

The Open Court

A MONTHLY MAGAZINE

Devoted to the Science of Religion, the Religion of Science, and the
Extension of the Religious Parliament Idea

Founded by EDWARD C. HEGELER

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THE GOSPEL OF BUDDHA

By

DR. PAUL CARUS

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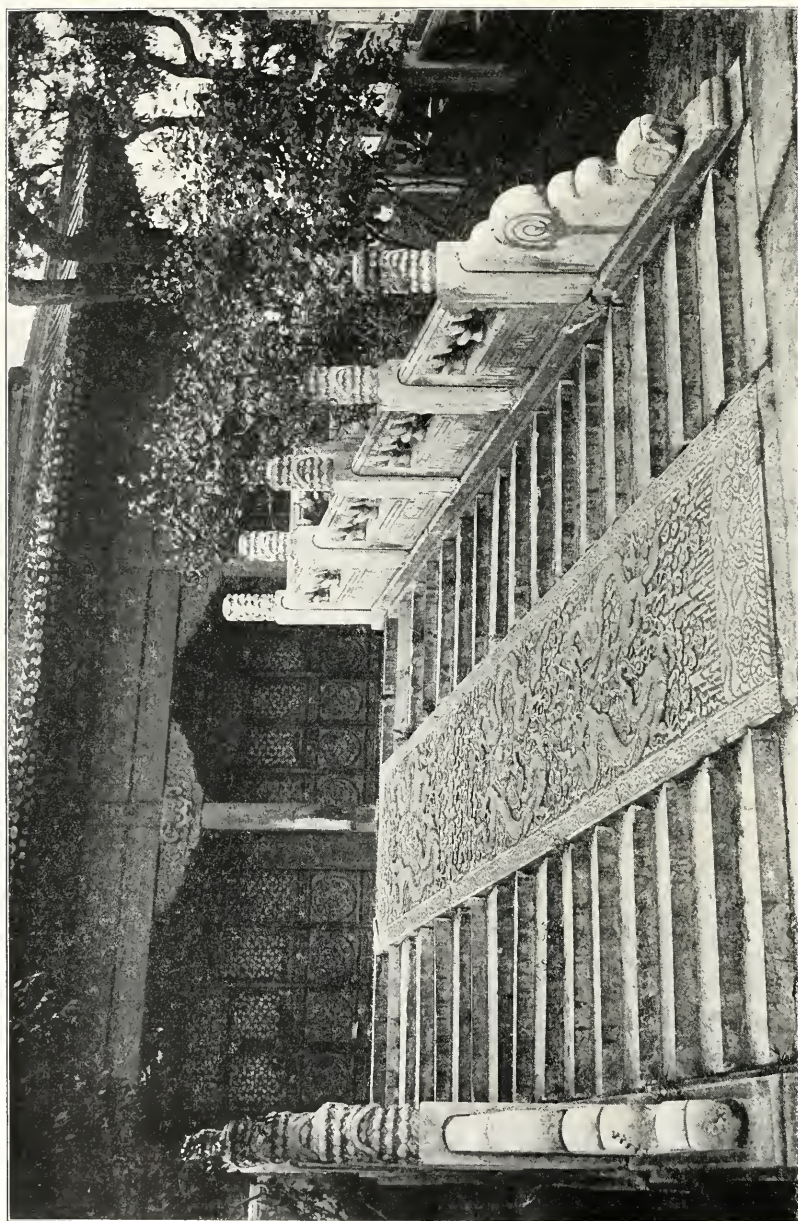
"It is the best work I have read on Buddhism. This opinion is endorsed by all who read it here. I propose to make it a text-book of study for my girls."

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TEMPLE OF CONFUCIUS AT PEKING.

Frontispiece to The Open Court.

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VOLTAIRE AND ENGLISH LIBERTY.

BY FLORENCE DONNELL WHITE.

THE story of past relations between England and France is varied and significant. In the light of present events, it is particularly interesting to recall how large a part was played by English influence in the period which was to produce that gigantic struggle for liberty, the French Revolution. For Frenchman of the early eighteenth century England was, intellectually, an undiscovered country. It was Voltaire, in whose character modesty had small part, who claimed the glory of having made known to his fellow-citizens the land across the channel. And indeed it would be difficult to overestimate the importance of the years Voltaire spent in England while still a young man, and the influence of his published impressions of English institutions, philosophy, science and literature, the famous *Lettres anglaises* or *Lettres philosophiques*.

