Elements of Arithmetic* to his abstrusest contributions to Logic, they all bear the stamp of creative life and unfailingly enlist the reader to a full share of that rarest of pleasures,—creative enjoyment. Had not De Morgan's lot been cast in an era which in his country at least was essentially one of fundamental reform,

he would have been, undoubtedly, more than he was,—“*one* of the greatest mathematicians of the nineteenth century.” As it was, a great part of his vast talents were devoted to the elucidation of the foundations of reasoning, to the analysis of the forms of thought and of the symbolism in which thought is expressed,—in a word, to the philosophy of science, or rather, particularly, to the philosophy of



COPYRIGHT 1898. THE OPEN COURT PUB. CO.

Wm. O. Trub  
 De Morgan

his science. It is in this field, equally important at this day with the other, that his work bore its richest fruit, and contributed as much, perhaps, to the furtherment of pure mathematics as if the whole of his energies had been devoted directly to that task. It is not generally known what a wealth of suggestion his works and numerous scattered articles in the *Penny Cyclopædia*, the *English Cyclopædia*, the *Encyclopædia Metropolitana*, and the transactions of the various societies con-

tain in the way of a sound theory of science (for that branch of philosophy has not until recently been cultivated to any great extent by his countrymen); nor the plentitude of practical pedagogical lore with which his writings abound (he recommended, for instance, the method of numeration which has recently been introduced into German schools, and the plan of partially obviating the difficulties of English spelling by teaching *complete* words). Of the modern Algebra of Logic, and of the Logic of Relatives, which Mr. C. S. Peirce, of New York, and Prof. E. Schröder, of Carlsruhe, have in our time so powerfully promoted, he was, with Boole, the joint founder. We append an account of its significance, at least in one of its phases as developed by Boole, in his own words.

The great objection to the Aristotelian logic is, that the usual forms of language are made to dictate restrictions to thought :

"Dr. Boole's system of logic shows that the symbols of algebra, used only to represent numbers, magnitudes, and their relations, are competent to express all the transformations and deductions which take place in inference, be the subject what it may. What he has added may be likened to a new dictionary, by consultation of which sentences written in the old grammar and syntax of a system take each a new and true meaning. No one is ignorant that the common assertion, 'Nothing is both new and true,' is a perfect equivalent of 'Everything is either old, or false, or both.' Dr. Boole showed that a schoolboy who works a certain transformation, such as occurs in many a simple equation, has the form, though applied to very different matter, of this logical passage from one of two equivalents to the other. . . . Dr. Boole's generalisation . . . cannot be separated from Mathematics, since it not only demands algebra, but such taste for thought about the notation of algebra as is rarely acquired without much and deep practice. When the ideas thrown out by Mr. Boole shall have born their full fruit, algebra, though only founded on ideas of number in the first instance, will appear like a sectional model of the whole form of thought. Its forms, considered apart from their matter, will be seen to contain all the forms of thought in general. The antimathematical logician says that it makes thought a branch of algebra, instead of algebra a branch of thought. It *makes* nothing; it *finds*: and it finds the laws of thought symbolised in the forms of algebra."

We may add to the above a specimen of De Morgan's criticism of science,—being strictures upon the Baconian method of induction,—a piece of philosophy which many modern theorists on the method of science might do well to take to heart :

"Modern discoveries have not been made by large collections of facts, with subsequent discussion, separation, and resulting deduction of a truth thus rendered perceptible. A few facts have suggested an *hypothesis*, which means a *supposition*, proper to explain them. The necessary results of this supposition are worked out, and then, and not till then, other facts are examined to see if these ulterior results are found in nature. The trial of the hypothesis is the *special object*; prior to which, hypothesis must have been started, not by rule, but by that sagacity of which no description can be given, precisely because the very owners of it do not act under laws perceptible to themselves. The inventor of hypothesis, if pressed to explain his method, must answer as did Zerah Colburn when asked for his mode of instantaneous calculation. When the poor boy had been bothered for some time in this manner, he cried out in a huff: 'God put it into my head, and I can't put it into yours.' *Wrong hypotheses, rightly worked from, have produced more useful results than unguided observation.* But this is not the Baconian plan. Charles

