

# The Open Court

A MONTHLY MAGAZINE

Devoted to the Science of Religion, the Religion of Science, and the  
Extension of the Religious Parliament Idea

Editor: DR. PAUL CARUS.  
Assistant Editor: T. J. McCORMACK.

Associates: } E. C. HEGELER.  
                  } MARY CARUS.

VOL. XV. (NO. 9)

SEPTEMBER, 1901.

NO. 544

## CONTENTS:

<i>Frontispiece.</i> THOMAS HENRY HUXLEY.	
<i>The Religious Parliament Idea: A True Story of an Orthodox Example.</i> THE HON. CHARLES CARROLL BONNEY, President of the World's Religious Congresses of 1893 . . . . .	513
<i>Some Characteristics of Professor Huxley.</i> With Portrait. IRA W. HOWERTH, PH. D., University of Chicago . . . . .	517
<i>The Legends of Genesis.</i> Continued. The Artistic Form of the Legends.— Account of the Development of the Legends of Genesis in Oral Tradition. DR. HERMANN GUNKEL, Professor of Old Testament Theology in the University of Berlin . . . . .	526
<i>Electricity and Phosphorescence in the Animal World.</i> With many Illustrations. EDITOR . . . . .	540
<i>Chinese Characteristics.</i> THE REV. R. MORRISON . . . . .	551
<i>Emperor Tao-Kwang and the Opium War.</i> MM. CALLERY and YVAN . . . . .	556
<i>A Recently-Discovered Mosaic in Jerusalem.</i> With Illustration. DR. CONRAD SCHICK . . . . .	563
<i>The Religious Parliament Idea.</i> . . . . .	566
<i>The Orpheus Mosaic.</i> With Illustration . . . . .	566
<i>Announcement of a Series of Articles on China.</i> . . . . .	568
<i>The New Jewish Encyclopedia.</i> . . . . .	569
<i>Suggestions Toward a Theory of Gravitation.</i> GEORGE S. SEYMOUR . . . . .	571
<i>An American Edition of Loti's Book.</i> . . . . .	571
<i>Book Reviews and Notes</i> . . . . .	573

CHICAGO

**The Open Court Publishing Company**

LONDON: Kegan Paul, Trench, Trübner & Co., Ltd.

Per copy, 10 cents (sixpence). Yearly, \$1.00 (in the U. P. U., 5s. 6d.).

# Cheap Editions of Standard Works

in

## Philosophy, Science, and Religion

### THE RELIGION OF SCIENCE LIBRARY

Yearly, \$1.50

#### Philosophical Classics

- No. 38. Discourse on Method. RENÉ DESCARTES.....25c (1s. 6d.).  
" 45. An Enquiry Concerning Human Understanding.  
DAVID HUME.....25c (1s. 6d.).  
" 46. An Enquiry Concerning the Principles of Morals.  
DAVID HUME.....25c (1s. 6d.).  
" 47. Berkeley's Treatise Concerning the Principles of  
Human Knowledge. Reprinted from the editions  
of 1710 and 1734. With George Henry Lewes's  
Biography of Berkeley and a critical presenta-  
tion of his philosophy. Frontispiece, portrait of  
Berkeley by Smibert.....25c (1s. 6d.).  
" 48. Berkeley's Three Dialogues Between Hylas and  
Philonous. Reprinted from the editions of 1713  
and 1734. With portrait of Berkeley by T. Cooke,  
and engravings of Berkeley's Rhode Island Home. 25c (1s. 6d.).

#### Miscellaneous

- No. 37. Psychology for Beginners. HIRAM M. STANLEY.....20c (1s.).  
" 21. Popular Scientific Lectures. ERNST MACH.....50c (2s. 6d.).  
" 41. The Soul of Man. PAUL CARUS.....75c (3s. 6d.).  
" 6. The Psychic Life of Micro-Organisms. A. BINET.25c (1s. 6d.).  
" 8. On Double Consciousness. ALFRED BINET.....15c (9d.).  
" 11. The Origin of Language, and The Logos Theory.  
LUDWIG NOIRÉ.....15c (9d.).

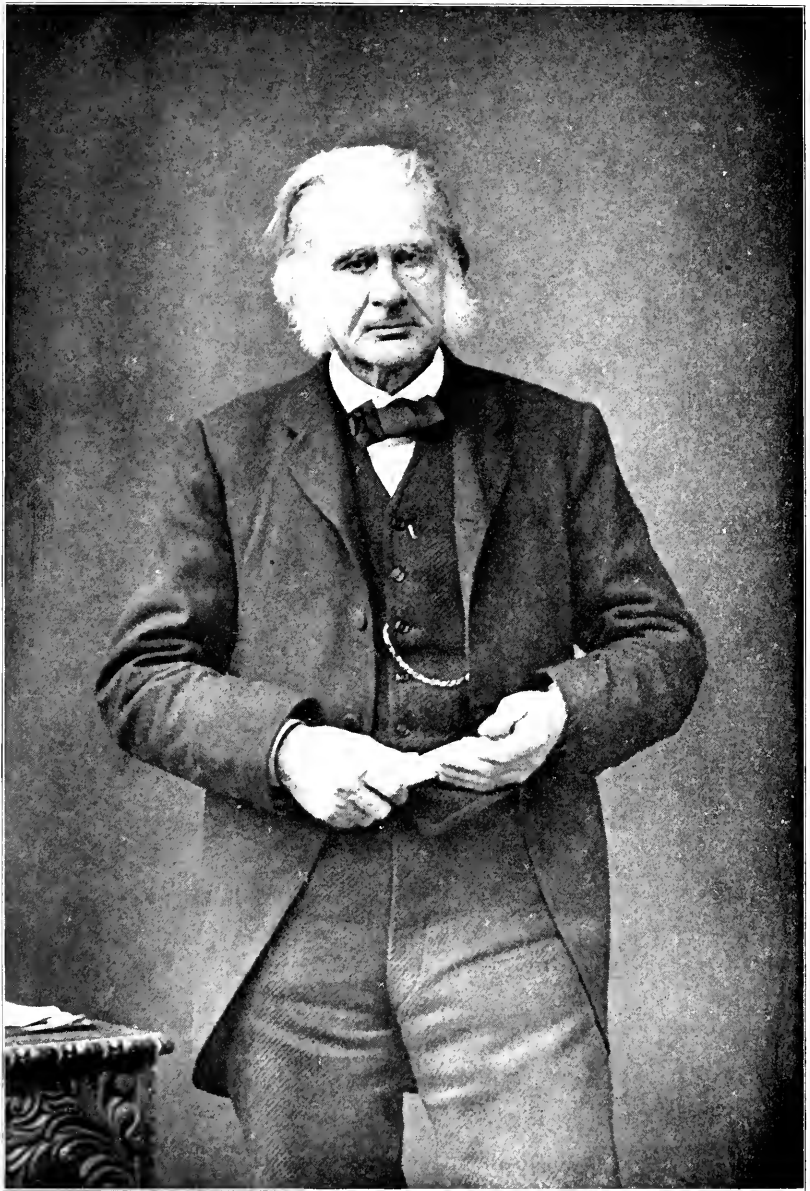
Neat Paper Covers. Stitched Backs

## The Open Court Publishing Company

324 DEARBORN STREET, CHICAGO

London: KEGAN PAUL, TRENCH, TRÜBNER & CO., Ltd.;





THOMAS HENRY HUXLEY.

(1825-1895.)

From the Cabinet Portrait Gallery.

*Frontispiece to The Open Court.*

# THE OPEN COURT

A MONTHLY MAGAZINE

**Devoted to the Science of Religion, the Religion of Science, and  
the Extension of the Religious Parliament Idea.**

---

VOL. XV. (NO. 9.)

SEPTEMBER, 1901.

NO. 544

---

Copyright by The Open Court Publishing Co., 1901.

---

## THE RELIGIOUS PARLIAMENT IDEA.

A TRUE STORY OF AN ORTHODOX EXAMPLE.

BY THE HON. CHARLES CARROLL BONNEY.

**B**ORDERED by picturesque hills and beautified by groves and gardens the Village of the Vale lies as fair as a dream in the bosom of one of the brightest valleys of the Empire State. The Eastern hills hold the sun in their hands at its rising, and the summits of the Western highlands receive its caresses as the day deepens into the evening twilight.

A brief inspection will suffice to show that this village is a seat of learning, not a center of industry in the common acceptation of that term.

On a southerly hill rise large buildings whose form and arrangement sufficiently proclaim the high educational uses for which they are maintained. It is the site of a University.

The surrounding country is divided into small farms which present ever-varying scenes of a pleasing character. Reigning like a queen on her chosen site the University seems to have put the impress of her genius on all the neighboring country. Farm-folks as well as village residents cherish with a pleasing pride the institutions of learning which give the locality its only claim to distinction aside from the charms it has received from the hand of nature.

The population of the village has always been largely Baptist. The locality is known as a Baptist stronghold. Several other denominations maintain places of worship in the village but the Baptists hold an easy pre-eminence in numbers and influence.

Of all the inhabitants of the locality ten or fifteen per cent.

who acknowledged the Roman Catholic Church as their spiritual Mother, seemed the least important from every point of view. They had no priest to instruct them and keep them in order, and seemed entirely beyond the reach of the Protestant churches. The result was more or less disorder among them, manifesting itself in intemperance and other vices, to the disturbance of the community.

Finally a change came. A Catholic Priest made his appearance in the village, obtained a location and set himself to work. He was a young man, modest in demeanor and agreeable in manner, and soon made a favorable impression on those among whom he had come to live and work.

The inhabitants of the village soon saw that where disorder had so long prevailed new conditions were speedily being established. Intemperance was greatly diminished; industry largely increased; Sunday services took the place of Sabbath-breaking; and peace and happiness began to display their charms around the homes of Catholic families.

The ministers and members of the Protestant Churches soon found that they had a new and powerful ally in the young Catholic Priest and the Church he had established; and to their honor it should be added that they were not slow to acknowledge his good work and bid him Godspeed in its continuance.

This Priest had raised the necessary funds and erected an unpretentious house of worship; which it is not too much to say, was regarded with respect and affection by nearly the whole community.

But one unfortunate night a fire occurred and the little Catholic church was consumed. Its congregation was homeless again. Its membership had been heavily burdened in the work they had done, and the prospect of regaining what had been lost seemed gloomy enough. But this gloom proved only the darkness which precedes the dawn. Better things were in store.

The priest and his people went to work to rebuild their church, and soon something happened which deserves to be told throughout Christendom, as an exemplification of the Golden Rule in the relations of churches of different creeds. Connected with the University was and is a Theological Seminary, sturdy and orthodox, justly regarded with pride by the Baptist denomination. Indeed the University was built for the sake of the Seminary instead of the Seminary for the sake of the University.

The President of the University was also the President of the Seminary and was a man of noble and commanding character, and

high standing among the authorities of the Baptist Church. Conferences began to be held among the Protestants of the village on the subject of rebuilding the Catholic church, and these conferences soon bore fruit.

It is told that the President and all the members of the Theological Faculty and the Pastors and leading members of all the Protestant churches of the village gladly joined in the contribution of funds for rebuilding the little Catholic church. These contributions were made, not because the faith of those Protestants was weak but because it was so strong and tenacious, so vigorous and enduring. The Baptists naturally took the lead in this noble and generous work. In explaining their action they justified it by the saying, that a tree is known by its fruits; and by the obvious truth that a continuation of the work established by the Catholic priest was essential to the peace and good order of the community.

These zealous Protestants felt that the hand of Divine Providence had shown them an effective way of dealing with the Catholic part of the village population; and that it would be wise to continue that way.

So the Catholic church was rebuilt and has ever since been maintained in the heart of a Protestant community, a living monument of true Christian charity; an inspiring example of the application of the Golden Rule to the things of Religion.

It is told in exemplification of the Church fraternity that followed that the President of the Baptist Theological Seminary attended the Catholic picnic as an honored guest; and it is hardly necessary to add that neither the Catholics nor the Protestants were in any degree compromised by their fraternal relations. The Baptist was, if anything, a sturdier Baptist than before; and the Catholic more faithful than before to his Mother Church: and both more obedient to the Divine Master because of their neighborly relations with each other.

Free indeed from the bitter breath of bigotry must be the theological atmosphere in which such roses of tolerance shed their sweet perfume; pleasant indeed must be the voice of instruction which in such a place calls the learner to the fountains of knowledge.

This story may well serve as an illustration of the essential principle on which was organised the World's Parliament of Religions held at Chicago in 1893 as one of the great series of World's Congresses that distinguished the World's Fair of that year.

The invitation which asked the attendance at that Parliament

of representatives of all the Religions of the World bore upon its face the declaration that the object of the Convocation was:

“To unite all Religion against all irreligion; to present to the world in the Religious Congresses to be held in connexion with the Columbian Exposition of 1893, the substantial unity of many religions in the good deeds of the Religious Life; to provide for a World's Parliament of Religions, in which their common aims and common grounds of union may be set forth, and the marvellous Religious Progress of the Nineteenth Century be reviewed; and to facilitate separate and independent Congresses of different Religious Denominations and Organisations, under their own officers, in which their business may be transacted, their achievement presented, and their work for the future considered.”

When this declaration was adopted, an eminent Bishop, seeing the mighty sweep of the undertaking, reverently exclaimed: “It is almost Divine! It is almost Divine!”

The relation of the Parliament of Religions to the other World's Congresses may be seen from the proclamation of the object of the whole series as set forth on the general invitation sent throughout the world, and which was as follows:

“To establish fraternal relations among the leaders of mankind; to review the progress already achieved; to state the living problems now awaiting solution; to suggest the means of further progress; to bring all the departments of human progress into harmonious relations with each other in the Exposition of 1893; to crown the whole glorious work by the formation and adoption of better and more comprehensive plans than have hitherto been made; to promote the progress, prosperity, unity, peace, and happiness of the world, and to secure the effectual prosecution of such plans by the organisation of a series of world-wide fraternities, through whose efforts and influence the moral and intellectual forces of mankind may be made dominant throughout the world.”



## SOME CHARACTERISTICS OF PROFESSOR HUXLEY.

BY IRA WOODS HOWERTH, PH. D.

THE insight into the private life of Prof. Thomas H. Huxley afforded by the many letters and extracts from letters, which have been arranged by his son, Leonard, with such comment as is necessary to tell the story of his life and present a picture "of the man himself, of his aims in the many struggles in which he was engaged, of his character and temperament, and the circumstances under which his various works were begun and completed," is remarkably interesting and suggestive.<sup>1</sup> The redacteur has wisely kept himself in the background, and has introduced only such matter of his own as is necessary to make a continuous narrative.

The first reflexion of the reader after a perusal of the two large volumes, made up almost entirely of letters from Professor Huxley to his wife, children, and friends, is likely to be on the striking difference between the Huxley here revealed and the caricature of him sometimes presented by the zealous opponents of his religious philosophy. Instead of the narrow, soured, and bigoted partisan of "science falsely so-called," intent on the destruction of "the faith which was once for all delivered unto the saints," which used to be a not uncommon pulpit characterisation of him, we find an almost ideally broad-minded, truth-loving, scrupulously honest and charitable man.

The life of Huxley is, from one point of view, especially interesting as an illustration of the effect upon character of a strictly scientific training. There are some who affect to believe that the pursuit of science stifles the feelings and dwarfs the moral nature. Exact and critical studies, they think, are not calculated to pro-

<sup>1</sup>*Life and Letters of Thomas H. Huxley*, by his son Leonard Huxley. In two volumes, with many portraits and illustrations. Pages x, 539 and vi, 541. New York: D. Appleton & Co. 1901. Price, \$5.00

mote a high tone of mind. Such a belief, however, is not supported by either the example of Huxley or that of his great *confrère*, Charles Darwin, to say nothing of other illustrious characters which might be mentioned by way of illustration. Darwin and Huxley were from their earliest years almost exclusively engaged in scientific pursuits. Darwin is said to have betrayed an early scientific bent by his love of collecting, and it is well known how this tendency was fostered and encouraged through all his experience. Huxley, "kicked into the world a boy without guide or training, or with worse than none," and with almost no regular schooling, manifested an early interest in physiology, and as a mere boy almost sacrificed his life in a *post mortem* examination to gratify his curiosity in regard to the intricacies of living structure. And this early inclination was favored by such education as he received, and was strengthened by a life of almost exclusive devotion to science. Like another great English scientist, Joseph Dalton Hooker, both Darwin and Huxley began their scientific career on board a Government vessel; Darwin to make his celebrated scientific expedition around the world, and Huxley in a voyage of four years on the "Rattlesnake," which took him to Australia and other parts of the world, and during which he was wholly absorbed in science. Intellectually and morally they were both products of a strictly scientific training. And yet it would be difficult to find a character more noble and generous, or more profoundly simple, than that of Darwin, or one that could bear the light better than that of Huxley.

Whatever be the comparative results, however, of a scientific and a literary or theological training, there can be no doubt that science produced in Professor Huxley the qualities upon which society has put the stamp of its highest approval. Industry, will, good fellowship, altruism, honesty, and devotion to truth were among his conspicuous traits.

The most striking characteristic revealed in Professor Huxley's letters is perhaps his passion for the truth. He is reported as having once described himself as "almost a fanatic for the sanctity of the truth," and this is the impression left by the reading of his letters. In early life he was greatly influenced by the teachings of Carlyle, imbibing from them an ineradicable hatred of cant, humbug, and sham. This, to be sure, is an indispensable part of the moral equipment of the true man of science. Unless it is inborn in him, or acquired at the low price of reading a few books like *Sartor Resartus*, it is likely to be drilled into him by painful expe-

rience in which the unsparing criticism of his co-workers performs a disciplinary function. Professor Huxley fortunately began his work with this fundamental requirement strongly developed. He not only loved the truth, but he believed in its general efficacy. "The more rapid truth is spread among mankind," he said, "the better it will be for them." When certain friends advised him for the sake of his own prospects and reputation to withhold his *Man's Place in Nature* from publication, he rejected their advice, believing, as he said, "that a man of science has no *raison d'être* at all, unless he is willing to face much greater risks than these for the sake of that which he believes to be true." In this connexion his advice to young students of science in regard to publishing the results of honest and careful investigation, found in the 1894 preface to the book mentioned, is worth quoting. "I doubt not," he says, "that there are truths as plainly obvious and as generally denied as those contained in *Man's Place in Nature*, now awaiting enunciation. If there is a young man of the present generation who has taken as much trouble as I did to assure himself that they are truths, let him come out with them, without troubling his head about the barking of the dogs of St. Ernulphus. *Veritas praevalabit*—some day; and even if she does not prevail in his time, he himself will be all the better and wiser for having tried to help her. And let him recollect that such great reward is full payment for all his labor and pains."

Perhaps the best idea of Professor Huxley's devotion to the truth is conveyed in a letter written in reply to Charles Kingsley who had endeavored to console him on the death of his son. After referring to his convictions on certain questions naturally raised by his affliction, he says, "the great blow which fell upon me seemed to stir them to their foundation, and had I lived a couple of centuries earlier I could have fancied the devil scoffing at me and at them and asking me what profit it was to have stripped myself of the happiness and consolation of the mass of mankind? To which my only reply was and is—Oh devil! truth is better than much profit. I have searched over the grounds of my belief, and if wife and child and name and fame were all to be lost to me one after the other as the penalty, still I will not lie." This strong declaration is in striking contrast with the intimation of some of his clerical opponents that he invented Bathybius, or refused to desert it after the evidence upon which it had been described was shown to be unsound, merely because of prejudice against a theological dogma. How often we have heard this put forward as proof

of the over-zealousness of Professor Huxley to destroy the doctrine of special creation! The fact is, that as soon as he was assured of his mistake, he came forward and with characteristic frankness made a public renunciation of Bathybius at the British Association



HUXLEY WITH HIS GRANDSON.

