MISCELLANEOUS.

CURRENTS OF THOUGHT IN THE ORIENT.

BY B. K. ROY.

Count Okuma Attacks Socialism.

Writing on "Japan's Struggle with Finance" in the Japan Magazine (Tokyo) for November, Count Okuma takes occasion in this succinct paper to attack the socialist theory of state ownership of industries and public utilities. The master statesman of Japan argues thus:

"Our authorities at present are giving too much attention to protecting a few industries at the expense of other and smaller enterprises; and the government itself monopolizes some of the more important and necessary national undertakings. Private management of industries, in my opinion, always does more to excite national activity and competition than government management; it induces the people to cultivate an enterprising and independent spirit, which is very necessary to national development and general progress. Popular industry is even more beneficial and effective in promoting national efficiency than official industry, however well manipulated and managed. Whatever the people take in hand they can do, and do with more lasting and universal benefit to the nation than what the government does; and if the people once undertake to reduce our great national debt, it will be done. Then the government will be more free to devote its attention to education and other important subjects of national welfare, which are now only too much neglected. It is more important that the people shall prosper than that the government should have ample revenue; for the government can never really be wealthier than the people; and it is only as the people are permitted to cultivate and promote all forms of legitimate industry that they can be able to support the government and enable it to meet its obligations."

Whether Count Okuma is right or wrong or both as regards his championship of the rights of the people against governmental encroachment, we leave for the experts and the critics to decide. But the following sentence of the Count admits of no controversy: "Certainly a government that prospers at the expense of the people is doomed."

The Returned Students and the Chinese Revolution.

The part the students of different American and European countries have played in bringing about revolutions or radical reforms is too well known to warrant any comment here. Like the students of Russia and Italy, America
and Turkey, the students, especially the foreign-educated students, of China and Japan have played a noble part in the making of these two great countries.

Mr. Y. S. Tsao, writing in the *Journal of Race Development* for July, gives an outline of the work accomplished by these "semi-foreigners." He says:

"When the students returned from America in the early eighties, they were despised, suspected and watched by the officers of the Manchu government. For the first few years they were given a thorough drilling in Chinese literature so as to win them over to the conservative attitude of looking at things, and when sufficiently purged of their revolutionary ideas, they were left to shift for themselves, for the government had no use for such 'semi-foreigners.' But beginning with the reformation after the China-Japan war, a number of reformers from the old school went to court as advisors and not a few returned students from America were given appointments by high officials. However, it was not until after the Boxer uprising that a number of them through the recommendation of Yuan Shih Kai were given responsible positions in the government."

On the intellectual activities of the returned students Mr. Tsao says:

"While the handful of returned students from Europe and America were busy occupying themselves with official life, teaching and engineering, a few of them translated the works of John Stuart Mill, Huxley, Spencer, Darwin, Henry George and other modern writers. The doctrine of the survival of the fittest has been on the lips of every thinking Chinese, and its grim significance is not lost on a nation that seems to be the center of struggle in the East. However, the greater part of the modern ideas came from Japan through the students there who after a few months of training could transcribe Japanese translations of Western books into Chinese. The rapid multiplication of patriotic newspapers and magazines helped immensely to disseminate modern political ideas along with scientific knowledge throughout the length and breadth of the nation. The biographies of such statesmen as Washington, Bismarck, Metternich and Gladstone, such leaders as Napoleon, Cromwell and Lincoln, such patriots as Mazzini and Garibaldi were literally devoured. The doctrines of Rousseau, Montesquieu and Voltaire were expounded, and a weekly known as 'The People,' based on the principle of 'Young Italy,' was started. It had a circulation of 150,000 before it was finally suppressed by the Japanese government upon the request of the Manchu government."

