

that the momentary sensations of the individual were the only standard of what is or is not, and that each man is the measure of all things to himself. Thus failing of a solution to the problem of knowledge, failing in the search of *criteria* of truth, then all that is real in our experience is but a series of fleeting impressions. Reasoning in such wise the Roman Marius finds the sole motive of his life in making these moments of fleeting impressions yield their utmost. Thus as Pater says: "Its mistaken tendency would lie in the direction of a kind of idolatry of mere life, or natural gifts or strength—*l'idolatrie des talents*."

In like manner, although with less of philosophy, does the reasoning of him of Naishápûr follow the logic of the Roman and that of the Greek before him, when contemplating his "Two and Sev'nty Jarring Sect." Omar says:

Alike for those who for TO-DAY prepare,
And those that after some TO-MORROW stare;
A Muezzín from the 'Tower of Darkness cries:
"Fools! your Reward is neither Here nor 'There."

Why, all the Saints and Sages who discuss'd
Of the 'Two Worlds so wisely—they are thrust
Like foolish Prophets forth; their words to Scorn
Are scatter'd, and their mouths are stopt with Dust.

Myself when young did eagerly frequent
Doctor and Saint, and heard great argument
About it and about: but evermore
Came out by the same door wherein I went.

With them the seed of wisdom did I sow,
And with mine own hand wrought to make it grow;
And this was all the Harvest that I reap'd—
"I came like Water, and like Wind I go."

Among his masterly illustrations for the Rubáiyát, Vedder has interpreted these quatrains—the saints and sages of old are dimly seen like dried forms caught in the Spiders' webs and the dust of Time. Then a circle of books, each overthrowing its predecessor, with a grim skull in the centre,