From a photograph by Kent and Lacey, 1895. By permission of Messrs. D. Appleton & Co.

for the Advancement of Science. In his mind there was really no possible compromise between truth and untruth. "The only serious temptations to perjury I have ever known," he says, "have arisen out of the desire to be of some comfort to people I cared for

in trouble. If there are such things as 'Plato's Royal lies' they are surely those which one is tempted to tell on such occasions"; and when urged to write a more eulogistic notice of a dead friend than he thought deserved, he said, referring to the wife of his friend, "she is such a good devoted little woman, and I am so doubtful about having a soul, that it seems absurd to peril it for her satisfaction."

From what has been said, it must not be inferred that Professor Huxley was fond of parading his attachment to the truth. With characteristic wit, he wrote to Professor Haeckel that he thought it a good thing for a man, once at any rate in his life, to perform a public war-dance against all sorts of humbug and imposture. But that having satisfied one's love of freedom in this way, the sooner the war paint was off the better.

To his unconquerable hatred of lies and humbug should be attributed his caustic sarcasm in polemical discussion, by which he obtained the reputation, in some quarters, of a savage controversialist. It is strikingly evident throughout all Professor Huxley's philosophic and critical works that he loved intellectual battle. It served him as a sort of tonic. Intellectual warfare in behalf of the truth as he saw it, or a "row" (as he called it) with one of his opponents, seemed to be good for his health. "Controversy," he gravely declared, "is as abhorrent to me as gin to a reclaimed drunkard," and yet, when an "absurd creature" went about declaring that in a review article he had made all sorts of blunders, Huxley wanted somebody to persuade him to put what he had to say in black and white, for "it would be so nice to squelch that pompous impostor."

And yet, it cannot be said that Professor Huxley courted controversy for its own sake. He was reported to have said near the close of his life that for twenty years he had never attacked, but always fought in self-defense, counting Darwin as a part of himself. Prior to that period, he admits an attack upon a man whom he could not trust, and another upon Gladstone. He seems to have thought, and no doubt correctly, that service of the truth demanded that he strike a severe blow at Gladstone's pretensions to historical and scientific accuracy. His real object in this instance, as in others, was to arouse people to think. One can easily understand, of course, that a man with the keenness of wit and brilliancy of style which Professor Huxley possessed, might find genuine delight in using these weapons of debate to overthrow an adversary.

It is greatly to his credit, therefore, that there are few, if any, instances of his use of them for the mere pleasure of the exercise.

If it were true, as Professor Huxley says of himself, that he had a natural vein of laziness, we may well be glad that he lived in an atmosphere of controversy. "Ingrained laziness," he said, "is the bane of my existence," and in more than one place he professes a great dislike for letter-writing. If there was indeed a "vein of laziness" in his character, he was responsive to the stimulus of debate. All this self-disparagement is naturally discounted, however, in the presence of his vast epistolary correspondence, and the catalogue of his books and articles, which covers twenty octavo pages. The amount and character of his work, and especially of his scientific and critical contributions to knowledge, lend a special interest to the methods he employed.

As might be expected, Professor Huxley was extraordinarily careful in the preparation of his lectures. He always thought out carefully every word he was going to say. "There is no greater danger," he said, "than the so-called *inspiration of the moment*, which leads you to say something which is not accurately true, or which you would regret afterwards." So careful was he in giving nothing out second-hand, that, as his son tells us, one of his scientific friends reproached him with wasting his time upon unnecessary scientific works, to which competent investigators had already given the stamp of their authority. "Poor ——," was his comment afterwards, "if that is his own practice, his works will never live."

In composing, his practice was to write and rewrite things, until by some sort of instinctive process they acquired the condensation and symmetry which satisfied him. "It is an excellent rule," he said, "always to erase anything that strikes one as particularly smart when writing it."

Considering his felicity of phrase and brilliancy of style, it is curious to read his admission that his pen was not a very facile one, and that what he wrote cost him a good deal of trouble; and again, that writing was a perfect pest to him unless he was interested, and "not only a bore but a very slow process." He was extremely fastidious in his choice of words and phrases. Some times he wrote an essay half a dozen times before he could get it into the proper shape. When he got to a certain point of tinkering his phrases he had to put them aside, as he tells, for a day or two. "The fact is," he said, "that I have a great love and respect for my native tongue, and take great pains to use it properly." As a result of this he was able, as another has said of him, always to

put his finger on a wrong word, and always instinctively to choose the right one. His object was to express himself in such language that he could "stand cross-examination on each word." He strove to be clear, to avoid confusion, obscurity, and shuffling. As he grew older he became more and more fastidious, and it constantly became more difficult for him "to finish things satisfactorily." His letters detract nothing from his reputation as one of the great masters of prose writing.

A few passages already quoted may have suggested the amusing turns of expression and the scintillating wit which abound in Professor Huxley's letters. Nothing but the reading of them, however, could convey an adequate idea of the agility and playfulness of his mind. Of several amusing anecdotes illustrating his wit the following related by Professor Howes may be given: When time permitted, he would remain after a lecture to answer questions; and in connexion with his so doing his wonderful power of gauging and rising to a situation, once came out most forcibly. Turning to a student, he asked, "Well, I hope you understand it all." "All, sir, but one part, during which you stood between me and the blackboard," was the reply; the rejoinder: "I did my best to make myself clear, but could not render myself transparent."

There is a side of Professor Huxley's nature which has not been sufficiently dwelt upon. Early in life, and probably from the reading of Carlyle, he acquired a great interest in social problems; and throughout his life he was almost constantly engaged in some sort of labor to improve the condition of the working class. The preparation of lectures to be delivered before bodies of working men took up no small portion of his time. Instances in which his interest in the poor manifested itself financially might be pointed out. Some have supposed from his unsparing criticism of General Booth's Salvation Army scheme that he was uninterested in, or opposed to, all forms of charitable work. On the contrary he repeatedly betrays a strong interest, and in a letter of January 2, 1880, he says, "if I am remembered at all, I would rather it should be as 'a man who did his best to help the people' than by other title." His idea of helping the people, however, was that of careful legislation, and wise provision for the education of the young, rather than spasmodic and indiscriminate charity. Against all sentimental proposals for social reform he was uncompromising in his criticism.

In the criticism of social schemes, as well as in that of theological doctrine, Professor Huxley manifested the tenacity of pur-

pose which was one of the marked characteristics of his nature. His family motto was *tenax propositi*, and he seemed to have no difficulty in living up to it. He inherited from his father "that amount of tenacity of purpose which unfriendly observers some times call obstinacy." To this obstinacy or doggedness, if we may choose to call it so, we are indebted for his steady attention to the main business of his life, namely, scientific investigation. For few men have pursued a chosen career under greater difficulties and discouragements. In the face of them all, he declared, in a letter written to his wife, "I will *not* leave London—I *will* make myself a name and a position as well as an income, by some kind of pursuit connected with science, which is the thing for which nature has fitted me if she has ever fitted any one for anything." The same determination is manifested throughout all his work, as for instance in his untiring championship of the doctrine of evolution. His characterisation of himself as "Darwin's bulldog," was not inapt.

What Professor Huxley has just been quoted as saying in regard to his fitness for science is eminently true. He approximates the ideal type of the man of science. With intellectual integrity, scrupulous honesty, carefulness in investigation, accuracy in expression and fearlessness in the presentation of unpalatable truth, he presents an example which should be held up for the emulation of all modern students. These virtues were the aim and object of his life. He more than once declared that he cared nothing for posthumous fame. What he did really care about was the progress of scientific thought. "My sole motive," he said, "is to get at the truth in all things. I do not care one straw about fame, present or posthumous, and I loath notoriety, but I do care to have that desire manifest and recognised." As a hater of lies in every form, as a smiter of humbugs, as a generous though uncompromising controversialist, as a populariser of technical scientific knowledge, in a word, as the great protagonist of truth in all its forms, it is to be feared we shall not soon look upon his like again.

It is always an interesting question as to what constituted the motive of a man who has left such a deep mark upon the world as Professor Huxley. Fortunately he has expressed himself emphatically upon this point, and under circumstances which leave no doubt of his sincerity. In the same letter on the death of his son from which we have previously quoted, he says, after referring to the mistakes of his life, "for long years I have been slowly and painfully climbing, with many a fall, towards better things. And



when I look back, what do I find to have been the agents of my redemption? The hope of immortality or of future reward? I can honestly say that for these fourteen years such a consideration has not entered my head. No, I can tell you exactly what has been at work. *Sartor Resartus* led me to know that a deep sense of religion was compatible with the entire absence of theology. Secondly, science and her methods gave me a resting-place independent of authority and tradition. Thirdly, love opened up to me a view of the sanctity of human nature, and impressed me with a deep sense of responsibility. If at this moment I am not a worn-out, debauched, useless carcass of a man, if it has been or will be my fate to advance the cause of science, if I feel that I have a shadow of a claim on the love of those about me, if in the supreme moment when I looked down into my boy's grave my sorrow was full of submission and without bitterness, it is because these agencies have worked upon me, and not because I have ever cared whether my poor personality shall remain distinct for ever from the All from whence it came and whither it goes. . . . I may be quite wrong, and in that case I know I shall have to pay the penalty for being wrong. But I can only say with Luther, '*Gott helfe mir, ich kann nicht anders.*' . . . One thing people shall not call me with justice and that is—a liar."

After this frank expression, one can understand the high esteem in which Professor Huxley was held by the men with whom he was associated in science and public business. One of these, Sir Spencer Walpole, to use a single illustration, said of him, "of all the men I have ever known, his ideas and his standard were—on the whole—the highest. He recognised that the fact of his religious views imposed upon him the duty of living the most upright of lives, and I am very much of the opinion of a little child, now grown into an accomplished woman, when she was told that Professor Huxley had no hopes of future reward, and no fear of future punishment, emphatically declared: 'Then I think Professor Huxley is the best man I have ever known.'"

# THE LEGENDS OF GENESIS.

BY H. GUNKEL.

## THE ARTISTIC FORM OF THE LEGENDS.

### AN EARLY ISRAELITISH ROMANCE.

OUT of the type of legend which has been sketched in essentials in the preceding chapters there was evolved, as we may discover even in Genesis itself, another type relatively much nearer to modern fiction. While the story of Hagar's flight is a classic instance of the former sort, the most conspicuous example of the second is the story of Joseph. It is necessary only to compare the two narratives in order to see the great differences in the two kinds: there, everything characteristically brief and condensed, here, just as characteristically, everything long spun out.

The first striking difference is the extent of the stories. Since the vogue of the earlier form we see that men have learned to construct more considerable works of art and are fond of doing so. The second is that people are no longer satisfied to tell a single legend by itself, but have the gift of combining several legends into a whole. Thus it is in the story of Joseph, so also in the Jacob-Esau-Laban story and in the legends of Abraham and Lot.

Let us inquire how these combinations came about. In the first place, related legends attracted one another. For instance, it was to be expected that legends treating the same individual would constitute themselves into a small epic, as in the stories of Joseph and of Jacob; or the similar, and yet characteristically different, legends of Abraham at Hebron and Lot at Sodom have become united. Similarly in J a story of the creation and a story of Paradise are interwoven; both of them treat the beginnings of the race. In P the primitive legends of the creation and of the deluge originally constituted a connected whole. In many cases that we can observe the nature of the union is identical: the

more important legend is split in two and the less important one put into the gap. We call this device in composition, which is very common in the history of literature—instance *The Arabian Nights*, the *Decameron*, *Gil Blas*, and Hauff's *Tales*—"enframed stories." Thus, the story of Esau and Jacob is the frame for the story of Jacob and Laban; the experiences of Joseph in Egypt are fitted into the story of Joseph and his Brethren; similarly the story of Abraham at Hebron is united with that of Lot at Sodom.

#### DEVICES FOR UNITING SEVERAL STORIES.

In order to judge of the artistic quality of these compositions we must first of all examine the joints or edges of the elder stories. Usually the narrators make the transition by means of very simple devices from one of the stories to the other. The transition par excellence is the journey. When the first portion of the Jacob-Esau legend is finished Jacob sets out for Aram; there he has his experiences with Laban, and then returns to Esau. In the story of Joseph the carrying off of Joseph to Egypt, and later the journey of his brethren thither, are the connecting links of the separate stories. Similarly in the story of Abraham and Lot, we are first told that the three men visited Abraham and went afterwards to Sodom. Now we must examine how these various journeys are motivated. The sale of Joseph into Egypt is the goal at which everything that precedes has aimed. The journey of his brethren to Egypt is prompted by the same great famine which had already been the decisive factor in bringing Joseph to honor in Egypt. And the experiences of the brethren in Egypt are based upon Joseph's advancement. Thus we see that the story of Joseph is very cunningly blended into a whole. There is less of unity in the story of Jacob; but even here there is a plausible motive why Jacob goes to Laban: he is fleeing from Esau. In other respects we find here the original legends side by side unblended. On the contrary, in the story of Abraham and Lot no reason is alleged why the three men go directly from Abraham to Sodom; that is to say, there is here no attempt at an inner harmonising of the different legends, but the narrator has exerted himself all the more to devise artificial links of connexion: this is why he tells that Abraham accompanied the men to the gates of Sodom, and even returned to the same place on the following morning. In this we receive most clearly the impression of conscious art, which is trying to make from originally disconnected elements a more plausible unity. In the Joseph legend we have an instance of a much more intimate

blending of parts than the "frames" of these other stories, a whole series of different adventures harmonised and interwoven.

#### EPIC DISCURSIVENESS.

Another characteristic feature of the Joseph story is its discursiveness, which stands in notable contrast with the brevity of the older narratives. We find in it an abundance of long speeches, of soliloquies, of detailed descriptions of situations, of expositions of the thoughts of the personages. The narrator is fond of repeating in the form of a speech what he has already told. What are we to think of this "epic discursiveness"? Not as an especial characteristic of this particular narrative alone, for we find the same qualities, though less pronounced, in the stories of the wooing of Rebecca, of Abraham at the court of Abimelech (Genesis xx.), in some features of the story of Jacob (notably the meeting of Jacob and Esau); and the stories of the sacrifice of Isaac and various features of the story of Abraham and Lot also furnish parallels. Very evidently we have to do here with a distinct art of story telling, the development of a new taste. This new art is not satisfied, like its predecessor, with telling the legend in the briefest possible way and with suppressing so far as possible all incidental details; but it aims to make the legend richer and to develop its beauties even when they are quite incidental. It endeavors to keep situations that are felt to be attractive and interesting before the eye of the hearers as long as possible. Thus, for instance, the distress of Joseph's brethren as they stand before their brother is portrayed at length; there is evident intent to delay the narrative, so that the hearer may have time to get the full flavor of the charm of the situation. Thus Joseph is not permitted to discover himself at the very first meeting, in order that this scene may be repeated; he is made to demand that Benjamin be brought before him, because the aged Jacob hesitates a long time to obey this demand, and thus the action is retarded. Similarly in the story of the sacrifice of Isaac, the narrative is spun out just before the appearance of God upon the scene, in order to postpone the catastrophe and intensify the interest.

The means that is applied over and over again to prolong the account is to report the same scene twice, though of course with variations. Joseph interprets dreams for Egyptian officials twice; Joseph's brethren must meet him in Egypt twice; twice he hides valuables in their grain sacks in order to embarrass them (xlii. 25ff., xliv. 2 ff.); twice they bargain over Joseph's cup, with the steward

and with Joseph himself (xliii. 13 ff., 25 ff.), and so on. Sometimes, though surely less frequently, it is possible that the narrators have invented new scenes on the basis of the earlier motives, as with the last scene between Joseph and his brethren, chapter l.

Quite unique is the intercalated episode, the negotiations of Abraham with God regarding Sodom, which may almost be called a didactic composition. It is written to treat a religious problem which agitated the time of the author, and which occurred to him in connexion with the story of Sodom. These narrators have a quite remarkable fondness for long speeches, so great as to lead them to subordinate the action to the speeches. The most marked instance is the meeting of Abraham with Abimelech, chapter xx. Here, quite in opposition to the regular rule of ancient style, the events are not told in the order in which they occurred, but a series of occurrences are suppressed at the beginning in order to bring them in later in the succeeding speeches. Thus the narrator has attempted to make the speeches more interesting even at the expense of the incidents to be narrated.

It is also a favorite device to put substance into the speeches by having what has already been reported repeated by one of the personages of the story (xliii. 13, 21, 30 ff.; xliii. 3, 7, 20 f.; xlv. 19 ff.). The rule of style in such repetition of speech is, contrary to the style of Homer, to vary them somewhat the second time. This preference for longer speeches is, as we clearly perceive, a secondary phenomenon in Hebrew style, the mark of a later period. We observe this in the fact that the very pieces which we recognise from other considerations as the latest developments of the legend or as intercalations (xiii. 14-17; xvi. 9 f.; xviii. 17-19, 23-33) are the ones which contain these speeches.

We may find this delight in discursiveness in other species of Hebrew literature also. The brief, condensed style of Amos is followed by the discursive style of a Jeremiah, and the same relation exists between the laconic sentences of the Book of the Covenant and the long-winded expositions of Deuteronomy, between the brief apothegms which constitute the heart of the Book of Proverbs and the extended speeches which were afterwards added by way of introduction, between the oldest folk-songs, which often contain but a single line each, and the long poems of art poetry.

#### INTEREST IN SOUL-LIFE.

We do not always agree with this taste of the later time; for instance, the story of Joseph approaches the danger-line of becom-

ing uninteresting from excessive detail. On the other hand, this discursiveness is at the same time the evidence of a newly acquired faculty. While the earlier time can express its inner life only in brief and broken words, the new generation has learned to observe itself more closely and to express itself more completely. With this there has come an increase of interest in the soul-life of the individual. Psychological problems are now treated with fondness and with skill. Thus in the story of the sacrifice of Isaac there was created the perfection of the character study. The narrator of the stories of Joseph shows himself a master of the art of painting the portrait of a man by means of many small touches. Especially successful is the description of Joseph's inner vacillation at the sight of Benjamin (xliii. 30), and the soul painting when Jacob hears that Joseph is still alive (xlv. 26), and elsewhere. But while in these later narratives the incidental features of the old legend are still developed with greater detail, on the other hand this very fact has naturally thrown the chief features somewhat into the background and made the original point of the whole less obvious. This result has been further favored by the circumstance that the original points had in many cases ceased to be altogether clear to those of the later time. Thus in the story of Joseph the historical and etiological elements have lost importance.

The difference between the two styles is so great that it seems advisable to distinguish them by different names, and to limit the use of "legend" to the first while we call the second "romance." Of course, the transition between the two is fluctuant; we may call such transition forms as the story of Laban and Jacob, or that of Rebecca, "legends touched with romance," or "romances based on legendary themes."

On the relative age of these styles, also, an opinion may be ventured, though with great caution. The art of narrative which was acquired in the writing of legends was applied later to the writing of history, where accordingly we may make parallel observations. Now we see that the oldest historical writing known to us has already adopted the "detailed" style. Accordingly we may assume that this "detailed" style was cultivated at least as early as the beginning of the time of the kings. And therefore the condensed style must have been cultivated for many centuries before that time. However, it should be observed, this fixes only the time of the styles of narrative, and not the age of the narratives preserved to us in these styles.

ACCOUNT OF THE DEVELOPMENT OF THE LEGENDS OF  
GENESIS IN ORAL TRADITION.