*Students' Work in India's Social Revolution.*

While the other Oriental countries, helped by their young students, are marching on in the path of progress, democracy and self-realization, the young students of India are not at rest. They too, beside other things, are taking a prominent part in bringing about a social revolution in enslaved and caste-ridden India. The following quotation from London *India*, of October 10, will tell its own story:

"While young Anglo-India is behaving so badly, the middle-aged variety of the type is beginning to discover that the Bengal youth is not the villain which the Yellow Press has painted him. An 'Onlooker,' who is evidently an Anglo-Indian employer of labor, writes to the *Englishman* (Calcutta) to warn the European community in India, and particularly in Bengal, that it has not
been paying sufficient attention to the new spirit of enterprise and adventure that is now evident amongst the student class in Bengal. He writes:

"I have had an opportunity of personally witnessing the daring, self-sacrifice, and disregard for comfort shown by not one but many parties of Bengali students from Calcutta who have visited the flooded districts [devastated in the recent Damodar floods] with relief in the way of provisions and medical comforts. Before I saw these boys, I entertained the common idea that Bengali students were for the most part short-sighted youths without physique and spiritless, entertaining a tremendous opinion of themselves, full of perversely hatred of the British Raj, and very contemptuous of their illiterate countrymen. These preconceived opinions of mine have now received a rude shock. Inquiries I made showed that the majority of the students were not only of a respectable class, but of the most respectable class, sons of Zamindars, of well-known professional men, and of government officials, just the boys who could have most easily stayed away. I think that this phenomenon, if I may use the word, deserves attention for it means that the youth of Bengal is growing very fast in physical and moral directions, and that we will in a few years be faced by a community which in character and spirit will be equal to the best that Europe can produce. In this flood relief business, the thought of caste seems to have dropped entirely. [Most of the victims of the flood were poor pariahs.] That alone is an indication of a coming break up of vast dimensions. . . . Obviously the European must be greatly affected by the coming changes. He is here not because he is superior to the Indian in brain, but because he has gut and character. If the new generation of Indians also displays gut and character, what excuse will there be for bringing out Europeans to govern the country and control industrial enterprise? However, I do not wish to harbor what may seem a very selfish view. If the Bengalis turn out better men than we are, so much the worse for us."

We are exceedingly sorry for our panic-stricken Anglo-Indian friends. But judging from the reports that we receive from Indian papers and magazines it seems easy to foresee that a great many more surprises and "rude shocks" are in waiting for the British in India.

BOOK REVIEWS AND NOTES.

TAOISME: TOME I, LE CANON TAOISTE; TOME II, LES PREFS DU SYSTÈME TAOISTE

Dr. Wieger is a Jesuit missionary of Tientsin, China, where he has improved his opportunities to make a careful study of Chinese language, literature and thought. Besides text-books in the Chinese language and a large volume on Chinese folk-lore, he has written a summary of Chinese history from the beginning to 1905, a volume of 2173 pages including the Chinese text. He has also done valuable work of high scholarship in preparing a series of philosophical texts which he intends to comprise a summary of Chinese philosophical ideas from the beginning of their literature until the present. He has completed the study of Confucianism in an illustrated volume of 550 pages. His work on Chinese Buddhism and Taoism is not yet complete though two large volumes of each of these are finished. The introductory volume on Chinese Buddhism treats of monasticism and the second, which
comes from the press almost simultaneously with this number of The Open Court, treats of the Chinese lives of the Buddha.

The volumes of Dr. Wiegert's in which we are most interested are those on Taoism. The first of these, entitled Le Canou taiiste, is a very complete bibliography of Taoist literature consisting first of an index of the Taoist Tripitaka, the collection of sacred literature made by the monks in the sixteenth century, the "patrology," as Dr. Wiegert prefers to call it, rather than the more usual but less exact "canon"; then follows an index of the official or private lists of Taoist writings prepared by the lathy at various times from the first to the seventeenth centuries. These two indexes exhaust Taoist bibliography. Before entering upon these bibliographical details, Dr. Wiegert thinks it well to sum up concisely the principal features of the evolution of Taoist doctrine and history in order especially to explain the connection between the apparently disparate elements of Taoist patrology, its arrangement, its divisions, its terminology, etc. A translation of the doctrinal portion of this introduction is given on another page of this issue, accompanied by a reproduction of the cover illustration of the book. Dr. Wiegert's second volume (1913) contains text and French translation of the extant works of the three Taoist fathers, Lao-tze, Lih-tze and Chwang-tze. All have the same message to proclaim, the two latter simply developing the teachings of Lao-tze to which they undertook to convert Emperor Huang-ti, the founder of the Chinese empire. The book contains a subject index and an index of names.

