

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.

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

VOL. XXI. (No. 12.)

DECEMBER, 1907.

NO. 619.

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THE MONIST

A QUARTERLY MAGAZINE

Devoted to the Philosophy of Science

DR. PAUL CARUS
EDITOR



ASSOCIATES { E. C. HEGELER
MARY CARUS

"The Monist" also Discusses the Fundamental Problems of Philosophy in their Relations to all the Practical Religious, Ethical, and Sociological Questions of the day.

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ST. CATHARINE.

By Fra Angelico, 1387-1455.

Frontispiece to The Open Court.

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WHAT IS GOD?

BY ORLANDO J. SMITH.*

MEN, from the lowest to the highest, have been unable to recognize the universe as something without order, regulation or law. Those, even, who are called atheists do not deny the existence of a supreme power of regulation; they deny certain conceptions of that power. The agnostics do not deny the existence of a supreme regulator; they deny only that it can be known or comprehended.

In different stages of human culture, men have held numerous varying conceptions of God. The dull conceptions of primitive men gave way to better conceptions, and these to still better conceptions, as men improved in knowledge. Our old conception of God, handed down from a remote period, supplies to us a view of the cosmic order which cannot be reconciled with the facts about nature as they are now known to us. It is as the sacred legends of other peoples, which are now outgrown.

While the belief in the God of authority has declined, the conviction that the universe is ruled by law, marvelous in its perfection, has grown precisely in proportion to the growth of modern knowledge. What is this law, this order, this power or principle of adjustment?

We know something of a gardener by his garden, of an artist by his picture, of an orator by his speech, of a poet by his verses, of a commander by his victories or defeats. Shall we say that we, who are constantly in the presence of the regulations of nature, who have no experience, no existence apart from them, can form no impression of the regulator? Shall we say that we, who know that a certain seed planted under certain conditions will produce a certain result, and that another seed planted under the same conditions will produce

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a different result; that the consequences of some actions are good and of others harmful; that some actions are essential to life and that others produce death—shall we say that we, with all this wisdom, know nothing of the law, of the eternal verities?

We shall know God by reasoning from the consequences of the law, as known to us, back to the meaning of the law; by reasoning from the facts to God, rather than from God to the facts. We are the governed; we know something of the governor. We are ruled; we know our ruler through his ways of ruling. We need not go back two thousand or five thousand years to find God. He did not speak once or twice and then grow dumb. We must take nature as it is, life as it is, and find God in these facts.

I believe that the facts of human experience point straight back to a supreme power of errorless adjustment which men have called God. I have dared, in what follows, to put my speculations and conclusions concerning God's ways and what God is, in the mouth of God, as if God spoke familiarly to us, adapting himself to our present condition and state of knowledge. I adopt this form of expression for the sake of directness and clearness. These conclusions are not the product of my fancy only; they are not groundless or as dreams. They are built upon the facts of life as we know them; upon the scientific knowledge of the present time concerning the system of nature, and upon reasonable deductions from these facts and knowledge.

AS IF GOD SPOKE.

I.

What am I? What are man's relations to me and my relations to man? What is the nature of the government of the universe? Is it merciful or loving, just or unjust? Do I acquit myself of accountability for evil, or do I assume the responsibility for all that is? These are the questions that I would answer.

Your scientific minds now know that matter and force are indestructible, and they know also that this fact is a half truth, the other half being that matter and force are uncreatable—the whole truth being that matter and force can neither be created nor destroyed. They know also, by rational inference, that what is true of the system of nature, so far as their observation extends, has been and will be true in all times and places.

They comprehend also that what is true of matter and force is true also of all things—that all changes are transformations; that

nothing can, in its essence, be created or destroyed. A building is not created; it consists of brick, stone, lime, wood, glass and metal, of labor and of mind, all of which existed before its construction. As nothing in it is created, so nothing in it can be destroyed. Its substances may be transformed by fire or decay, but the matter, energy and intelligence which entered into it will still exist.

In these simple facts you shall find the key to the government of the universe. As my government is here and now, it has been and will be in all times and places, without change or exception, through eternity and infinite space. No atom is destroyed, no atom is created. Nothing is made out of nothing. Throughout the universe there is ceaseless motion; nothing stands at rest. Transformations are ceaseless; in variety and number they are infinite. The way of transformation is single. A seed is a transformation, not a beginning; decay is a transformation, not an ending. Birth is not a beginning; death is not an ending. In the universe there is no creation and no annihilation.

Think you that I, who have created no atom, who have destroyed no atom, would create or destroy a human mind? Think you that nature would give eternal life to a senseless speck of dust, and deny it to the consummate flower of all life—the mind of a man? Open your eyes to the whole truth, the simple truth, that the soul of the individual man, like matter and force, is not created, and will not be destroyed.

Observe the fatal inconsistencies in the assumption that the soul of the individual is created at his birth. Some souls are born strong, brave, wise, honest; some have genius, some beauty, some fair-mindedness, some innocence, some honor. These, under the theory that I am the creator of souls, would have no merit; they would be the beneficiaries of my favor. Other souls are born ignorant, cruel, corrupt, selfish, cowardly, base; some are malicious, some ugly, some foolish, some depraved. These, under the theory that I am the creator of souls, would have no demerit; they would be the victims of my disfavor. The theory that I am the creator of souls would convict me of putting a blessing or a curse upon each soul in the very act of creating it.

If I am the creator of souls, then I have placed in one soul the seed of hypocrisy, in another ingratitude, in another treachery, in another murder. Would these souls be responsible for these qualities with which, if I am their maker, I have endowed them? They would not be responsible; they would be wholly innocent. I, if I have created them, am responsible, I am guilty; I, if I have made

them, am the hypocrite, the ingrate, the traitor, the murderer, that I have created.

The theory that I am the creator of souls would convict me of being the maker and inventor of all liars, debauchees, thieves, impostors, slanderers, tyrants and torturers; it would convict me of being, through my creations, the author of all the ignorance, meanness, vice and cruelty in the world; it would convict me of being the greatest criminal in the world, of being, in fact, the only criminal, since all criminals would be of my creation, under this theory, and really my victims, created vile, without will or choice of their own.

Reasoning built upon a false postulate will carry to the end the errors of its foundation. Your theology, based upon the assumption that I am the creator of souls, presents me necessarily as a God of favor and of wrath. It declares that I loved Jacob and hated Esau; that I have had a favored people; that I am an arbitrary God, having mercy on whom I will have mercy and that whom I will I harden; that I am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; that I condemn all men for the sin of Adam. Maintaining that I create without justice, it holds that I will save without justice; that salvation can be secured only through the grace of God; that the favor of my salvation can be gained only by those who believe and accept certain revelations concerning me, and will be refused to all who doubt or deny these revelations.

And what is the substance of these revelations? That I waited in silence and loneliness through an eternity before I created anything; that I finally created a globe with the life thereon; that I became so dissatisfied with this work that I destroyed nearly all life with a flood, beginning anew; that again I became incensed with my creatures, and became reconciled with mankind only through the sacrifice of my son, begotten of a woman; that I then invented a new plan of salvation and a new sin—the new way of salvation being the belief in an atonement through the martyrdom of Jesus Christ, the new sin being the doubt or denial of this plan of salvation.

And what is this doubt or denial, which is represented as the worst of sins? It is the doubt or denial that I changed, nineteen hundred years ago, my plan of redemption, my way of salvation; changed my relations to man and man's obligations to me. It is the doubt or denial that I then invented a new sin, a deadly sin—greater than treachery, ingratitude, cruelty, murder—where there had been no sin before.

And what is this belief, represented as so marvelously good that without it man cannot be saved? It is the belief that I am a vacillating God; that I have changed, and consequently may change again, my way of governing the universe; that I have invented a new sin, and consequently may invent other new sins.

Another conclusion, based upon the postulate that I am the creator of souls, is this: that I am the God of good only, and that I am perpetually in conflict with another God, the God of evil; that the world is rent and torn by an unceasing combat between the God of beneficence and the God of malevolence; that I am responsible only for the good that exists, and that Satan is responsible for the evil.

Know, you men, that I have no rival, no antagonist, in the government of the universe; that I am one, single and supreme; that no soul has been or will be the beneficiary of my favor or the victim of my wrath; that I have no partiality, no favors; that I have not been angry, resentful or regretful; that I have made no failures, have repented of no errors; that I have invented no new terms of salvation, no new sin; that no one shall be damned for an honest doubt; that my ways are just and unalterable, requiring no repairs, no changes.

Know that there is only one way of salvation—eternal and changeless; the same in the distant stars as here—“Whatsoever a man soweth, that shall he also reap.”

II.

Each soul, like the atom, like the universe, is eternal; its antecedents had no beginning, its consequences will have no end. The individual builds his own character; he is sick because he has neglected the laws of health; ignorant because he has failed to improve his opportunities; fretful, despondent, lazy or cowardly because he has cultivated mean-spiritedness; a drunkard, boaster, ingrate, thief, liar, hypocrite or murderer because he has dishonored himself. Each man reaps as he has sown; he is what he has made himself in his previous existence; he is forever working out his own damnation or his own salvation. From the complete responsibility for himself man cannot escape. Suicide cannot kill him; death cannot destroy him.

Man's life is an endless battle in which the good and brave are victorious, and the mean and cowardly are defeated. The character of each being shows what its life has been; its strength and goodness are medals of honor for its victories; its weakness and vileness are the badges of defeat. Your soul is mean; it is the hovel of your

own making. Your soul is noble; it is the palace of your own building.

What, then, of evil? Doubting the necessity for evil, you should first consider a world without evil—a world without ignorance, difficulty, danger, suffering or selfishness—to know whether such a world would be to your liking.

In a world without ignorance no one could gain or impart any intelligence, each one's cup of knowledge being full. There could be no discussion, no inquiry, no issue between right and wrong, no alternatives; and consequently there could be no enlightenment through experience, no pleasure of discovery, no stimulation of thought; indeed there would be no reasoning, since reasoning is an inquiry into the undetermined, an effort of the mind to overcome ignorance. In a world without ignorance there would be no exercise of the mind, no intellectual achievement. The mind would be dead in all respects in which it is inspiring or fruitful.

And so in a world without difficulty there would be no incentive to forethought, to energy, to patience, to self-control, to fortitude. The noblest virtues which test and make manhood would cease to exist. The virtue of courage does not exist without the evil of danger, the virtue of sympathy does not exist without the evil of suffering, and so no other virtue could exist without its corresponding evil.

A man without eyes could see no evil, and without his other senses could hear, taste, smell, feel and know no evil. But, so emasculated, he would be a clod, not a man. A world without evil would be as toil without effort, as achievement without opposition, as light without darkness, as a battle with no antagonist. It would be a world without meaning.

Why should you not have happiness without effort? Because you would not have earned it. In this universe each soul gets precisely what it earns, no more and no less.

* * *

"But we suffer often without sin. The friend whom I believed to be honest, proves to be treacherous. The beautiful flame which attracts the unknowing infant, deforms the child. That which we believed to be wholesome is injurious. A prescription carelessly prepared contains poison of which I have no knowledge. An action which was innocent, even noble, is followed by unhappy consequences. One goes down to help the wretched, and acquires a loathsome or fatal disease."

My law has no exceptions. Would you have it that fire should burn those only who know fire? that poison should kill those only who take it knowingly? Should I put a premium on ignorance by saying, "For that which you do ignorantly you shall not suffer?" Would you interrupt the vast movement of cause and effect—by which alone justice is accomplished—that men may be protected from the consequences of their own ignorance? And all this for what? That ignorance may be transformed into a thing so sacred that I may lay no penalty upon it? What sort of men, women and children would you produce if ignorance were an insurance against evil, the sole guarantee of happiness? Who would be wise, if each bit of knowledge brought a penalty from which ignorance is exempt? If I should thus reward ignorance and penalize knowledge, you men would be infants forever.

My ways are stern ways. Fire burns, poison kills; there is no preventive nor antidote for either in ignorance, in innocence or in good motive. The one protection from the ravages of either is knowledge. Many evils, such as pestilence and famine, which you formerly accepted as manifestations of the wrath of God, are now known by you to be the results of man's ignorance. The "black death" is now unknown; tuberculosis is curable; knowledge is overcoming, one after another, your worst diseases. A simple screen will protect infants from injury by fire. Prudence, foresight and co-operation will relieve the horrors of famine. The panacea for all evils is knowledge, not ignorance.