At the time when they were written down the legends were already very old and had already a long history behind them. This is in the very nature of legend: the origin of legends always eludes the eye of the investigator, going back into pre-historic times. And so it is in the present case. The great age of the legends is seen, for example, by the fact that they often speak of vanished tribes, such as Abel and Cain, Shem, Ham and Japhet, Jacob and Esau, none of which are known to historical times, and further, by the primitive vigor of many touches that reveal to us the religion and the morality of the earliest times, as for instance, the many mythological traces, such as the story of the marriages with angels, of Jacob's wrestling with God, and the many stories of deceit and fraud on the part of the patriarchs, and so on.

## FOREIGN INFLUENCES.

A portion of these legends, perhaps very many, did not originate in Israel, but were carried into Israel from foreign countries. This too is part of the nature of these stories, this wandering from tribe to tribe, from land to land, and also from religion to religion. Thus for instance many of our German legends and *Märchen* came to us from foreign lands. And even to this day there is perhaps nothing which modern civilised peoples exchange so easily and so extensively as their stories, as may be seen, for instance, in the enormous circulation of foreign novels in Germany.

Now if we recall that Israel lived upon a soil enriched by the civilisation of thousands of years, that it lived by no means in a state of isolation but was surrounded on all sides by races with superior culture, and if we consider further the international trade and intercourse of the early ages, which went from Babylonia to Egypt and from Arabia to the Mediterranean by way of Palestine, we are warranted in assuming that this position of Israel among the nations will be reflected in its legends as well as in its language, which must be literally full of borrowed words.

Investigators hitherto, especially Wellhausen and his school, have erred frequently in assuming that the history of Israel could be interpreted almost exclusively from within, and in ignoring altogether too much the lines which connect Israel with the rest of

the world. Let us trust that the investigators of the future will be more disposed than has hitherto been the case to give the history of Israel its place in the history of the world! Of course, with our slender knowledge of the primitive Orient we are in large measure thrown back upon conjectures. Yet this cannot justify us in ignoring altogether the surroundings in which Israel lived, and there are after all certain things which we may declare with tolerable certainty.

#### BABYLONIAN INFLUENCE.

Babylonian influence is evident more than any other in the primitive legends. We can demonstrate this in the case of the legend of the Deluge, of which we possess the Babylonian version; and we have strong reasons for accepting it in the case of the story of creation, which agrees with the Babylonian story in the characteristic point of the division of the primeval sea into two portions; also in the legend of Nimrod, and in the traditions of the patriarchs, the ten patriarchs of the race as given by P being ultimately the same as the ten primitive kings of the Babylonians. The legend of the Tower of Babel, too, deals with Babylonia and must have its origin in that region. The Eranian parallels to the legend of Paradise show that this too came from further East, but whether from Babylonia specifically is an open question, since the Babylonians located Paradise not at the source of the streams, so far as we know, but rather at their mouth. We have besides a Buddhistic parallel to the story of Sodom. (Cp. T. Cassel, *Mischle Sindbad*.)

As to the time when these legends entered Israel the opinions of investigators are divided; to us it seems probable from interior evidence that these legends wandering from race to race reached Canaan as early as some time in the second millennium B. C. and were adopted by Israel just as it was assimilating the civilisation of Canaan. We know from the Tell-el-Amarna correspondence that Babylonian influence was working upon Canaan even in this early period; and on the other hand, a later time, when Israel's self-consciousness had awakened, would scarcely have accepted these foreign myths.

#### EGYPTIAN AND PHŒNICIAN INFLUENCES.

Egyptian influence is recognisable in the romance of Joseph, which has its scene partly in Egypt and very likely goes back to Egyptian legends. This is particularly evident in the legend of



Joseph's agrarian policy, xlvi. 13 ff. We may well wonder that we find so few Egyptian elements in Genesis, but so far as we can see the same observation is to be made for the civilisation of Israel in general: Egypt was already a decadent nation and had but slight influence upon Canaan. We shall find also Phœnician and Aramaic elements in the legends; the second is proven by the importance of the city of Haran to the patriarchs.

The probable home of the Ishmael legend is Ishmael, and that of Lot the mountains of Moab, where Lot's cave was shown, xix. 30. The Jacob-Esau stories and the Jacob-Laban stories were originally told in "Jacob"; the Shem-Japhet-Canaan legend in "Shem," as it would seem; the Abel-Cain legend neither in Abel, which perished according to the legend, nor in Cain, which was cursed and exiled; accordingly in some unnamed people.

#### RELIGIOUS LEGENDS NOT ISRAELITIC.

The legends of worship in Genesis we may assume with the greatest certainty to have originated in the places of which they treat. The same may be said of other legends which ascribe names to definite places. Accordingly it is probable that most of the legends of the patriarchs were known before Israel came into Canaan. This assumption is supported by the character of many of the legends of Genesis: the complaisance and peacefulness of the figures of the patriarchs are by no means Israelitish characteristics. The connexion of man and fruitland (Cp. the *Commentary*, p. 5) in the story of Paradise is conceivable only among a people of peasants. According to the Cain and Abel legend also, the field is God's property, iv. 14.

But especially the religion of Genesis hints of a non-Israelitish origin for most of the legends: two of our sources (E and P) avoid calling the God of the patriarchs "Jahveh," in which we may see a last relic of the feeling that these stories really have nothing to do with "Jahveh" the God of Israel, as furthermore the book of Job, which also treats a foreign theme, does not use the name "Jahveh." But even in the third source (J), which speaks of "Jahveh," the name "Jahveh Zebaoth" is not found. On a few occasions we are able to catch the name of the pre-Jahvistic God of the legend; we hear of "El Lahaj Ro'i" at Lahaj Ro'i, xvi. 30, of "El 'Olam" at Beersheba, xxi. 33 ff., of "El Bethel" at Bethel, xxxi. 13; El Shaddai and El 'Eljon are probably also such primitive names. In the legend of Abraham at Hebron there are assumed at the start three gods; polytheism is also to be traced in

the legend of the heavenly ladder at Bethel and in the fragment of the Mahanaim legend, xxxii. 2, where mention is made of many divine beings.

We recognise Israelitish origin with perfect certainty only in those legends that introduce expressly Israelitish names, that is particularly in the legends of Dinah (Simeon and Levi) xxxiv, Thamar (Judah) xxxviii, and Reuben xxxv. 22. But we do not mean to declare by this that other narratives may not be of Israelitish origin. In particular the considerable number of legends which have their scene in Negeb (southward of Judah) may be very likely of Israelitish origin. But Israelitish tradition flows unmixed, so far as we can see, only from the introduction of the story of Moses.

The general view of the legendary traditions of Israel gives us, then, so far as we are able to make it out, the following main features: The legends of the beginnings in the main are Babylonian, the legends of the patriarchs are essentially Canaanitish, and after these come the specifically Israelitish traditions. This picture corresponds to the history of the development of civilisation: in Canaan the native civilisation grows up on a foundation essentially Babylonian, and after this comes the Israelitish national life. It is a matter of course that the sequence of periods in the themes for story-telling and in the epochs of civilisation should correspond; thus among modern peoples the children make the acquaintance first of the Israelitish stories, next of the Græco-Roman, and finally the modern subjects, quite in accordance with the influences in the history of our civilisation.

#### GREEK PARALLELS.

A particularly interesting problem is offered by the correspondence of certain legends to Greek subjects; for instance the story of the three men who visit Abraham is told among the Greeks by Hyrieus at Tanagra (Ovid, *Fast.*, V., 495 ff.); the story of Potiphar's wife contains the same fictional motive as that of Hippolytus and Phædra and is found in other forms; there are also Greek parallels for the story of the curse upon Reuben (Homer, *Iliad*, IX., 447 ff.) and for the story of the quarrel of the brothers Esau and Jacob (Apollodor., *Biblioth.*, II., 2/1); the legend of Lot at Sodom suggests that of Philemon and Baucis. In the legends of the beginnings also there are related features: the declaration that man and woman were originally one body (Plato, *Symp.*, p. 189 ff.), and the myth of the Elysian happiness of the primeval time are

also familiar to the Greeks. The solution of this problem will surely be found in the assumption that both these currents of tradition are branches of one great Oriental stream.

Accordingly we infer that the legends of Genesis are of very varied origin, which is altogether confirmed by more careful examination. For the narratives themselves are far from consistent: some conceive of the patriarchs as peasants, others as shepherds, but never as city-dwellers; some have their scene in Babylonia, some in Egypt, some in Aram, and others in North and South Canaan; some assume an original polytheism, others speak of the guardian genius (El) of the place, some think of God as the severe lord of mankind, others praise the mercy of God, and so on.

#### THE ADAPTATION OF THE LEGENDS.

Naturally these foreign themes were vigorously adapted in Israel to the nationality and the religion of the people, a process to be recognised most clearly in the case of the Babylonian-Hebrew legend of the Deluge. Here the polytheism has disappeared: the many gods have been dropped in favor of the one (the myth of creation), or have been reduced to servants of the one (the legend of Hebron); the local divinities have been identified with Jahveh and their names regarded as epithets of Jahveh in the particular locality involved (xvi. 13; xxi. 33; xxxi. 13).

The amalgamation of these legends and their infilling with the spirit of a higher religion is one of the most brilliant achievements of the people of Israel. But quite apart from the religion, in this Israelitising of the legends it is quite certain that a quantity of changes took place of which we can survey only a small portion. Foreign personages were displaced by native ones: as for instance the Hebrew Enoch took the place of the Babylonian magician Enmeduranki, while the more familiar Noah took the place of the hero in the Babylonian account of the Deluge. Thus also the Egyptian stories found in the last of Genesis were transferred to the Israelite figure of Joseph. And thus in many cases the stories which are now connected with definite personages may not originally have belonged to them. Or again, native personages were associated with the foreign ones: thus Esau-Se'ir was identified with Edom, and Jacob with Israel, and Abraham, Isaac and Jacob made to be ancestors of the people of Israel. Or foreign legends were localised in the places of Canaan: thus the story of the three visitors of Abraham, which is known also to the Greeks, is localised at Hebron; the legend of the vanished cities, which even in the form pre-

served knows nothing of the salt lake, beside the Dead Sea. And in the process various specifically Israelitish features have been introduced into the legends, for instance, the prophecies that Esau (Edom) would sometime separate from Jacob (Israel), xxvii. 40; that Joseph would receive Shechem, xlviii. 22; that Manasseh would dwindle as compared with Ephraim. In the legend of Jacob and Laban the motive of the boundary treaty at Gilead is a later interpolation; a piece about the preservation of Zoar has been added to the legend of Sodom. The legends of worship which were originally intended to explain the sanctity of the place, were transferred to Jahveh and to the patriarch Jared and received the new point that they were to explain why Jared had the right to worship Jahveh at this place.

#### MODE OF AMALGAMATION.

Further alterations came about by exchange or combination of local traditions. We can imagine that such things happened very frequently in connexion with travel, especially perhaps on the occasion of the great pilgrimages to the tribal sanctuaries, and by means of the class of travelling story-tellers. Thus the legends travelled from place to place and are told in our present form of the tradition regarding various places. The story of Sodom and Gomorrah was localised, as it seems, by another tradition at Adma and Sebo'im (cp. my *Commentary*, p. 195). According to another tradition a similar legend was told in connexion with Gibeah in Benjamin (Judges xix.). The rescue of Ishmael was localised both in Lahaj Roi and in Beersheba (xxi. 14). The meeting of Jacob and Esau on the former's return was located at Mahanaim and at Penuel on the Jabbok (in Northeastern Canaan) where it seems originally not to belong, since Esau is supposed to be located in Edom, south of Canaan. The names of the patriarchs are given in connexion with the most various places, all claiming to have been founded by them; Abraham particularly in Hebron, but also in Beersheba and elsewhere; Isaac not only in Beersheba, but also in Mizpah (xxx. 53); Jacob in Penuel, Bethel and Shechem. In which of the places the figures were originally located we are unable to say, nor whether Abraham or Isaac was the original personage in the legend of Gerar. These transformations are too old to be traced out in detail. Wellhausen's conjecture (*Prolegomena*, p. 323) that Abraham is probably the latest personage among the patriarchs, is untenable.

Then again, various legends have been combined (see *The*

*Open Court*, for July, pp. 390, 398), for instance, the stories of Paradise and of the creation as told by J, and the myth of the creation and of the Elysian period as told by P.

Or again, various different personages have grown together: thus the figure of Noah in Genesis consists of three originally different personages, the builder of the ark, the vintager, and the father of Shem, Ham and Japhet. In Cain we have combined the different personages: (1) Cain, the son of the first human couple, (2) Cain, the brother of Abel, (3) Cain, the founder of cities. Jacob, according to the legend of Penuel, is a giant who wrestles with God himself; according to the Jacob-Esau stories he is shrewd but cowardly, thus seeming to be an entirely different person; probably the Jacob to whom God reveals himself at Bethel is still a different person. Incidentally to the joining together of the legends the pedigrees of the patriarchs were established: thus Abraham became the father of Isaac, and he in turn of Jacob; thus Ishmael was made a son of Abraham and Lot made his nephew, and so on. And the reasons for this are not at all clear. How old this pedigree may be we cannot tell. The amalgamation of the legends is a process which certainly was under way long before Israel was in Canaan; we can imagine that it proceeded with especial rapidity and thoroughness at the time when Israel was again gathering itself together as a nation under the first kings.

#### FIDELITY OF TRANSMISSION.

And not only from place to place, but also from age to age, do our legends wander. In general they are simply repeated, and often with what is to us an incredible fidelity,—perhaps only half understood or grown entirely unintelligible, and yet transmitted further! How faithfully the legends have been told we can learn by comparing the different variants of the same story, which, in spite of more or less deviation, agree nevertheless in the general plan and often even in the very words. Compare, for instance, the two variants of the legend of Rebecca. And yet even these faithfully told legends are subject to the universal law of change. When a new generation has come, when the outward conditions have changed or the thoughts of men have altered, whether it be in religion or ethical ideals or æsthetic taste, the popular legend cannot permanently remain the same. Slowly and hesitatingly, always at a certain distance behind, the legends follow the general changes in conditions, some more, others less. And here, consequently, the legends furnish us a very important basis for judging of changes

in the people; a whole history of the religious, ethical and æsthetic ideas of ancient Israel can be derived from Genesis.

#### VALUE OF THE VARIANTS.

If any one proposes to study this history he will do well to begin with the variants. It is the characteristic of legend as well as of oral tradition that it exists in the form of variants. Each one, however faithful it may be, and especially every particular group and every new age tells the story transmitted to it somewhat differently. The most important variants in Genesis are the two stories of Ishmael (xvi.; xxi. 8 ff.), and next the legend of the danger to the patriarch's wife, which is handed down to us in three versions (xii. 13 ff.; xx. 26), and then the associated legend of the treaty at Beersheba, likewise in three versions. In the case of these stories the variants are told with almost entire independence of one another.

To these are to be added the many cases in which the stories are transmitted to us in the variants of J and E (or of the various hands in J) worked over by the hand of an editor; the chief illustrations of this method being the stories of Jacob and of Joseph. Sometimes, furthermore, variants of portions of Genesis are transmitted to us in other Biblical books: thus the idyllic account of the way in which Jacob became acquainted with Rachel at the fountain is told also of Moses and Zipporah; the renunciation of the old gods under the oak at Shechem is told of Jacob and also of Joshua (Joshua xxiv.); the interpretation of the dream of the foreign king is told of both Joseph and Daniel. Let the investigator make his first observations on these twice-told tales; when he has thus acquired the keen eye and found certain lines of development, then let him compare also the legends which are told but once. Then he will begin to see how extraordinarily varied these legends are; among them are the coarsest and the most delicate, the most offensive and the most noble, those showing a naïve, polytheistic religion, and others in which is expressed the most ideal form of faith.

#### JUDGMENT OF INDIVIDUAL NARRATIVES.

Moreover, the history of the legends is to be derived from the individual narratives themselves. If we look sharply we shall see revisions in the taste of a later time, slight or extensive additions bringing in a thought which was foreign to the old narrator; in certain rare cases we may even assume that a whole story has

been added to the tradition (chap. xv.); and such additions are recognised by the fact that they are out of place in an otherwise harmonious story, and usually also by the fact that they are relatively unconcrete: the art of story-telling, which in olden times was in such high perfection, degenerated in later times, and the latest, in particular, care more for the thought than for the narrative. Hence such additions usually contain speeches. Sometimes also short narrative notes are added to the legend cycles, as for instance, we are told briefly of Jacob that he bought a field in Shechem (xxxiii. 18-20), or that Deborah died and was buried at Bethel (xxxv. 8), and so on.

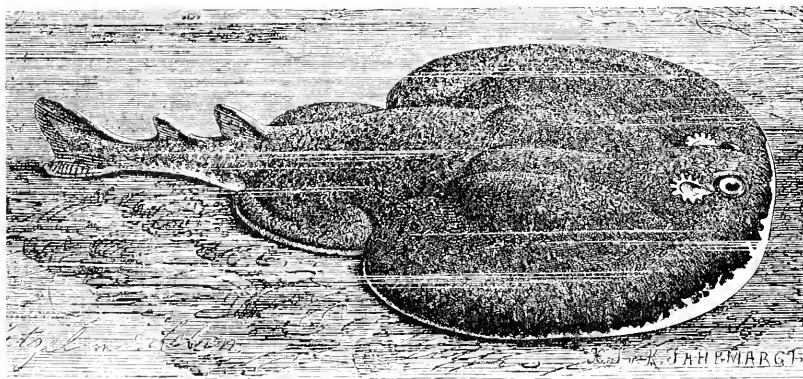
But with these faithful narrators more significant than the additions are certainly the omissions which are intended to remove features that have become objectionable; for we find gaps in the narratives at every step. Indeed, to those of a later time often so much had become objectionable or had lost its interest, that some legends have become mere torsos: such is the case with the marriages with angels, with the story of Reuben (xxxv. 21-22*a*), of Mahanaim (xxxiii. 2 ff.). In other cases only the names of the figures of the legend have come down to us without their legends: thus of the patriarchs Nahor, Iscah, Milcah (xi. 29), Phichol, Ahuz-zath (xxvi. 26); from the legend of the giant Nimrod we have only the proverbial phrase, "like Nimrod, a mighty hunter before the Lord" (x. 9). By other instances we can see that the stories, or particular portions of them, have lost their connexion and were accordingly no longer rightly understood: the narrators do not know why Noah's dove brought precisely an olive leaf (viii. 11), why Judah was afraid to give to Tamar his youngest son also (xxxviii. 11), why Isaac had but one blessing to give (xxvii. 36), and why he had to partake of good things before the blessing (xxvii. 4), why it was originally told that Jacob limped at Penuel (xxxii. 32), and so forth.

Hence there is spread over many legends something like a blue haze which veils the colors of the landscape: we often have a feeling that we indeed are still able to recall the moods of the ancient legends, but that the last narrators had ceased to have a true appreciation of those moods. We must pursue all these observations, find the reasons that led to the transformations and thus describe the inner history of the legends. But here we give only a short sketch.

## ELECTRICITY AND PHOSPHORESCENCE IN THE ANIMAL WORLD.

BY THE EDITOR.

**M**ANKIND is materialistic by nature ; so it is a matter of course that most people shrink from the idea of thinking spiritual realities as purely spiritual. They hanker after a belief in substance, and even the soul is supposed to be a spiritual essence ; in fact, the name *spirit* itself is nothing but the thinnest substance known at the time of its formation, viz., the wind. The Latin word



CRAMP-FISH (*Torpedo marmorata*).

One-fifteenth natural size. Weight, 50 to 75 pounds. (After Brehm.)