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This work on the text of the New Testament in its oldest attainable form has recently been finished after a labor of sixteen years conducted by Dr. H. von Soden, of Berlin University, supported by forty-four collaborators. It was made possible through the liberality of an interested patroness, Miss Elise König. About 165 manuscript codices containing the gospels and apostolos, i.e., the rest of the New Testament writings, 1240 gospel codices, 244 apostolos codices, besides 170 gospel-40 apostolos-, and 40 apocalypse-commentary codices with text were collated and examined. The last volume (the preceding volumes giving the investigation, prolegomena, etc.) of this work contains the text of the New Testament on the upper half of each page, while on the lower half the various readings are classed in three groups, the first taking in the textual problems not yet definitely solved, the second, defending substantially Von Soden's text-form, the third giving the variants occasioned accidentally by transcription. This volume makes it possible to get as near as can be to the first text of the New Testament writers, and also to check the oldest text on the principles laid down by Von Soden, so that it is no longer necessary to go through thick and thin with the Vaticanus, Sinaiticus and Alexandrinus, the infallible authorities thus far. This brief résumé is based on a comprehensive review in the Protestantenblatt (Berlin) of September 24, which fails to give the price, the total number of volumes, or whether the last volume can be obtained separately.

A. KAMPMEIER.
THE OPEN COURT

A MONTHLY MAGAZINE

VOLUME XXVII

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INDEX TO VOLUME XXVII.

ARTICLES AND AUTHORS.

Abbott, David P., The Spirit Portrait Mystery ........................................... 221
Abbott, David P., the Solver of Mystery. Paul Carus .................................... 254
Accident that Led to a Notable Discovery. Philip E. B. Jourdain ....................... 39
Albania. Paul Carus .................................................................................. 65
Alviella, Count Goblet D'. Religion of Biology ........................................... 257
Amerika-Institut at Berlin, The .................................................................. 575
Amulets, Prehellenic. Paul Carus .................................................................. 511
Apollos, the Disciples at Ephesus and Dr. W. B. Smith's Theory. A. Kampmeier ...... 683
Ararat, To the Summit of Mount. Edgar J. Banks ......................................... 398
Artistic Observation, Evolution of. Paul Carus .......................................... 17
Aryan Movement, A Great. Bhai Parmananand .......................................... 41
Bacon, The Left-Handed. Nathan Haskell Dole ........................................... 154
Balaam Among the Historians, A. William Benjamin Smith ......................... 383
Banks, Edgar J. To the Summit of Mount Ararat ........................................... 398
Bebel, August, The Life of ........................................................................... 446
Bergmann, Ernst. The Significance of La Mettrie and Pertinent Materials ....... 411
Bible as a Law Book. Charles S. Lobingier .................................................. 738
Biology, Religion of. Count Goblet D'Alviella ............................................. 857
Boring, C. O. Massai and the Republic of Liberia ....................................... 162
Boscawen, W. St. Chad. The Egyptian Element in the Birth Stories of the Gospels ......................................................................................... 149
Bourne, Randolph S. Stoicism ....................................................................... 364
Buddhism, The Docetic Heresy in. Paul Carus ............................................ 382
Buddhism, The Nichiren Sect of. T. J. Kinshara .......................................... 389
Butler, Samuel, Some Aspects of. M. Jourdain ............................................ 599