Is evil, then, in a sense good? Danger is good as a trial of courage; suffering is good as a penalty of indolence; medicine, not good to taste or smell, is good as a corrective. Evil is good as a trial, penalty or corrective. Good comes out of evil, as life comes from decomposition; as the perfume of the rose comes from the stench of the fertilizer; as strength and health come from the knife of the surgeon; as wisdom comes through the penalties of ignorance.

* * *

What you call chance or luck, good fortune or ill fortune, upon which you base the assumption that you may suffer from unearned evil, is manifest in a superficial sense only; in the deeper sense there is no such thing as hazard in the world. This is illustrated in the experience of your insurance corporations, which are built upon the sound assumption that fires, accidents, marine disasters, and even death itself, will always bear a definite ratio to time, numbers and other factors.

Through the working of this law of averages, the individual in his eternal life passes through all forms of experience possible to human beings. He has been born rich and poor, king and peasant, in barbarism and enlightenment; he has been shipwrecked, seared by fire, mangled in battle, tortured by all kinds of disease, unjustly condemned; he has died in infancy, in youth, in middle life, in old age; he has suffered from treachery and malice; he has lived under all forms of government, from the most liberal to the most despotic; he has been blinded, injured by accidents, by lightning and the convulsions of nature; he has been born deaf and dumb and otherwise defective; he has lived in tropical jungles and in lands of ice and snow; he has been a naked savage, and has been the heir of ease and luxury, fawned upon by eager menials; he has known all temptations, enjoyed all pleasures, suffered all pains; he has been master and slave, victor and vanquished, slayer and slain; he has been born into all superstitions, and has had access to all knowledge, wisdom and light; he has benefited and suffered impartially with his fellow men from all possible experiences, favorable and unfavorable.

What you call misfortune in the life of a man is merely an incident of his eternal life, in which adversity, as well as prosperity, has its uses and its compensations. What you call good fortune is not always good, nor is bad fortune always evil. Adverse fortune strengthens a man's unselfishness and fortitude, while good fortune may weaken his nobler qualities, as riches develop idleness and vanity, and as inherited privilege fosters self-love, arrogance and contempt for one's kind. The heir to a throne, subject to adulation and flattery, the beneficiary of unearned honors and dignities, is really more unfortunate than he who is born to poverty and toil.

I try you by all difficulties, troubles and dangers, by good and by evil fortune. I try you by discomfort and pain, by drought and flood, by heat and cold, by fullness and hunger, by good and bad harvests, by sickness and health, by blindness and deafness, by poverty and riches, by hardship and luxury, by rank and privilege, by flattery and servility, by truth and falsehood, by unjust accusations, by malice and slander, by the lash of your master, by wrongs to your manhood, by heartbreak and torture. By indignity and insult, by honors unearned, I try you. These experiences are tests of your manhood, trials of your worthiness without which your souls would shrivel for lack of exercise. I would make men of you. The post of hardship and danger is the post of honor.

"For as gold is tried by fire,
So a heart must be tried by pain."

I try you by torture and by the lash of your master, that you may learn compassion for the wronged and the outraged, that you may learn to hate cruelty and slavery. You have heard that I am the God of love, and this is true; I am also the God of hate. I say unto you hate injustice, hate cruelty and slavery, hate the lash of the master! Until you learn to hate these with all your heart and soul you shall be an unfinished man, something less than a man.

III.

"Must these trials, difficulties and terrors be endured forever? Is there nothing in store for us but a dreary round of experience in which we stand constantly in the presence of trouble and danger? Is there no haven of ease, no harbor of security, in which we may finally cast anchor, life's troubles being ended, the last enemy conquered, to live in peace forevermore?"

There are two ways to end trouble—one way is to decline it; the other way is to conquer it. By the one way you go downward, by the other upward. Examples of both ways of ending trouble are all about you. Every living thing is an immortal soul, beginningless and deathless, the same as man is. The brute, the bird, the fish, the insect, the tree, the plant, each is an immortal soul. Each is where it is of right. Your scientists know that there is no misplaced atom in the world, and I say unto you that there is no misplaced soul in the world. Each soul is in the place that it has earned. I am as just to the meanest insect as I am to the noblest man.

In all life below you, trouble diminishes in exact proportion as intelligence and character grow feebler and weaker. The brute does not worry about right and wrong, about education, about religion, about government, about health, about schools of healing, about bereavement, about good or ill fortune, about insult or indignity, about death. It is unconscious of sin, has no apprehension for the future, and is exempt from most of the diseases which afflict mankind. The life below the brute suffers still less from trouble. The plant knows no such thing as anxiety, toil, sorrow or pain. It exists in a haven of ease and security, in a harbor of rest. You can secure that haven of ease, that harbor of rest, but you must descend to gain it. You must cease to strive, cease to resist, cease to assert yourself, cease to work, cease to think, cease to be a man, cease to be an intelligence. This descent will take ages and ages; it cannot be accomplished quickly, but it can be made. It has been made; it is being made. There are human souls among you that are traveling downward at a rate which will lead in time to the lower levels of life.

The descending soul shall have many opportunities to turn back; it shall have numerous warnings, in the growing aversion of its fellows, in its own recognition of its increasing debasement, in all the associations and consequences of a life degenerating, going down to littleness or meanness.

One soul, desiring only ease and comfort, without toil, care or anxiety, may ultimately gain its desire as a bullock, well fed and well housed for the market, or as a pet animal, cared for solicitously by loving hands; another, desiring only ease and comfort with admiration, may gain its desire as a bird of brilliant and showy plumage; another, a vicious groveler with a hateful character, may in time become a venomous and repulsive reptile; a soul purely indolent and idle, without aspiration or enthusiasm, may descend into the form of a harmless insect. The soul may even descend to a beautiful and glorified state of ease and rest, corresponding to some popular conceptions of heaven. It may become a tree, beautiful in form and foliage, a shrub or plant, producing flowers exquisite in form, color and perfume.

Of the way of meeting trouble by conquering it, you have examples also all about you. There are those who do not fear death; they have conquered it. They conquer death by comprehending it, by knowing that death is of small consequence, that it is inevitable, that fear will not remove it or delay it, and that the only evil in death is the foolish fear of it. There are those who conquer pain, either by ascertaining how to avoid or prevent it, or by the courage to bear it, knowing that it will come to an end. There are those who conquer fear, knowing that it is worse than the danger apprehended, and that it presents itself continuously when there is no danger. There are those who conquer sorrow, knowing that time will heal it, and helping by cheerfulness this process of time. There are those who conquer bereavement, knowing that death cannot separate those who love each other. There are those who conquer ignorance by diligently making some daily progress in knowledge or wisdom. Wherefore I think well of man, knowing that each one may be a hero and a conqueror if he so wills; that he need not wait for some great opportunity, for some dazzling height in the eyes of the world; knowing that he can be a conqueror this day and hour, in the silence within his own soul.

My ways are stern and hard; they are also mild and gentle. Each soul shall have its heart's desire. If it desires perfect ease, freedom from toil, pain and trouble, it shall descend to that place; the way is open; it is an easy way.

The soul that would ascend shall have also its heart's desire. The way is not easy, but its compensations are many and substantial. There is no limit in its ascent; it may grow in wisdom forever without exhausting all wisdom, grow in power without exhausting all power, grow in beauty without exhausting all beauty, grow in goodness without exhausting all goodness. But it must pay in effort, in toil, in thought, in sacrifice, for all that it gains.

You will observe that there is no limit, in the meaner forms of life on your globe, to the possibilities of degradation for the descending soul. There is also no boundary in the eternal life before you to the progress of the determined ascending soul. All heights are accessible, all depths are open to the soul of the individual man

* * *

The human form, however humble or even degraded, still confers a certain stamp of nobility. You are a man; you have made progress; you might have been a beast, a bird, a fish, a reptile, or even something lower. However poor a man you may be, still you have the opportunities of all manhood before you. There is no good or glory beyond your reach. The universe exists for you. It is your heritage, your arena, your throne. It has no secrets which you cannot grasp, no barriers which you cannot surmount, no forces hostile to you which you cannot conquer.

The greatest things in your world are not its rivers, lakes and mountains; not its forests, plains and palaces. None of these can see, feel or love; none can think, aspire or dare. Man, who can conquer the forests and plains, who can build palaces, who can read the stars and suns, who can taste of both pain and joy, is the noblest object in your world. The raggedest child in London is greater than St. Paul's; the poorest peasant in France is nobler than the tallest peak of the Alps.

The individual man need not grovel or abase himself. He is older than Rome, older than the Pyramids, older than the Koran and the Bible, older than any book ever written or printed, and he shall survive them all. He builds his own destiny; he makes his own fate. He is the eternal master of himself, a king of a royal line older than any throne or dynasty. The noble man has a noble kingdom; it extends as far and wide as his thought and love can reach. The base man has a mean kingdom; but, if he so wills, he can broaden it, better it. He can lose it only through his own abdication, for in all the universe he has no real enemy but himself.

None can harm you but yourself. Your friend may rob you;

he robs only himself. Your master may beat you; he degrades himself. A tyrant may torture you; he injures his own soul, not you. You have nothing to fear but your own ignorance; nothing can help you but your own wisdom. I do not mean the wisdom of your schools; I mean the wisdom of life—the wisdom that conquers fear, knowing that the soul has nothing to fear but itself; the wisdom that conquers malice, treachery, dishonesty, knowing these as roads that lead down to hell. Know that no god or saviour shall fight your battles for you. Know that no church can save you; that Christ, Jehovah, Allah, Buddha or Brahma cannot save you; know that one only can save you, and that that one is yourself. Your fortress is within yourself; you have no outlying possessions to be protected, no detachments to be guarded. No external treason, stratagem or valor can injure you. Your battle is forever within yourself, your higher self against your lower self.

The individual man is his own saviour and creator, and makes his own heaven and hell. Heaven and hell are real. They are always with you, and shall follow you through all experiences. Now, and every day of your lives, you must choose between them. You can accept either, scorn either.

Hell is visible to you in the consequences of your indolence, your dishonesty, your degeneracy. Heaven is visible in the fruits of your industry, your self-respect, your increasing knowledge—in bodies sound, strong and clean; in muscles that can stand a strain; in organs that resist disease; in eyes that drink beauty; in ears attuned to music; in minds that reason and understand, appreciative of noble thoughts and deeds, eager for wisdom, hospitable to truth, scornful of lies; in moral natures set to the golden rule, kindly, cheerful, generous, loving and just; in courage true, in honor bright.

IV.

You would have an explanation of heredity, of the theory that the character of each soul is predetermined in the character of its parentage.

To vicious parents a vicious child is born. If this birth were the beginning of the child's life, if it were created in the act of being born, then it would be true that the character of the child would be predetermined by its parentage, as the character of its parents would have been predetermined by their parentage, and so on back through all of their antecedents. And it would also follow that no soul would be justly responsible for what it is at birth, that this responsibility would rest wholly with the power or forces which created it.

But the child is not created. It is a soul which has pre-existed through eternity. Coming to this earth, it is attracted by its own kind. Vicious itself, it necessarily becomes the offspring of vice. And so also the ignorant soul is born to dull lineage, the wise soul to wise ancestry, the good soul to good antecedents.

* * *

You would know also whether all life is as you see life on this earth; whether, upon your departure from your present body, you will enter into another body on this earth or elsewhere, or whether there is any truth in the theory that a soul can exist consciously apart from its body.

You shall find the answer to these questions in analogies drawn from the life about you. Nothing exists in the universe of which some example, prototype or illustration may not be seen in your life here. One law rules all that is; the consequences of the law are all of kin, near or remote.

In your experiences here you are familiar with many changes from one state to an opposite state. Day turns into night, waking into sleep, summer into winter, life into death. And these changes are followed again by opposite changes—night into day, sleep into waking, winter into summer, death into life.

Other alternations, from one state to its opposite, are observed in your experience here—from toil to rest, from pain to ease, from war to peace, from the world of reality to the world of your imagination. You may observe also the alternation from one form of physical body to an opposite form in the lives of your two hundred thousand species of insects, exemplified in the transformation of the caterpillar into the butterfly. The groveling and repulsive worm descends to its grave in the cocoon, from which it ascends a winged and brilliant butterfly. Here you may observe the alternation from creeping to flying, from ugliness to beauty. Here you have an example also of the pre-existence and after-existence of a soul. The worm has an after-existence in the butterfly; the butterfly had a pre-existence in the worm. Under your observation, one soul occupies two bodies.

