



LOOK FIRST ON THIS PICTURE—

Sarah Bernhardt, on the left, finds the English tragedians who essay to play the rôle of *Hamlet* (like Sir Herbert Tree, for instance, on the right) too broad of shoulder and stout of limb to comport with the anguish written on their faces.



—AND THEN ON THIS.

FAT AND THIN "HAMLETS"

MME. SARAH BERNHARDT has, in all conscience, had to stand enough banter from English critics on her attempts to play *Hamlet*. Now she retorts on the English tragedians who impersonate the Dane by declaring that "their make-up may give them the appearance of romantic heroes, but their square shoulders and solid limbs are utterly out of keeping with the anguish expressed in their faces." If this be so, the London *Times* sees Madame Bernhardt "adding a new severity to the actors' already severe task." This paper goes on to speculate on the plight of those actors whose *Hamlets* are to eyes less sensitive than Madame Bernhardt's among the distinctions of the English stage:

"We have all heard of the conscientious *Othello* who blacked himself all over; and Mr. Arthur Bourchier grew a beard for *King Henry VIII*. But more will be demanded in future of him who would play *Hamlet*. Sir Johnston Forbes-Robertson might, perhaps, pass muster, but Mr. H. B. Irving must watch his figure carefully; and think of the course of training to be undergone by Sir Herbert Tree before he may attain the requisite fragility of appearance! Mme. Sarah Bernhardt, being capable of all things herself, does not, perhaps, realize that not in all human beings is the spirit so mightily master of the flesh as in her marvelous and exquisite self. Her words, we fear, will fall on deaf ears. English tragedians, sheltering themselves unfairly behind the author's declaration that his hero was fat, will decline to prepare for the part by fining themselves down to a point at which they would be too weak to get through a single soliloquy. We shall have to put up with their square shoulders and their solid limbs; we must do the best we can with anguish expressed in voice and face and the soul that shines through the great actor's bearing, however 'beefy' may be his form. Not for us the delicate joys of the ethereal *Hamlet* with sloping Victorian shoulders and a trim waist, the *Hamlet* whose agony finds expression in the elegant curves of the female form, the

Hamlet whose soul's irresolution speaks in the upper register. Great Egypt, before her downfall, dreaded the 'squeaking Cleopatra' who would some day 'boy her greatness' on the public stage; the sweet Prince, ere flights of angels winged him to his rest, may have drawn an added hope from the thought of the fair ladies who would one day show forth his 'immense soul' without the 'virility' which Mme. Sarah Bernhardt deplures."

The Times can not forbear to think with Mme. Bernhardt "in this matter of agony and square shoulders"; but finds it possible to so lift one's soul that the physical eye shall not see the physical delinquency in the actor:

"Both in life and in the theater we demand of joy and grief that they shall be housed in appropriate bodies. There are men about with 'interesting,' melancholy faces; and these men, whether they play for it or no, receive (usually from tender-hearted women) much sympathy and affection—so long as their faces remain melancholy. Let them 'give way to the jollity' that must sometimes visit even men with melancholy faces, and they are found to be uninteresting, even unpleasantly disturbing. On the other hand, the stout and jovial-looking man is always a little ridiculous in sorrow, tho his emotional capacity for suffering may be far greater than that of the most melancholy-looking man that ever touched a tender heart. And, feeling thus about real men, we bring the same standard into the theater, in all its branches except low comedy. The more wibegone is the low comedian, the more we laugh at him; but to modern tastes at least, which know nothing of the robustious fellows of old, the tragedians must not be too hale and hearty. There is some excuse for the partiality, for the theater appeals to the mind through the eye as well as through the other senses; but it shows that we are depending too much upon the eye if the performance, say, of Materna as *Kundry* should have left us remarking upon nothing but her figure, or if all that we had to say of Irving's *Romeo* was that he did not look young enough for the part. It takes an imaginative audience as well as a great actor for the soul of tragedy to shine so clearly through his physique that *Hamlet's* square shoulders may not interfere with the passion and the beauty of *Hamlet*."

RELIGION AND SOCIAL SERVICE



THE PRESIDENT ON RELIGIOUS EDUCATION

IN THE FACE of the present secularizing tendencies in education, President Wilson's remark at the opening of the American University at Washington deserves notice. This University is founded by the Methodist Episcopal Church, and the President pointed to the reason, in his judgment, why "scholarship had been most fruitful when associated with religion." "The religion of humanity and the comprehension of humanity are of the same breed and kind," he says. Wherefore he sees a fitness in their going together. His words were a commendation of the plan of the University, stated below in the words of Bishop W. F. McDowell. According to the Methodist bishop, nothing like the present experiment in higher education has been planned or tried on our soil. The proposition, as quoted in *The Christian Advocate* (New York), has "at least four unique, distinct lines":

"1. The opening of the rich and varied materials of education and research afforded by the Government to the students of the world, under competent direction and guidance.

"2. By a carefully devised system of scholarships and fellowships, the opening of the graduate instruction of the world for select young men and women.

"3. The creation of a body of scholars, gathered from everywhere, sent everywhere, united here as fellows, recognized and pledged to humanity's service and the larger uses of the largest learnings.