Some four years ago an eminent French scholar, now at the front, spoke of a letter of Voltaire's, written from a town near London, as containing the warmest praise of England that has ever come from the pen of a Frenchman.¹ Throughout his long life Voltaire retained a vital interest in things English although he never revisited English shores. He had, it is true, gone to the country under circumstances calculated to give him a somewhat exaggerated idea of the liberty and the manifold privileges enjoyed by its citizens. He had thrown himself upon their hospitality as an outcast from Paris. He had had a trivial quarrel with a nobleman, had been beaten by hirelings of his adversary and had, to his surprise, been deserted by the persons of rank who had previously been his warmest friends and admirers. In a contemporary journal we read: "The poor beaten Voltaire shows himself as often as possible at court

¹ Lucien Foulet, *Correspondance de Voltaire (1726-1729)*, Paris, 1913, p. xii.

and in the city, but no one pities him and those people he believed to be his friends have turned their backs on him."² Government authorities had, as a simple way of avoiding further difficulties, first imprisoned and then exiled him. The bourgeois poet was in a position to feel keenly the injustice of the French social order and the lack of liberty prevailing in his own country.

He chose England as the place of his exile partly because he wished to publish there his epic poem, the *Henriade*, which he had not been allowed to bring out in Paris. He had had this idea in mind for some time. In October, 1725, he had written King George I of England: "I have spoken in my work the *Henriade* with liberty and truth. You, Sire, are the protector of both liberty and truth; and I dare flatter myself that you will grant me your royal protection that I may have printed in your kingdom a work which is sure to interest you since it is a eulogy of virtue. It is in order to learn to depict virtue better that I am eagerly seeking the honor of coming to London to present to you the profound respect and the gratitude with which I have the honor of being, Sire, your majesty's very humble, very obedient and very grateful Servant."

Possessed of the idea that England was the land of freedom, and smarting from his recent experiences in France, Voltaire crossed the Channel in May, 1726. Always a keen observer, with sharp intellectual curiosity, he was particularly in the frame of mind to draw comparisons between France and England and to appreciate to the utmost liberty in any form. The extent of this appreciation becomes evident when we bring together from various sources, some of which have only recently become accessible, passages in which Voltaire expressed, either while he was still on English soil or shortly after, his impressions of England.

Concerning the early months of his residence there we know little beyond the fact that in the summer he made a secret and hasty trip back to Paris and upon his return established himself at Wandsworth, a village not far from London, in the home of an English merchant whom he had known in France. There he spent two or three months in retirement, leading, to quote his own words, "an obscure and charming life. . . without going to London, and quite given over to the pleasures of indolence and of friendship,"—"the bitterness" of his life soothed, he says, by "the true and generous affection of this man."³ There he read English literature, Shake-

² Translated from Foulet, *Corr.*, p. 219.

³ Cf. Foulet, *Corr.*, pp. 59-60.

speare, Addison, Pope, Swift and the like. The story of his varying opinions regarding Shakespeare is a long and complicated one—puzzled astonishment gave way to admiration, to be followed in its turn by violent and lasting dislike. A few years after his return to France, he spoke of him with real appreciation. He had at first, he said, been unable to understand why such absurd dramatic monstrosities as Shakespeare's plays should be more popular than any others in London play-houses. He had, however, come to realize that the English were right and that the marvelous beauties of Shakespeare's dramas were the more remarkable because of their very defects, as a bright light shines brighter in a dark night. In his essay on epic poetry, written while he was in England, Voltaire paid Addison the compliment of borrowing largely from the *Spectator*, without acknowledgment, and spoke of him, moreover, as "the best Critic as well as the best Writer of his Age." Again, soon after his arrival in England, with his easy use of superlatives, he wrote a friend regarding "Mr. Pope, the best poet of England and at present of all the world. I hope," he adds, "you are acquainted enough with the English tongue to be sensible of all the charms of his works. For my part, I look on his poem call'd the *Essay upon criticism* as superior to the *Art of poetry* of Horace; and his *Rape of the lock*, *la boucle de cheveux*, [that is a comical one⁴], is in my opinion above the *Lutrin* of Despreaux; I never saw so amiable an imagination, so gentle graces, so great variety, so much wit, and so refined knowledge of the world as in this little performance." Swift he considered the English Rabelais, and he thoroughly enjoyed his work. At the end of the year 1727 he wrote Swift: "Pray forgive an admirer of you who owes to your writings the love he bears to your language." To the study of this language Voltaire applied himself with assiduity. It would seem, however, that he did not speak it easily, for he writes a friend early in 1727: "Remember that there is no other way to get the true English pronuntiation than to come over into England," and at the end of that year refers to English as a language "which he cannot pronounce at all and which he hardly understands in conversation." Light is thrown on one of the means he chose for improving his English in a note to be found in the *General History of the Stage* written by Chetwood of the Drury Lane Theater. "The noted author about twenty years past resided in London," we read. "His acquaintance with the *Laureat* brought him frequently to the theatre where (he confess'd) he improved in the English Orthography more in a week