As you pass from night to day here, so you shall pass from your life here to an opposite life beyond the grave. Here you see darkly; there you shall see clearly. Here lies may pass as truth, the counterfeit as genuine, hypocrisy as holiness, folly as wisdom, the noble may be obscured and the vulgar exalted; there deceptions have no existence, there you can deceive no one, and no one can deceive you.

The opposite life beyond the grave is an unmasking of souls: it is a place of happiness, peace and rest for the good, the honest, the sincere; it is a hell for impostors and hypocrites, for the malicious, the selfish, the ungrateful, the treacherous, the dishonest. There each one's character is a book open for whomsoever would read; there no meanness or vileness, no unselfishness or nobility, can be concealed. Here you see physical deformity; there you see moral deformity. Here a mean soul may be concealed in a beautiful body; there the ugliness of the soul shall be revealed. Here a beautiful soul may be imprisoned in a body deformed by accident, toil or sacrifice; there the glory of the soul shall be also revealed. Here one may hide the sins of the mind—its secret envy, treachery, malice, bestiality; there these secrets are exposed. There all mysteries are unraveled; the letters that are burned, the clues that are hidden, the evidence that has been withheld or falsified, shall come into the light; the innocent shall be vindicated, and the guilty shall be known. It is the land of truth, in which no deception, mystification or lie can exist.

The courageous ones in your ordinary life here—the men who carry cheerfully the burdens and sorrows of others; the women who fight patiently through long years for shelter, warmth and food for their fatherless children; the lonely and forlorn souls who walk in the straight road of duty and honor; all the honest, brave, helpful and true-hearted—shall be recognized in the after-life as real heroes, and as the more heroic because there was little rest in their long, prosaic battle; because they sought no plaudits, and hoped for no day when they would receive the homage of mankind.

In the after-life they who have acted nobly here, seeking no approbation or glory, shall be glorified; and they who have played a coward's part shall be scorned. In your life beyond the grave, every honest soul shall have recognition, and every pretender shall be found out. In that life you shall know that the only real noble is the noble soul, that the only real king is the kingly soul.

* * *

“Do we exist in the life beyond the grave as disembodied souls?” I shall answer this question also through analogies observable in the life here.

Observe a nut, say the walnut. As it hangs on the tree, you see its outer hull or husk. Is this its physical body? It is an essential physical body at one stage of the life of the walnut. The walnut falls to the ground, and this hull decays. Is the walnut now dead, its body being dead? No; the walnut has an inner body, its shell.

finer and stronger than its outer husk. Cover the walnut now with earth, give it moisture and heat, and its shell will crack open and decay. Is the walnut, having suffered from the decay of two bodies, finally dead? No; the soul of the walnut shall not stay in its grave; it shall experience a resurrection; it shall cover itself with a new body which shall reach out its leaves gladly for the blessing of the sun. The soul of the walnut shall enter upon a new life which is the opposite of its life in its hull and shell. It was the nut; it is now the tree. The matter in the nut—its outer hull, its inner shell, its meat or kernel—has gone through the process of decomposition which you call death, but the soul of the nut knows no death; it lives in the tree.

The physical body of a man is as the outer husk of the walnut. The death of man's body does not kill man's soul, which is enclosed in an inner body of infinitely finer substance than its outer husk. Your scientists have discovered your subconscious mind; they shall later discover your subconscious body. You cannot with your present sight see this inner body with which the soul is clothed after the death of its outer body, and neither can you see a current of electricity; but this inner body is finer than the outer husk, even as electricity is finer than muscular energy.

The sensation of the soul emerging from its outer body is the sensation of emancipation, not of emasculation. The soul was the slave of its old body, compelled to feed it, clothe it, shelter it, keep it in repair; to suffer for its injuries, to be hampered by its limitations, to see only through its eyes, to hear only through its ears. The soul, in its finer and more perfect body, is set free. Conditions are now reversed; the body is now the slave of the mind, the mind is no longer the slave of the body.

Your seers, in glimpses of the life beyond the grave, have seen much of truth—that the soul moves through its own will, not through the expenditure of muscular energy; that the will to be elsewhere, far distant, to pass through any physical obstacle, is accomplished instantaneously. Many of you men have had dreams in your childhood in which you could propel yourselves by the exercise of your will only—dreams of floating above the earth slowly or rapidly, without effort; of turning to the right, to the left, or about, solely in response to desire; and of a sense of lightness and buoyancy, different from any thing known to you in your waking hours. A dream is based wholly on reality. Each fantastic shred goes back to something known, experienced or thought of before. These dreams of childhood go back to the experience of the child in its life before its

birth—the life from which the child came when it entered the flesh, the life to which it will return after the death of its body.

* * *

The soul being free, in the life beyond the grave, from the dominion of the body, is done with the pleasures and pains of the body. The soul which finds its greatest enjoyment in physical pleasures here, shall suffer there from the absence of these pleasures; and the soul which has suffered here through a weak or defective body shall be relieved there of this burden. There all physical afflictions shall end. Sight shall follow blindness, the deaf shall hear, the lame shall walk, and ease shall come after pain.

The better souls, those whose pleasures are of the mind or heart—the kindly, generous and courageous souls; the souls with good will, open hearts and open minds—are at peace and rest in the other life. They have returned home, as it were, after a pilgrimage in alien lands. On the other hand, the lower souls—the gross, dull or vicious—do not find the other world a land to their liking. Stripped of the mask of the flesh, they can deceive no one, not even themselves. Deprived of all means of sensual gratification, they long to return to the more congenial and pleasant life in the flesh, to get back into physical bodies which will cover their mental or moral nakedness. And, since each soul gets its desire, they do return without long delay to the land of their choice. The stay of the lowest is briefest, the stay of the good is longest, in the land of truth. Those who have conquered the trials, difficulties and evils of the flesh may return no more. The life in the flesh is a school from which you shall not pass finally and forever until you shall have learned its lessons.

v.

In what sense do I regulate, govern or adjust the universe? Are my powers limited or unlimited? Am I a personality, an intelligence, a law or a principle?

Take the simplest equation—one plus one equals two. Do you assume that that statement is true in itself, that it always was and always must be true, that it is an unchangeable truth? or do you assume that it is true only because I have made it true, and that I could make it false if I chose to do so? If you assume that my power is unlimited, and that I could change the law so that the product of one plus one would be three, or eleven, or ninety, would you assume that I could also change the multiplication table at will, so that three

times seven would be sixty, or that four times seven would be fifteen, or that five times seven would be nothing?

Consider other questions. Do you believe that it would be possible for me to turn right into wrong, or wrong into right? Could I make a virtue of treachery, cruelty, malice or lying? Could I make a vice of sincerity, charity or truthfulness? Could I change the facts and the history of the past? Could I obliterate the fact that there had ever been an America? and, having done this, would it become true consequently that America never did exist? Could I abdicate my own omnipotence? Could I reduce myself and the universe to nothingness?

Apply your own mind to these questions. Forget or ignore for the time all that you have been taught concerning me and my ways. Put aside the theory that any subject is too sacred to be reasoned about. Do not wait to get the opinion of some one wiser than yourself. Use your own reason; you are dull indeed if these questions are beyond your powers. Using your own reason, you shall have the satisfaction of solving, or of making some progress in solving, this mystery which is no mystery—the mystery of my ways and of what I am.

Trusting your own reason, without misgiving and without fear, you shall necessarily reach the conclusion that it would be beyond the power of any force that you can conceive of to change the facts of the past, to obliterate the fact that there had ever been an America, and to make true an opposite fact, that America had never existed.

That which you conceive to be true, after examining it with carefulness and sincerity, turning upon it all the light that you have, you must accept as the truth. You would be a man; do not, then, belittle or distrust yourself. That which you accept as truth may be an error, but the intellectual courage which impels you to accept it as truth in the first place, will also impel you to reject it when its error becomes apparent to you.

The truth that no power, human or divine, can change the facts of the past is self-evident; you shall have no occasion to reject or revise it. Indeed this truth is literally the foundation of all truth—that truth is unalterable and deathless; that the existence of the continent of America being a truth, God himself cannot change or obliterate it.

Building on this fundamental truth, you will perceive that the equation, one plus one equals two, being true, will forever remain true; and that, as it will be true in the future, time without end, so it has been true in the past, time without beginning. And you

will perceive also that all other truth concerning mathematics, concerning right and wrong, concerning the whole system of nature, concerning the government of the universe, is also changeless, beginningless, endless, eternal. If these truths could have been altered in the past, then they may be altered in the future. If they were made in the past, then they may be unmade in the future. If time was when they did not exist, then time may come when they will cease to exist.

My ways are large ways. They were beginningless; they shall be endless; they were not set to work in some dim, far-off time, as an engine starts the wheels of a factory. Cease to confuse your reasoning about a beginning or creation. There never was a time when the universe was not the seat of truth and law, precisely as it is now, and as it will be forever.

* * *

In your practical, everyday affairs you do not connect me intimately with your conduct or misconduct. You do not say that it was through God's interference that you made an error in addition or subtraction; through me that you ate something that disagreed with you, that you forgot an appointment or that you cheated in trade; nor do you say that it is through me that you are courteous and cheerful, that you do your day's work honestly or that you pay your debts. He who would succeed in athletics does not take a course in prayer, or seek advice from his minister; he takes exercise and a course in training. And so one who would be a farmer or a mechanic seeks instruction and training in the vocation of his choice; and those who would engage in intellectual pursuits seek knowledge and experience to aid them in their undertakings. You do not assume that I will plow your fields, meet your note in bank, patch your roof, mend your broken machinery or give you an education. You assume that you must do these things for yourselves.

Your farmers know that an ear of corn can be grown only under definite and exact conditions—that a certain seed must be planted in a certain quality of soil in a certain climate at a certain time; that the soil must have a certain preparation, and that the plant, after it develops from the seed, must have certain cultivation. He would be foolish who would assume that a seed of corn would produce an ear if planted in an ice field, or in a sand-bank, or in the climate of Labrador, or that an ear of corn could be produced from a seed of cotton. In all of your practical affairs you know but one law, the

law of cause and effect—the law that consequences are true to their antecedents—in which you have discovered no variation.

In these practical affairs you are in perfect harmony with me, and I am in harmony with you—for I am the law of cause and effect. From this law you expect no miracles and no favors. You do not look upon this law as a great personality to be propitiated by homage, worship or praise, or to be moved by supplication. You know that the greatest man in the world, or the wisest or the best—the commander, the philosopher, the hero, the martyr, the saviour—can grow a stalk of corn from no seed other than a seed of corn; that the way of growing corn is the same for all, be they high or low, good or bad.

So far you know me well. Would you know me completely? Know then that, as I am in the growth of corn and in its fruitage, I am in all other growth and fruitage, even in the growth and fruitage of a man; that, as an ear of corn can be produced only by pursuing right ways and by avoiding wrong ways, so also can the fruitage of manhood be produced only by pursuing right ways and by avoiding wrong ways; that, as the harvest of corn can be gained through the acceptance of no ceremony, creed or system of worship, so the salvation of souls can be gained through the acceptance of no ceremony, creed or system of worship.

Know that I have but one process, and that it is generative—that each cause is a seed which begets its certain effect; that every human action is a cause which begets its certain fruitage, even as a seed of corn begets its certain fruitage; that your evil actions beget evil fruit, and that your good actions beget good fruit. Know that all my judgments, all salvation or condemnation, is included in this simple process. Know that I have only one commandment: As a man soweth, so shall he also reap.

If I really have a favored church or creed, if I am impressed by rites and ceremonies, by prayer or worship, these facts would be demonstrable through your statistics. Your insurance corporations have ascertained with much accuracy the relative risks in their policies. Have they determined that there is any real difference in the risk upon a Mohammedan mosque or a Christian church? that there is any difference in the risk upon the home of a Christian, a free-thinker or an atheist? that there is any difference in the life risk or accident risk of one who is assiduous in rites and ceremonies, or in prayer and worship, against one who neglects these completely?

The teaching that my favor is extended to any creed, church or faith, that it can be gained through any rite or ceremony, through

prayers or worship, is confirmed nowhere by your statistics. This teaching has no foundation in truth. The home of a believer is subject to fires, the lightning, earthquakes, storms, decay, precisely the same as the home of an unbeliever. The home of a good man is subject to injurious and destructive natural agencies to precisely the same degree as the home of vice. The morally good are subject to disease, to injury by accident, to death in battle, upon precisely the same terms as the morally bad. Moral goodness is a protection against moral disease, not against physical ills; physical goodness is a protection against physical evils, not against moral disease.

