

through the classes from degree to degree—he must not skip any of the successive degrees.

Nor must we teach the child what the child's ears are not yet fit to understand. There are different lessons to be taught to the girl of twelve and to the wife and to the matron. This consideration leads me to think that it might be wrong to remove the dogmatic phase of religion from the life of those who have not yet reached the higher and broader interpretation of panpathy, the All-feeling of the soul, which attunes our sentiments to the All-life of the universe.

Our soul must sound the right note, it must produce a melody which brings forth the noblest and best part of our inmost self, and though every soul should have a character of its own, it should be in harmony with the sound that comes from the lives of our fellow beings, and all must unite in a hymn of glorification of the whole in accordance with the eternal norm of life, with God, with that law which is the standard of truth in science, of goodness in morality, of beauty in art.

PAUL CARUS: THE PHILOSOPHER, THE EDITOR, THE MAN.

BY LYDIA G. ROBINSON.¹

DR. Paul Carus may be regarded as a philosopher in the real sense of the term in a period when there were few others in the field. Professors of philosophy there have been and are in increasing numbers, but they are professors first, well versed in the philosophies of the ages and of the age, but thinkers only secondarily, if at all. Many of these have made valuable original contributions to the specific and allied sciences of ontology, psychology, sociology, and the rest, but Dr. Carus dealt with the fundamentals of all sciences, the philosophy of science, the science of philosophy. His hypothesis of monism, his unitary world-conception, provided the simplest basis from which to solve the age-old problems of time and space, of God and the soul, without falling into the fallacies and crudities which some others who have followed the standard of monism have deduced from similar premises.

Because one central kernel in Buddhism, in the pure form ascribed to its founder, seemed to Dr. Carus to contain a truth over-

¹ Editorial assistant to Dr. Carus, 1905-1917.

looked by all other historical religious systems, he familiarized himself with its sacred books to such an extent that with his well-trained Western mind and sympathetic comprehension he was able to gather out from all the mass of voluble Oriental wordiness, and to set forth in classical simplicity, the traditions and tenets of this great faith as they had never been presented before. His *Gospel of Buddha*, translated into all vernaculars of Buddhist Asia, as well as the literary tongues of Europe, serves as the accepted text-book of the Buddha's life, death, and teachings in Buddhist missions and seminaries, and his *Dharma* contains the formulated dogmas of its creed. The little story *Karma*, though a pure invention derived from the inspiration which characterizes any work of art, is a moral tale of such power that Tolstoy, when charged with its authorship, regretted that he could not claim it as his own. Because of his sympathetic grasp of the fundamentals of their faith, Buddhist leaders in all parts of the world have looked upon Dr. Carus as one of their own brotherhood. They honored him with many complimentary tokens of their esteem and never ceased to urge him to visit their home lands. If he could have made the trip around the world that he contemplated before his health began to fail and communications were more or less restricted by the war, there is no man of our Western nations who would have been more cordially welcomed from Greenland's icy mountains to India's coral strand, from the Atlantic coast of England where he had been a frequent visitor, through all of familiar Europe, to the islands of Japan.

Dr. Carus's contribution to philosophy has been presented for the most part through the medium of *The Monist*, which has occupied a unique position in contemporary thought. With due regard to the unquestioned significance of this phase of his work, it is quite possible that his most lasting impress on the world will be through the influence of his fearless treatment of religious problems during the transitional quarter of a century in which most of his writing was done. He was a pioneer radical, though he lived to see the thoughtful part of the world beginning to overtake him to an encouraging extent. He always believed in and urged liberalizing the church organizations from within through education, rather than assuming a position of aloofness, and felt more real sympathy with the devoutly orthodox than with the scoffing attitude of many professed freethinkers.

Everything that was human had its special interest for Dr. Carus. *Humani nihil a se alienum putabat*. The secret of his success as an editor, by which he won so many stanch and appre-

ciative friends, was largely due to the wide scope of his own personal interest in life in all its phases. If he read of some discovery that was interesting to him he knew it would be welcome to his readers: pictures in contemporary literature or in rare and inaccessible places, or statues in the galleries of Europe, that appealed to him from some association of ideas, he knew would be of interest to other people, and they always gained in value from being presented from his own angle of vision.

The personal equation was to him a very vital factor. If a submitted manuscript had any merit in itself, or though poor was on a deserving or unusual theme, or if it had neither of these things to recommend it and yet was accompanied by a letter which bespoke a new and vivid personality behind it,—while deferring judgment, or perhaps even when rejecting the manuscript, Dr. Carus would write and ask for personal details about the author because of his own very sincere interest. He was literally acquainted personally with all his contributors, and the fact that his own business letters disclosed so much of his personality is one reason for the affectionate regard in which he was held by a large number of people who never even saw him.

In the personal contact of daily editorial routine no one ever revealed a kindlier spirit or more infinite patience, and though this may have been in part the evidence of a philosophical calm that could not be disturbed by trifles, it was above all the “fruit of the spirit,” the apostolic “longsuffering, gentleness, goodness, faith, meekness, temperance,” against which there is no law.

DR. PAUL CARUS

VIR EGREGIUS ET VITA ET SCIENTIA, NOMEN SUUM VIRTUTIBUS COMMENDAVIT POSTERITATI; NUNQUAM ULLA DE EO OBMUTESCET VETUSTAS.

BY PAUL BRAUNS SR.

Finis bonorum est adeptum esse omnia
e natura et animo et corpore et vita.

EVERY life that has been lived aright approaches its end in glory and splendor, leaving a radiant afterglow of kind words and deeds. The good we do is not to be measured by the length of our days, but by our stamp of character, the sincerity of our purposes, and the grandeur of our aspirations and conceptions.