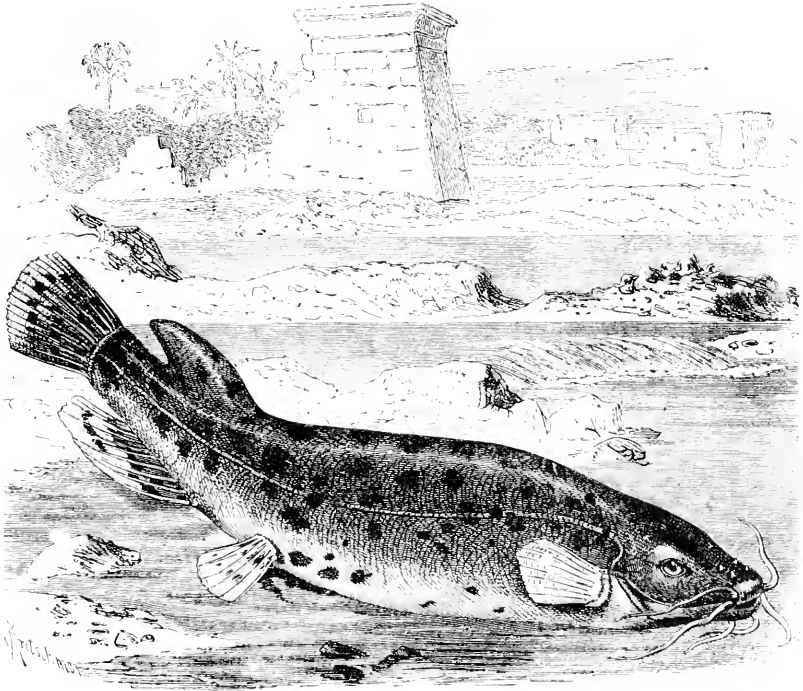
*animus* has the same significance, and it took some time for mankind to abandon the idea of finding in air the seat of the soul.

Since the discovery of electricity and its close connexion with light, our scientists have been forced to assume the existence of a luminiferous ether, a substance so much finer and more rarefied than air, that air in comparison with it is as coarse as clay is to our senses. This most sublimated of all substances, being the most



tenuous material known, appeals to our spiritualistic materialists, who are naturally inclined to utilise it for their hypothesis of the existence of a soul-substance. The fact is, however, that ether can no more serve the purpose than air. Soul is and remains a function due to organisation, and therefore form alone can be the essential feature of soul-life.

Electricity plays a very secondary part in the general functions of living organisms, and wherever it happens to be prominently employed it is specialised for definite uses which have nothing



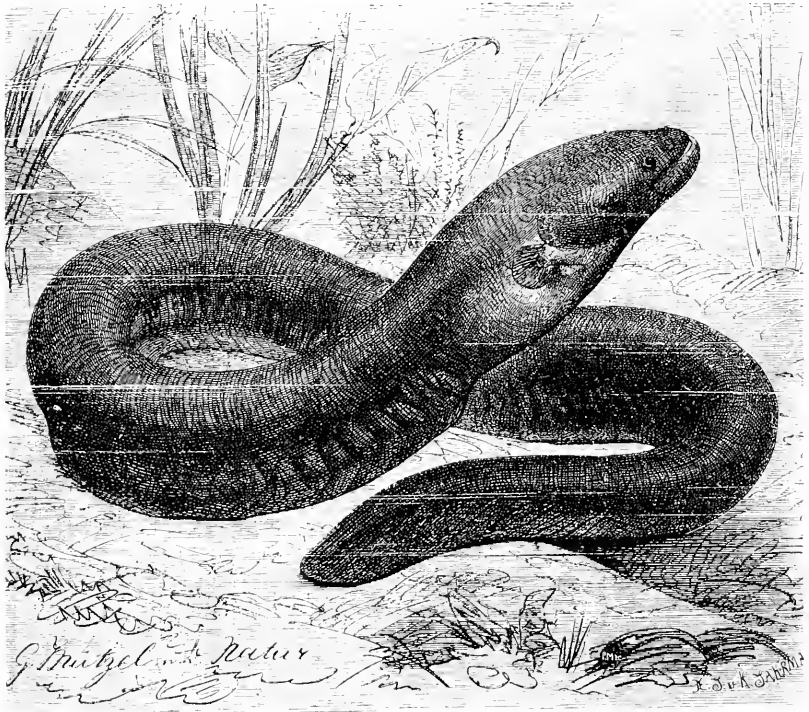
ELECTRIC CAT-FISH (*Malapterurus electricus*).

One fifth natural size. (After Brehm.)

whatever to do with the particular psychical functions of living organisms.

Du Bois Reymond has proved that every transmission of nervous irritation is accompanied with electrical phenomena. The apparatus connected with the nerve for measuring the electric tension shows a decrease of the strength of the current during a state of nervous activity. This was called by Du Bois Reymond *negative Schwankung*, "negative fluctuation."

The negative fluctuation of the electric tension, it may be incidentally mentioned, is not at all a phenomenon of nervous activity alone. Du Bois Reymond's law holds good for muscular fibres also. In a state of rest, the living muscle, like the nerve, shows in the galvanometer the presence of a low and constant current, which in a state of activity noticeably decreases, proving that a corresponding amount of electricity is being used in other directions.



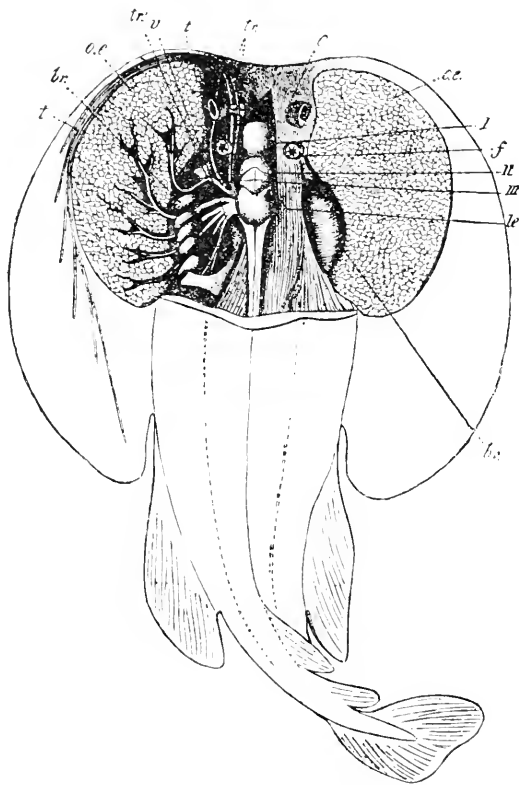
ELECTRIC EEL (*Gymnotus electricus*).  
One-eighth natural size. (After Brehm.)

Obviously the part played by electricity in the animal organism is purely incidental and has no psychological significance whatever.

Electricity is used in many fishes as a weapon both for protective and aggressive purposes.

Professor Du Bois Reymond (the same who investigated the electrical nature of the nerves) and G. Fritsch have made important and thorough experiments with electrical fishes, and have

come to the conclusion that upon the whole the electrical organ consists of little boxes embedded in the membranes, in the same way as the cells of a hive form a series of prismatic, hollow spaces. These boxes are filled with a gelatinous substance. A number of powerful nerves enter the surface of these cells and form a delicate network constituting a kind of electric plate for each little box. Each electric plate consists of two closely connected cells, but the



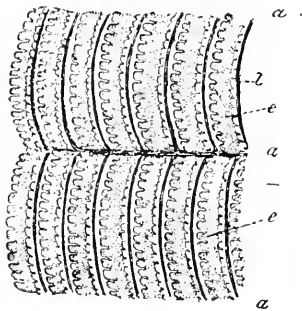
Upper view of the electric organ. The organ (*o.e.*) is exposed superficially only, at the right. Medially, it borders on the branchial sacs (*br.*), which are overlaid by a common constrictor layer, and may be seen separately exposed on the left-hand side. On the left-hand side may be seen also the nerve-trunks terminating in the electric organs (*o.e.*). The open cranial cavity also shows the brain: I. The forebrain; II. The midbrain; III. The hindbrain. *l.e.* Lobus electricus of the afterbrain. *v.* Nervus vagus. *tr.* Trigeminus group. *tr'*. Electric ramification. *o.* Eye. *f.* Spouting-orifice. *z.* Gelatinous tubes of the integument. *br.* Gills. (After Gegenbaur.)

#### ELECTRIC APPARATUS OF CRAMP-FISH (*Torpedo marmorata*).

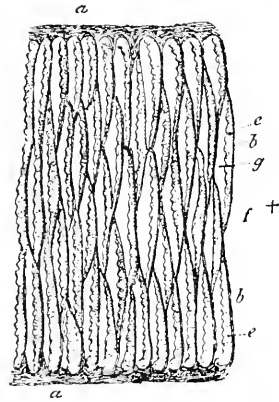
electric nerves are connected with one surface of the plates only, and this surface in all the plates of an electric organ is in the same fish always the same: in some it is the upper, and in others the

lower; and it is noteworthy that in either case the cell in which the nerve terminates is the electro-positive, while the other is the electro-negative.

Such is the general structure of the organ in the several electric fishes. In other respects, there are great differences. In the cramp-fish, also called the electric ray (*torpedo*), of the Mediterranean Sea and the Atlantic and Indian Oceans, the electric organs are flat and lie at both sides of the head, receiving their nerves, a branch of the fifth pair, viz., the *trigeminus*, and four branches of the tenth pair, viz., the *vagus*, from below. In the gymnotus, living in certain lakes and rivers of North and South America, two electric organs are situated on either side of the tail, immediately underneath the skin; and they are controlled by nerves coming from the caudal part of the spinal cord. The electric organs



Section of two columns of the electric organ of *Gymnotus*. *a*. Horizontal dividing membranes. *l*. Transverse dividing membranes, convex toward the head. *e*. Electric plates.



Section through a portion of the electric organ of *Malapterurus*. *a*. Integument. *b*. Septa. *e*. Electric plate. *g*. Gelatinous substance. *f*. Caudal side. (After M. Schultze.)

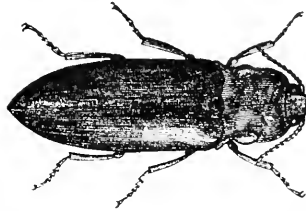
#### LONGITUDINAL SECTIONS OF ELECTRIC ORGANS.

of the malapteruroids of the rivers Nile and Senegal are situated underneath the skin along the whole length of the body, both to the right and to the left, separated merely by a thin wall divided like the little boxes into numerous cells, and controlled only by one pair of nerves coming from the dorsal part of the spinal cord, between the second and third pairs.

If the electrical nerves are cut, and if thus the connexion of the electrical organs with the brain ceases, further discharges become impossible. The electric power can be restored, however, if the ends of the cut nerves are irritated.

Strychnine affects the electric organs in a peculiar manner: it throws the animals into a kind of tetanic condition in which a series of involuntary discharges take place.

The cramp-fish, or the electric ray, was well known to the ancients, and is frequently depicted on the frescoes of Herculaneum. Dioscorides, one of the ancient authors, declares that its touch

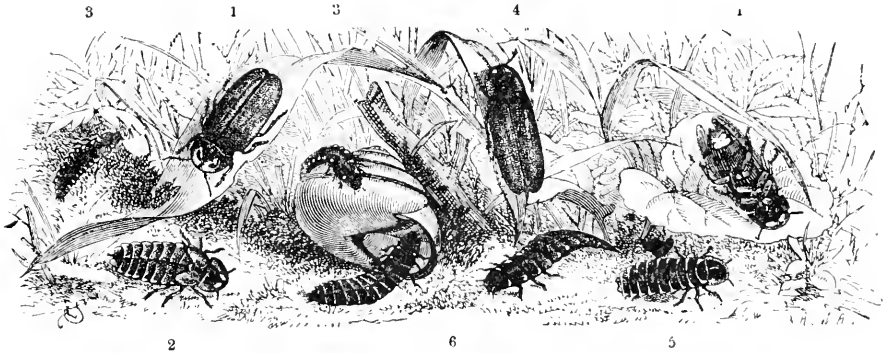


LUMINOUS BEETLE (*Pyrophorus noctilucus*).

Natural size. (After Brehm.)

cures headaches, and later physicians used the fish as a cure for gout. This is the oldest information which we have concerning electricity in the service of therapeutics.

Among all the electric animals, the cramp-fish seems to be the strongest and the most formidable, for it is known to have killed by its discharge mules and horses; and we have reason to believe

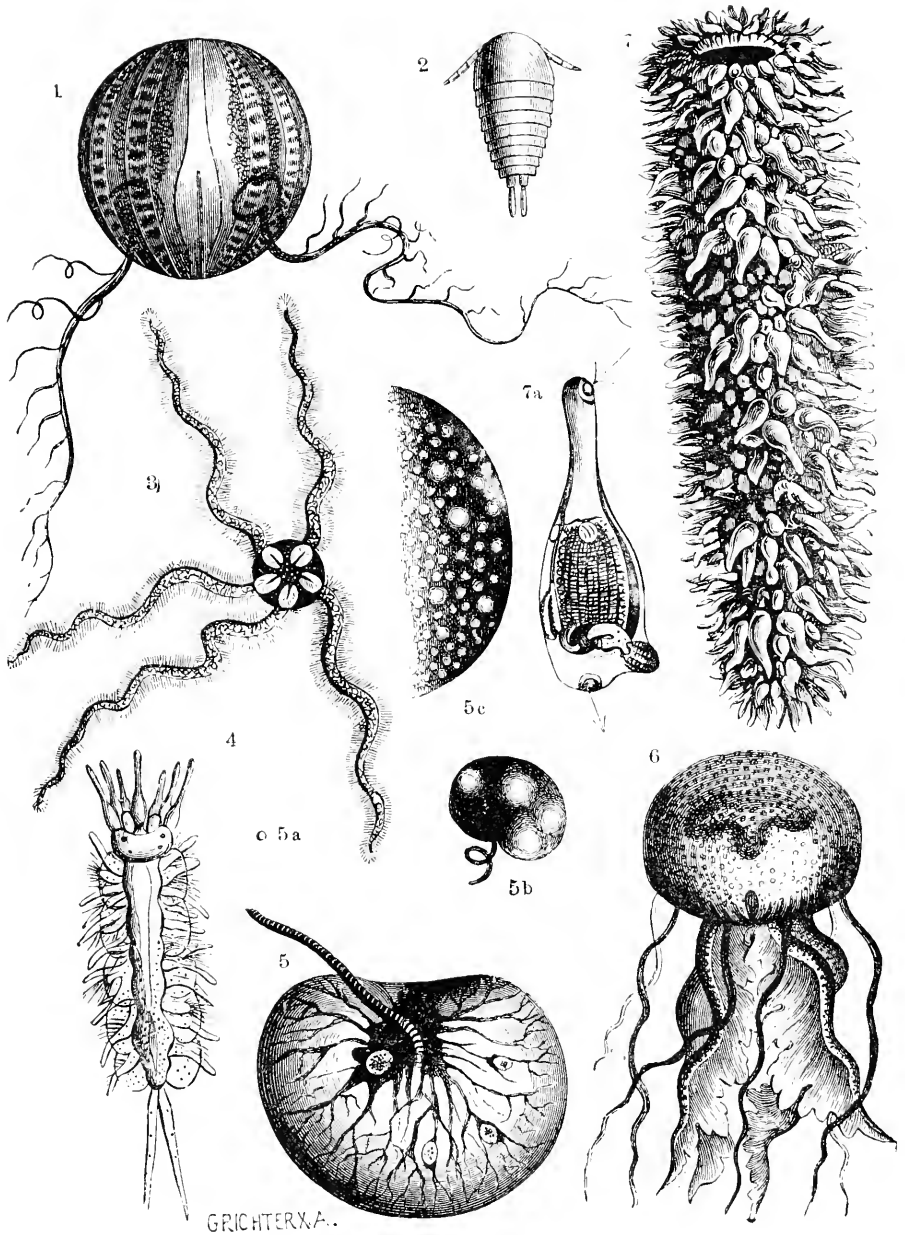


Small glow-worms (*Lampyris splendidula*): 1. Male, dorsal and ventral views; 2. female; 3. Larva. Large glow-worms (*L. noctiluca*): 4. Male; 5. Female; 6. Larva. Numbers 1, 2, and 4 only have been enlarged. (After Brehm.)

#### GLOW-WORMS.

that its presence has depleted some lakes formerly well stocked with fish. Its contact is most anxiously avoided by all fishes.

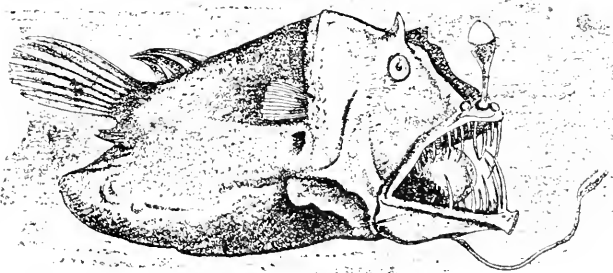
The psychic life of the electric fishes does not present any striking qualities, and we have no reason to assume that they range higher than other fishes which have attained the same stage of evolution.



GRICHTERX.A.  
PHOSPHORESCENT MARINE ANIMALS.  
(After Schleiden.) For description, see opposite page.

Electricity, it appears, has nothing to do with another remarkable and mysterious phenomenon. viz., phosphorescence.

There are a number of phosphorescent beetles, such as glow-worms, fire-flies, or lightning-bugs, which make their appearance in the hot summer months, especially about the middle of June. The phosphorescence constitutes an important part in the sexual relations of these beetles, as it helps the sexes to find each other. As a rule, and especially in the European species, the winged male beetles swarm through the air, while the wingless females stay on the ground. The light expires soon after fecundation, the males die at once, while the females live long enough to deposit their eggs. In America the female of the common fire-fly enjoys the same advantages as the male: both are winged and both enjoy the liberty of swarming about in hot summer nights.



TORCH-FISH (*Linophryne lucifer*).

(After Collet.)

The number of phosphorescent maritime animals is very great, especially among those which inhabit the deeper parts of the ocean. The accompanying plate shows in Fig. 1 a striped jelly-fish.<sup>1</sup> Fig. 2 is a phosphorescent crab (*Sapphirina fulgens*). Fig. 3 is a phosphorescent sea-star, called *Ophiura fragilis*. Fig. 4 shows a phosphorescent ciliate, called *Polynoe fulgurans*. The fifth illustration shows a specimen of Noctiluca which is represented in 5*a* in its natural size, in 5*b*, 5*c*, and 5 in magnified sizes. Fig. 6 represents the phosphorescent jelly-fish *Pelagia noctiluca*; Fig. 7 the *Pyrosoma giganteum*, a large phosphorescent animal of cylindrical shape, somewhat magnified.

A peculiar animal is the torch-fish (*Linophryne lucifer*) which haunts the recesses of the deeper parts of the ocean. He carries a torch on his upper lip, which in appearance is not unlike our mod-

<sup>1</sup>Schleiden calls it *Riffenqualle*.

ern electric light. This torch, together with a long phosphorescent filament hanging from his lower jaw, is used for alluring prey. The fish is armed with long, sharp teeth. Our illustration (reproduced from Collett) shows the voracious robber of the deep in the act of swallowing some victim which is disappearing in his powerful maw.

“Many fishes of the deep sea,” says Dr. Günther, “are provided with more or less numerous, round, shining, mother-of-pearl-colored bodies, imbedded in the skin. These so-called phosphorescent or luminous organs are either larger bodies of an oval or irregularly elliptical shape placed on the head, in the vicinity of the eye, or smaller round globular bodies arranged symmetrically in series along the side of the body and tail, especially near the abdominal profile, less frequently along the back. The former kind of organs possess in the interior a lenticular body, like the lens of an eye, and are considered by some naturalists true organs of vision (accessory eyes), the function of the latter, which have a glandular structure, being left unexplained by them.”