⁴ The brackets are Voltaire's.

than he should otherwise have done by labour'd study in a month. I furnished him every evening with the play of the night which he took with him into the Orchestra (his accustomed seat). In four or five months he not only conversed in elegant English but wrote it with exact propriety."⁵

In October or November, 1726, Voltaire moved to London, and early in the year 1727 he was presented at the court of George I. He remained in England, in London and at various country houses, somewhat over two years.⁶

In a long letter or sketch probably written in 1728 and evidently intended as an introduction to his *Lettres philosophiques* but not published until after his death, Voltaire gives a highly colored account of his experiences on landing in England. This account was so clearly written for picturesque effect that it has little serious value, but it is not without spice and interest. Voltaire first speaks of the difficulties experienced by a foreigner who wishes to give an idea of the country he is visiting and quotes, in that connection, from the work of an Englishman named Dennis who, having spent two weeks in France, undertook to describe that nation and began by saying: "I am going to give you a good and impartial description of the French people and, to begin with, I will tell you that I hate them with a mortal hatred."⁷ Voltaire goes on to say that a French ambassador in England, quite unlike an English ambassador in France, usually does not know a word of English, has not the slightest notion of the works written in that tongue and therefore cannot give his countrymen any accurate information regarding the country. Despite all the difficulties, one might hope to learn somewhat more, he says, from a Frenchman visiting England as a private citizen who—and here he seems to outline his own course of procedure while in the country—"had sufficient leisure and obstinacy to learn to speak English, who talked freely with Whigs and Tories, who dined with a Bishop and supped with a Quaker, went Saturday to the Synagogue and Sunday to Saint Paul's, heard a sermon in the morning and saw a comedy after dinner, who went from the court to the exchange and above all was not in the least rebuffed by the coldness, the scornful and icy manner which English ladies assume in the beginning of an acquaintance and which some of them never lay aside." "When I landed near London," he con-

⁵ Page 46, note.

⁶ Cf. Foulet, *Corr.*, pp. 270 ff.

⁷ These extracts as well as those quoted later from the *Lettres philosophiques* are translated from Lanson's edition.

tinues, "it was in the middle of the spring, the sky was as cloudless as it is on the loveliest days in the south of France, there was a gentle and fresh west wind which made all nature serene and the people joyful." Certain curious festivities he witnessed on his arrival called to his mind the Olympian games, but, he adds: "the beauty of the Thames, the great numbers of vessels, the vast size of the city of London soon made me blush at having dared to compare Elis to England." Certain court ladies whom he met that evening surprised him, for "they had not at all the lively manner of people who have been enjoying themselves. They were stiff and cold, they drank tea, made a great noise with their fans and didn't say a word or else talked all at once slandering their neighbors. Some were playing cards and others reading papers." The morning after his arrival he met, in an ill-kept coffee-house, some of the gentlemen he had seen the day before and found them singularly solemn and uncommunicative. He tried to recall whether he could have offended them by hinting that French cooks were better than English, that Paris was a pleasanter city than London, that the time passed more agreeably at Versailles than at Saint James or by some other equally insulting remark. Finally he asked why they were all so sad and some one explained to him sullenly that the wind was blowing from the east. At that very moment a messenger ran in, bringing the news that a beautiful young girl, a friend of them all, had just cut her throat (reference is often made in French literature to the supposed frequency of suicide in England). The news was received with perfect calm. Voltaire asked why so shocking a thing should have occurred and was simply told, by way of explanation, that an east wind was blowing. He goes on to say: "I left the coffee-house at once and went to the court, possessed of that fine notion that a court is always gay. Everything there was sad and mournful, even the ladies in waiting. They were talking in melancholy fashion of the east wind. I was tempted to laugh but the climate was already having its effect on me and I was astonished to find I could not laugh. A famous court physician to whom I confided my surprise told me that there was nothing astonishing in that, that I would find things far worse in November and March; that then people hanged themselves by the dozen, that nearly everybody was really ill then and that a profound melancholy lay over the whole nation, 'for that' he said, 'is when the east wind blows most constantly. That wind is the ruin of our island. Even the animals suffer from it and all seem cast down. The men who are robust enough to keep in good health in that accursed weather