Carus, Paul

Abbott, David P., The Solver of Mystery ......................................................... 254
Albania ......................................................................................................... 65
Allegorical Mysteries in Primitive Christianity ............................................. 575
Amerika-Institut at Berlin .......................................................................... 575
Ass-Headed Deity ...................................................................................... 574
Christ, The Portrayal of .............................................................................. 763
Cicada an Emblem of Immortality in China ................................................. 91
Civic Clubs in France .................................................................................. 599
Confucius, Poems of ................................................................................... 733
Carus, Paul (Con.)
  Deussen's Recollections of Nietzsche .................................. 616
  Docetic Heresy in Buddhism ............................................. 382
  Evolution in Artistic Observation .................................... 47
  Greek Art in India ...................................................... 610
  International Complications .......................................... 548
  International Institute of China ...................................... 552
  Joseph and Asenath; A Novel of the Early Christian Centuries .... 509
  Kwan Yen Pictures and Their Artists .................................. 202
  Lao-Tze by Chou Fang .................................................. 144
  Moresnet, the Smallest Republic in the World ....................... 743
  Mother Goddess, The ................................................... 641
  Names of Nations in Chinese .......................................... 761
  Omar Khayyam and the Transcency of Life .............................. 680
  'Orient and Occident ................................................ 636
  Panama Canal Question ................................................ 442
  Pope of Taoism ......................................................... 573
  Prehistoric Amulets .................................................... 511
  Praising Mantle (Poem) ................................................ 61
  Schiller's Skull .......................................................... 444
  Shakespeare Documents ................................................ 126
  Sphinx, The ............................................................ 169
  Spirituality of the Occident ........................................ 316
  Truth vs. Illusion ...................................................... 330
  Venus of Milo, The ..................................................... 573

Chamberlain, Alexander F. Some Interesting Phases of the Contact of
  Races Individually and en masse ...................................... 25

Chang T'ien She: An Exposition of Taoism ............................... 545

Chatley, Herbert. Possession and the Stability of Personality ....... 438

China, The Dragon of Churchil Ripley .................................. 461

China, The International Institute of Paul Carus ...................... 562

Chinese Battle of the Fishes, The Berthold Lauffer ................... 378

Chinese Folklore; The Praying Mantle in Berthold Lauffer .......... 57

Chinese, 'Names of Nations in Paul Carus ................................ 761

Christ, Portrait of Paul Carus ......................................... 705

Christ, Tammuz and Pan. Further Notes on a Typical Case of Myth-
  Transference: Wilfred R. Schoff ...................................... 449

Christianity, Allegorical Mysteries in Primitive Paul Carus .......... 575

Christianity and the Nichiren Sect of Buddhism Ernest W. Clement .................. 317

Christianity, Omar Khayyam and Walter C. Green ...................... 656

Church, The Call of Science to the H. E. Jordan ...................... 274

Claud an Emblem of Immortality, The Paul Carus ...................... 91

Citizen in a Free Country; On the Arouseens of Being a Ezra B. Crooks 215

Civic Clubs in France .................................................. 599

Clement, Ernest W. Christianity and the Nichiren Sect of Buddhism .... 317

Cobby, Stanwood: The Spirituality of the East and the West ........... 302

Confucian Poems of (Translations in verse) Paul Carus ................ 733

Contact of Races Individually and en masse Some Interesting Phases of
  the Alexander F. Chamberlain ......................................... 25