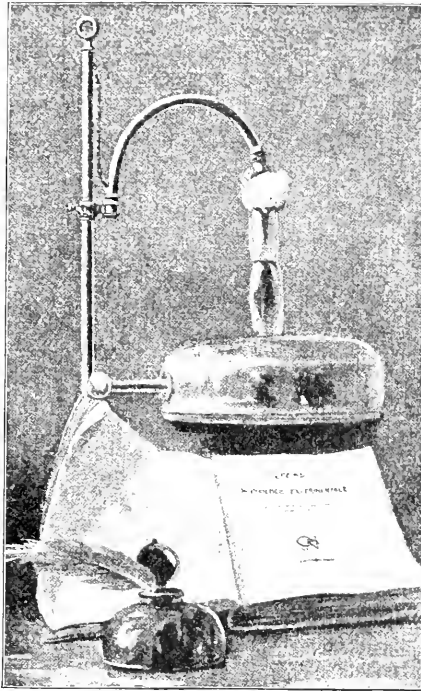
The cause of phosphorescence has been a subject of much investigation and doubt, but the problem cannot as yet be considered as satisfactorily solved. It seems that the light is produced by phosphorus-freighted materials which are slowly consumed by combination with oxygen, and thus the process must be regarded as a mild and slow combustion. Phosphoric acid has been found in the ashes of the organs which exhibit the strange phenomenon. Humidity and the introduction of oxygen favor phosphorescence, while dryness and lack of air render it impossible. Heinemann observed that the phosphorescent organs of animals if cut out would continue to glow in dry air for not longer than four hours, while in a damp atmosphere their light would last more than twelve, and sometimes twenty-four, hours.

“The fact that,” says W. E. Hoyle, “the nervous system is so often closely connected with the luminous organs indicates that the exhibition of the light is either dependent on the volition of the animal or is the reflex result of the stimulation of sensory nerves (Panceri). In the glow-worm the distribution of tracheæ (air-tubes) throughout the photogenic apparatus, and the fact that carbonic acid extinguishes the light while oxygen intensifies it, suggest that it is due to some form of slow combustion, while the fatty contents of the luminous cells of this and many other animals point to the probability that a fat containing free phosphorus is the active agent in the process. Since a large number of luminous organs retain their power after the death of the animal, and even after



desiccation and subsequent moistening, there seems no necessity to adopt the theory that we have to deal with an instance of the direct transformation of vital into radiant energy."

At present, Prof. Raphael Dubois, of Lyons, France, is engaged in producing cultures of photo-bacteria for the purpose of using them in lamps. Our illustration shows one of them, taken from a photograph published in *La Nature*, showing that the light



BACILLARY LAMP.

Cultures of photo-bacteria, used for illuminating purposes. (From *La Nature*.)

is sufficiently clear to allow even small print to be read without difficulty.

The lamp consists of a flattened globe attached to a stand. The upper part of the globe is covered with tin-foil which serves as a reflector. The inside is filled with a bouillon prepared from oil cakes, which serves as nutriment for the phosphorescent bacteria. The cylindrical attachment on the top of the flattened globe is filled with sterilised cotton to prevent the intrusion of hostile germs which would destroy the photo-bacilli. Through a tube and

bulb attachment on the margin air can be pressed into the bouillon which causes the bacteria to develop their vitality, and thus makes the lamp give out a more radiant light.

If the lamp is kept at rest, the bacteria may live for months quietly upon the nutriment with which it is filled. If it is constantly used, the bouillon in the globe will last for several nights without standing in the need of replenishing.

The light produced by these bacteria does not generate any noticeable heat. At the same time, the chemical rays are very weak; accordingly, it was necessary in taking the photograph to have the plate exposed for several hours in order to produce a clear picture. Thus, this living lamp might become useful as a substitute for the red light in the photographer's dark room.

The most remarkable quality of the light of the living lamp, however, is its similarity to the Roentgen ray, for it penetrates opaque bodies also and passes through wood and paste-board.

We need not add that the psychic life of phosphorescent bacteria is apparently a purely physical phenomenon; it may be subservient to higher ends in their lives but is in itself not a psychical event. Although these animalcules may be used for "enlightening the world," they do not seem to rank higher than other bacteria, just as electric fishes and fire-flies cannot be regarded as superior to other fishes and beetles.

## CHINESE CHARACTERISTICS.

BY THE REV. R. MORRISON.<sup>1</sup>

IN China there is much to blame, and perhaps something from which to learn. A good writer<sup>2</sup> has remarked that the Christian spirit is very different from what may be called the heroic spirit; it is of a more tame, gentle, and submissive cast. It is matter of regret how little, in this particular, it has moulded the public feeling of Europe, and how much we yet overvalue a high, proud spirit, with a bold disregard of consequences, and prefer it to a rational, meek, unambitious, and humble spirit. Nothing can be more unchristian than the stern resentment of insults cherished by Europeans.

The Chinese teach contempt of the rude, instead of fighting with them. And the man who unreasonably insults another, has public opinion against him, whilst he who bears and despises the affront, is esteemed.

The Chinese are fond of appealing to reason. They have their "Men of a high-spirited sense of right," and who manifest a bold adherence to it, but still such characters are at great pains to show that reason is on their side. They have no conception of that sullen notion of honor, that would lead a man to prefer being shot, or shooting somebody else, rather than explain and prove the truth and reasonableness of his words and actions.

Even the Government is at the utmost pains to make it appear to the people, that its conduct is reasonable and benevolent on all occasions. They have found by the experience of many ages that

it is necessary. To make out the argument, they are not nice about a strict adherence to truth; nor are their reasons or premises such that Europeans would generally admit: but granting them their own premises and statement of facts, they never fail to prove that those whom they oppose are completely in the wrong.

A Chinese would stand and reason with a man, when an Englishman would knock him down, or an Italian stab him. It is needless to say which is the more rational mode of proceeding.

Were the religious and moral writings of Europeans considered by a person living in China, as a faithful delineation of their character, how much would he be mistaken! And on the other hand, if he formed his opinion from the follies and vices recorded in the daily papers, whilst he would form a quite opposite opinion, it would be equally unfair. We should guard against judging of the whole by a part only. The European student must not consider what the Chinese teach, and what they do, as always the same. Their moral maxims are as ineffectual in regulating their hearts and conduct, as the moral maxims of Christendom are with respect to Europeans. This, knowing what is right, and doing what is wrong, can be accounted for only on the principle that human nature is depraved, or fallen from its original purity and rectitude.

The millions of China, whom, on principle, we must recognise as children of the same Almighty Father (for God hath made of one blood all nations of men), are rendered by the strong arm of power, exerted by the magistrate, the parent, or guardian, more afraid of telling truth than Europeans. They are vastly prone to prevaricate, to deceive, to lie. Superstition and idolatry usurp the place of true religion; and, Chinese, like the rest of mankind, are inclined to be satisfied with external observances, instead of religious and moral rectitude.

The affairs of Europe are of comparatively no importance whatever to China; and on the other hand, the affairs of China do not much concern Europeans. There exists mutual indifference.

The Greeks and Romans were the ancestors of Europeans. The scenes of their battles; the situation and antiquities of their cities; the birth-place of their poets, historians, legislators, and

sands fought and died; the situation of splendid courts; the tombs of monarchs; the abodes of historians, moralists, and poets, whose memory is dear to them, and which interest their hearts in the antiquities of their fathers. But what they look on with interest and pleasure, can certainly have few charms for a foreigner, who is excluded from their families, and passed from Peking to Canton in a boat, under military escort.<sup>1</sup> Still from this to deny that the country does not possess any of the charms of Europe, does not seem a fair conclusion. If the reality of things is to be judged of by the feelings of the inhabitants of a country, every region of the world, and every state of society, would in its turn assume the place of high superiority. Europe, which is the most scientific portion of the globe, is not yet free from selfish and narrow prejudices; and to a person placed on the Eastern verge of the Asiatic Continent, who hears little of the nations of Europe, but the distant rumour of their perpetual wars, with all their advantages, they appear still as rancorous against each other, as if they possessed no great principles of equity and justice to appeal to, or were too selfish and barbarous to do so.

There are certainly not many things in which the Chinese are worthy of imitation: there is, however, one benevolent cause, which a Chinese would never think of opposing, but which has yet to struggle with much unreasonable opposition in modern Europe, viz., that of making education as general as possible, and giving to moral science a decided preference to physical science, in the education of youth. To honor virtue more than talent. It is painful to hear a smattering of astronomy and geography, together with a little music, drawing, and dancing, which can be of very little use in the regulation of the heart and life, considered of great value, whilst instruction in relative and religious duties, on which depend the peace and happiness of families and of nations, is lightly esteemed. To utter a moral or religious sentiment anywhere but in the pulpit is esteemed perfectly insufferable. Every benevolent Englishman must wish to see the reasoning faculty more called into exercise, than it generally is amongst the poor of his own country, and to hear duty to parents, with a rational and religious self-control, quite as much honored in general conversation as those attainments and accomplishments, which may confer elegance on a dwelling, and give grace to a person, but which have no influence on the springs of human action, morally considered, nor feed the sources of real heart-felt human bliss.

<sup>1</sup> This was in 1817.—*Ed.*

The writer, however, means not to insinuate, that in morals we are inferior to the Chinese; he believes the fact to be very far the reverse. Their advantages indeed have not been equal to ours; and our public morals are still greatly below what our acknowledged standards require. As, "*Fas est ab hoste doceri*," so probably in some things, nations denominated Christian, may yet learn from Heathens. As Confucius taught, our dislike of a man's vices should never be carried to such a height as to make us blind to what is really good about him.

The good traits in the Chinese character, amongst themselves, are mildness and urbanity; a wish to show that their conduct is reasonable, and generally a willingness to yield to what appears so; docility; industry; subordination of juniors; respect for the aged, and for parents; acknowledging the claims of poor kindred: these are the virtues of public opinion, which, of course, are, in particular cases, often more show than reality. For on the other hand, the Chinese are specious, but insincere, jealous, envious, and distrustful to a high degree. There is amongst them a considerable prevalence of scepticism; of a Sadducean, and rather Atheistical spirit; and their conduct is very generally such as one would naturally expect from a people whose minds feel not that sense of Divine Authority, nor that reverence for the Divine Majesty and Goodness, which in Sacred Scripture is denominated the "Fear of God." Conscience has few checks but the laws of the land; and a little frigid ratiocination, on the fitness and propriety of things, which is not generally found effectual to restrain, when the selfish and vicious propensities of our nature may be indulged with present impunity. The Chinese are generally selfish, cold-blooded, and inhumane.

Perhaps the behavior of no people amongst themselves and towards foreigners is exactly the same. With the Chinese it is exceedingly different. When interest or fear do not dictate a different course, they are to strangers, haughty, insolent, fraudulent and inhospitable. A merchant will flatter a foreign devil (as they express it), when he has something to gain from him; then he can be servile enough; particularly if he is not seen by his own countrymen; for the presence of a menial servant of his own nation will make him more on his guard in yielding his fancied superiority. Europeans are secluded from general intercourse with natives of different ranks; which affords great facilities to merchants and native domestics to combine and impose upon them, which they usually do. Few instances of gratitude or attachment have ever

occurred on the part of servants to their European masters. The Chinese study to get the better of those with whom they have to contend, by bringing the other party into a dilemma, like the king in chess, who is reduced to checkmate; and they become apprehensive, when their opponents maintain calmness and an apparent indifference; they remember their own maxim, "He that has reason on his side, need not talk loudly."

Love to one's own country is perfectly compatible with benevolent feelings to all mankind; and the prosperity of this nation, with the prosperity of that. It seems quite a mistake to think that attachment to one's own people is manifested by a violent dislike of others.

Will the day ever come when the various tribes of men shall live together as brothers? When they shall not hurt, nor destroy each other any more? When Truth and Knowledge shall universally prevail? Let us still cherish the pleasing hope, that so desirable a state of society will finally exist, and whilst cherishing this hope, every serious mind will readily join in the King of Israel's Prayer to the Almighty, "O God, let thy ways be known upon the Earth, and thy saving health amongst all nations."

## EMPEROR TAO-KWANG AND THE OPIUM WAR.<sup>1</sup>

BY M. M. CALLERY AND YVAN.

TAO-KWANG, the second son of emperor Kia-king, was born in 1780. His youth was passed in comparative obscurity, and he was thirty years of age when an event which nearly overthrew his dynasty suddenly brought out some of the eminent qualities with which he was endowed.

The Emperor Kia-king was a weak incapable man, completely governed by those around him. An unworthy favorite reigned in his name. This person, who was named Lin-king, was the chief eunuch of the place. Instances of this kind are not rare in the annals of the court of China. The chief of the eunuchs has always great influence in the intrigues of the palace, and according to the strange ideas of the country, his personal defect is no obstacle to his ambition. The authority of Lin-king was boundless. He disposed of every office. The highest functionaries, the ministers, and even the imperial family, bowed before him. Nor did this lofty position satisfy him. The indirect exercise of power emboldened him to desire the sovereign authority for himself, and he began to open a path to the throne by gaining over the greater part of the military mandarins. This conspiracy was conducted with so much secrecy, that no one at the Court of Peking suspected it in the least.

One day, when the Emperor was hunting with his sons, Lin-king introduced into the capital those troops whose chiefs he knew were entirely devoted to him, and the soldiers were disposed about the environs of the palace. The plan of the first eunuch was to kill the Emperor and the princes of the imperial family, and to have himself immediately proclaimed by the army, whose chiefs he had secured. Towards the evening the Emperor returned to the

<sup>1</sup>From the French by John Oxenford.



palace without mistrust, accompanied by his eldest son, and followed by his usual *cortège* of civil and military mandarins. Scarcely was the great portal closed behind him than Lin-king gave the signal to his cohorts, who at once surrounded the palace, and guarded every outlet.

In the hurry of this critical moment, the first eunuch had not observed that the second son of Kia-king was not returned from the chase with his father. When the conspiracy had already broken out, the prince returned to Peking alone. He was in a hunting dress, and wore none of the insignia of royalty; he could therefore traverse the city without being recognised. The greatest agitation already prevailed in the principal quarter, and he only required a moment's reflexion to perceive the cause of the tumult, and to divine the purpose for which the troops had surrounded the palace. By the aid of his plain costume, he passed through the people, who were in an excited and disorderly state, and reached the very focus of rebellion. The first eunuch had left the palace to harangue his partisans, and the prince could now see that the favorite, whose insolence had so often angered him, was at the head of the rebellion. He approached still nearer, unobserved among the throng of troopers, and although he was quite alone among so many enemies he did not for an instant lose his courage or his presence of mind. Tearing off the round buttons which adorned his dress, to use them as bullets, he loaded the fowling-piece which he carried in his belt, and taking a short aim at the chief eunuch, shot him dead on the spot.

The troops were thrown into disorder. The soldiers threw down their arms and fled, and all the partisans of Lin-king dispersed, to escape the chastisement they had deserved. The prince returned triumphant into the imperial residence, the threshold of which had not been profaned by the rebels, and old Kia-king learned his danger and his deliverance at the same time.

Tao-kwang ascended the throne in 1820. According to the usages of the princes of his dynasty, he had married a Tartar woman—a woman with large feet. She did not give birth to any children; but he had a numerous family by his concubines. In China, neither law nor custom makes any difference between the children of a lawful wife and those of a concubine: they have all the same rights; the sterility of the Empress therefore did not at all affect the succession to the throne.

During the earlier part of his reign, Tao-kwang called to the administration of public affairs, those statesmen who, in the eyes

of the people, were faithful guardians of Chinese traditions. Every nation whose history dates from a remote past, has its conservative party; and during tranquil times it is to the representatives of the old national guarantees that the government is naturally entrusted. But when the moment for modifying ancient institutions has inevitably arrived, the exclusive attachment of this party to things of the past becomes really dangerous. This political truth may be perceived as well in the history of Chinese revolution, as in the history of France. The agents of Tao-kwang, thoroughly Chinese in their ideas, and filled with a proud disdain for barbarian nations, involved their country in a disastrous war, because they did not see that the moment was come when they should descend from that diplomatic elevation where their presumption and the endurance of the Europeans had so long maintained them. At a later period, the same spirit of resistance to the exigencies of the time caused the insurrectional movement of which we are about to treat. In fact, the two most important events that were chronicled in the annals of China during the second quarter of the last century—namely, the war with England, and the revolt in the Kwang-si—both proceeded from the same cause.

By virtue of its original charter, the East India Company enjoyed till 1834 the monopoly of the British trade with China. Those merchants who founded, beyond the limits of their own country, the most opulent and extensive empire of modern times, had the sole right of trading in the produce of the Chinese empire. It will easily be understood that when difficulties arose between the Chinese functionaries and the Company's agents, the latter, being exclusively occupied with commercial interests, made but feeble protestations against pretensions which were often exorbitant. The representatives of the Company were, for the most part, clever merchants, and nothing more; and the one among them, who acquired the most celebrity—namely, Sir John Davis—was more distinguished for his literary attainments than for his national susceptibility.

When the Company's charter expired in 1834, the English Government refused to renew their exclusive privileges; and all British merchants had now a right to trade with China. Some years afterwards, the Emperor Tao-kwang resolved to check in his dominions the progress of a custom, which was about a century old—in other words, to prohibit the sale of opium through the whole extent of the Celestial Empire. For this purpose he sent to Canton a man whose services he had already learned to appreciate.

A mandarin of acknowledged integrity and inflexible will, whose severity was somewhat barbarous, came to the capital of the two Kwangs to replace a faithless official, who, in consideration of enormous advantages, had closed his eyes to the illicit traffic of the British merchants and the smugglers.

Every one trembled at the arrival of the new governor, who wore the insignia of the highest dignities, and whose appearance was very imposing. Lin was then about fifty years of age; he wore the red ball, and the peacock's feather with two eyes.<sup>1</sup>

Lin's only error was that he did not understand the altered spirit of the time, and consequently did not reckon on the change which had taken place in the character of the foreigners with whom he had to settle such difficult and delicate questions. So long as the mandarins had to deal directly with agents of the East India Company, they could without danger assume a disdainful tone; for such a tone inflicted no deep wound on men devoted solely to their commercial interests. But when Lin came suddenly into contact with the representatives of a government jealous of its dignity, he struck against a rock which he little expected.

As a man of tact, he should have confined himself to the efficacious measures he had already adopted. Thanks to his activity, zeal, and above all to the fear which he inspired, he had given new sinews to the Chinese Government, and the smugglers, constantly chased by the custom-house officers of the Celestial Empire, had nearly abandoned their dangerous trade. But not content with this first success, he wished, by a vigorous act, to strike a blow at the British merchants, and to put out of their heads all thoughts of again introducing the narcotic drug into the Chinese empire.

One night the "hongs," or factories in which the foreigners resided, were surrounded by Chinese troops: and the English, American, and Parsee merchants learned, when they awoke, that they were Lin's prisoners, and that the viceroy of the two Kwangs allowed them three days to give up all the opium they had on board the "receiving ships"; in default whereof, they were to be treated according to the utmost rigor of the new law,—in other words, were to lose their heads.