at least lose their good temper. Every one looks severe then and is capable of doing almost any desperate act. It was, indeed, when an east wind was blowing that Charles I was beheaded and, James II dethroned. . . . If you have some favor to ask at court,' he added in a whisper, 'be sure to wait till the wind blows from the west or the south.' " Thus does a Frenchman accuse the English of being changeable! Again in the same letter, Voltaire speaks of talking with a boatman on the Thames who proudly boasted of the liberty prevailing in his country and swore by high Heaven that he would rather be a boatman on the Thames than an archbishop in France. The next day he saw the same man in prison because of the law forcing sailors to serve on his majesty's ships—a law which, Voltaire tells us, was repealed shortly after. Instead of rejoicing, as did a fellow Frenchman who was with him, that the English, who so loudly reproach the French with their servitude, were sometimes slaves themselves, Voltaire experienced, he would have us believe, a more humane feeling. He was distressed that there was not more liberty on earth. The underlying idea of this letter—the contradictions to be found in the character of this changeable English nation—finds definite expression in the last sentence: "The Spanish say of a man, he was brave yesterday. That is about the way one should judge nations and especially as regards the English nation one ought to say, 'That is what they were like that particular year or that month.' "

More serious in tone and far more significant are the scattered passages to be found in a note-book of Voltaire's, in his private letters, in his *Essay on Epic Poetry* and in the *Lettres philosophiques*, passages which bear upon England, particularly English tolerance and English liberty in matters social and intellectual and which often contrast, openly or by implication, France and England. The contents of the small note-book were published for the first time and without comment in the *English Review* of February, 1914. From dates contained in it, it appears that these notes were, in part at least, jotted down in the early months of Voltaire's stay in England, the summer of 1726. Wishing to become thoroughly familiar with the English language, Voltaire began at once the practice of writing it. The result in this little book is curious but for the most part intelligible. Some of the entries may be quoted in the order in which they chance to occur. "England is meeting of all religions, as the royal exchange is the rendez-vous of all foreigners. . . . Theatre in England is boundless. . . . English tongue, barren and barbarous in its origin is now plentiful and sweet, like

a garden full of exotic plants. In England every body is public spirited. In France every body is concerned in his own interest only. The English is full of thoughts, French all in manner, compliments, sweet words, and curious of engaging outside, overflowing in words, obsequious with pride, and very much self concerned under the appearance of a pleasant modesty. The English is sparing of words, openly proud and unconcerned he gives the most quick birth he can to his thoughts, for fear of losing his time. . . . We arrive to the same work by different ways, a chartreux friar kneels and prostrates himself all along before me, a quaker speaks to me always covered, both do so to follow the gospel, in the most rigorous sense. . . . Malborough despised French because he had conquered 'em, Law despised 'em also because he had cheated them. . . . Seldom brothers agree together, 'tis for this reason sovereigns of Europe are styled brothers to each other. they pursue, they deceive, they betray, they hate one another like true brothers, and after having fought with the utmost fury, and having laid waste respectively their kingdoms, they take a solemn mourning upon the death of one of another. . . . They say Cromwell was nothing less than an enthusiast, he was so far from being a fanatic that he ruled all who were so. . . . A man was burnt alive in Paris for saying he was the Pope's son. . . . M. Lock's reasonableness of christian religion is really a new religion. One of the French prophets having boasted that at any appointed day, he would raise a dead body from his grave, the government sent guards to the place appointed to keep off the rabble, and to keep all things in quiet that the play could be acted without disturbance. . . . A king in England a necessary thing to preserve the spirit of liberty, as a post to a fencer to exert himself."