Criminology. Arthur MacDonald ......................................... 383
<table>
<thead>
<tr>
<th>Index</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Crooks, Ezra B.</td>
<td>On the Aurdousness of Being a Citizen in a Free Country</td>
</tr>
<tr>
<td>Currents of Thought in the Orient</td>
<td>B. K. Roy</td>
</tr>
<tr>
<td>Darwin, Sir George: A Biographical Sketch</td>
<td>Philip E. B. Jourdain</td>
</tr>
<tr>
<td>Darwin, Sir George, Note on</td>
<td>Philip E. B. Jourdain</td>
</tr>
<tr>
<td>Deity, An Ass-Headed</td>
<td>Paul Carus</td>
</tr>
<tr>
<td>Delphi, The Chasm at</td>
<td>A. Kampmeier</td>
</tr>
<tr>
<td>Deussen's Recollections of Nietzsche</td>
<td>Paul Carus</td>
</tr>
<tr>
<td>Dole, Nathan Haskell</td>
<td>The Left-Handed Bacon</td>
</tr>
<tr>
<td>Dragon of China, The</td>
<td>Churchill Ripley</td>
</tr>
<tr>
<td>Egyptian Element in the Birth Stories of the Gospels</td>
<td>The</td>
</tr>
<tr>
<td>Egyptian Usabilitum: The Quintess Solution of an Old Problem</td>
<td>George H. Richardson</td>
</tr>
<tr>
<td>Evolution of Artistic Observation</td>
<td>Paul Carus</td>
</tr>
<tr>
<td>Faust, Herder as</td>
<td>Günther Jacoby</td>
</tr>
<tr>
<td>Fourth Dimension</td>
<td>The</td>
</tr>
<tr>
<td>Fritsch, H. Samuel</td>
<td>True Prayer (Poem)</td>
</tr>
<tr>
<td>Goddess, The Mother</td>
<td>Paul Carus</td>
</tr>
<tr>
<td>Gospel of Illusion—Beyond Truth</td>
<td>F. W. Orde Ward</td>
</tr>
<tr>
<td>Greek Art in India</td>
<td>Paul Carus</td>
</tr>
<tr>
<td>Green, Walter C.</td>
<td>Omar Khayyam and Christianity</td>
</tr>
<tr>
<td>Hayward, Percival</td>
<td>The Parable of the Rich Man and the Man who Had Only Riches</td>
</tr>
<tr>
<td>Herder as Faust</td>
<td>Günther Jacoby</td>
</tr>
<tr>
<td>Historicism, A Balam Among the</td>
<td>William Benjamin Smith</td>
</tr>
<tr>
<td>Historicism, Ignatius as the</td>
<td>William Benjamin Smith</td>
</tr>
<tr>
<td>Illusion, Gospel of—Beyond Truth</td>
<td>F. W. Orde Ward</td>
</tr>
<tr>
<td>Illusion, Truth as</td>
<td>Paul Carus</td>
</tr>
<tr>
<td>Immortality in China</td>
<td>The Cicada an Emblem of</td>
</tr>
<tr>
<td>India, Greek Art in</td>
<td>Paul Carus</td>
</tr>
<tr>
<td>International Complications</td>
<td>Paul Carus</td>
</tr>
<tr>
<td>International Institute of China</td>
<td>Paul Carus</td>
</tr>
<tr>
<td>Jacoby, Günther</td>
<td>Herder as Faust</td>
</tr>
<tr>
<td>Japan, Songs of</td>
<td>Tr. by Arthur Lloyd</td>
</tr>
<tr>
<td>John the Baptist, Did he Exist?</td>
<td>A. Kampmeier</td>
</tr>
<tr>
<td>Jones, H. Bedford</td>
<td>A Breath from Nirvana (Poem)</td>
</tr>
<tr>
<td>Jordan, H. E.</td>
<td>The Call of Science to the Church</td>
</tr>
<tr>
<td>Joseph and Asenath</td>
<td>Bernhard Pick</td>
</tr>
<tr>
<td>Joseph and Asenath; A Novel of the Early Christian Centuries</td>
<td></td>
</tr>
<tr>
<td>Jourdain, M.</td>
<td>Some Aspects of Samuel Butler</td>
</tr>
<tr>
<td>Jourdain, Philip E. B.</td>
<td>An Accident that Led to a Notable Discovery, 39;</td>
</tr>
<tr>
<td>Note on Sir George Darwin</td>
<td>572; Sir George Darwin: A Biographical Sketch, 193; Tales with Philosophical Morals, 310.</td>
</tr>
<tr>
<td>Kampmeier, A.</td>
<td>Apollo, the Disciples of Ephesus and Dr. W. B. Smith's Theory, 689; The Chasm at Delphi, 61; The Cheating of the Devil According to Paul and the Docetists, 688; Did John the Baptist Exist? 433; The Pre-Christian Nasareans, 84.</td>
</tr>
<tr>
<td>Kinshara, T. J.</td>
<td>The Nichiren Sect of Buddhism, 89; Nichiren Tradition in Pictures, 334</td>
</tr>
</tbody>
</table>
Kirk, Hyland Clair. The Fourthli Dicnnsion ........................................ 747
Kwan Yon Pictures and Their Artists. Paul Carus ............................... 202
La Mettrie, The Significance of, and Pertinent Materials. Ernst Berg- .... 411
mann ............................................................... 411
Lao-Tze by Chou Fang ................................................ 124
Larkin, Edgar Lucien. Visit of Mr. Selbit at the Lowe Observatory .......... 254
Lauffer, Berthold. The Chinese Battle of the Fishes, 378; The Praying ... 77
Mantis in Chinese Folklore, 57.
Law Book, The Bible as a. Charles S. Lohingsler ............................. 738
Liberia, Massaquoi and the Republic of. C. O. Boring ....................... 162
Life, Omar Khayyam and the Transiency of. Paul Carus ....................... 680
Lloyd, Arthur (Tr.). Songs of Japan: Miscellaneous Verses, 120; Poems .. 689
by Soma Gyofu, 121; Poems of Madame Saiko Aiko, 177.
Lohingsler, Charles S. The Bible as a Law Book ................................ 738
Loofs, Professor, on “What is the Truth About Jesus?” William Ben- ..... 689
jamin Smith .......................................................... 689
Lowe Observatory, Visit of Mr. Selbit at the. Edgar Lucien Larkin ....... 254
MacDonald, Arthur. Criminology .............................................. 383
Mach, Ernst. Memory, Reproduction and Association ......................... 1
Mantis in Chinese Folklore, The Praying. Berthold Lauffer ................. 57
Mantis, The Preying (Poem). Paul Carus ..................................... 61
Massaquoi and the Republic of Liberia. C. O. Boring ......................... 162
Memory, Reproduction and Association. Ernst Mach .......................... 1
Moral Coscords, The. Henri Poincaré ........................................ 606
Moresnet, the Smallest Republic in the World. Paul Carus .................... 743
Names of Nations in Chinese. Paul Carus .................................... 751
Nasareans, The Pre-Christian. A. Kampmeier ................................ 85
Nasareans, The Pre-Christian. William Benjamin Smith ....................... 559
Nichiren Sect of Buddhism, The. T. J. Kinavbara ............................. 288
Nichiren Sect of Buddhism, Christianity and the. Ernest W. Clement .... 317
Nichiren Tradition in Pictures. T. J. Kinavbara ................................ 334
Nietzsche, Deussen's Recollections of. Paul Carus ............................. 616
Nirvana, A Breath from (Poem). H. Bedford Jones ............................ 444
Occident, Orient and. Paul Carus ............................................. 636
Occident, The Spirituality of the. Paul Carus ................................ 316
Omar Khayyam and Christianity. Walter C. Green ........................... 656
Omar Khayyam and the Transiency of Life. Paul Carus ....................... 680
Orient and Occident. Paul Carus ............................................. 636
Orient and World Peace, The. Basanta Koomar Roy ........................... 620
Orient, Currents of Thought in the. B. K. Roy ................................ 638, 702, 705
Pan and Christ, Tammuz. Further Notes on a Typical Case of Myth- .... 449
Transference. Wilfred H. Schoff .............................................. 449
Panama Canal Question, The. Paul Carus ..................................... 442
Parable of the Rich Man and the Man who Had Only Riches. Percival ... 510
Hayward .............................................................. 510
Parmanand, Bhai. A Great Aryan Movement ................................... 417
Paul and the Docetists, The Cheating of the Devil According to. A. .. 558
Kampmeier ............................................................ 558
Personality, Possession and the Stability of. Herbert Chatley ............ 438
Philosophical Morals, Tales with. Philip E. B. Jourdain ..................... 310
INDEX.