When Lin struck his decisive blow, there were vessels off the island of Lin-tin loaded with more than 20,000 chests of opium,

<sup>1</sup> The color of the ball worn at the apex of the conical cap serves, in some measure, to mark the rank of the wearer. Red indicates the highest degree of official dignity. The introduction of peacock's feathers, of one, two, or three eyes, and of different colors, to hang from the top of the cap down the back as a sign of various degrees of merit, was an invention of the Tartar dynasty.—J. O.

and representing a value of more than \$10,000,000 (2,000,000*l.*). This glut arose from the efficacious measures which had been pursued by the hoppo (the director-general of the Canton customs), at the instigation of and under the authority of Lin.

In this extremity, the prisoners wrote at once to Captain Elliot, commander of the naval forces of England in the Chinese waters, who then happened to be at Macao. They informed him of the dangers which threatened their lives and fortunes, at the same time soliciting his intervention and assistance. Captain Elliot hastened to his countrymen at once, and after urging them not to yield to the demands of the mandarins, he announced that he purchased the 20,000 chests of opium in the name of her Britannic Majesty; and declared that he would make a political question of what had hitherto been a commercial difficulty. He then ordered Lin to withdraw his troops, and release the Queen's subjects. The viceroy took no heed of this demand. He simply replied, that the severest measures would be taken against the English, unless the whole of the opium on board of their ships was given up.

As Captain Elliot had not sufficient force to resist the Chinese troops, he gave up the prohibited article. Lin caused large pits to be dug, and the opium, covered with quick-lime, was buried in the island of Lin-tin, in the presence of witnesses; after which operation, the foreign merchants detained at Canton were set at liberty.

However, the day of retribution was at hand. In a short time a British fleet sailed up the river of Canton, dismantling the forts, and threatening the banks on each side, and took a strong position on the northern coasts of China, by occupying Chusan. When news of these events was received at Peking, Lin was immediately recalled, and Ki-shan, a member of the imperial family, was appointed by the Emperor to succeed him. Ki-shan was an intelligent and resolute man. He saw at once with what sort of enemies he had to deal, and the danger to which the Government had been exposed by the imprudence of his predecessor. As a skilful diplomatist he did not hesitate to accept the *ultimatum* laid down by the "barbarians"; that is to say, he avoided a disastrous war by accepting hard conditions, such as a heavy indemnity paid to the English, the cession of Hong-kong, and so forth. However, when the treaty was submitted to the Emperor for sanction, the "Son of Heaven" rejected it with indignation. Ki-shan was ignominiously recalled, and underwent the greatest indignity that had ever been inflicted on any high functionary under the reign of Tao-kiang. He was publicly degraded, his property was confiscated,

his concubines were sold, his house was razed to the ground, and, to complete his misfortune, he was exiled to the remotest part of Tartary.

These sudden reverses of fortune are spectacles which the Celestial Emperor often presents to the Chinese people. The lower orders always applaud such catastrophes, which appeal to their gross instincts: and they think that a strong blow is necessarily a just one. Those of our readers who wish to form a better acquaintance with the great mandarin Ki-shan, have only to read the delightful *Travels in Tartary, Thibet, and China* of MM. Huc and Gabet; they will find him at Lassa, on intimate terms with the intrepid travellers.<sup>1</sup>

A mandarin named Y-shan succeeded Ki-shan in the government of Canton, and brought back with him the treaty which his predecessor had concluded, torn. Hostilities were renewed at once. Every one knows the result of the English expedition. Ning-po, Shang-hai, Chu-san, Ting-hai, fell successively into the hands of the English, who at last compelled the Chinese to sign at Nankin a treaty, by which they ceded Hong-Kong to the "barbarians"; opened to them four new ports on the northern coast of the empire, granted them the occupation of Chu-san for five years; and, moreover, bound themselves to pay a heavy indemnity.

This treaty was concluded by Ki-in, another member of the royal family. He was the political friend of Mu-chang-ha, the prime minister, and member of the council. These two persons were unquestionably the greatest statesmen during the reign of Tao-kwang.

At all events, the treaty of Nankin was signed and ratified, and Ki-in, who was appointed governor of the two Kwangs, came to occupy the difficult post at Canton. He at once impressed his convictions on the mind of the prime minister, Mu-chang-ha, and through his influence with that high dignitary, though difficulties still sometimes arose between the people of the West and the Chinese, a rupture became almost impossible. We should add that this new policy, this attitude of the progressive conservatives, irritated the population of Canton against them. They were accused of temporising with foreigners, and betraying their sovereign for the advantage of the barbarians. Thousands of placards held up the name of Ki-in as an object of popular hatred and vengeance.

We quote one of these placards literally, to show that injus-

<sup>1</sup> New reprint edition published by The Open Court Pub. Co., 2 vols.

tice, violence, and evil passions, belong to all countries and all races.

"Our cannibal mandarins have hitherto been the accomplices of the English robbers in all the acts that the latter have committed against order and justice. For five years to come our nation will mourn the humiliation it has been forced to undergo.

"In the fifth moon of the present year, many Chinese have been slain by foreigners; their bodies have been flung into the river, and buried in the bellies of fishes; but our high authorities have treated these affairs as though they had never heard of them; they have looked upon these foreign devils as though they were gods; they have despised the Chinese as though they had the flesh of dogs; and have not valued the life of men more than the hair which is shorn from the head. They persist in keeping the throne in ignorance of what is passing, and in neglecting to treat this affair with the importance which it deserves. Thousands of people are filled with grief and anger; sorrow has penetrated the marrow of their bones, and their sole consolation is to express their woes in the public assemblies, etc., etc."

These absurd accusations had no influence on the political fortunes of Ki-in. The Emperor, satisfied with his services, recalled him to Peking to confer new dignities upon him and to raise him to the highest offices. He became the colleague of Mu-chang-ha. These two statesmen endeavored to effect several reforms. The first was directed to the military department. Ki-in saw clearly that the Chinese soldiers, armed like the Homeric heroes with bows and arrows, or encumbered with old-fashioned matchlocks, could not cope with the European troops, and he endeavored to change this grotesque mode of equipment.

Thus in the last days of the reign of Tao-kwang the Chinese empire was really in the path of progress. Mu-chang-ha and Ki-in gave a powerful impulse to the movement, while the conciliatory spirit of the two ministers improved the relations with foreigners. The English chased the pirates, to the advantage of both nations; and if a suspicious junk made its appearance in the southern waters they ran it down at once. In fact, all was going on for the best, when an unexpected event changed the aspect of affairs, the great Tai-Ping insurrection.

## A RECENTLY-DISCOVERED MOSAIC AT JERUSALEM.<sup>1</sup>

BY DR. CONRAD SCHICK.

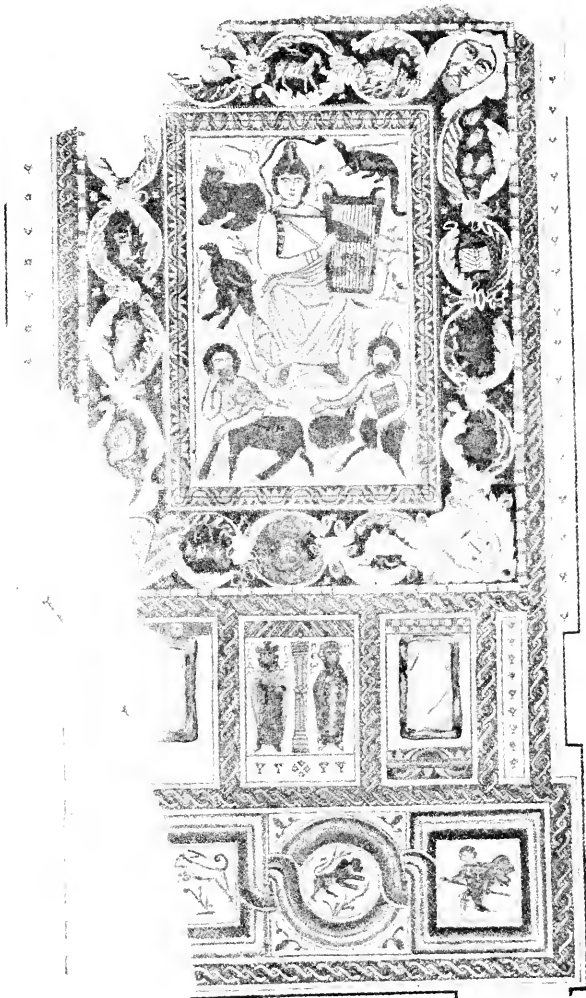
IN 1894 a fine mosaic was found in digging foundations for a new house north of Jerusalem, and Dr. Bliss and I reported on it in the *Quarterly Statement*, 1894, p. 257. Towards the end of March last a similar one was discovered nearer to the town, in the ground of the Jewish Colony, generally called Nissim Buck's Colony. The proprietor of the ground, wishing to dig in order to build a cistern for his house close by, came, scarcely three feet under the surface, to this fine mosaic pavement. He did not destroy it, but told others about it, and so people came to see it, and a negotiation for buying it, or to find means to get part possession in it, arose, and in consequence it became more and more difficult for others to see it. However, copies and photographs were taken, and of the latter I forward herewith a print.

The mosaic is laid out in various colors, and represents Orpheus, and below him Pan and a centaur, surrounded with a fine frame, around which is a kind of twisted ornament of branches of plants enclosing various figures with their faces directed to Orpheus; then comes again an outer frame. Beneath are three other frames, one in the middle containing two women, with an inscription in Greek letters around them, "Theodosia" and "Georgia." The frames to the right and left contain simply a plain, flat surface. The whole is between ten and twelve feet long, and seems to have been the flooring of a music room. The two women were once most likely celebrated singers.

The design is pagan, still the work itself may be Christian of the second or third century, as in the Early Church such symbols were often used. The Dominican brethren made a colored copy of the mosaic on a large scale, so that even each little square of

<sup>1</sup> Report to *The Palestine Exploration Fund*, July, 1901.

stone can be recognised. They showed it to me, and I found it exceedingly nice, and advised them to multiply it by lithography, but they said it would be too expensive, so I do not know what they will do.



ORPHEUS MOSAIC FOUND NEAR JERUSALEM.

The site is six hundred feet north of the present city wall, west of the Damascus Gate.



Mr. Consul Dickson writes that this mosaic "represents Orpheus, life-size, playing upon his harp, surrounded by several animals, all in beautiful colors and graceful attitudes. It seems to be a work of art of high order. There is also a head of Jupiter and of Minerva at the corners of the square containing Orpheus. Below these figures there are two other figures of women with an inscription in Greek around them, an exact copy of which I enclose. It is easily read, and I think the mosaic must be Christian."

The mosaic is now covered up with earth.

## MISCELLANEOUS.

### THE RELIGIOUS PARLIAMENT IDEA.

The Religious Parliament, held in 1893 at Chicago, has become a fact in history. But it is necessary to spread the idea as a principle of action and as a religious maxim which should receive universal approbation. It is the basis upon which not only peace among the different religions can be maintained, but it also facilitates the investigation into truth in the right spirit, which should be done with conservative tendencies on the basis of fraternity and without flippancy. We would only add that in the Religious Parliament the voice of science should be heard and the religious significance of both scientific investigation and scientific truth be recognised.

The Religious Parliament idea has developed on the soil of America. Here is the country of freedom; people soon began to realise the necessity that the different elements of the population should have their religious needs attended to in the manner which would be most congenial to them and best adapted to their spiritual constitution. Mr. Bonney, in the present number, tells the story of brotherly help which in one typical case congregations of a different faith afforded one another; and instances of a similar kind can be multiplied. It is by no means unfrequent for Jews to assist in building up Christian churches, and *vice versa*, Christian denominations have sometimes extended a helping hand to the Jews, as for instance in one special case, when their synagogue had been destroyed by a conflagration. Mr. Bonney deemed it wise to omit names, because there are always captious fault-finders who might expose the parties concerned to hostile criticism, on account of the very breadth shown by them.

The Religious Parliament idea is a practical application of the Golden Rule in matters of religion; and the first realisation of a Religious Parliament on a large scale is an event which will constitute a new epoch in the religious history of mankind. It certainly has contributed a good deal to bring peace on earth to the men of good will.

---

P. C.

### THE ORPHEUS MOSAIC.

We publish in the present number an article by Dr. Conrad Schick and the picture of a mosaic recently discovered at Jerusalem, in a house belonging to a Mohammedan, west of the Damascus Gate. About five hundred feet northeast of this point, there was discovered six years ago in the house of a Jew another mosaic with an Armenian inscription, indicating that the place was a mortuary chapel, which Dr. Murray was inclined to assign to the time of Justinian; but it may be of later date, and the two mosaics seem to be of the same period.

The Armenian mosaic measures about 21 feet in length and 13 in breadth; it shows a guilloche pattern similar to that of the mosaic reproduced in the present number, and inside a vase from which a vine springs with branches conventionally arranged in the form of circles, within which are various kinds of birds. It has been described and explained by Dr. Frederick J. Bliss in his book *Excavations at Jerusalem*.

The Orpheus mosaic, recently discovered and reproduced on page 564 of the present number of *The Open Court*, is of greater interest than the Armenian mosaic on account of its artistic designs. It exhibits no sign of Christian symbolism,



CHRIST AS ORPHEUS.<sup>1</sup>

From paintings in the cemetery of St. Calixtus in the Catacombs of Rome.

but shows Orpheus in an attitude similar to that in which he is represented in the Catacombs, some of which we reproduce for comparison.

Dr. Schick seems to explain the absence of Christian symbols by the assumption that the mosaic forms "the flooring of a music-room," and that "the two women represented at either side of the column are celebrated singers." The former proposition is not probable, and the latter is of a questionable character.

It is safe to assume, however, that the mosaic is purely pagan, and it would corroborate the theory which otherwise can be demonstrated that the Christians in the early centuries availed themselves freely of pagan symbols, until they had developed a symbolism of their own.

<sup>1</sup> *Symbols and Emblems of Early and Mediæval Christian Art*. By Louisa Twining. Pl. 16. London, 1885.

The cult of Orpheus was wide-spread among the people of Greece and Rome at the beginning of the Christian era, and we have reason to believe that the doctrine of the immortality of the soul taught in the Orphic Mysteries resembled to a great extent the Christian view of resurrection. At any rate the Christians adopted the picture of Orpheus as symbolising Christ at a time when they did not dare to make pictures of Jesus.

P. C.

## A SERIES OF ARTICLES ON CHINA.

### AN ANNOUNCEMENT.

The Chinese are in possession of a very ancient civilisation; they know it and are proud of it. But Chinese pride is outdone by European insolence, and thus resulted a lamentable state of affairs which led to the climax of the present disturbances. The distrust, hatred, and contempt which are mutual are not a recent affair but the product of centuries.

The situation is very sad for China, and the prospects of the country are gloomy. It is impossible to tell what will be the end and how the difficulties will be adjusted, but one thing is sure, that the Chinese will in future centuries become an independent factor in the history of the world. I say "the Chinese," not the Chinese empire, for the latter will probably break down and fall a prey to the struggling parties. The Chinese people are patient and industrious; they are modest, easily satisfied and meek. They are at a disadvantage in warfare and politics; but the main struggle for survival will be decided, not by guns and diplomatic treaties, but by sociological conditions; and when the Chinese people shall be drawn into the great whirlpool of the world's commercial interests, we shall discover that they will soon make their influence felt, and the probability is that their very virtues, their frugality and tenacious industrial habits will make them obnoxious to the white man, who kindly offers himself to bear the burden of governing the yellow race.

It will be easier to conquer China than to subdue it, and should a foreign power succeed in taking it (which is by no means an easy task), the conquerors will find out that the easiest way of holding the country would be by becoming Chinese themselves.

The Chinese government, we must remember, is in the hands of foreign conquerors of a different nationality, not much liked by the Chinese and positively hated by many of those patriots who still cherish the memory of the purely Chinese traditions.

The present situation is very complicated. Chinese mobs have killed the German ambassador and have threatened to destroy the lives of all foreigners residing in the embassies of Peking. The Empress Dowager, *de facto* ruler of China, has openly shown her sympathy with the rioters, and the Western powers were thus forced to send troops for the relief of the imprisoned families of the ambassadors. The imperial court withdrew from the capital, and Count Waldersee, generalissimo of the allied Western troops, established his headquarters in the forbidden city. Then a great part of the palace was accidentally destroyed by fire. In the meantime the Russians took possession of Manchuria, and the powers made out their bills of indemnity claims. Such is the present situation, and no one knows what will come of it.

Some blame the missionaries as being the cause of the trouble, others the greediness of the powers, still others would condemn the Chinese for their haughti-

ness and stupidity. Perhaps there is some fault all around. It is certain, however, that had our diplomats taken the trouble to study the Chinese character, many severe clashes and the spilling of innocent blood as well as the expenditure of enormous sums of money in a warfare that, far from redressing wrong only served to make matters worse, might have been avoided.

China is an interesting country; the landscapes are beautiful; its mountains are rich in coal and ores; its plains are as fertile as the prairies of Illinois, perhaps more so; its national traditions are curious; and it is certain that some time the currents of Chinese nationality and Western civilisation will be intermingled. China will be opened to Western civilisation, and perhaps the Chinese too will slowly but steadily gain a foothold in the territories of the West. It is difficult to predict the result, but one thing is sure, that while Western civilisation is bound to upset and revolutionise China, the Chinese will in their turn affect the habits, opinions, and the entire social and racial constitution of Western culture. There is never an action without its reaction. The Chinese are not war-like, they are not conquerors like the Saxons, but they possess qualities that in the struggle for existence are of greater importance still, viz., endurance, persistence, plodding patience, and industrious habits.

We propose to publish a series of articles, partly original and new, partly reproduced from relatively inaccessible sources, for the purpose of shedding some light on the relation of China to the Western world. The present number contains a brief sketch of the Opium War and a judgment of the Chinese character by Rev. R. Morrison, which will be followed up in the subsequent number by articles on the Tai Ping Rebellion, on Hung Hsin Ch'üan, the leader of the Tai Ping, a description of Gützlöf's influence in China, a translation of the Tai Ping canon, and kindred subjects.

P. C.

---

#### THE NEW JEWISH ENCYCLOPÆDIA, AND THE PROPOSED UNIVERSITY OF JEWISH THEOLOGY, HISTORY, AND LITERATURE.

On Tuesday, May 21, 1901, the "Judæans," one of the most scholarly of American Jewish organisations, entertained the publishers and editors of *The Jewish Encyclopedia* at a banquet in New York, as an expression of their appreciation of the indefatigable labors of the editors and publishers, and especially of the promotor of the *Encyclopedia* idea, Dr. Isidor Singer, formerly of Vienna and Paris, and now of New York.

The first volume of *The Jewish Encyclopedia* was published this month by the Funk and Wagnalls Co., of New York. The work is a monumental one, and is designed to be a complete history of the Jews and Judaism. All that has gone to the making of the Jewish people, its history and biography, its literature, philosophy, and sociology, is to be presented here authoritatively and completely.

Dr. Isidor Singer, the originator of the undertaking, had labored hard in Austria, Germany, France, and England, for the realisation of his project; but it was not until he reached America and until he pressed his case with the Funk & Wagnalls Co. that he was successful in obtaining the support to enable him to carry out his ideas.

The Board of Consulting Editors engaged by the publishers of the *Encyclopedia* number thirteen, and include the names of B. Felsenthal, Ph. D., Bernard Drachman, Ph. D., Gustav Gottheil, Ph. D., H. Pereira Mendes, M. D., Joseph

Silverman, D. D., Ira Maurice Price, B. D., Ph. D., Emil G. Hirsch, Ph. D., LL. D., Moses Mielziner, Ph. D., D. D., J. Frederic McCurdy, Ph. D., LL. D., Henry Hyvernatt, D. D., George F. Moore, M. A., D. D., David Philipson, D. D., and Jacob Voorsanger, D. D. In addition to the staff of editors, more than four hundred European and American scholars are at work on the task.