I have only one law for believers and unbelievers: for those who worship me, for those who misrepresent me, for those who deny me; for the good and the vicious, for the saint and the sinner; for the noble and the mean—the law that you shall reap as you sow. The house with a sound roof shall be better protected from the rain than the house with an unsound roof, though the first shelters the guilty, and the second shelters the innocent. If a sinner builds a house of iron and dedicates it to the vilest purposes, it shall be better protected from fire than a house built of wood, though the house of wood be dedicated to religion or charity. The dishonest farmer who plants wisely and cultivates well shall have better crops than the honest farmer who plants unwisely and cultivates negligently. The sinner who takes good care of his physical body, gives it proper exercise, rest and food, shall have a better body than the saint who neglects his body. The act done rightly, whether the doer be good or bad, wise or foolish, shall beget a reward; the act done wrongly, whether the doer be good or bad, wise or foolish, shall beget a penalty.

* * *

You recognize that the antecedent *three multiplied by three* begets the consequence *nine*, and can produce no other result, and that, in all other examples of multiplication, the consequence must be true to its antecedent. You know consequently that the multiplication table is true in itself, and that it requires no divine supervision back of it to keep it true. And so in all of your other experiences, from the simplest to the most complex, you should know that consequences are true to their antecedents, that effects are true to their causes, without divine supervision. Know, then, that the law that consequences are true to their antecedents is the fundamental fact of the universe; that it is the regulator and governor of the universe; that it is the one law to which man, air, water, earth, stars, suns, all

things, are ceaselessly subject; that there is nothing back of it; that it requires no regulation or supervision, being perfect in itself; that there is no deity apart from or superior to this supreme law of compensation.

Know that there is only one law of your being, that there is only one law of nature. Your wisest men have discovered no fact that is not subject to the supreme law that consequences are true to their antecedents. You have no truth, no science, that is not grounded in this law. Cease to search for the key to the mystery of nature in riddles, subtleties and complexities. You shall find this key in the plain and simple fact, known to all men in exact proportion to their knowledge—for there is no knowledge disconnected from this one truth—that consequences are true to their antecedents.

Know that the consequences of your every act and thought are registered instantly in your character. This day, this hour, this moment, is your time of judgment. He who deceives, betrays, kills—he who entertains malice, treachery or other vileness, secretly in his heart—takes the penalty instantly in the debasement of his character. And so, also, for every good thought or act, be it open or secret, he shall receive an instant reward in the improvement of his character.

Every night as you lie down to sleep you are a little better or a little worse, a little richer or a little poorer, than you were in the morning. You have nothing substantial, nothing that is truly your own, but your character. You shall lose your money and your property; your home shall be your home no longer; the scenes which know you now shall know you no more; your flesh shall be food for worms; the earth upon which you tread shall be cinders and cosmic dust. Your character alone shall stay with you, surviving all wreckage, decay and death; your character is you; it shall be you forever. Your character is the perfect register of your progress or of your degradation, of your victory or of your defeat; it shall be your glory or your shame, your blessing or your curse, your heaven or your hell.

* * *

I am omnipotent and omnipresent in the sense only that the supreme law of compensation is omnipotent and omnipresent. I have no power of abdication; I have no power to change the cosmic order. I am not a man; I am not a higher or glorified man. I have no human motives, feelings or passions; I have no pity, mercy, love or hate; I bear no malice, receive no insults, give no favors. I give

you one thing only, and that is compensation. I am the law, single, supreme, changeless and eternal.

I have made no revelation to one man that is not open to all men; I have revealed nothing in one time that is not revealed in all time. My revelation is an open book; it is in every seed, every growth, every ripening, every decomposition—in every cause, in every effect. Recognize the one law of all life—that consequences are true to their antecedents—and you shall comprehend the simplicity of the system of nature, its unity, its beauty, its majesty. You shall no longer fear gods or devils; you shall be happier and better men and women through your acceptance of the truth that the law of perfect compensation rules the world; you shall comprehend the rightness of the cosmic order, and the means of its adjustment; you shall solve the mystery which you call God!

ST. CATHARINE OF ALEXANDRIA.*

[CONCLUDED.]

The notion that Christ as the Viceroy of God on earth had a bride constantly remained as much in the minds of the people as the idea of the anti-Christ. The world was regarded as divided into two camps, the kingdom of God governed by Christ, identified with the Church under the leadership of the Pope, and the empire of unbelief which composed the entire pagan world and also the heretics of Christianity. In the mystic literature these ideas turn up again and again, and during the Middle Ages the bride of Christ is usually thought to be the Church, while among Protestants it is generally the soul. As an instance we will quote a passage from Hildegard of Bingen, an abbess and a prophetess who saw visions quite similar to those of St. John the Divine in the Revelations. She herself was almost illiterate, but her adviser, presumably her father confessor, reduced her prophecies to an approximately correct Latin and had them published.

Pope Eugene IV happened to visit in 1147-48 the Abbot of Treves. There he met Henry, Archbishop of Mentz who through Kuno, the Abbot of Disibodenberg had become deeply impressed with the spiritual profundity and genuineness of Hildegard's visions, and when a report of them was submitted to the Council of Treves, the Pope, urged by the Abbot Bernard of Clairvaux who happened to be present, readily acknowledged the divine origin of Hildegard's revelations and encouraged her in a personal letter to continue in her writings.†

We quote a passage from one of the prophecies recorded in the book *Scivias* ascribed to Hildegard, the substance of which is re-

* This article was begun in the November number and was preceded by another on the same subject entitled "The Bride of Christ," which appeared in August.

† For further details see Wilhelm Preger's *Geschichte der deutschen Mystik*, pp. 33 f.

peatedly expressed in similar words, and which makes reference to the Antichrist as well as the bride of Christ which here symbolizes the Church:

"I perceived a voice from heaven which spoke to me: Although everything on earth tends toward the end, yet *the bride of my son* in spite of the fact that she is hard pressed in her children as well as she herself by the messengers of the Son of Perdition as well as by himself, shall by no means be annihilated however much she may be hard pressed. On the contrary she will rise at the end of time stronger and more vigorous, and more beautiful, and glorious, so that she will meet the embraces of her Loved One in a more graceful and lovely manner, and it is this that the vision which thou seest indicates in a mystical way."—(Quoted from Preger, *loc. cit.*, p. 34.)

The sensualism of Hildegard's prophecy is quite in keeping with the hyperspirituality in which hysterical minds of her type love to indulge.

The idea that the Church was the bride of Christ has continued down to modern times, and has been cultivated even among Protestants, who have been most reluctant to accept the legend of St. Catharine, because the very idea of attributing a personal bride to Christ seems to give them a shudder, as if it were blasphemy, for it savors too much of mediæval legends, saintworship, and paganism. Yet the belief in a symbolical bride is still retained as is evidenced by many chorals sung even to-day which celebrate the marriage of the Lamb, or the marriage of the King, the bride being mostly the soul, or the elect, represented by the wise virgins. We quote the following lines:

"The Bridegroom is advancing
Each hour he draws more nigh.
Up! Watch and pray, nor slumber
At midnight comes the cry.

"The watchers on the mountain
Proclaim the bridegroom near.
Go, meet him as he cometh
With hallelujahs clear."

In another choral we read:

"Jerusalem the holy
To purity restored;
Meek bride, all fair and lowly,
Go forth to meet thy Lord.

“With love and wonder smitten
 And bowed in guileless shame,
 Upon thy heart be written
 The new mysterious name.”

And a third churchsong of the same character begins with this stanza :

“The marriage feast is ready,
 The marriage of the lamb.
 He calls the faithful children
 Of faithful Abraham.
 “Now from the golden portals
 The sounds of triumph ring;
 The triumph of the Victor,
 The marriage of the King.”

The church hymns here quoted are by no means all the songs of this character. There are many more that belong to the same class, for instance: “Behold the Bride-groom Cometh,” beginning “Our lamps are trimmed and burning”; and “The Lord is coming by and by,” with the refrain, “Will you be ready when the Bridegroom comes?” We mention further, “Wake, awake, the night is flying,” and there are several others more.

Protestantism has most assuredly gone to the extreme in rejecting romantic similes and fantastic notions, yet the underlying idea is the same as in pre-Christian festivals and, if we discovered in an ancient cuneiform inscription the two lines:

“The triumph of the Victor,
 The marriage of the King!”

our Assyriologists would not hesitate to say that the words have reference to Bel Marduk, who after his victory over the dragon Tiamat enters in triumphal parade to celebrate his marriage with Istar Tsarpanitu.*

The legend which makes Catharine the bride of Christ has been much neglected since the rise of Protestantism, which had more influence upon the Roman Catholic Church than is commonly conceded. There are innumerable pictures of the fifteenth and the beginning of the sixteenth century representing the mystic marriage, but the Reformation seems to have acted as a blight on the romanticism of the legend. Even Roman Catholic artists had become too sober, we might say, too prosaic, and perhaps too timid, to revert to this formerly so very popular subject.

* Schrader, *Keilinschriften und das Alte Testament*, pp. 371 and 394.

The London National Gallery contains at least six St. Catharines, one among them (No. 168) is the famous St. Catharine of Alexandria by Raphael. Another (No. 249) is by Lorenzo da San



ST. CATHARINE.

By Raphael, 1483-1520. In the National Gallery at London.

Severino, a mystic marriage of St. Catharine of Siena, to whom (as we have seen in our previous article on "The Bride of Christ"*)

* *The Open Court*, Aug., 1907, p. 461.

on account of the sameness of the name the same mystic relation is attributed. The "Two Catharines" by Ambrogio Borgognone† is also one of the National Gallery collection (No. 298).

St. Catharine of Siena was a most striking figure in the Middle Ages and did not fail to impress the people with her extraordinary powers as a saint. She lived 1347-1380, at the time when the idea of the mystic marriage had already taken deep root in the hearts of the faithful. Being the daughter of a poor dyer she rose from the humblest surroundings. As early as in her thirteenth year she joined the Dominican order in which solely because of her sanctity



By Pinturicchio, 1454-1513.
National Gallery, London.

and in spite of her lack of culture she took a leading position and played a prominent part even in the historical events of the age. Popular belief naturally fastened upon her all the honors of her namesake of Alexandria, and her mystic marriage has been pictured in her home, the Dominican convent at Siena, and by Umbrian painters.

The *Pall Mall Magazine* in a series of articles entitled "Half Holidays at the National Gallery," in an attempt to make the subject

† *Ibid.*, p. 462.

intelligible to the modern Protestant spirit, makes the following comment upon San Severino's picture:

"The mystic marriage which forms the subject of this picture, where the infant Christ is placing the ring on her finger, suggests the secret of her power. Once when she was fasting and praying, Christ himself appeared to her, she said, and gave her his heart. For love was the keynote of her religion, and the mainspring of her life. In no merely figurative sense did she regard herself as the spouse of Christ, but dwelt upon the bliss, beyond all mortal happiness, which she enjoyed in communion with her Lord. The world has not lost its ladies of the race of St. Catharine, beautiful and



By Carlo Crivelli,* 1430-1493.
In the National Gallery, London.