Pick, Bernhard. Joseph and Asetath ........................................ 457
Poincaré, Henri. The Moral Concord .......................................... 606
Prayer, True (Poem). H. Samuel Fritsch .................................... 598
Primitive Ways of Thinking with Special Reference to Negation and Classification. Josiah Royce .................................................... 577
Races Individually and en masse, Some Interesting Phases of the Contact of. Alexander F. Chamberlain .......................................... 25
Raspail, Julien. The Mystery Surrounding the Death of Rousseau .......... 140
Religion of Biology....Count Goblet D'Alviella ............................... 257
Richardson, George H. Egyptian Jahhiatu; The Quint Solution of an Old Problem ................................................................. 407
Ripley, Churchill. The Dragon of China ........................................ 461
Roy, Basanta Koonar. Currents of Thought in the Orient, 620, 702, 765; The Orient and World Peace, 620; Rabindranath Tagore, India's Greatest Living Poet, 585.
Royce, Josiah. Primitive Ways of Thinking with Special Reference to Negation and Classification ........................................ 577
Schiller's Skull. Paul Carus ..................................................... 444
Schoff, Wilfred R. Tamunn, Pan and Christ. Further Notes on a Typical Case of Myth-Transference ........................................ 449
Science to the Church, The Call of. H. E. Jordan .............................. 274
Shakespeare Documents. Paul Carus ........................................... 156
Smallest Republic in the World (Moresnet). Paul Carus ..................... 743
Smith, William Benjamin. A Balanim Among the Historicists, 383; Pre-Christian Nazarenes, 559; Professor Loofs on "What is the Truth About Jesus?" 689; Saint Ignatius v.z. The Historicists, 331.
Sphinx, The. Paul Carus .......................................................... 159
Spirit Portrait Mystery. The. David P. Abbott ................................. 231
Spirituality of the East and the West. Stanwood Cobb ...................... 352
Spirituality of the Occident, The. Paul Carus ................................ 316
Stolesm. Randolph S. Bourne .................................................... 364
Tagore, Rabindranath, India's Greatest Living Poet. B. K. Roy ............ 385
Tamunn, Pan and Christ. Further Notes on a Typical Case of Myth-Transference. Wilfred R. Schoff ............................................. 449
Taoism, An Exposition of. Chang Tien She .................................... 545
Taoism, The Pope of .................................................................... 573
Taoist Doctrines, The Evolution of. Léon Wieder ................................ 724
Truth vZ. Illusion. Paul Carus ................................................... 339
Truth-Speaking: The Fact Versus the Impression. Cora Lenore Williams 372
Venus of Milo, The. Paul Carus ................................................... 513
Ward, F. W. Orde. The Gospel of Illusion—Beyond Truth ................... 321
Wieder, Léon. The Evolution of Taoist Doctrines ............................... 724
Williams, Cora Lenore. Truth-Speaking: The Fact Versus the Impression 372