In the words of Dr. Leipziger, the president of the Judæans, who presided as toast-master :

"The Jewish Encyclopedia represents not only a valuable book, a compendium of Israel's Science and Sorrow, but also a harmonious movement among Israel's scholars, a movement indefinite perhaps at present, to unite and perpetuate the scattered relics of the past in order to intensify Jewish conviction and Jewish faith. For this reason the honor tendered at this time to the makers of the Jewish Encyclopedia by the Judæans, a body of gentlemen who stand in the community as thinking men in active life, marks an historic event."

This banquet is also memorable for Jewish people from the fact that the first announcement was there made by Dr. Singer of the proposed establishment of a University for Jewish Theology, History, and Literature. The plan of this institution is the outcome of conferences held by Dr. Singer with prominent rabbis, scholarly laymen, and some Wall Street men, recognised leaders of American Judaism. The plan of the University is not that of a sectarian institution, but simply of an educational centre for Jewish lore and culture in general. To quote the words of Dr. Singer :

"It is not at all our intention to create a denominational college, an institution which would rightly meet with the strongest kind of opposition from the majority of progressive American Jews. We Jews in America do not feel that we are of a particular sect with a special *Weltanschauung*; we are not in the position of the Catholic Church, which possesses an inflexible body of dogmas and religious doctrines and which therefore quite naturally intends to have its future priest get his entire higher education in an atmosphere essentially Catholic. The Roman Catholic Church was thus certainly justified in creating its Catholic University in Washington. But there is nowhere, as far as I know, either here or in Europe, a "Protestant" University built on similar lines as the Catholic University, and we American Jews would be guilty of a disastrous blunder were we to establish a Judeo-National University with a more or less definite sectarian purpose. The consequences of this fatal error would reach not only us here, but the Jews the world over. What we want is merely to establish on American soil a University for Jewish Science, international and cosmopolitan, as all seats of true science are or should be. Above the entrance to this university, which shall be opened not only to Jews, but to students of all religious denominations, will be our motto: *כל הנתיב ייחד ויחד*"

The further hope and desire is expressed by the founders, "that students of various Christian Theological Seminaries, as well as of the two Universities in our city; nay, that professors of these and other educational institutions and many Catholic and Protestant clergymen will come and sit at the feet of Jewish scholars as Reuchlin and Luther, Pico di Mirandola and J. Chr. Wolf and so many other great Christian scholars did in past centuries. This unique audience, where priests and rabbis of fashionable churches and synagogues will sit side by side with the poor Russian Maskill of East Broadway, will in itself mark an epoch in the intellectual and social evolution of the Jewish race as well as of Christianity. But not only theologians but also historians, jurists, philologists and *litterateurs* will come

to this fountain of genuine Jewish learning to study Jewish history, Talmudic jurisprudence, Hebrew language, and the vast Jewish literature from the Bible down to the works of the New York Ghetto poet."

A provisional programme of the lectures for the first year has already been published, and the officers of the University may be addressed at the Bible House, New York City.

---

### SUGGESTIONS TOWARD A THEORY OF GRAVITATION.

*To the Editor of the Open Court :*

A distinguished English physicist has recently brought forward evidence that the atomic theory does not adequately account for the ultimate constitution of matter; a conclusion that has long been advocated by me as essential to a solution of the problem of gravitation.

In view of the evident trend of investigation in that direction it has occurred to me that this might be a favorable time to lay the matter before the public of *The Open Court*. The following is a brief synopsis of my argument :

I. Recent discoveries in physical science tend to show that the atomic theory, in so far as it pronounces upon the ultimate constitution of matter, is unfounded. With due regard for scientific caution, we cannot go beyond the statement that matter acts *as if* it were composed of atoms; but further than this their existence is experimentally unproven, and it seems probable that their distinctive characters will remain forever unknown.

II. With our conception of matter thus qualified, we may say that ether is a rarified kind of matter. This conclusion is widely disputed, but we cannot escape it without doing violence to logic, inasmuch as whatever possesses attributes of matter must be matter. The main objection to it is that matter is composed of ultimate particles and ether is not; but it is equally permissible and somewhat more consistent with the present trend of investigation to regard the atom as a center of concentration of properties inhering in ether, and continuous with it.

III. Given a universe as above constituted and assuming the existence of a tendency to contraction at its periphery, we would then have a condition capable of effecting the phenomenon of gravitation within its mass. All solid bodies located therein would be subjected to an equal pressure on all sides except the side opposite an adjacent body, upon which side each body would be relieved of the pressure to an extent varying with mass and proximity. The result would be the establishment between the two bodies of a line of least resistance along which each body would tend to move.

IV. This is, in substance, the theory of Le Sage; but he provided for his pressure by a system of "transmundane particles" that violated the consistency of nature. If, instead, we postulate a body of matter without discontinuity, we obviate the difficulty that made Le Sage's hypothesis intolerable. If this explanation is accepted, an adequate physical cause of gravitation will have been attained, but the problem of adjusting this conception, and the mechanism it involves, to the preconceived order of nature will raise fresh difficulties in many directions.

NEW YORK CITY.

GEO. S. SEYMOUR.

---

### AN AMERICAN EDITION OF LOTI'S BOOK.

*The Story of a Child* by Pierre Loti is a book that has become famous in its original form, which is in French, and needs not our praise to recommend it. The

English translation by Caroline F. Smith, prefaced by Edward Howard Griggs, and published by C. C. Birchard & Co., a young but enterprising house of Boston, is in every respect excellent. The style is simple and dignified, the print is antique, clear, and artistic, and the binding tasteful.

To characterise the book, we reproduce here chapter 77, pp. 286-289 :

"I will here recount a dream that I had in my fourteenth year. It came to me during one of those mild and sweet nights that are ushered in by a long and delicious twilight.

"In the room where I had spent all the years of my childhood, I had been lulled to sleep by the sounds of songs that the sailors and young girls sang as they danced around the flower-twined May-pole. Until the moment of deep sleep I had listened to those very old national airs which the children of the people were singing in a loud, free voice, but distance softened and mellowed and poetised the voices as they traversed the tranquil silence; strangely enough I had been soothed by the noisy mirth and overflowing joyousness of these beings who, during their fleeting youth, are so much more artless than we, and more oblivious of death.

"In my dream it was twilight, not a sad one however, but on the contrary, the air was soft and mild and overflowing with sweet odors like that of a real May night. I was in the yard of our house, the aspect of which was not changed in any particular, but as I walked beside the walls all abloom with jasmine, honeysuckle and roses, I felt restless and troubled as if I was seeking for some unnamable something; I seemed to have a consciousness that some one, whom I wished ardently to see, awaited my coming; I felt as if there was about to happen to me something so strange and wonderful as to intoxicate me by its very advance.

"At a spot where grew a very old rosebush, one that had been planted by an ancestor and for that reason guarded sacredly, although it did not bear more than one rose in two or three years, I saw a young girl standing motionless with a seductive and mysterious smile upon her lips.

"The twilight became a little deeper, the air more languorous.

"Everywhere it became darker; but about her there shone a sort of indeterminate light, like that coming from a reflector, and her figure outlined itself clearly against the shadows in the background.

"I guessed that she was very beautiful and young; but her forehead and her eyes were hidden from me by the veil of night; indeed, I could see nothing very distinctly except the exquisite oval of her lower face, and her mouth which was parted smilingly. She leaned against the old flowerless rosebush, almost in its branches. Night came on rapidly. The girl seemed perfectly at home in the garden; she had come I knew not from where, for there was no door by which she could have entered; she appeared to find it as natural to be here as I found it natural to find her here.

"I drew very close in order to get a glimpse of her eyes which puzzled me; suddenly, in spite of the darkness that became ever thicker, I saw them very distinctly; they also were smiling like the lips;—and they were not just any impersonal eyes, such, for instance, as may be found in a statue representing youth; no, on the contrary, they were very particularly somebody's eyes; more and more they impressed me as belonging to some one already much beloved whom I, with transports of infinite joy and tenderness, had found again.

"I waked from sleep with a start, and as I did so I sought to retain the phantom being who faded away and became more and more intangible and unreal, in proportion as my mind grew clearer through the effort it made to remember.



Could it be possible that she was not and had never been more than a vision? Had nothingness re-engulfed and forever effaced her? I longed to sleep again so that I might see her; the thought that she was an illusion, nothing more than the figment of a dream, caused me great dejection and almost overwhelmed me with hopelessness.

"And it took me a very long time to forget her; I loved her, loved her tenderly, and the thought of her always stirred into life an emotion that was sweet but sad; and during those moments every thing unconnected with her seemed colorless and worthless. It was love, true love with all its great melancholy and deep mystery, with its overwhelming but sad enchantment, love that, like a perfume, endows with a fragrance all it touches; and that corner of the garden where she had appeared to me and the old flowerless rosebush that had clasped her in its branches awakened in me, because of her, agonising but delicious memories." P. c.

---

### BOOK REVIEWS AND NOTES.

FROM WHENCE, WHAT, AND TO WHAT END? Being a Narrative Life of Man. By *Frederick Wollpert*. New York: Peter Eckler, Publisher. 1901. Pages, vii, 75. Price, 25 cents.

The title of this book seems to indicate that the author would discuss the problem of the origin and destiny of the soul; but the real subject of discussion is the problem whether or not suicide under special conditions would be allowable. The tenor of the book is partly agnostic, partly positively infidel, and many passages will be apt to shock religious people. The author is frequently sarcastic, but behind his sarcasm there is a serious background which solicits sympathy with the gloom and melancholy of a distracted soul. It is a pity that the book does not tell us anything of the author's life history, for it would afford a key to the notes of despair which ring through its pages.

The author says in the preface: "When a survey of the field is taken, it is found that instead of civilisation being a detriment unto the thought of suicide, it encourages it, rather than being a barrier; for as civilisation and knowledge increase, a longing for a freer activity of thought increases, and intensifies the smallness of this sphere."

Church institutions are regarded as invented merely for "the enslavement of the ignorant." "Individuals claiming to be divinely appointed for the extension of the original and divine word, have ever had but one object in view; and that is, the enslavement of the ignorant; and in their endeavors they have had recourse to all manner of pious frauds. As stated, the one universal object of the priesthood, of whatever worship, is deception."

Neither is there solace in evolution. Our author does not see forward, but backward; he does not see that man rises higher, but grows melancholy at the idea that he has risen from below. He says: "All the higher forms of living beings, including man, are descendants of some lower and extinct forms, which have become extinct in the gradual struggle for life; thus the process has gone on until the present species have been evolved." He growls at religion because it condemns suicide, and the theological argument is set forth as follows: "God being the Creator of all, man cannot commit self-destruction, lest he err greatly, and defy the laws of his Lord and Creator." The God of the Old Testament is especially objectionable to the author. The book abounds in passages such as these: "It has been demonstrated, again and again, that Jehovah is the breaker of his own laws.

Justice, honesty, mercy, and the truth, have been wilfully slaughtered by this great God, and then how is it possible for man to defy laws that are broken by the Head that enacted them. Such laws are not the embodiment of the truth, and available for the betterment of man, but are rather a nonsensical medley of mouthed words, being of no worth."

The first of the Ten Commandments, on account of its jealousy, is spoken of as "graphically outlining the littleness of God."

Christianity fares little better than the Mosaic faith, for "The Christian faith is nothing but a solid extract of Oriental doctrines, and nothing else."

The existence of a spiritual soul is purely an assumption of theology; but not even "science, the expounder of so many truths, can by direct evidence prove that there is such a thing as an immortal something, or soul, within the human being"

The result of the book is summed up in the last paragraph, page 75, which reads as follows: "And as to whether self-destruction is a crime or not, it has been graphically outlined that this is the inborn right of every individual. It is true, man should take into consideration the duty that he owes to wife, child, friend, and society. As long as man can be of use in the world, he should remain and add to the comfort of those he loves, but when the day draws nigh that finds him naught but a wreck upon earth, or one bound to the bed of suffering, or one whose every thought is in search of far greater knowledge, and which knowledge is only to be gained beyond this sphere, then as the Narrative defines, let him consider his position, and cast the die."

Obviously the author suffers from an acute attack of *melancholia religiosa*, or what means the same, *irreligiosa*. While we may grant him the maxim for which he contends, that under definite circumstances (which happily are very exceptional) man has a right over his own life, the book is a symptom of a sorely troubled mind; and far from criticising it, we feel it were better to advise the author to take courage again, to live within the living present, and to cease fostering gloomy thoughts. Life has its charms still, and there is no need of exaggerating the terrors of death.

P. C.

---

MATHEMATISCHE UNTERHALTUNGEN UND SPIELE. By *Dr. W. Ahrens*. Leipzig, Teubner. 1901. Pages, 428. Price, 10 marks.

Ever since Claude Gaspar Bachet, in 1612, published the first edition of his *Problèmes plaisants et délectables qui se font par les nombres*, France has taken great interest in the amenities of arithmetic. Bachet's famous work has gone through five editions, and Mersenne, Mydorge, Ozanam, Montucla, and Guyot, followed by numerous writers in the nineteenth century, have carried the work beyond the merely amusing, into the domain of the scientific. The most prominent of the French writers of our generation, Lucas, did not live to complete his projected publications upon the subject, but the contributions that he did make were so numerous and valuable as to place him among the first writers upon the subject.

England and Germany, while contributing to the amusing side of mathematics in the past, have done little in recent years in the way of publishing distinctive works upon the subject. Rouse Ball has written the only valuable book that has appeared in England in three generations. Germany has done even less, Schubert's *Mathematical Essays and Recreations*, first published in scattered form and afterwards collected into a work of three volumes, Leipsic, 1900 (English translation of selections from these essays by T. J. McCormack, The Open Court Pub.

Co., 1899) being the only recent critical work, until the appearance of the one under review.

Recognising the need of another work that should give a general view of the field, Dr. Ahrens has undertaken the task, and he has performed it in such way as to deserve high praise. His is no such trivial work as that of Vinot, which appeared in Paris in 1893, nor is it like the somewhat more elaborate *Récréations arithmétiques* which Fourrey published two years ago and of which the second edition is just out. It is more like the treatise of Lucas, the most scholarly and elegant of the modern writers upon the subject; but at the same time it is no servile copy. The author has already contributed to the literature of the subject; he is inventive; his insight into the science is clear, and his style has that conciseness joined to interest that makes German mathematics so much more attractive than the dry English or the prolix French.

The work is divided into twenty-three chapters, the scope of which may be gained from a few titles: *Erschwerte Überfahrten* (the problems of the jealous husbands, the switching of the trains, and others of this class); Tait's problem (on arranging coins in rows and columns), Systems of numeration; *Umfüllungsaufgaben* (first suggested by Tartaglia in the form of dividing 8 liters of wine equally between two friends, the only measure being the full 8 l. and a 5 l. cup and one of 3 l.); the Eight Queens' problem; the Knight's problem; Magic squares; Kirkman's problem of the school girls; the Problem of Josephus; the Bridges and Labyrinths; the Map coloring problem; the 15-puzzle; Paper-folding, based on Sundara Row's work.<sup>1</sup>

One of the most valuable features of the work is the bibliography. The history of the several problems is given, with footnotes setting forth the sources of information. The first of the two valuable indexes gives a very complete bibliography of the subject from about 1530 to the present time.

DAVID EUGENE SMITH.

TEACHERS COLLEGE, COLUMBIA UNIVERSITY.

Mr. Henry Wood had added another volume to his successful mystical productions. It bears the title: *The Symphony of Life: a Series of Constructive Sketches and Interpretations*. It is largely a skilful presentation of the doctrines of Christian Science disguised under the appellations "Higher Therapeutics," "Metaphysics" (shades of Aristotle and Kant, to what a bathos hath not this word sunk!), the "New Thought," etc., etc. As for this new thought, it is in reality so ancient as to antedate history, but in the modern psychological investigations of "suggestion," etc., it has found a foothold for its vagaries, which have been pushed far beyond what the common sense of the animistic savage could ever have dreamt of. Apart from its mysticism and spiritualistic bent, the book is, however, a sincere and deeply religious production. (Boston: Lee & Shepard. 1901. Pages, 300. Cloth, \$1.25.)

Two new volumes have appeared of the series *Les Grands Philosophes*, edited by the Abbé Piat. One is on Malebranche, by Henri Joly, editor of a series of *Biographies of the Saints* mentioned before in *The Open Court*; and the other is on St. Augustin, by Abbé Jules Martin. (Paris: Félix Alcan. Pages, respectively, xii, 289 and xvi, 400. Price, each, 5 francs.)

<sup>1</sup>An American edition of Sundara Row's book by Beman and Smith is now in preparation, Chicago, The Open Court Pub. Co.

Dr. Élie Halévy has undertaken in a work of two volumes recently published by Alcan, of Paris, the restoration of the utilitarian philosophy of Bentham, which was at once social, juridical, constitutional, and economical in character. The titles of the volumes are: (1) *La Jeunesse de Bentham*, and (2) *L'Évolution de la Doctrine Utilitaire de 1789 à 1815*. In the first volume, he has treated in a very interesting manner of the life and intellectual development of Bentham; in the second, he has expounded the evolution of utilitarianism from 1807 to 1815; in the third, forthcoming, volume he will treat of philosophical radicalism, which is the term applied to Bentham's system of thought. (Vol. I., pages x, 439. Price, 7 francs 50. Vol. II., pages, iv, 379. Price, 7 francs 50.)

Philosophical students will be interested in learning of the publication of a history of metaphysics, by M. Charles Renouvier of the French Institute, a well-known writer on philosophical questions and a thinker of more than ordinary distinction. He has formulated the great fundamental problems of philosophy and followed out their development and destinies throughout the ages, not omitting at the end to put forward solutions of his own, as these have taken shape in his doctrine of Neo-criticism. It is a remarkable fact that the work contains an index. (*Histoire et Solution des Problèmes Métaphysiques*. Paris: Félix Alcan. 1901. Pages, ii, 473. Price, 7 francs 50.)

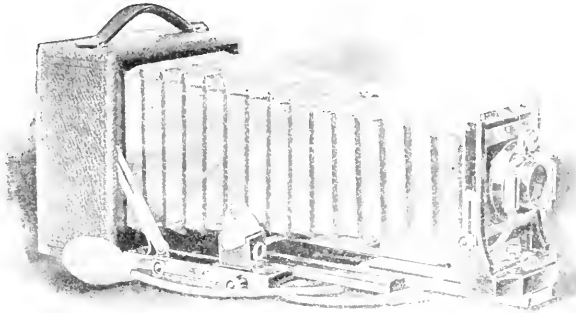
The second edition has been published of the *Variétés philosophiques* of J.-P. Durand (De Gros), which is an attempt to go to the bottom of the central problems in metaphysics and to apply the results of the inquiry to the reinforcement of the foundations of physiology, medicine, psychology, ethics, and sociology. The work has very practical ends in view and is an ardent appeal for a reconstruction of the ethical and religious forces of society. M. Durand (De Gros), whose recent death was greatly regretted, was an independent thinker, and his works offer much material for reflexion and assimilation. (Paris: Félix Alcan. 1900. Pages, xxxii, 333. Price, 5 francs.)

M. Ribot, professor of psychology in the Collège de France and now at last Member of the French Institute, has recently published another of his delightful psychological treatises, with some of the translations of which the old readers of *The Open Court* are familiar. The present work is devoted to a subject of the greatest intrinsic interest, viz., creative or constructive imagination, and M. Ribot has used the fascinating material here presented to the best advantage. (*Essai de l'Imagination Créatrice*. Paris: Félix Alcan. 1900. Pages, vii, 304. Price, 5 francs.)