the Second, when informed of the state of navigation, founded a Baconian observatory at Greenwich, to observe, observe, observe away at the moon, until her motions were known sufficiently well to render her useful in guiding the seaman. And no doubt, Flamsteed's observations, twenty or thirty of them at least, were of signal use. But how? A somewhat fanciful thinker, one Kepler, had hit upon the approximate orbits of the planets by trying one hypothesis after another: he found the *ellipse*, which the Platonists, well despised of Bacon, and who would have despised him as heartily if they had known him, had investigated and put ready to hand nearly two thousand years before. The sun in the focus, the motions of the planet more and more rapid as they approach the sun, led Kepler—and Bacon would have reproved him for his rashness—to imagine that a force residing in the sun might move the planets, a force inversely as the distance. Bouillaud, upon a fanciful analogy, rejected the inverse distance, and, rejecting the force altogether, declared that if such a thing there were, it would be as the inverse *square* of the distance. Newton, ready prepared with the mathematics of the subject, tried the fall of the moon towards the earth, away from her tangent, and found that, as compared with the fall of a stone, the law of the inverse square did hold for the moon. He deduced the ellipse; he proceeded to deduce the effect of the disturbance of the sun upon the moon, upon the assumed theory of *universal* gravitation. He found result after result of his theory in conformity with observed fact: and, by aid of Flamsteed's observations, which amended what mathematicians call his *constants*, he constructed his lunar theory. Had it not been for Newton, the whole dynasty of Greenwich astronomers, from Flamsteed of happy memory, to Airy whom Heaven preserve, might have worked away at nightly observation and daily reduction, without any remarkable result: looking forward, as to a millennium, to the time when any man of moderate intelligence was to see the whole explanation. What are large collections of facts for? To make theories *from*, says Bacon: to try ready-made theories *by*, says the history of discovery: it's all the same, says the idolator: nonsense, say we!"<sup>1</sup>

\* \* \*

De Morgan was educated at Cambridge, and in 1827 took the degree of *fourth* wrangler. The event was not an unfortunate one for the English educational world, for it sowed the unconscious seeds of a life-long hatred of competitive examinations, which, conjoined to the victim's unequalled wit and rare cogency of argument, became a powerful factor in educational reform. Owing to his inveterate religious scruples, De Morgan did not proceed to the degree of M. A., nor did he seek a fellowship. He became a free lance in the world of thought,—not a swashbuckler of the Captain Dalgetty type (to physical chastisement he had, he said, "a cuticle as thin as his neighbors'"), but an indiscriminate hard-bitter at error in whatever form he saw it; as ready to take as to give, and always "dry moulded," as the Irishman said, "for want of a bating." Yet his pugnacity was

<sup>1</sup>Quoted from *A Budget of Paradoxes* (1872, Longmans). To the sad-browed, scientific hypochondriac, in need of a laugh "till his face be like a wet cloak ill laid up," we can heartily recommend this book, unrivalled in serious literature for its wit. The remaining quotations in this notice are from the Memoir of A. De Morgan by his wife Sophia (Longmans, 1882), and from the *English Cyclopaedia*. For a list of De Morgan's works see the appendix to the *Memoir*, and (for a part) also No. 35 of the small Portrait Series, issued gratuitously by the Open Court Publishing Company as advertisements. (No. 35 is a portrait of De Morgan, and an advertisement of a reprint edition of his work *The Studies and Difficulties of Mathematics*, just published.) We are indebted to Principal David Eugene Smith, of the State Normal School at Brockport, N. Y., for the portrait of De Morgan in the present *Open Court*.

the pugnacity of unalloyed fun, and not of wilful wickedness. Having learnt the direful consequences of his first pillorying of Sir William Hamilton, and the latter's state of health, he delicately refrained from a reply to the "slashing" account of him in Hamilton's *Discussions*. Note his inspiring *sang froid* over the matter. "I cannot," he says, "expect the account in the *Discussions* to amuse an unconcerned reader as much as it amused myself; but for a cut and-thrust, might-and-main, tooth-and-nail, hammer-and-tongs, assault, I can particularly recommend it. I never knew until I read it, how much I should enjoy a thundering onslaught on myself, done with racy insolence by a master-hand to whom my good genius had whispered, *Ita feri ut se sentiat emori*. . . . Some of my 'paradoxers' have done their best: but theirs is mere two-penny—'small swipes,' as Peter Peebles said. Brandy for Heroes! etc., etc."