The correspondence of Voltaire belonging to the period of his residence in England may be expected to throw light on his opinion of the people among whom he was living. In a French letter dated August 12, 1726, and addressed to his intimate friend, Thiériot, Voltaire speaks of England as a country where there are no distinctions between men but those of merit, a country where people think freely and nobly without being restrained by any servile fear. "If I followed my inclination," he says, "I should establish myself in that country with the sole idea of learning to think."⁸ In the letter of October 26, 1726, Voltaire gives his correspondent (Thiériot, no doubt,) details of what he calls "his forever cursed fortune," although he also speaks of "my star that among all its

⁸ All extracts from Voltaire's letters are quoted or translated from Foullet's edition.

direful influences pours allways on me some kind refreshment" and expresses appreciation of the great goodness of his English friends. Debating as to whether he shall try, for publishing his epic, "the way of subscriptions by the favour of the court," Voltaire voices the sentiments which have been characterized as the warmest praise a Frenchman ever gave to England. "I am weary of courts, my Thiriot," he writes, "all that is king or belongs to a king, frights my republican philosophy, I won't drink the least draught of slavery in the land of liberty. . . . I fear, I hope nothing from your country [i. e., France]. All that I wish for, is to see you one day in London. I am entertaining myself with this pleasant hope; if it is but a dream, let me enjoy it, don't undeceive me, let me believe I shall have the pleasure to see you in London, [drawing up]⁹ the strong spirit of this unaccountable nation; you will translate their thoughts better when you live among em. You will see a nation fond of their liberty, learned, witty, despising life and death, a nation of philosophers; not but that there are some fools in England, every country has its madmen, it may be French folly is pleasanter than English madness, but by God English wisdom and English honesty is above yours. One day I will acquaint you with the character of this strange people, but tis time to put an end to my English talkativeness." If Voltaire is somewhat more cautious in later letters from England, it is no doubt because, when the first heat of his angry resentment is past, he realizes in what serious difficulties he would be involved if such sentiments from his pen fell into the hands of French government officials. Indeed, at one time he tells Thiériot that in writing him he uses English as a sort of cypher in order that he may not be "understood by many over-curious people." Other and later letters, if usually somewhat more restrained, contain passages which are full of interest. February 13, 1727, Voltaire tells his friend of changes which he has made in the *Henriade*. At a certain point in the poem as it was to appear in London and thereafter, he has added a flattering description of England, including some lines on the English government. From this passage and from the explanatory note which Voltaire appended after his return to France, it is evident that he was conversant with the principles underlying the English constitution, although he has been accused of showing no keen interest in it.¹⁰ In an English letter to Thiériot written in March of the same year there occurs a passage, interesting in that it shows Voltaire could

⁹ The brackets are Voltaire's.

¹⁰ Cf. Foulet, *Corr.*, p. 84, n. 2.

criticise English literature adversely. "It was," he says, "indeed a very hard task for me to find that damn'd book which under the title of *Improvement of Humane Reason* is an example of nonsense from one end to the other, and which besides is a tedious nonsense and consequently very distasteful to the French nation who dislikes madness itself when madness is languishing and flat. The book is scarce, because it is bad, it being the fate of all the wretch'd books never to be printed again. So I spent almost a fortnight in the search of it till at last I had the misfortune to find it." In the English dedicatory letter to the Queen of England, published in the first London edition of the *Henriade* in 1728, occur the sentences: "Your Majesty will find in this book, bold impartial truths, morality unstained with superstition, a spirit of liberty, equally abhorrent of rebellion and of tyranny, the rights of kings always asserted and those of mankind never laid aside. The same spirit in which it is written, gave me the confidence to offer it to the virtuous consort of a king who among so many crowned heads enjoys almost alone, the inestimable honour of ruling a free nation, a king who makes his power consist in being beloved, and his glory in being just." Writing in English in April, 1728, to an unknown correspondent regarding the essays which he himself had recently published in London, Voltaire says: "But I dare not send any thing of that kind into France before I have settled my affairs in that country. . . . I think I am not to let the French court know that I think and write like a free Englishman. I heartily wish to see you and my friends, but I had rather to see them in England than in France. You, who are a perfect Briton, you should cross the Channel and come to us. I assure you again that a man of your temper would not dislike a country where one obeys to the laws only and to one's whims. Reason is free here and walks her own way. Hypochondriacs especially are welcome. No manner of living appears strange. We have men who walk six miles a day for their health, feed upon roots, never taste flesh, wear a coat in winter thinner than your ladies do in the hottest days: all this is accounted a particular reason but taxed with folly by nobody." Again in the some month, with reference to the ban laid upon the *Henriade* in France, Voltaire writes Thiériot: "I have already. . . . intreated him [the lieutenant of police in France] to seize all the copies which might steal into France till I have leave from the government to publish the book. I have assured him I would never send into France any thing without the consent of the ministry." In the same letter he writes regarding his essay published in Eng-