While on the subject of psychology, we might also note the appearance of a volume of the proceedings of the Fourth International Congress of Psychology, held in Paris during the Exposition of 1900. The volume contains the addresses of the president, delegates, and members of the Congress, and reprints of essays and papers, in English, German, and French. (Paris: Félix Alcan. 1901. Pages, iii, 799. Price, 20 francs.)

The June number of the *Revue de Synthèse Historique* contains a review of the *History of Geometry* by Paul Tannery and a review of Christian Greek literature by A. Puech, also an article on the Classification of the Sciences and History, by M. Xénopol. (Paris: Librairie Léopold Cerf.)

# FINEST CAMERA IN THE WORLD



CENTURY GRAND.

**T**HE CENTURY GRAND, illustrated herewith, has triple extension bed operated with one pinion; rack and pinion adjustment of swing and sliding front; Convertible Lens with Automatic Shutter. Send for illustrated 1901 Catalogue. CAMERAS FOR THE AMATEUR AND PROFESSIONAL from \$8.00 up.

CENTURY CAMERA CO., DEPARTMENT C, ROCHESTER, N. Y.

## NOTABLE PUBLICATIONS

### SKETCHES OF TOKYO LIFE

By JUKICHI INOUE. Numerous curious illustrations from wood-blocks, doubly-folded sheets, Japanese printing, binding, paper, etc., etc.  
Pp. 108. Price, 75 cents.

Text in English. Treats of many quaint aspects of Japanese life—the story-tellers' hall, the actor and the stage, the wrestler and the ring, fortune-telling, fires and firemen, jinrikishas, dancing-girls, etc.

### A CANDID EXAMINATION OF THEISM

By PHYSICUS (the late G. J. Romanes, M. A., LL. D., F. R. S.).  
Third Edition. Pp. xi, 197. Cloth, \$2.00.

This book was originally written by Romanes in 1878. It is a powerful arraignment of theism, which the young investigator felt obliged to forsake at this time on purely rational grounds, but to which he afterwards reverted when near his death. Romanes' *Thoughts on Religion*, his well-known posthumous work, was written to offset this book. Together they form an interesting study in individual religious development.

THE OPEN COURT PUBLISHING COMPANY  
CHICAGO, 324 DEARBORN STREET

# SCHOPENHAUER BUSTS

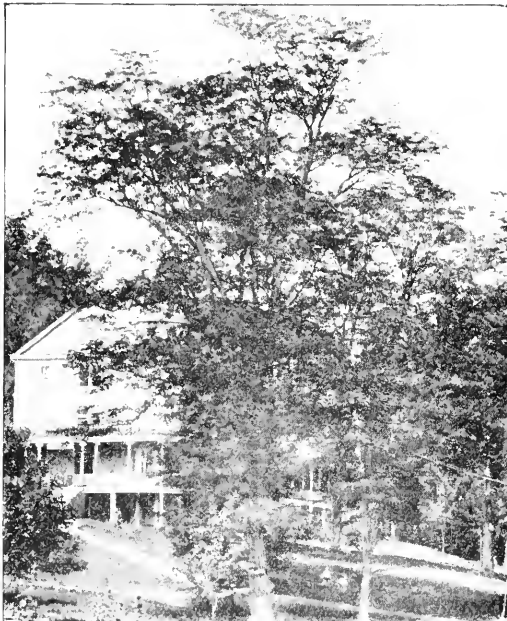
*The Open Court Publishing Co.* has procured from Elisabet Ney, the famous sculptress, the original model of her well-known bust of Schopenhauer, made in 1859, a year before the death of the great philosopher. (Photographs on application.)

## Plaster Casts Made from the Original Model by Elisabet Ney.

A limited number of life-size plaster reproductions of this model have been made and are offered for sale at \$15.00 each. Transportation is extra, but the weight of the bust, packed and ready for shipment, will not exceed fifty pounds.

=====**THE OPEN COURT PUBLISHING CO.**=====

324 DEARBORN STREET, CHICAGO, ILL.



The Best Mineral Water on Earth

## FRENCH LICK SPRINGS

In the Indiana Highlands on the

## MONON ROUTE

Three detached, well-appointed hotels, under new management. Send for booklet

FRANK J. REED, G. P. A. CHICAGO

## The Soul of Man

An Investigation and a new Interpretation of the Facts of modern Physiological and Experimental Psychology. By DR. PAUL CARUS . . . . .

Second, Revised Edition.

With an Appendix on the latest researches in Physiology. 182 Cuts and Diagrams. Pages, 482. Price, Cloth, \$1.50 net (6s. net). . . . .

**The Open Court Pub. Co., Chicago**

# The History of the Devil

and

## The Idea of Evil

---

---

THE HISTORY OF THE DEVIL AND THE IDEA OF EVIL from the Earliest Times to the Present Day. By Dr. Paul Carus. Printed in two colors from large type on fine paper. Bound in cloth, illuminated with cover stamp from Doré. Five hundred 8vo pages, with 311 illustrations in black and tint. Price, \$6.00 (30s ).

Beginning with prehistoric Devil-worship and the adoration of demon gods and monster divinities, the author surveys the beliefs of the Summero-Accadians, the Persians, the Jews, the Brahmans, the Buddhists, the early Christians, and the Teutonic nations. He then passes to the demonology of the Middle Ages, the Reformation, and modern times, discussing the Inquisition, witchcraft, and the history of the Devil in verse and fable. The philosophical treatment of the subject is comparatively brief, but the salient points are clearly indicated in every connexion.

"It is seldom that a more intensely absorbing study of this kind has been made, and it can be safely asserted that the subject has never before been so comprehensively treated. Neither public nor private libraries can afford to be without this book, for it is a well of information upon a subject fascinating to both students and casual readers."—*Chicago Israelite*.

"As a remarkable and scholarly work, covering a subject not yet exhausted by the scientist and the philosophical historian, this book by Dr. Carus has a peculiar interest for the student, while it has also features of popular interest."—*Chicago Record*.

"The pictorial illustrations of this subject from earliest Egyptian frescoes, from pagan idols, from old black-letter tomes, from quaint early Christian sculpture, down to the model pictures of Doré and Schneider, add greatly to the value of the book."—*Methodist Magazine and Review*.

---

---

## The Open Court Publishing Co.

324 DEARBORN STREET, CHICAGO

London: KEGAN PAUL, TRENCH TRÜBNER & CO., Ltd.

Send eight two-cent stamps for four months' trial subscription to

# SYSTEM MONTHLY MAGAZINE

*Brimful of bright ideas for business and professional men*

Better skill, send 50 cents and receive all numbers from the first issue (December, 1900) to January 1902. You cannot afford to miss even one of the articles described below:

### Business Getting

To no other subject is so much space devoted in SYSTEM, because no other subject is so much interest or importance to business men. The methods used by the most successful business men are described by our experts with added comments and suggestions.



### Factory Organization

The series of articles on the Cost of Production, begun in the December issue, will run through twelve numbers. Other articles will cover full perpetual inventories, shop-order systems, indexing drawings and patterns, accounting for stock, depreciation of tools, the premium plan, etc.

### Purchasing

Prominent purchasing agents explain systems used in their own offices for purchase orders, quotations, stock records and general data.

### Collecting

The work of all collectors from the retail man to the manufacturer is covered fully.

### Banks and Trust Companies

Indexing signatures, depositors' names, safe deposit vaults and other similar matters will be taken up.

### Insurance and Real Estate

No part of the detail work of an insurance or real estate office is neglected. Particular attention is called to the system recommended for expirations.

### Systems for Professional Men

A goodly proportion of each issue will be specially devoted to simple and workable systems for the handling of records and details of the various professions.

### Bookless Accounting

Bookkeeping without books seems almost impossible until you have read this splendid group of articles. The illustrations are very complete.

### Short Cuts

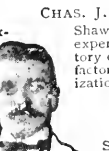
This regular department suggests the quickest, easiest ways for doing your routine work. The brightest men in the country contribute these. Single suggestions are worth a dozen years' subscription.



**To any yearly subscriber of System the advice of any or all our experts or their assistants is free—a service it costs many dollars to buy in any other way**



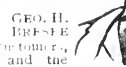
**EDWIN HUBER**  
Shaw-Walker expert on insurance and real estate records and systems for professional men.



**CHAS. J. WATTS**  
Shaw-Walker expert on factory costs and factory organization.



**GEO. H. BIESE**  
on lists of customers, up systems and time

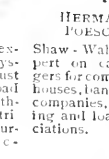


**CHARLES E. WILSON**  
Shaw-Walker expert on order systems, bank, trust company, railroad records and methods, special intricate systems, purchasing, collections.

**HERMANN POESCHE**  
Shaw-Walker expert on card ledgers for commercial houses, banks, trust companies, building and loan associations.



**CHARLES E. WILSON**  
Shaw-Walker expert on order systems, bank, trust company, railroad records and methods, special intricate systems, purchasing, collections.



**HERMANN POESCHE**  
Shaw-Walker expert on card ledgers for commercial houses, banks, trust companies, building and loan associations.



**SHAW-WALKER** The largest exclusive Makers of Card Systems in the world. Muskegon, Mich.

## AN ORIENTAL ART WORK

# Scenes from the Life of Buddha

### Reproduced in Colors

from the Paintings of Keichyu Yamada, Professor in the Imperial Art Institute Tokyo.

### With a Handsome Cover-Stamp

especially designed for the volume by Frederick W. Gookin, in imitation of a Buddha-painting of the Fifteenth Century.

### Recently Published. Price, \$2.50.

These pictures, which are a marvel of daintiness, have been reproduced by the new and expensive three-color process. The inimitable delicacy of tint of the originals has been brought out in this way with scarcely any loss of quality.

### Unique and Original.

The illustrations are eight in number and occupy each a separate leaf, with the descriptions and references intervening.

The publishers will send the work on inspection to subscribers to **The Open Court**, provided the same be returned uninjured and carefully packed within two days after its receipt, if not satisfactory.

## The Open Court Publishing Co.,

324 DEARBORN ST.,

Chicago, - = = Illinois.



# Philosophical and Psychological Portrait Series.

Suitable for framing and hanging in public and private libraries, laboratories, seminaries, recitation and lecture rooms.

The portraits, which are 11 x 14 in., have been taken from the best sources, and are high-grade photogravures. The series is now complete.



KANT. (Original 11x14 in.)

## Philosophical :

PYTHAGORAS	SPINOZA	HEGEL
SOCRATES	LOCKE	SCHLEIERMACHER
PLATO	BERKELEY	SCHOPENHAUER
ARISTOTLE	HUME	HERBART
EPICETUS	MONTESQUIEU	FEUERBACH
THOMAS AQUINAS	VOLTAIRE	LOTZE
ST. AUGUSTINE	D'ALEMBERT	REID
AVERRHOES	CONDILLAC	DUGALD STEWART
DUNS SCOTUS	DIDEROT	SIR W. HAMILTON
GIORDANO BRUNO	ROUSSEAU	COUSIN
BACON	LEIBNITZ	COMTE
HOBBS	WOLFF	ROSMINI
DESCARTES	KANT	J. STUART MILL
MALEBRANCHE	FICHTE	HERBERT SPENCER
SCHELLING		

## Psychological

CABANIS	MACH	ROMANES
MAINE DE BIRAN	STUMPF	PAUL JANET
BENEKE	EXNER	RIBOT
E. H. WEBER	STEINTHAL	TAINÉ
FECHNER	BAIN	FOUILLEE
HELMHOLTZ	SULLY	BINET
WUNDT	WARD	G. STANLEYHALL
HERING	C. L. MORGAN	G. T. LADD
AUBERT		

## To Subscribers:

**TERMS:** For the whole series (68 portraits) on regular paper, \$7.50 (35s.); on heavy Imperial Japanese paper, \$11 (50s.).

The Philosophical Series, 43 portraits, Imperial Japanese paper, \$8.75 (40s.); the same on the best plate paper, \$6.25 (30s.). The Psychological Series, 25 portraits, on Imperial Japanese paper, \$5.00 (24s.); the same on the best plate paper, \$3.75 (18s.). (The higher prices in parentheses refer to foreign countries. Carriage prepaid.) Single portraits on regular paper, 25 cents.

For subscribers who may prefer not to frame the portraits, a neat portfolio will be provided at a cost of \$1.00 additional.

"I have received the first instalment of the series of portraits of philosophers, and am very much pleased with them."—*Prof. David G. Ritchie*, St. Andrews, Scotland.

"I congratulate you on the magnificent character of the portraits, and I feel proud to have such adornments for my lecture room."—*J. J. McNulty*, Professor of Philosophy in the College of the City of New York.



HOBBS. (Original 11x14 in.)

**THE OPEN COURT PUBLISHING CO.,**

CHICAGO,  
324 Dearborn St.

LONDON: Kegan Paul, Trench, Trübner & Co. (Ltd.).

# A Psychology for Beginners

AN OUTLINE SKETCH.

By **HIRAM M. STANLEY,**

Member of the American Psychological Association, author of the "Evolutionary Psychology of Feeling" and "Essays on Literary Art." Pages, 44. Boards. Price, 40 cents (2s.).

## A Terse Statement of Psychological Facts

Designed to give to beginners a direct insight into the subject and familiarity with its methods. The student is told as little as possible, but is allowed to learn for himself by simple observation and experiment.

"A capital little primer . . . printed in bold type . . . with twenty-six blank pages of stout paper for the scholar's notes and exercises . . . Treats the most elementary principles of psychology . . . in the semi-conversational style that suggests the practised teacher." *Literary World*, London.

"Invaluable to teachers."—*Canadian Teacher*.

---

## History of Modern Philosophy in France

BY

LUCIEN LÉVY-BRUHL

Maitre de Conférence in the Sorbonne. Professor in the École Libre des Sciences Politiques.

With twenty-three photogravure and half-tone portraits of French philosophers, from rare and classical sources. Also a Bibliography of Modern French Philosophy. Handsomely bound, printed on antique paper, with wide margins. Pp., 500. 8vo. Price, \$3.00 (12s.).

"A more attractive book than this it has seldom been our pleasure to read. Paper, type, binding, and especially the portraits, contribute to make a sumptuous volume. But its mechanical perfection is the smallest element of its value. Any one who expects to find this either a dry or an inexact or an incomplete book will be most agreeably disappointed. To every one of competent philosophical knowledge or curiosity, it will prove both instructive and entertaining."—*The Methodist Review*.

"The portraits are admirably reproduced."—*Literature*.

"It is a remarkably handsome volume . . . The illustrations are truly masterpieces of art."—*Chicago Israelite*.

**THE OPEN COURT PUBLISHING CO.,** CHICAGO, 324 Dearborn St.

LONDON: Kegan Paul, Trench, Trübner & Co.

# Chinese Philosophy, Fiction, and Religion

**CHINESE PHILOSOPHY:** Being an Exposition of the Main Characteristic Features of Chinese Thought. By *Dr. Paul Carus*. Pp., 62. Numerous diagrams and native characters and illustrations. Price, paper, 25 cents (1s. 6d.).

"Valuable and of unquestioned reliability. The delineation of the philosophy that underlies the Chinese civilisation is so ably done in these pages that the reader cannot fail to appreciate the causes which produce Chinese conservatism."—*Toledo Blade*.

**CHINESE FICTION.** By the *Rev. George T. Candlin*. With illustrations from original Chinese works, specimen facsimile reproductions of texts, and translations of representative passages. Giving a clear and vivid *résumé* of Chinese romantic literature. Pp., 51. Paper, 15 cents (9d.).

"A list of 'fourteen of the most famous Chinese novels' is given. Many long quotations from plays, poems, and stories are given, and the pamphlet is a source of great pleasure. The pictures, too, are charming."—*The Chicago Times Herald*.

**LAO-TZE'S TAO-TEH-KING** 老子道德經 Chinese-English. With Introduction, Transliteration, and Notes. By *Dr. Paul Carus*. With a photogravure frontispiece of the traditional picture of Lao-Tze, specially drawn for the work by an eminent Japanese artist. Appropriately bound in yellow and blue, with gilt top. Pp., 345. Price, \$3.00 (15s.).

Contains: (1) A philosophical, biographical, and historical introduction discussing Lao-Tze's system of metaphysics, its evolution, its relation to the philosophy of the world, Lao-Tze's life, and the literary history of his work; (2) Lao-Tze's *Tao-Teh-King* in the original Chinese; (3) an English translation; (4) the transliteration of the text, where every Chinese word with its English equivalent is given, with references in each case to a Chinese dictionary; (5) Notes and Comments; (6) Index.

"Extraordinarily interesting. Of great moment."—*The Outlook*.

"A truly remarkable achievement."—*The North-China Herald*.

"While of great importance to the serious student, it is usable and interesting to any one who cares at all for the thought and religions of the Orient."—*The New Unity*.

"Much labor has been put into this book. It will be a great addition to the knowledge which English readers have of one of the greatest of religious books and religious leaders."—*The Church Union*.

"It is a convenient volume through which to make such acquaintance with the Chinese language and Chinese thought as an American scholar must consider desirable in view of the present increased intercourse with the Oriental world."—*Reformed Church Review*.

"All that one could do to make the immortal 'Canon on Reason and Virtue' alluring to American readers has certainly been done by the author. The translation is faithful, preserving especially the characteristic terseness and ruggedness of style of the original, the type work is superb, the comments judicious, and the binding a bright yellow with blue and gilt and red trimmings."—*The Cumberland Presbyterian*.

**THE OPEN COURT PUBLISHING CO.,** CHICAGO, 324 Dearborn St.

LONDON: Kegan Paul, Trench, Trübner & Co., Ltd.

# THE CROWN OF THORNS

A STORY OF THE TIME OF CHRIST

By PAUL CARUS. Illustrations by EDUARD BIEDERMANN.  
Pages, 74. Price, cloth, 75 cents net (3s. 6d. net).

IN THE PRESS

*The Crown of Thorns* is a story of the time of Christ. It is fiction of the character of legend, utilising materials preserved in both the canonical Scriptures and the Apocryphal traditions, but giving preference to the former. The hopes and beliefs of the main personalities, however, can throughout be verified by documentary evidence. The religious milieu is strictly historical, and is designed to show the way in which Christianity developed from Judaism through the Messianic hopes of the Nazarenes as interpreted by the Apostle Paul of Tarsus.

---

THE OPEN COURT PUBLISHING COMPANY

324 DEARBORN STREET, CHICAGO

LONDON: KEGAN PAUL, TRENCH, TRÜBNER & Co.,  
Paternoster House, Charing Cross Road.

# THE CHIEF'S DAUGHTER

A LEGEND OF NIAGARA

By PAUL CARUS. Illustrations by EDUARD BIEDERMANN. A story in neat, small octavo. Seven photogravures. Thirteen pen and ink and half-tone illustrations. Special initials and title-page ornaments. Printed on fine paper in large clear type. Bound in cloth; pages, 54. Price, \$1.00 net.

RECENTLY PUBLISHED

The fascinating Indian legend of the annual sacrifice to the waters of Niagara of a beautiful maiden has been made in this story the basis of a tale of religious development and emancipation, which freed the Indian tribe of the Oniahgahrahs from the thrall of a debasing superstition though without dishonor to their consciences and sacred traditions. The scene is laid in the time of the French exploration of the North and Middle West and the chief European rôle is played by the historic figure of Father Hennepin.

---

THE OPEN COURT PUBLISHING COMPANY

324 DEARBORN STREET, CHICAGO

LONDON: KEGAN PAUL, TRENCH, TRÜBNER & Co., LTD.  
Paternoster House, Charing Cross Road.