BOOK REVIEWS AND NOTES.

Bebel, August. My Life ............................................................. 446
Buchanan, George D. Byonde Cifrun ........................................... 319
De Bary, Richard. A New Rome ................................................ 62
Deshumbert, Marius. Morale fondée sur les lois de la nature .......... 448
Emerson, C. H. Elia, The Oracle of the Other Self ...................... 256
Hocking, William Ernest. The Meaning of God in Human Experience .. 511
Jones, Samuel I. Mathematical Wrinkles .................................. 192
King, F. H. Farmers of Forty Centuries, or Permanent Agriculture in
   China, Korea and Japan ............................................. 128
Larkin, Edgar Lucien. Within the Mind Maze ............................ 63
Mach, Ernst. Erinnerungen einer Erzählerin ............................ 135
Müller, Wilhelm. Das religiöse Leben in Amerika ....................... 64
Sarkar, Benoy Kumar. The Science of History and the Hope of Mankind 192
Sarton, George, in Ciel et terre ....................................... 320
Soden, H. von et al. Der Text des neuen Testaments in seiner ältesten
   erreichbaren Textgestalt ........................................... 768
Sprague, Homer B. The Book of Job ..................................... 512
Strode, Muriel. My Little Book of Life .................................. 127
Wakemann, Thaddeus Burr. Addresses of ................................ 640
Washington, Wm. de Hartburn. Progress and Prosperity ............. 576
Wiegér, Léon. Taucisme .................................................. 707
Willy, John. The Story of Asenath, Daughter of Potipherah, High Priest
   of On .............................................................. 640
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AND THE
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