lish: "That little pamphlet could not succeed in France without being dressed in quite another manner. . . . The style besides is after the English fashion; so many similies, so many things which appear but easy and familiar here would seem too low to your wits in Paris." In June he returns to the subject of the *Henriade*. "Now I want to know when and where I could print secretly the *Henriade*? It must be in France, in some country town. I question whether Rouen is a proper place; for methinks the bookish inquisition is so rigorous that it has frightened all the book-sellers in those parts."

Writing in July to Dr. Towne who proposes translating the *Henriade* into English, Voltaire says: "You do me the greatest honour I could ever boast of, in bestowing an English dress upon my French child. I receive the best reward of all my labours if you go on in the generous design of translating my undeserving work into a language which gives life and strength to all the subjects it touches. The *Henriade* has at least in itself a spirit of liberty which is not very common in France; the language of a free nation as yours is the only one that can vigorously express what I have but faintly drawn in my native tongue: the work will grow under your hands worthy of the British nation, and that tree transplanted in your soil and grafted by you will bear a new and better sort of fruit." In August he speaks of a French version he is making of his English essay as a very curious work for those who, he says, "although born in France, wish to have some idea of the taste of other nations." Again apropos of the *Henriade* he writes in French: "You tell me that bigots, people who cannot be trusted or have very little sense, have found fault with me because I have dared. . . . represent God as a being full of goodness and indulgent as regards the follies of mankind. Those rascallions may make God a tyrant as much as they please; I shall none the less consider him as good and wise as those gentlemen are idiotic and wicked."

We may now turn from Voltaire's private letters to his *Essay on Epic Poetry*. Voltaire's definite purpose in going to England and his chief interest while there was the publication in London of the *Henriade*. The first London edition of the poem dates from the month of March, 1728. Near the end of the preceding year, as a clever piece of advertising, Voltaire had published in London a small book containing two essays written in English, the first of which, the *Essay upon the Civil Wars in France*, gave the historical setting of the *Henriade*, while the second, the *Essay on Epic Poetry*, treated in a fashion flattering to the English the class of poetry to which the *Henriade* belonged. The second of these essays was

soon translated into French and published in Paris without the knowledge of Voltaire, who himself published a fundamentally revised French version of it several years later. The English version has been until recently very rare.

This essay, as it appeared in English, contained various comparisons between France and England. A few sentences detach themselves with particular clearness, as expressing the contrast between liberty and tolerance on the one hand, lack of liberty and intolerance on the other. These sentences were either omitted or entirely altered by the French translator and again by Voltaire in his own French version of the essay. They are as follows. "I am apt to think that every Language has its own particular Genius, flowing chiefly from the Genius of the Nation, and partly from its own Nature. On the one Side, more or less Liberty in the Government, and in Religion. . . all these Means have a great Share in determining the Nature of a Language, in making it extensive or stinted, strong or weak, sublime or low. . . The Force of that Idiom [English] is wonderfully heighten'd by the Nature of the Government, which allows the *English* to speak in Publick, and by the Liberty of Conscience, which makes them more conversant in the Scripture. . . To this happy Freedom, that the *British* Nation enjoys in every thing, are owing many excellent Versions of the ancient Poets. . . For it is with our Heroick Poetry, as with our Trade, we come up to the *English* in neither, for want of being a free Nation. Slavery is generally an Obstacle to Abundance. . . We have discarded a Multitude of old energetic Expressions, the Loss of which has weakened the Stock of the *French* Tongue, as the compelling our Protestants away [the allusion is, of course, to the Revocation of the Edict of Nantes] hath thinned the Nation. The *English* have naturalized many of our antiquated Words, as they have done our Countrymen, and so they have increased their Language, as well as their People, at our Expence." In the course of this essay Voltaire stresses the advantage one nation may derive from a tolerant acquaintance with the customs and the ideas of others. He recommends to Frenchmen the study of English, saying: "I look upon the *English* Language as a learned one, which deserves to be the Object of our Application in *France*, as the *French* Tongue is thought a kind of Accomplishment in *England*." This sentence is doubly interesting in light of the scorn previously felt in France for the English language, and it is significant to connect with it references in Voltaire's correspondence to friends of his who had undertaken the study of English since he had been