The salient note of De Morgan's character was his *unmitigated* independence, —a trait which, mingled with his uncommon sensitiveness, bordered almost on morbidness. He stood almost alone in scientific life, content to rest on his own merits, quick to repudiate in himself and others the slightest imputation of desire for scientific distinctions, or rank, or money, alert to resign from anything and everything on any occasion, and constitutionally averse to conventional titles, degrees, and labellings of any kind,—"conventional misnomers," as he termed them. The Royal Society came in repeatedly for its share of good-natured and healthful criticism. The following is an instance:

"Sir John Hill (1751) contrived a communication to the Royal Society from Portsmouth, to the effect that a sailor had broken his leg in a fall from the mast-head; that bandages and a plentiful application of tarwater had made him, in three days, able to use his leg as well as ever. While this communication was under grave discussion—it must be remembered that many then thought tarwater had extraordinary remedial properties!—the joker contrived that a second letter should be delivered, which stated that the writer had forgotten, in his previous communication, to mention that the leg was a wooden leg!"

A *propos* of the consequent charge that Sir John Hill had tried to become a Fellow of the Royal Society and failed, De Morgan remarks: "As I have myself run foul of the Society on some little points, I conceive it possible that I may fall under a like suspicion. Whether I could have been a Fellow, I cannot know; as the gentleman said who was asked if he could play the violin, 'I never tried.' I have always had a high opinion of the Society upon its whole history. A person used to historical inquiry learns to look at wholes; the Universities of Oxford and Cambridge, the College of Physicians, etc., are taken in all their duration." . . . "Nothing worse will ever happen to me than the smile which individuals bestow on a man who does not *groove*. Wisdom, like religion, belongs to majorities who can wonder that it should be so thought, when it is so clearly pictured in the New Testament from one end to the other?"

De Morgan's religious views are an anomaly. Theological "paradoxers" were his delight, and he rapped their pates unmercifully, whenever reason and the "religion of science" required it. Bred with appalling doctrinal strictness, which made Sunday the wretchedest day of the week, he was mentally and spiritually unable

<sup>1</sup> Even Bishop Berkeley was involved in the famous dispute on the medicinal virtues of tarwater, and it is a curious coincidence that a reference is indirectly made to this fact in Major Powell's article in the present *Open Court*. Trivial as the controversy may have seemed it has found its partial justification, and perhaps its explanation, in the modern discovery of the antiseptic properties of carbolic acid.—*T. J. McC.*

in after life "to listen for any time to speaking or preaching. The old troubles of the three services on Sunday, and the 'dreary sermons' came back to him." He twice resigned his professorship at University College, London, with which the activity of his life was identified,—the last time, not for the suppression of unorthodox, but for that of *orthodox* opinion. He was as jealous of orthodox freedom of expression as of unorthodox, as malicious in the castigation of false atheistic as false theistic logic. If he did not openly avow the religious convictions of his heart, it was for reasons which find their psychological explanation in the fundamental trait of his character. In his last will and testament he says: "I commend my future with hope and confidence to Almighty God; to God the Father of our Lord Jesus Christ, whom I believe in my heart to be the Son of God, but whom I have not confessed with my lips, because in my time such confession *has always been the way up in the world.*" A pretty commentary on social opinion! The battle had been fought, silently and almost unconsciously, during a life-time, and the issue openly declared only on death. In the end, the spirit of the England of the seventeenth century loomed through that of the eighteenth. De Morgan, anti-quarian and historian of thought, was not the same prober and analyser of his own ancestral heart. *Naturam expellas furca, tamen usque recurret.*

T. J. McCORMACK.

#### THE BEETHOVEN PORTRAIT.

The editors of *The Open Court* regard themselves fortunate in being able to present to their readers the portrait of Beethoven which constitutes the frontispiece to the present number. The Stieler portrait is the only one for which Beethoven actually sat. The original is in the possession of the Countess of Sauerma, the daughter of Spohr. We owe the opportunity of reproducing this picture to the courtesy of Professor Robert Goldbeck, of Chicago, to whom the Countess of Sauerma presented a private copy, and whom she styles in the dedication as "*den grossen Componisten und lieben Freund aus der Jugendzeit.*" Photographs of the original may be obtained from Dr. E. Marten & Co., Berlin.