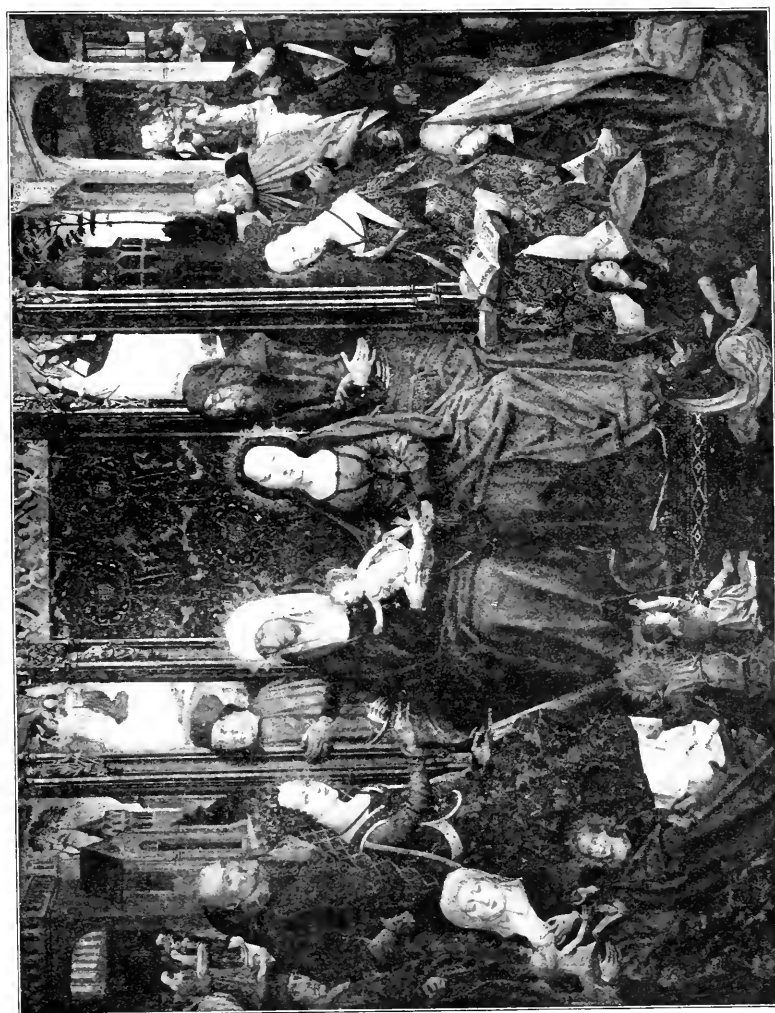
By an unknown artist of the
Umbrian School. National Gal-
lery, London.

pure and holy, who live lives of saintly mercy in the power of human and heavenly love."

It stands to reason that the rivalry of the two Catharines led to acrimonious disputes which in those days were taken more seriously than the later born generation of a scientific age can appreciate. St. Catharine of Alexandria being the older one had a prior and a better claim and could no longer be ousted from her

* A copy of this picture in the church of St. Giobbe at Venice bears the name Previtali, which, considering the fact that they are apparently made by the same hand, is strong evidence that the artist worked under two names.

eminent position, so a compromise was made in which the two Catharines were regarded as being both genuine brides of Christ, yet at the same time it was understood that ecclesiastical authority would henceforth tolerate no other saints to aspire for the same honor.



THE HOLY FAMILY AND SAINTS CATHARINE AND BARBARA. Artist known as "Master of the Holy Family" (*Sippce*). In the Wallraf-Richartz Museum at Cologne.

A painting by Pinturicchio (also in the National Gallery) shows the donor kneeling with folded hands before our saint who listens to his prayer with a truly royal grace.

Two more pictures of St. Catharine in the National Gallery of

London are the one by Carlo Crivello, the other by an unknown master of the Umbrian school.



ST. CATHARINE.
Detail from the above

Considering the fact that in Northern Germany and in the Netherlands the Reformation spread with great rapidity in the first

half of the sixteenth century, and that with it every trace of a belief in a mystic marriage was thoroughly wiped out together with all saint-veneration or reverence for legendary lore, we are astonished to find a great number of Catharine pictures in these very countries.



MADONNA AND CHILD TOGETHER WITH FEMALE SAINTS AND DONOR'S FAMILY.

Artist known as "Master of the Life of Mary."

We call special attention to a picture painted by an artist called *Meister der heiligen Sippe* (i. e., the master of the holy family) who represents the mystic marriage like a German family scene in which the bride is a typical German noblewoman of the time, well educated,

with an expression of simple-hearted devotion, and dressed with painstaking elegance.

Another artist, known as the Master of the Life of Mary, places the scene of the mystic marriage into a gracefully blossoming arbor, the foliage of which is so ideally sparse as to indicate very early springtime. Here too the features of all the saints are genuinely Teutonic, exhibiting the self-satisfied complacency of wealthy patricians, while the modest donors with their austere faces are crowded into the corners.



THE GLORIFICATION OF THE VIRGIN.

Artist unknown. In the hospital at Cues.

In a painting called "The Glorification of the Virgin" an unknown master of the German school presents us with a general view of the Christian world-conception of his age. In the heavens appears the Trinity. In the center God the Son is represented as the Christ-child in the arms of his mother, while on her right is God the Father and on her left the Holy Ghost. Below on earth the male saints are headed by John the Baptist, while St. Catharine takes the leadership of the female saints.

In further evidence of the extraordinary popularity of St. Catharine in Germany we reproduce two pictures of Master Wilhelm, who may have used the same model for both, showing here once in profile and then full face. Yet we shall find that all his saints possess a great family likeness in that they possess extremely small



MADONNA AND SAINTS.

By "Master Wilhelm." In the Berlin Museum.

hands and unusually large foreheads. Of a similar type, though not quite so pronounced, are the St. Catharines by Stephen Lochner and by the Master of the Life of Mary, while an unknown artist of the Westphalian school endows his St. Catharine with hands of normal size.

The life of the saint has been made the subject of careful study especially in England, where Mrs. Jameson* and Dr. Eickenel have treated the subject with great ability. Both have come to the conclusion to look upon Hypatia as the prototype of St. Catharine's



By "Master Wilhelm." Detail from the Madonna of the Bean Blossom.



By Jan Van Eyck, 1386-1440. Kgl. Gemäldegalerie, Dresden.

ST. CATHARINE.

martyrdom. The latter deems the similarities of the life of the saint and her pagan parallel exceedingly striking. He says (pp. xi-xii) :

* *Sacred and Legendary Art*, II, 87-88.

"Time, place and background exactly agree. Both ladies are of high and noble origin; both deeply, and from their childhood, imbued in the sciences of paganism; both reasoning with philosophers,



ST. CATHARINE.

By an artist of the "Westphalian School." In the Wallraf-Richartz Museum at Cologne.

Artist known as "Master of the Life of Mary." In the Wallraf-Richartz Museum at Cologne.

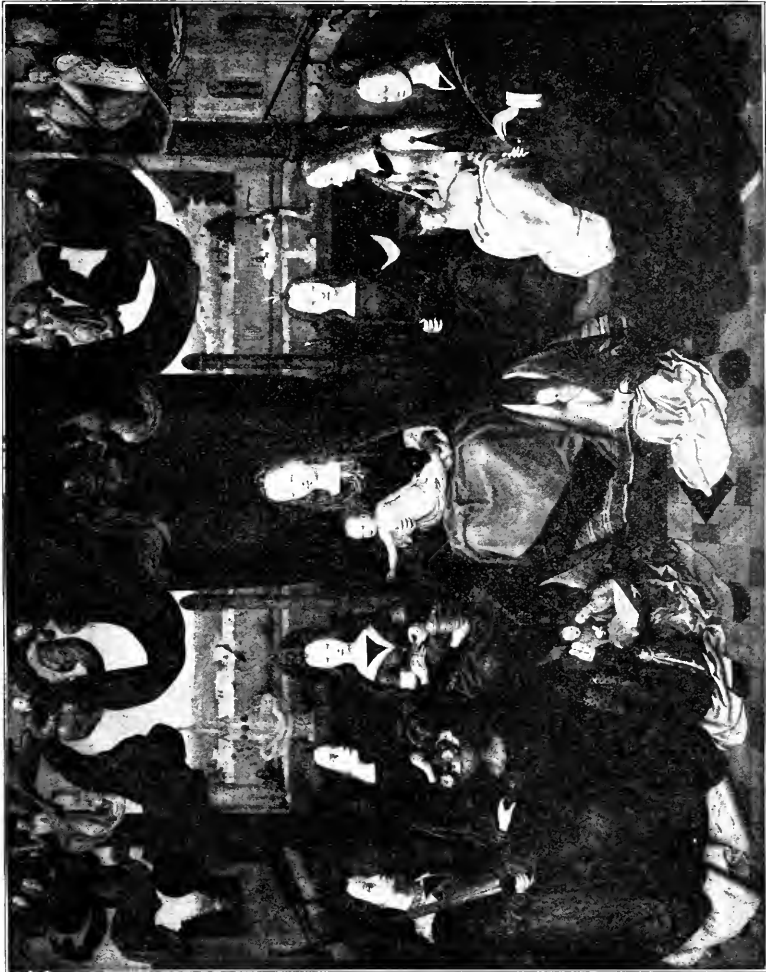
and, indeed, philosophers themselves; both suffering and dying for their belief. Here, too, in the religious story as in Egyptian history, we have a representative of the worldly power playing an



SAINTS CATHARINE, HUBERT, AND QUIRINUS.

By Stephen Lochner in the Munich Gallery.

important part in the tragedy, he being in reality the only slayer of the virgin. If we come to speak of the alterations which the plain historical facts have undergone, there is indeed not one of them which might not easily be accounted for, either by the change of religion or by the changes of times."



MADONNA AND SAINTS.
Artist known as the "Master of St. Severin."

In the oldest report of the legends, the *Menologium Basilianum*, we read that "seeing the slaughter of animals, she was so greatly moved that she went to King Maximus." This is a trace left of a religious movement against bloody sacrifices. Though the Christians had adopted the argument and used it against the pagan mode

of worship, they did not make it as prominent as it appears here. For the God of the Christians was also the God of the Jews, and as such he had demanded bloody sacrifices as much as any of the



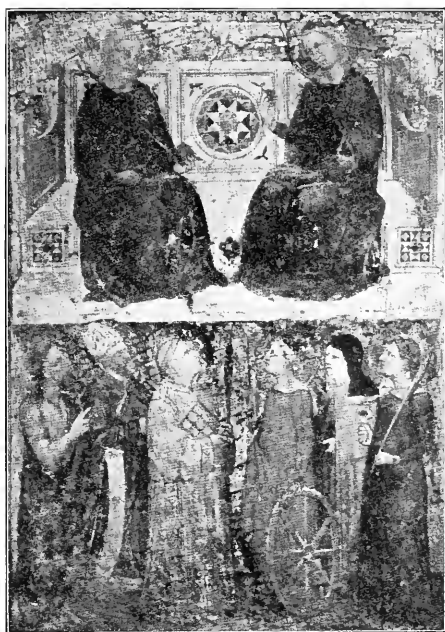
MADONNA AND CHILD, WITH SAINTS BARBARA AND CATHARINE.

By Bernardino Luini, 1470-1535. St. Catharine may be recognized by the wheel which she wears as an ornament while the emblem of St. Barbara is the tower with three windows.

pagan gods. In fact, if we can trust historical reports, the temple of Jerusalem must have reeked with the blood of slaughtered bul-

locks and other cattle which the pious Jews in their zealous devotion offered in uncounted numbers.

There were Oriental philosophers in Alexandria who had been under Jaina and Buddhist influences and denied the righteousness of the ceremonial shedding of blood. But we need not even go so far as distant India to explain the feeling that revolted against bloody sacrifice. The Neoplatonists had given frequent utterance to the same sentiment, and the great religious leader, Apollonius of Tyana* left no opportunity unimproved to preach against the impiety of bloody sacrifice.



THE VIRGIN ENTHRONED.

Sieneese of late fifteenth century. The Virgin is attended by saints among whom is St. Catharine.

We cannot doubt that whatever be the historical source of the St. Catharine legend we have here tradition which is ultimately based upon a myth of a solar bride. It is certainly not a mere accident that the emblem of St. Catharine is the wheel which from time immemorial has been the symbol of the sun, and we must remember that the ancient punishment of an execution on the wheel was originally meant as a sacrifice to the sun-god.

* See "Apollonius of Tyana," by T. Whittaker, *Monist*, XIII, 161.

Does Fra Angelico perhaps follow an ancient tradition when he represents St. Catharine clothed in a garment covered with the stars of the heavens? The story of the bride of Christ certainly testifies to the tenacity of religious ideas, and perhaps also to the truth that even in different religions, pagan as well as Christian, the same ideas and the same allegories turn up again and again, as if they were the permanent element in all historical changes.

GOETHE'S SOUL CONCEPTION.

BY THE EDITOR.

THE present number of *The Open Court* contains an article "What is God?" by Orlando J. Smith, and I heartily recommend to our readers a careful consideration of the ideas there presented. I do not hesitate to say that Mr. Smith's God-conception is the same as my own. In fact he uses quite similar arguments, in one case the very same in almost the same language as I do myself;—I refer to the one based upon the eternity of such truth as is represented by the multiplication table.

Our differences begin when he discusses the nature and immortality of the soul. To him the soul is a monad, a unit, a certain something which migrates from one personality to another and is reincarnated again and again. This view is untenable from my conception of things spiritual, because spiritual things are not entities. They are not substantial, and they can never assume the forms of monads. If the soul is not a substantial entity that originates; if it is form and not matter or energy, its continuance can not depend upon the identity of a substance of any kind but must be a preservation of form. This in fact is the real state of things, for a preservation of form actually takes place in our bodily constitution. There is a preservation of our bodily appearance under constant slow modifications; we retain the structure of our sense organs, and especially of our memory. The continuity of our life is simply due to the preservation of form in the constant flux of the vital functions which constitute life. The changes, growth, and all the various fluctuations of our body account most easily for those of our consciousness.

