

" Kruger asked for arbitration, and Chamberlain refused it." From original documentary evidence I proved that for Kruger the arbitration proposal was only put forward in order to secure the annulment of the Conventions of 1881 and 1884, and consequently could not be accepted by the English government; finally, I read Kruger's proposal made on the ninth day of the Bloemfontein Conference (June, 1899).

" President Kruger said in conclusion :

" 'Give me Swaziland, the indemnity due for the Jameson raid, and arbitration in return for the franchise. Otherwise I should get nothing.'

" These points cannot be separated.

" On the 9th of June, Dr. Reitz drew up proposals relative to the arbitration, but reserved to each country the right to withhold and exclude the points that seemed too important to be submitted to arbitration.

" What was the meaning of these reservations? And, moreover, in the constitution of the Committee, the third arbitrator, acting as umpire, was to be a stranger; he it was who would decide."

I hate war. So, when I realised the seriousness of the situation, I proposed what would have been a *modus vivendi*, liberal in its provisions and honorable to both sides: viz., "Autonomy for the mining districts." Mr. Chamberlain then informed me by a letter that this had already been proposed by the English government in 1896 and again at Bloemfontein in 1899. On each occasion the Boers refused to entertain the proposal.

The only conception of liberty possessed by Mr. Kruger and his partisans was that which permitted the Uitlanders to be oppressed and spoiled; and I foresaw that if the President of the Transvaal continued his shuffling policy, England would ultimately be forced to go to war. A bull-dog may for a time disdain the snarlings and snappings of a mongrel, but sooner or later he becomes exasperated, turns on the mongrel and breaks its back.

This I said in my protest yesterday before the Congress, and I added: "You speak of arbitration; what arbitration? on what point? Ought it, for instance, to have recognised the right arrogated by the Boers to continually violate the Conventions of 1881 and 1884?"

I did not expect my words would have sufficient power to displace the majority. I may hope, however, that they contributed to the milder modification of the original resolution. What is more significant is the rejection to-day of a vote relative to maintaining the independence of the Boer Republics. The chairman, Monsieur Richet, took care to insist upon the statement that there were no Anglo-phobes present at the Congress, which was perhaps saying rather too much. At any rate, the discussion was a great success, and I could speak without being interrupted.

PARIS, October, 1900.

YVES GUYOT.

THE CHILD.

Thou, little Child, art Beast and God,
Past and Futurity;
Thou tread'st the paths our Fathers trod,
The paths our Sons shall see.

Thine is the Dross of that long Climb,
 The still-remembered Past ;
 The Golden Age thou know'st sometime
 Throughout all Life shall last.

The Savage sees but with thy Light,
 The Sage no wiser is ;
 Thou hold'st the Phantoms of the night,
 The day's Realities.

Thou art the Father of the Man,
 The Brother of the Race ;
 Thou mirror'st the Barbarian,
 Thou hint'st the Angel's grace.

The Genius is the Eternal Child,
 Fleck'd with the Race's sin ;
 The Poet sings his " wood-notes wild,"
 Born of thy childish din.

By Avon's stream thy Fancy knew
 Through all men's Souls to move ;
 And with thy Heart, " the blessèd Jew "
 Turns all the world to Love.

The Prophet still must tell thy Dreams,
 The Teacher pupil be ;
 And all our deepest Knowledge seems
 But Wisdom caught from thee.

The Hero, in thy Faith, still strives
 To reach the Blessèd Isles ;
 At Heaven's gate our human lives
 Repeat their Baby smiles.

O helpless Child, thy coming wrought
 The miracle of Man ;
 Through thee were Love and Pity taught
 The Beast put under ban.

And Woman ! Nature cast her form
 Upon the self-same mould,
 That thou, amid life's Stress and Storm,
 Should'st linger to grow Old.

Man, treading in the steps of them,
 Shall Gentler, Sweeter be,
 Till every Home is Bethlehem
 Without its Calvary.

O mighty Child, 'tis Science names
 Thy Kingdom upon Earth,
 And, with the Son of Man, proclaims
 The Greatness of thy Birth.

Now Priest and Man of Science bow
 Before thy face; the Clod
 Touches Divinity, and thou
 Instinct with All, forshadow'st God.

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THE HISTORY OF THE DEVIL.

Under the title of *The History of the Devil and the Idea of Evil from the Earliest Times to the Present Day*,¹ Dr. Paul Carus has recently collected in systematic and unified form the numerous papers and essays which for several years past he has either published in *The Open Court* and *The Monist* or delivered as independent lectures before various audiences on the history and folklore of demonology and the philosophy of good and evil. From the point of view of contents and illustrations, this book is probably the most exhaustive popular presentation of the subject that exists. The enumeration of the illustrations alone would take up several pages of *The Open Court*, and they have been drawn from every period of history, from the monuments and archæologic remains of antiquity as well as from the pictorial and sculptural records of mediæval and modern times. Not a phase of the figured conceptions of the ideas of good and evil in their development among any of the thinking nations of humanity has been omitted, and the panoramic survey of demonologic forms which is here marshalled before our bodily vision is, in the vividness and enduring qualities of its impression, far beyond anything that portrayal by words could hope to equal.

And the breadth of pictorial representation is only surpassed by the plenitude of the sources from which the text has been drawn,—the scientific and historical literature of several millenniums. Starting with a brief philosophical discussion of the ideas of good and evil, we are introduced to the subject of devil-worship and human sacrifices among savage tribes (with their survivals among the modern nations), and from thence to the demonolatry and related religious conceptions of the ancient Egyptians, Accadians, and Semites (Assyrians and Babylonians). The dualism of the Persians is next considered, following which the important Israelitic period is treated. Brahmanism, Hinduism, and Buddhism are all rich in demonologic lore, and some sixty odd pages are devoted to their exuberant conceptions. Then under the caption of "The Dawn of a New Era," that period of abnormal religious unrest and fermentation which is marked by the Gnostic, Apocryphal, and Apocalyptic literature of the Alexandrian and Western Asiatic empires is portrayed,—an influence which extended to the time of Jacob Boehme. To early Christianity, the demonologic notions of Jesus and his Apostles, the eschatology of the Jews, and the Hell of the early Church, forty pages are consecrated.

Reverting in a lengthy chapter to "The Idea of Salvation in Greece and

¹Chicago: The Open Court Pub. Co.; London: Kegan Paul, Trench, Trübner & Co. 1900. Large 8vo, 500 pages, 311 illustrations. Cloth, \$6.00 (30s.).