#### GUSTAV FREYTAG'S LUTHER.

The Rev. C. Armand Miller, a representative Lutheran, writes concerning Gustav Freytag's book on Martin Luther:

"I thank you for the book, which I have examined with care, and which pleases me very much as a whole. At the same time I must criticise it in one particular, namely, that the author's lack of careful theological knowledge has rendered it impossible for him to understand or appreciate all that was involved in Luther's attitude toward the Scripture and toward the Zwinglians, as at Marburg, and toward the sacramental controversy. The consequence is that his opinions expressed, e. g. on page 85, where he quotes Eck, and in the closing paragraph on that page, also on page 86, the reference to the "miserable quarrel," p. 90, statements on page 118, and other places, are far from doing justice to Luther, and equally far from sound judgments. Such defects, while not impairing the value of the book to a scholar fitted to form his own judgment and qualified with a more thorough knowledge of all that is involved, make it impossible to recommend the work to our young people, not qualified naturally to sift the author's conclusions. Further than this, I could not advise you to put the book here at our convention

because a very admirable life of Luther has just been issued by our Rev. Dr. Jacobs, in Putnam's "Heroes of the Reformation" series, and those among us who would wish to purchase a biography of the great reformer would, in every case, be likely to prefer Dr. Jacob's book to Freytag's.

"I have been perfectly frank in stating my views, and, at the same time, beg to reiterate my thanks to you for sending me the book and the pleasure I have had in examining it. The generally sympathetic view of the Reformer and his work which it contains, and its scholarly and interesting presentations, on every side except the theological, render it a really valuable work."

---

### BOOK-REVIEWS AND NOTES.

KIDDUSH, OR SABBATH SENTIMENT IN THE HOME. By *Henry Berkowitz*, D. D., Rabbi of Congregation Rodeph Shalom, Philadelphia, Pa. With Special Illustrations by K. M. Cohen.

The more our age rises above the narrowness of the traditions and the dogmatic spirit of the past, the better can we appreciate the beauty and sacredness of old institutions, customs, rituals, and even the old dogmas themselves; and not only do we learn to love the traditions of our own religion, but we can also, without animosity, comprehend the significance of other religions. An instance of this is given in Dr. Henry Berkowitz's *Kiddush* (קִדּוּשׁ i. e., consecration), a booklet devoted to an explanation of the Jewish Sabbath, and setting forth its religious significance in the Jewish family life. The old orthodox Jew, when he returned home from the synagogue Friday evening, found the members of his family eagerly awaiting him, the table decked, and the house in festive appearance; he greeted his wife and children with a blessing, and then read to them that gem of Hebrew literature *Esheth Hayil*, the virtuous woman (Proverbs, xxxi. 10-31), who "openeth her mouth with wisdom and in whose tongue is the law of kindness." What an idealising and ennobling influence such an institution must have upon the people who keep it!

We recommend the dainty little book of the well-known Philadelphia rabbi, not only to our Jewish, but also to our Christian, readers. It is illustrated with historical designs, such as the scroll and the candlestick, also with purely ornamental pictures. It further contains the Sabbath prayers with the music, and a few short poems and stories, selected from the Talmud and other Jewish traditions.

P. C.

---

PRINCIPLES OF PRACTICE AND ENLIGHTENMENT OF THE SODO SECT AND THE METHOD OF PRACTISING ZAZEN. (Pages 23.)

THE SUTRA OF BUDDHA'S LAST INSTRUCTION. (Pages 19.)

These booklets are translated into English from the Japanese, and will be welcome to every one who is interested in Buddhist scriptures. Buddha's last instruction is not identical with the Paranibbana Sutta, but is a later elaboration of the same subject, similar in many respects, but less concise, and not as powerful as the more original and more authoritative treatment of the same subject in Páli.

The principles of practice of the Sodo sect, founded by the two Buddhist saints So and Do. are set forth in the first pamphlet, containing an orthodox view of the doctrines of Buddhism in general and the Jhana practice, called in Japanese Zazen, that is, contemplation or ecstasy, supposed to be the only way to great,