The fundamental problem of psychology has found its classical formulation in the contrast that obtains between Brahmanism and Buddhism, the former set forth in the philosophy of both the Vedanta and the Upanishads, and the latter in the *Questions of King Milinda* and other Buddhist books. Brahmanism asserts, Buddhism

denies the separate existence of a soul entity, called *atman*, i. e., "self,"—an immutable eternal self. And if the Vedanta view is taken seriously, there is no middle ground. Either the soul is or is not a concrete substantial thing. *Tertium non datur*. There is but the one alternative of yea or nay, and we must accept either horn of the dilemma. The only way to reconcile the two views would be by taking the Vedanta view as a poetical allegory invented for the purpose of driving home to the people the truth of the actuality and importance of the soul.¹

The assumption of a soul-entity not only conflicts with facts that are well established by science but also leads into innumerable complications. For these reasons we reject the Vedanta view of an *atman*, and side with the Buddhist doctrine of the *anatman*, the non-existence of a special self. Nevertheless the soul remains as real as ever, and the rules of morality gain rather than lose in significance; for we must insist that the actions of man are even more important if they mould the soul, than if we assume it to be an immutable entity.

Having repeatedly discussed the problem of the soul, both in articles and books, (for instance *The Soul of Man* and *Whence and Whither*), we will not enter here into the subject again, but we will say that Mr. Orlando J. Smith's view of the soul is of great interest to us, on account of the similarity which it bears to Goethe's view.

Goethe had a dislike for abstract considerations. He was too much of a poet and liked to think even spiritual truths in such a way as to let them assume a definite and concrete shape. He was too human not to prefer the sense-perceptible image which is palpable, to the formula which is general and devoid of all tangible elements, and so if certain views became too abstract for him he clothed them in poetical allegories.

As to his view of the nature of the soul Goethe was careful not to commit himself definitely in his writings, but in conversation he now and then uttered ideas which indicate that his views of reincarnation resembled strongly the Vedanta view and also the theory here presented by Mr. Orlando Smith.

The main tenets of immortality, and even of reincarnation, are repeatedly expressed in Goethe's own writings and in his letters. We have collected the pertinent evidences in an article on the subject

¹ The subject has been treated in an article "Brahmanism and Buddhism, or the Religion of Postulates and the Religion of Facts" in *The Open Court*, Vol. X, p. 4851 ff.

which has appeared in *The Open Court* (Vol. XX, p. 367 ff.) under the title "Goethe's View of Immortality."

In his writings Goethe abstained from committing himself to the belief in a soul-entity, and his views are stated in such general terms that they might suit either the Buddhists or the Vedantists, but in his conversations he went further, taking decidedly the Brahman view, and we will here present those additional expressions of his thought which he mentions privately to Eckermann and Falk.

Goethe said to Eckermann on September 1, 1829:

"I do not doubt our continuance, for nature can not do without continuity; but we are not all immortal in the same way, and in order to manifest himself as a great entelechy, a man must first be one."

Here Goethe falls back upon a technical term of Aristotle which denotes that something which makes things actual. The word "entelechy" means the quality of having become complete, of being perfected, or having attained its purpose,² and is used in contrast to "dynamis,"³ i. e., potential existence, which is the idea of a thing, its possibility, its mere potentiality. Accordingly, entelechy denotes that principle or factor which renders things actual.

The idea of an entelechy as a separate being is decidedly metaphysical and, if taken seriously, would lead to dualism. There is not reality and a principle that makes reality real. There is not motion, and an agent of motion, a being that makes motion move. There is not actuality and a thing that makes actuality act. The actuality of things and also of living beings is their existence itself and living beings (i. e., organisms) originate in a slow process of evolution by a combination of their parts, or as we had better call it by organization. We may regard them as actualizations of eternal types, but in that case we can only mean their potential existence, which is the possibility of their special combinations, in the same sense as mathematical truths are eternal and exist even before any mathematician has discovered and actualized them.

Goethe apparently takes the word in the sense of an entity. On March 2, 1830, we find the term "entelechy" mentioned again in another slightly different connection. There he is reported as having said:

² ἐντελέχεια is derived from ἐντελής, "perfect", and ἔχειν, "to have". The adjective ἐντελής means also "powerful, mighty, commanding"; and the verb ἐπιτίλλειν, from which it is derived, "to enjoin, to command". The root of the latter is the same as that of the noun τέλος, "end", "purpose".

³ δύναις, potentiality.

"The persistence of the individual and the fact that man rejects what does not agree with him, are proofs to me that such a thing as an entelechy exists. Leibnitz cherished similar ideas concerning such independent entities, only that what we call 'entelechy' he called 'monads.'"

Almost seventeen years prior to these conversations with Eckermann Goethe used the term "monad" in a talk with Falk who accompanied him on his return from the funeral of Wieland. With reference to the impossibility that Wieland's soul could have been annihilated, Goethe said:

"There can be no thought of an annihilation in nature of such high psychic powers, nor under any conditions, for she is not wasteful of her capital. Wieland's soul is by nature a treasure, a real gem. Moreover, during the whole of his long life he did not use up these spiritual and beautiful talents, but increased them...."

"A personal continuance of our soul after death by no means conflicts with the observations which I have made for many years concerning the constitution of our own beings and all those in nature. On the contrary, it seems to be an outcome of them and finds in them new confirmation.

"How much or how little of a personality deserves to be preserved, is another question, and an affair which we must leave to God. At present I will only say this: I assume different classes and degrees of ultimate aboriginal elements of all beings which are, as it were, the initial points of all phenomena in nature. I might call them souls because from them the animation of the whole proceeds. Perhaps I had better call them monads. Let me retain this term of Leibnitz, because it expresses the simplicity of these simplest beings and there might be no better name. Some of these monads or initial points, experience teaches, are so small and so insignificant that they are fit only for a subordinate service and existence. Others however are quite strong and powerful...."

"All monads are by nature so indestructible that they can not stop or lose their activity at the moment of dissolution, but must continue it in the very same moment. Thus they only part from their old relations in order to enter at once into new ones. In this change all depends on the power of intention which resides in this or that monad.

"Each monad proceeds to whithersoever it belongs, into the water, into the air, into the earth, into the fire, into the stars, yea the secret tendency which conducts it thither, contains at the same

time the secret of its future destiny. Any thought of annihilation is quite excluded. . . .

"Should we venture on suppositions, I really do not understand what could prevent the monad to which we owe the appearance of Wieland on our planet to enter in its new state of existence into the highest combination of this universe. By its diligence, its zeal, its genius, through which it has incorporated into its own existence so many historical states, it is entitled to anything. I should not be astonished at all should I, after millenniums, meet Wieland again as a star of the first magnitude. Then I should see him and bear witness how he with his dear light would gladden and quicken everything that would come near him.

"To bring light and clearness into the nebular existence of some comet should be deemed a joyous task for a monad such as the one of our Wieland! Considering the eternity of this universe of ours, no other duty, generally speaking, can be assumed for monads than that they in their turn should partake of the joys of the gods as blessed creative powers. They are conversant with the becoming of creation. Whether called or uncalled, they come by themselves from all sides, on all paths, from the mountains, from the oceans, from the stars. Who can prevent them?

"I am sure that I, such as you see me here, have lived a thousand times, and hope to come again another thousand times."

There is a great lack of lucidity in these sentences. On the one hand the monads are the simplest realities, a kind of atoms, which belong to fire, water, earth, and other elementary existences; on the other hand, they are psychic agencies, and are introduced to personify the law that sways the formation of a nebula into a planetary system; and again they are assumed to be psychic entities. Perhaps some monads are thought to be chemical atoms and others psychic powers; and the latter, after the fashion of the Greek deities, are expected to do the work of the natural laws. Such thoughts are poetry, not sciencé; fiction, not psychological facts; mythology, not philosophy.

If we knew Goethe from this passage alone we would say that he was a mystic. We grant that he had a mystic vein whenever he happened to speak or refer to the soul, but even here he disliked the excrescences of mysticism. He avoided having anything to do with clairvoyance and other pathological or semi-pathological phenomena. He not only disliked to delve into inquiries of mysterious events, but also to analyze psychological problems in abstract speculations. Thus his views remained hazy and indistinct. He accepted

immortality as a fact, not because it could be proved,—in fact he thought it could not be proved,—but because he could not dispense with an infinite outlook into the past as well as the future.

Goethe's conversation with Falk is perhaps the most important passage to be quoted on the mooted topic, and it may be well to bear in mind that it was Falk and not Goethe who wrote these sentences, and that they therefore must be used with discretion. Nevertheless we can not doubt that Goethe held similar views, and that he believed in the existence of monads or entelechies. Yea the expression was so dear to him that in his first conception of the conclusion of Faust he used the word entelechy when saying that Faust's soul was carried up to heaven by angels. In the printed editions he replaced it by the term "Faust's Immortal."

Eckermann has recorded several of Goethe's remarks which corroborate, at least in general, that he held these notions. For instance under March 11, 1828, we find the following comment of Goethe's:

"Each entelechy is a piece of eternity, and those few years during which it is joined to its terrestrial body do not make it old."

In a conversation with his friends, Chancellor von Mueller and Herrn von Riemer, October 19, 1823, Goethe declared that it would be quite impossible for a thinking being to entertain the idea of its own non-existence or the discontinuance of its thought and life. Accordingly every one carried a proof of his own immortality quite immediately in himself, but as soon as he tried to commit himself to objective statements, as soon as he would venture to come out with it, as soon as he wanted to prove dogmatically or comprehend a personal continuance, as soon as he would bolster up this inner observation in a commonplace way, he would lose himself in contradictions."

In his "Prose Sayings" Goethe says:

"The highest we have received from God and Nature is life, viz., the rotating motion of the monad around itself, which knows no rest nor ceasing. The tendency to preserve and cherish life is naturally and indelibly inborn in every one, but its nature remains a mystery to us as well as to others. The second favor which comes from the Supreme Being is what we call experience in life, our becoming aware of things, and the influences which the living and moving monad exerts upon the surroundings of the outer world. Thereby the monad feels itself as infinite within and limited without."—*Sprüche in Prosa*, 1028-1029.

In a conversation with Chancellor von Müller, February, 25, 1824, Goethe expressed his dislike to investigate the question of life after death.

"To be engrossed with the ideas of immortality is only for the leisure classes, and especially for women who have nothing to do. An able man who needs to make himself useful here, and who accordingly has to exert himself daily, to struggle and to work, leaves the future world alone and is active and useful in this one."

Considering all these quotations it is certain that Goethe assumed the existence of a soul-entity, an entelechy or monad, which in his opinion was necessary for comprehending the nature of the soul and its immortality, and the latter was not the traditional Christian, but an Oriental belief, i. e., a reincarnation or metempsychosis of some kind. He speaks repeatedly of his former existences; so for instance in a poem addressed to Frau von Stein, he declares that in the sympathy which binds their souls, he feels that in "bygone ages she must have been either his sister or his wife."⁴

When he traveled in Italy Goethe declared that he must have lived there, and he went so far as to state that it must have been in the days of the Emperor Hadrian. He wrote on October 12, 1786 from Venice:

"Indeed I feel even now as if I were not seeing things here for the first time, but as if I saw them again."

With all due respect for his greatness, we believe that Goethe has not elaborated his views of the soul nor matured them into clear and scientifically tenable propositions. He was too much of a poet and too little of a philosopher,—in spite of his several scientific labors. He actually disliked explanations in abstract terms. It is, however, interesting to find that Mr. Orlando J. Smith in his conception of immortality is backed by such a great man as Goethe.

⁴"Ach, du warst in abgelebten Zeiten
Meine Schwester oder meine Frau."

PERCHANCE.

BY AMOS B. BISHOP.

SEDUCED by solitude and a far horizon I am tempted to emulate the courage at least of Montaigne—he who dared to be on occasion irrelevant and casual and short—and rove in the company of some ideas which, however old in essence, are fascinatingly new to me. Isolation can invite great guests to the mind, and it has been one of my surprises in a virgin land to find it preoccupying me with the gods.