"4. The creation of lectureships for Washington and elsewhere and the making of a literature which shall in ample and steady stream refresh the life of the Republic and the world.

"This is the simple outline of our great purpose. Nothing else, I venture to think, so daring or so wise has been proposed by any American church. Happy that body that can hold fast to traditions; happy that body that can also make traditions.

"This movement has due regard to those English ideals in which our early roots were struck, and those later German influences now so profoundly affecting our entire educational life.

"If to-day you ask to see the American University, I bid you to look beyond what is visible here to the universities of the old world and the new, to every place where a foremost scholar dwells and teaches, to every laboratory and library holding truth for the eager student. The American University exalts not the local but the universal, not the provincial but the cosmopolitan, not the visible but the invisible. And to him who has the eyes of his mind and heart opened this high mount presents the rising vision of open doors in Berlin, Leipzig, Oxford, Paris, Edinburgh, Glasgow, Cambridge, New Haven, Columbia, Princeton, Chicago, Wisconsin, and a great host besides.

"And never before, it seems to me, has there been quite such an application of the democracy and the cosmopolitanism of advanced learning. And that final federation of the world toward which the whole creation moves will come not at the point of bayonet or at the mouth of cannon, but at the hands of the clean thinkers, the world-trained scholars, the brotherhood of learning, the people—the men and women who study together in youth and in manhood and serve together for the common good."

President Wilson, whose speech was not of a formal nature, took his cue from the occasion. He confessed to "a sort of imaginative excitement about witnessing the inauguration of a great adventure of the mind, a defender of the immortal part of us, which if it do its work as it should be done, may leave its mark upon mankind for all time." The former president of Princeton proceeds:

"It is appropriate that a university should be set upon a hill. It must be a place of outlook, and there must be that in it which can comprehend the things that are seen, even the things distant

and vague upon the horizon, for the object of scholarship is not to please the scholar, is not to amuse the leisure of inquisitive minds, but to put forth, to release, the human spirit from every kind of thralldom, particularly from the thralldom of darkness, from the thralldom of not knowing the path, and not being able to see the path, as it treads it. It is knowledge properly interpreted, seen with a vision of insight, that is uniting the world, the spirits of the world.

"Charles Lamb made a remark once which seemed to me to go pretty deep as a human remark. He was speaking very highly of some man not present in the

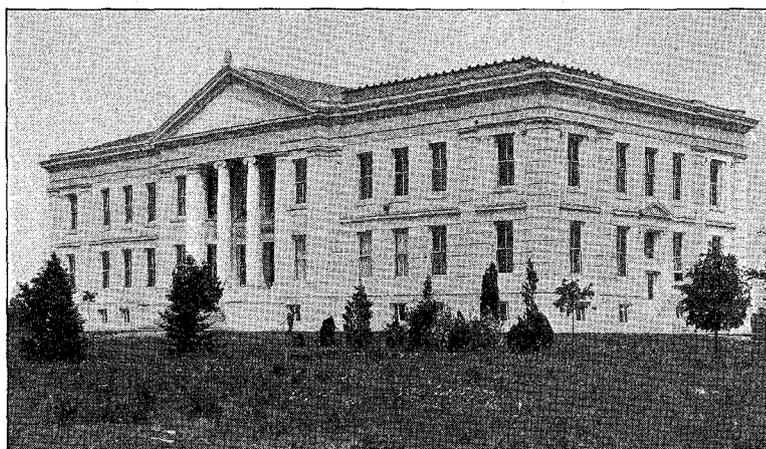
little company in which he was talking. One of his friends said, 'Well, Charles, I did not know that you knew him.' 'Well,' he said, 'I don't. I can't hate a man I know.' Now, how profound and how human that is! There are races whom we despise, and it generally turns out that we despise them because we do not know them. We have not found the same common footing of humanity with which to touch them, and to deal with them.

"I have sometimes, when sitting in the company of particularly ably drest people who were interested in philanthropy, wondered whether they knew how to be philanthropic. Philanthropy doesn't consist in giving your money to pay for what somebody else will do for mankind. It consists, at the fountain-head, of putting yourself on the same level of life and comprehension with the persons whom you wish to help, and letting your heart beat in tune with their hearts, so that you will understand.

"And the object of scholarship, the object of all knowledge, whether you call it by the large name of scholarship or not, is to understand, is to comprehend, is to know, what the need of mankind is, and to find that need in this way, that you can interpret it without going to the books. You will be looking in your own heart, and listening to your own understanding. That is the reason, ladies and gentlemen, why scholarship has usually been most fruitful when associated with religion, and scholarship has never, so far as I can at this moment recollect, been associated with any religion except the religion of Jesus Christ.

"The religion of humanity and the comprehension of humanity are of the same breed and kind, and they go together. It is very proper, therefore, that, under Christian auspices, a great adventure of the mind, a great enterprise of the spirit, should be entered upon.

"There is no particular propriety in my being present to open a university, because I am President of the United States. Nobody is president of any part of the human mind. The mind



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"FOR THE COSMOPOLITANISM OF ADVANCED LEARNING."

Administration Building of the new American University founded at Washington by the Methodist Episcopal Church.