in England as well as the testimony of certain contemporaries. For example, in the preface of his translation of Swift's *Gulliver*, the Abbé Desfontaines speaks in 1727 of the English language "which is beginning to be fashionable in Paris and which numerous distinguished and worthy persons have recently learned."

It remains for us to consider the work in which Voltaire summed up his various impressions of England and which, under the title *Lettres philosophiques*, was published in 1734 in Amsterdam, the necessary official permission for publishing it in Paris having naturally enough been refused. It had already appeared in an English translation in London in 1733. This work, more commonly known as *Lettres anglaises*, and recognized as a powerful factor in the intellectual life of the eighteenth century, is familiar to many more people than the material we have considered up to this point and differs from that material also in that it found its way immediately to the French public. It contained somewhat informal essays in which the author discussed various aspects of English life and English thought, religion, politics, philosophy, science and literature. It has been called the first bomb thrown against the old régime in France. Observations concerning England are made to serve as so many attacks, direct or indirect, upon the very structure of French society.

A few quotations will serve to show the harmony between the opinions Voltaire expresses in the *Lettres philosophiques* and those we have already brought together from other and less familiar sources. "This is the country of sects. An Englishman, as a free man, goes to Heaven by whatever road his chooses. . . . The fruit of the wars in England has been liberty. The English nation is the only one on earth which has succeeded in controlling the power of its kings by resisting them and which, through constant effort, has finally established that wise sort of government in which the ruler, all-powerful so far as doing good is concerned, finds his hands tied if he wishes to do evil, in which the nobles are great without being insolent and without having vassals, and the common people share in the government without causing any confusion. . . . This country is not only jealous of its own liberty, it is jealous of that of others. . . . The civil wars in France have been longer, more cruel and more prolific of crime than those in England, but of all those civil wars not one has had a wise liberty as a goal. . . . The common people, the most numerous and even the most virtuous and consequently the most respectable part of humanity. . . . The strength of these petty brigands was broken in France by the

legitimate power of our kings, in England by the legitimate power of the kings and of the people. . . . A man because he is noble or a priest is by no means exempt from paying certain taxes here. . . . The peasant's feet are not bruised with wooden shoes, he eats white bread, he is well-dressed, he doesn't hesitate to increase the amount of his live-stock or to put tiles on his roof for fear his taxes will be raised the following year. . . . Commerce which has enriched English citizens has helped make them free and that very freedom has increased commerce in its turn, thence the greatness of the state. In France any one who wishes may be a marquis and any one who comes to Paris from the most remote corner of a province with money to spend and a name in *ac* or *ille* may talk about "a man like me, a man of my stamp," and thoroughly despise a merchant; the merchant himself hears his profession so often spoken of with scorn that he is foolish enough to blush for it; nevertheless I do not know which is the more useful to a state, a well-powdered nobleman who knows precisely at what hour the king gets up and goes to bed and who assumes grand airs playing the role of slave in the ante-chamber of a minister, or a merchant who enriches his country, gives from his office orders to Surat and Cairo and contributes to the happiness of the world. . . . [Newton's] great good fortune was not only to be born in a free country The poetical genius of the English is thus far like a bushy tree, planted by nature, sending out hap-hazard a thousand branches and growing irregular and powerful. It dies if you try to force its nature and prune it after the manner of trees in Marly garden. . . . In England people in general think and letters are more honored than in France. This advantage is a necessary consequence of the form of their government. It seems to me that the English have philosophers who should be the teachers of mankind. . . . Addison in France would have belonged to some academy and might have obtained, through the influence of some woman a pension of twelve hundred *livres*. In England he was Secretary of State."

THE SOCIAL BASES OF JUDAISM.

BY H. OSCHEROWITZ.

THE history of Israel offers a picture of manifold social development. When the Jewish tribes had settled in Canaan, Israel had reached the stage of social unity. At that time there existed no single social need. Conditions harmful to the life of a people