The reason for it begins with the perception of the change in scale here between man and nature. Country long familiar with human presence is, as well as the city, man's handiwork. Nature is benedictory, or now and again obtrudes a cataclysm. But on the whole it has the effect of acknowledging a master. In the wilds this is reversed. Storm-distorted trees, creeping shadows; even the marching clouds, are instinct with a drama quite their own. Countless miles of forest utter a voice deep and steady as that of the sea. It is nature's realm. Her presence becomes almost visible. It threatens in the storm winds, it smiles in the afterglow that sets the earliest stars; and in the still white nights. The most sophisticated man, in the retirement of virgin woods and lonely waters, does not escape the realization of a great presence abroad. Primitive, childlike men did more. They feared it, again they loved it. They deified it: and the gods were born.

The future fortunes of the gods are particularly engaging at a moment like the present when religion has the effect of being in one of its periods of abeyance. Each race and every age has seen the gods withdraw as sophistication took the stage, to return when feeling surged up again to command. Religion, however, returns with a difference; just as the sophistication that exiles it assumes never twice the same guise. It is even very long since the gods became a euphemistic phrase. Religion to moderns means a God:

although it is easy, by personifying attributes, to fill a pantheon; and certain creeds of the moment analyze to the secularist into polytheism. However, it is monotheism alone that is acknowledged to-day. To the gayety, the variety, the irresponsibility of the gods succeeds a God: single, grave, responsible, and perfect. With him religion stands or falls.

What can make him fall? What is now religion's chief foe, sophistication's latest avatar?

It is the fashion to instance science: and in the name of truth science has smiled austere at the title. Science does analyze cosmos into mechanism; and permeates thinking with an exactitude that eliminates much of the material on which religious cults thrive. But science rather passes by on the other side than charges into religion. It finds religion not germane to its inquiry. It leaves room behind the mechanical frame for a cause which shall be intelligent, responsible, or anything else. "Atoms, space, and law" do not of necessity tell the whole story. Science inherently declines to speak about more than these. It is for ethics to ask, Is there a God? For ethics approaches cosmos with a differing analysis. Its concern is to discover the nature of the order of the world: if it is moral, if evil and suffering "bear the high mission of the flail and fan," if cause and effect regard quality. Obviously it is a moral order alone that can rationalize a God. If the order of the world discovers itself not to be moral, not to regard quality, a single cause,—intelligent and responsible—does not fill the measure of a God. Several causes dividing responsibility in the old fashion of Olympus can retain divine virtue by their loss of divine power. One or several causes frankly disclaiming divinity, acknowledging imperfection, make conceivable primal agents. In more definite phrase, if the order of the world is not moral, monotheism disappears from possible concepts, polytheism and pluralism are ethically tenable. But Olympus is no more, and pluralism is not religious. Monotheism holds the scene.

Is then the order of the world moral? The test is to bring together descriptions of a moral order and of the actual scheme.

A moral order is one where cause and effect are qualitative. The most highly organized is the most precious. Wealth of consciousness conserves. Suffering brings ultimate benefit. Imperfection and struggle justify themselves. Quality is the selective principle on which creation moves.

Is this a description of the actual scene? A different situation stares from history and from every day. The child injured before

birth or born to be dwarfed, maimed, brutalized through no fault of its own and to its own permanent loss: the power of accident to cut off the most costly and potent life: "the distracted industry of nature" in a reproduction unequal to providing for its own: are facts apparently eternal and facts irreducible to good. They disclose an element of brute injustice in the scheme that no amount of analysis removes. Analysis discovers its source in the ascendancy of the mechanical categories. One physical reaction perforce starts another without regard to the conscious phenomena involved. A great machine grinds on, indifferent to the phenomena of consciousness. Consciousness can elude it, can manage it now and again: but fitfully; not fundamentally. It is physical reaction that is in command, consciousness that protests with less or greater success. The child can be ruined because it lacks the mechanical reaction to resist the mechanical attack. Reactions of the sexual organs create the immense human potential as carelessly as they create the brute. Satisfaction of physical needs is competent to start down the ages a stream of human woe; while an instant's mistake in a drug, in a calculation, can destroy a genius. This amazing incommensurateness between cause and effect displays the difference in the plans on which consciousness and the machine work. Value to the one is not value to the other; and the machine is able to make its standard of value, success in physical reaction, prevail. "It is doubtless more polite to deny God's existence than to accuse him of this." Because of it the place at the beginning of things that science leaves vacant, ethics leaves vacant too. Science declines to posit a cause, ethical perception irrationalizes a God. The scheme of things affirms itself innocent of intention. If it is not moral, neither is it immoral. It is simply unmoral.

As ethics discovers this, religion of to-day finds its chief foe to be of its own household. Ethics arises from its position of servitude, and assumes to be the critic of its patron: with a measure of success that casts religion back on purely emotional supports, thus bringing into view a further agent for analyzing cosmos.

Science and ethics are concerned wholly with the same material, the world yielded by observation and subject to ratiocinative proof. Neither of them transcends demonstration. Both are limited to the theatre of reason. With emotion it is a different story. Emotion's subject matter is needs and their fulfilment. Prove to emotion that humanity needs a God, and it will lay every mental resource under tribute to the utmost, to provide that God. And nothing is more easy than to prove such a need. The possession of a God assures

to the hard-pressed human soul an infinite background of help, of knowledge, of tenderness, that makes it strong to go forward and to endure. Before a God the spirit of man sinks humbly down into the blessedness of self-surrender; and gains a trust transcending accident. As a methodological device for securing happiness religion has no peer.

But through this very need for a God emotion realizes that the world does not rationalize a God. It therefore makes bold to supply beyond the grave a world which shall correct the scheme of this. Heaven posits compensation for the ignoring of quality on earth. It erects appreciation over against the power of physical reaction. In so doing it bestows divinity on a first cause, who after all, has done things well. Viewed at this its summit, religion has traveled a long way from its origin. A mere cry to the void at length attains a fulness of content which presents from the emotional point of departure a logical completeness fairly magnificent. This completeness amounts, indeed, to a reproach. For while the believer finds it too magnificent not to be true, the observer accustomed to disillusionment in the character of truth finds it too magnificent to be true. There is a great gulf fixed. Emotion's analysis of cosmos does not move on the plane used by science and ethics. Its supplementary world transcends their demonstration and eludes their proof. In the absence of an oracle to deny that both planes are real an intellectual cleavage on the subject is likely to persist. The seeker after symmetry in the universe will find religion by assuming the supplementary world; and the observer intent on exact thinking lose religion by eschewing that assumption.

Something of the same sort happens in relation to the quality of ultimate truth. There is apparently no evidence, for truth refuses to be run down. Facts of to-day are probably hypotheses of to-morrow. Surds stare from analyses on every hand. Always not quite is truth's irrefragable motto.

In such case philosophic opinion decides itself largely by temperament. Some observers see the finer sides of consciousness in such high relief that the truth back of a world merely illumined by them seems perforce very good. Others are attracted to the ascendancy of the mechanical categories, the unmoral working of the machine; and they gain the obsession that the root of things is a blankly gazing sphinx before which man and all his works fall to pieces like the angel in Thompson's magnificent picture.

There is a very practical bearing to the dissonance of view, and the lack of support of either position by evidence. If any hypoth-

esis as to the quality of ultimate truth is as tenable as any other: if, were the mists to dissolve before its face, truth is as likely to appear ugly or indifferent, as good; it is only the child who craves truth in its nakedness. Adjurations in high places to seek ultimate truth, to accept truth and truth only, might as well say, What children are here. For maturity should know enough to lay its emphasis on stabilities that prove themselves good. Love, for instance. Not the physical affair that serves to people the world. But love that cherishes another spirit beyond its own: love that comforts and companions in a world potentially hard and lonely. Further, there is honor; which gives the high pleasure of straightening the soul erect to a losing duty: and sacrifice, through which lies the way of freedom. These things, lovely and sure beyond dispute, deserve the attention of the average man more than the search for a truth which is possibly like the Prophet of Khorassan, too repellent to raise its veil. Strong daring makes the desirable equipment for explorers in philosophic seas. By which token, most minds are better at home.

JACOB BOEHME.

BY BELLE P. DRURY.

JACOB BOEHME was born in or near Görlitz in upper Lusatia in 1575. He was a grave and thoughtful child with the gift of immediate vision regarding the wonders of fairy tradition, as, later, he had of the mysteries of religion. After having learned to read at school he was apprenticed to a shoemaker. Alone at his work in the shop one day a stranger appeared and said: "Jacob, thou art little but shalt be great and become another man such an one as at whom the world will wonder. Therefore be pious, fear God and reverence his word. Read diligently the Holy Scripture wherein thou hast comfort and instruction; For thou must endure much misery and poverty and suffer persecution, but be courageous and persevere, for God loves and is gracious to thee."

This incident made a deep impression on his mind and he made such rapid progress in his Christian life that he became a reproach to his master who set him at liberty, telling him to seek his living as he liked best. For a time he became a traveling apprentice, wandering about with little in hand, and possessed of a tender conscience and melancholy soul. He was distressed that the very principle of Protestantism was being forsaken when ecclesiastics began to prove their positions not by Scriptures but by articles of faith.

Boehme married young and settled in Görlitz, working hard at his homely trade. When Stilling visited this town he said Görlitz was interesting to him because Jacob Boehme was a master shoemaker and citizen of the place, and that it was extremely affecting to him to find his memory still so much cherished and its influence so beneficial although it was now two hundred years since he lived and was so undeservedly and basely treated by the clergy. Boehme inculcated nothing in his doctrines or writings which was contrary to the Augsburg confession. He went constantly to church and frequently received the sacrament. In his manner of life he was

blameless, a faithful subject, an exemplary father, a kind neighbor, yet the priesthood treated him as a heretic, and would not suffer his body to be buried in the churchyard. But the case was referred to the Court at Dresden which ordered that Boehme's corpse should be interred with all the honors due a good Christian and the whole of the clergy should attend his funeral!

Boehme is styled the "Teutonic Philosopher" because he wrote of God, nature and man in the Teutonic or common German tongue. His language is often obscure and inadequate, his ideas transcendent and even fantastic. He also uses strange hieroglyphical figures, and gives to everything an air of mystery, yet Cousin in his history of speculative philosophy pronounces Boehme the most profound and unaffected of the mystics of the sixteenth century.

Coleridge regarded him with veneration and acknowledged his personal obligations to the "illuminated cobbler."

His abstractions are pictured in actual forms. He is as grotesque as Dante, as pithy and picturesque in speech as John Bunyan.

Boehme was illiterate and claimed no wisdom of his own, no ability to think, speak or write of himself. His works claim to be an opening of the spirit of God working in him and out of the common path of man's reasoning wisdom. They show the first rise of nature and creature, how all things come from a working will of the Holy Triune Incomprehensible God manifesting himself as Father, Son and Holy Spirit through an outward perceptible working Triune Power of Fire, Light and Spirit—both in the eternal heaven and in this temporal transitory state of material nature; how man is the real offspring of God, born partaker of the divine nature. He shows, at length, how some angels and man are fallen from God, what they are in their fallen state and the difference between the fall of angels and that of men. He labors to show what is meant by the curse, how and why sin, misery, wrath and death shall reign but for a time till the Love, Wisdom and Power of God shall in a supernatural way triumph over sin, misery and death, make fallen man rise to the glory of angels and this material system shake off its curse and enter into everlasting union with heaven from whence it came."

To study the writings of Boehme is to attain to something of the wisdom of the East which Solomon had, it is to attain the mysteries of nature and also Divine Wisdom and Theosophy or the wisdom of faith, for this is the wisdom by which Moses wrought his wonders which were above nature and all the prophets from the

first to Christ. It is that which Jesus himself taught his disciples and which the Comforter continually teaches the holy servants of God. But Boehme's biographer adds: "They who come to mankind with a plain uncomth message for them to strive with earnestness or else their expected heaven will turn to hell are odious messengers especially to those who in their several forms of religion have been promised eternal happiness at a far cheaper rate!"

Boehme's originality is thought to consist in the way he applies the principles of the theosophists to the interpretation of Scripture. He claims, indeed, divine illumination but admits that the light was communicated to him by degrees, at intervals, and not without obscurity. He does not, like Swedenborg, profess to hold intercourse with spirits in other states of being but aided by divine grace he lived along the whole line of his nature with a completeness attained by few. He says he did nothing of himself, only sought earnestly the Holy Spirit and thus seeking, the Gate was opened so he saw more in one quarter of an hour than if he had been many years at a university. He saw and knew the Being of all Beings, he knew and saw in himself all the three worlds, the divine, the paradisaical, the dark world. He saw things as in chaos which it took him years to bring forth into external writings.

He was persecuted and exiled, although the doctors of divinity who examined him admired his meekness of spirit, depth of knowledge and fulness of matter with which he answered all inquiries. One Doctor who examined him at Wittenberg said: "Who knows but God has designed him for some extraordinary work, and how can we with justice pass judgment against that which we understand not? For surely he seems to be a man of wonderful high gifts of the spirit though we can not at present from any ground of certainty approve or disapprove of many things he holds."

The superstitious of the time thought Boehme possessed of magical powers, and one man went so far as to try to conjure the familiar spirit away from him!

After the publication of "Aurora or the Morning Light" chemists and other learned men sought out the author. From them he learned some Latin and Greek words he afterward used in expressing his ideas or rather his illustrations. His writings began to be quite generally read in many countries, even in Rome. Infidels catching at the bait of his mysterious philosophy were drawn to the true faith, and he influenced ministers to be less controversial.

He wrote the following in a friend's album:

"To whom time and eternity
 Harmoniously as one agree;
 His soul is safe, his life's amended,
 His battle's o'er, his strife is ended."

Boehme's mysticism is not sentimental or effeminate. A few points in his theory are as follows:

As regards the Trinity he supposes that in the abyss of the Divine Nature there exists Desire—a going forth which is called the "Father." The object and realization of such tendency is the "Son." The bond and result of this reciprocal Love is the "Holy Spirit."

As there is an Eternal Spirit so also there is an Eternal Nature. God is not mere Being, He is also "Will"—the Will manifests itself in external nature. Eternal Nature has in it seven forms of life,—Active Principles or Fountain Spirits typified in the seven golden candlesticks of Revelation. These forms or qualities reciprocally generate and are generated by each other and their center is the Son of God.

The simultaneous action of these qualities becomes concrete in the visible universe, on our planet their operation has been corrupted by moral evil. The names of the seven Fountain Spirits are: The Astringent Quality, the Sweet Quality, the Bitter, the Quality of Fire, of Love, of Sound, of Corporeity or Essential Substance. The Father is the dark fiery principle, the Son the principle of Light and Grace, the Holy Ghost the creative preserving principle. The Light or Son had not been but for the Darkness—the Father—and from the two arises the Holy Spirit, the archetypal form of the universe. Evil is necessary to manifest good. What were virtue without temptation? In life's warfare lies its greatness. Our author believed in the doctrine of a future state determined by the deeds done in this. He does not believe that God is a mere vital force, nor yet does he relegate Deity beyond the skies. God is the life of all creatures, He dwelleth in me, I am in his heaven if I love him wherever I go. The universe is born of him and lives in him.

God created three kingdoms of spirits to correspond with the three persons in the Trinity. To each a monarch and seven princes were assigned, corresponding to the Fountain Spirits. One of these sovereigns, Lucifer, fell through pride. The seventh quality of Lucifer's realm collided in space with our world, and the earth, once a heavenly world, was broken up in chaos. Before man was created nature had fallen and out of this chaos God made earth.

Adam was made to be the restoring angel of this world, but

when he began to love the external world it was thought better for him to lose the feminine in his own nature, so Eve was made, but this did not serve to arrest his downfall: he ate of the tree and his angelic life ceased. No divine wrath was visited on him: disease and death ensued solely because he chose an animal instead of an angelic life.

God inflicts no punishment on lost souls, their own sins and passions are their flames and chains. Redemption is our deliverance from the restless isolation of self or "ownhood," and our return to union with God.

He sometimes breaks away from the authority of Scriptural text and says, "It is evident that the dear man Moses did not write this as it is contrary to—etc.

Boehme's style is often very difficult to master, but again it is simple and clear as in such passages as this:

"Therefore, O noble man, there is nothing nearer to you than heaven is; all the principles with eternity are in you and the holy paradise is again generated in you, wherein God dwells. When will you seek for God? Seek Him in your soul only that is proceeded out of the eternal nature wherein the divine birth stands.

MISCELLANEOUS.

ORIENTAL SAGES.

BY M. H. SIMPSON.

Six scholarly thinkers considered one day
The grouping in every possible way
Of Ego, Non-Ego, and Non;
Debating which word should be first of the three,
And what the most obvious meaning might be
Of Ego, Non-Ego and Non.

'Tis "Not Not-Self, but Self alone,"
Said Number One sedately,
'Tis "Not-Self is, and Self is Not,"
The second answered straightly,
'Tis, "Neither Self nor Not-Self is,"
Submitted Number Three;
But "Self to Not-Self is as Naught,"
Cried Number Four, "for me."
Yet "Not-Self is to Self as Naught,"
Cried Five, "is just as good."
"The Self is Not-Self, yet 'tis not,"
The sixth had understood.

And then a seventh joined the group,
Who solemnly averred
The separate form, "Self, Not-Self, Not,"
Was much to be preferred;
For they, he said, the factors were
Of every combination,
And naturally moved around
In ceaseless permutation.

And every thinker much admired
The thoughts of all the rest,
While each within his secret soul
Esteemed his own the best.

THE PAGAN CONCEPTION OF SIN.

To the Editor of The Open Court:

In the last issue of *The Open Court* the Christian missionary is compared unfavorably with the native whom he has set himself to convert from the error of his ways.

I am sure the writer did not mean to be unfair or to cloud the facts of the case but he has exposed himself nevertheless to the suspicion of lack of the chivalrous spirit.

He seems to rejoice somewhat in the fact that the Hindu has no word for sin, or at least has "no systematized statement on this matter," and he seems to think that this absence of a definite terminology is a distinct evidence of superiority both in their ethical standards and in their national character. Now the fact that such a systematized statement is absent from their Upanishads might to some minds suggest that the Hindu mind was weak in its ability to draw clear distinctions and mark out clearly defined lines between sin and holiness. Some people might feel justified in drawing such a conclusion.

But in the New Testament there is no one word for sin! There are some eight words, each with its own angle of observation and definition of the notion—sin.

For instance *παράπτωμα*, "trespass," Matt. vi. 14, Rom. v. 15; *ἀγνόημα*, "error," Hebr. ix. 7; *ἥττημα*, "defect," Rom. xi. 12; *ὀφείλημα*, "debt"; *ἀνομία*, "iniquity," Rom. vi. 19, and xi. 12; *ἁμαρτία*, (sin) "missing the mark," Rom. vii. 13; *παράβασις*, "transgression," Rom. iv. 15; *παράκοῦω*, "disobedience," Rom. v. 19. All of these words, yet no one separate word, taking up the idea into itself with full power of complete expression. It might be inferred that a people who could so parcel out the idea and mark out its diversities and relativities and associations, and show how it touched life at so many points, were a people with a highly organized ethical system and a highly organized moral standard, and therefore among them might be found many men and women of well developed moral characters, and that among such people we might reasonably expect many subjects of actual spiritual regeneration.

I have lived in southern East India, in Cannanore and in Madras, but in three years observation of the Hindu character and from a standpoint prejudiced in their favor, I always felt the difference in the atmosphere of the Hindu and the Christian. (I speak of the ideal life in both European and Hindu). I liked the Hindu, and I have never seen cause to change my opinion or shift my regard, but there was always something lacking in the Hindu which I felt, and sometimes saw, that the Christian only could supply.

Now, I do not think it quite fair to take the "revivalist" as a fair sample of Christian intelligence, indeed I never met the species in India, although I met many earnest catechists and pastors of all sorts.

Before the calm of the Hindu mind the revivalist is more likely to excite amused comment than interested remark, and no missionary society selects men because of their renown as revivalists. They select their men for far other qualities.

As to the gibe about the widow's mite, perhaps Mr. Rumball thinks Professor Deussen's remark final, "The widow's mite is never anything more than a mite." If either Professor Deussen or Mr. Rumball had kept the

good company of standard exegetes they would have heard of the life behind the mite, and have learned even in my humble Sunday-school that the "mite" was an expression of a subjective life, and an evidence of subjective worth of character; surely these gentlemen must recall the comment on the widow's action made at the time, "she hath cast in more than they all." Did the mite remain always the mite? Nay brethren, but from the first it was not so.

I value your paper. I take it, read it, pay for it, keep it, bind it, lend it, when I move all back numbers move with me, I furnish lists of likely subscribers, etc., and I do this because it instructs and informs me and helps to keep me out of certain ruts of thought; but give us a square deal in *The Open Court* before the ever enlarging tribunal of your select readers.

REV. W. B. EVALT.

GRACE EPISCOPAL CHURCH, BROOKFIELD, MO.

P. S. On page 612 it is stated that the word *ἐκθυσμία* is often found in the New Testament,—never, the word is *ἐπιθυσμία*.

IN ANSWER TO MR. EVALT.

To the Editor of The Open Court:

I thank you for the opportunity of placing beside the criticism of Mr. Evalt, my reply, which I trust will to some extent make clearer the points which he raises.

In so far as my critic has given a side of the subject which I did not propose to myself to touch, all must feel grateful. The great difference between us seems chiefly to be one of emphasis. One important part, however, has either not been clearly expressed on my part or misunderstood by him. He says of me that I seem to think the "absence of a definite terminology is a distinct evidence of the superiority both in their ethical standards and national character" of the Hindu compared to the Christian. My words were really as follows: "Christian critics who narrowly desire to make all non-Christian nations conform to their own moral standard must here be reminded that the ethical standard of the Upanishads *if not the same is by no means inferior to their own.*" This is not quite the same as saying that it is "superior."

My mention of the Christian revivalist who covers sea and land to bring about "cases" of conviction of sin, was not intended as only having reference to his peculiar type of religion. Rather, do I receive him as an extreme and therefore clearly defined example of a rather large class of Christian teachers, who make much ado about the "sins" of an age, that is already—thanks to a more natural view of this strange thing we call life—modifying its views about sin and inquiring with Burns "why they do it." I yet think that it is significant of much between the Christian religion and the religion of the Upanishads that this latter draws our attention far more to the individual determinism and potentiality for godliness than does the religion that yet speaks of us as "miserable sinners."

As for the question of the "widow's mite," I fail to see how my critic could have so misunderstood me. Whatever acquaintance Professor Deussen and myself have had with "standard exegetes," it is certain that neither of us is ignorant of the subjective value of an action. The confusion may have arisen in consequence of my not distinguishing more clearly between what

I call "organized Christianity" and real Christianity. I am sure that Mr. Evalt laments as every good man does, that the Christianity of the Churches *does* give such importance to the objective value of an action. It is not *we* who say that "the widow's mite is never anything more than a mite," it is "organized Christianity," that is saying so, by its conduct, that is, by its deference to the rich and its indifference to the poor. It is the \$10,000.00 gift that is praised by the "religious" weeklies, the mite is forgotten. I therefore support the words of Professor Deussen. The correction *ἐπιθυμία* to *ἐπιθυμία* is, of course, due to a misprint. In closing I would like to say that I am glad the matter has been brought up, for the emphasis thus given to it may create a greater interest in these things of the soul. Every one who can come into the open court of courteous discussion on religion is a great gain, especially if he is more concerned about what is right than who is right.

EDWIN A. RUMBALL.

THE SUPERPERSONAL GOD.

IN COMMENT ON A COMMUNICATION FROM PÈRE HYACINTHE LOYSON.

Father Hyacinthe Loyson, in a letter of September, 1907, writes with reference to conversations we had at Paris on various philosophical subjects and especially on the problem of God, as follows:

"My God is superpersonal like yours, like the En-Sof of the Cabbala which I have been studying a little lately; but this God is at the same time the Heavenly Father of the Gospel, the inmost ear which hears the inarticulate language of the soul, the inmost mouth which speaks to it in an inarticulate language,—inarticulate also but the more profound and the more efficacious because it is inarticulate."

In comment on Father Hyacinthe's remark I would say that I gladly grant that his further description of God does not contradict my conception of Him, and I have insisted at various times that God is not only the world-order such as we formulate it in great outlines as natural laws, but also and mainly what in Biblical language we would call "The Still Small Voice." It is He that speaks to us in the most intimate sentiments of religious feelings, inarticulate though these feelings may be. I still hold the idea that God can be understood from the standpoint of a scientific investigation, but I also grant that to the unscientific man a scientific formula is unmeaning, and he would naturally be more satisfied with the hazy picture of his inarticulate sentiment because that to him is the realy, and the scientific formula, as it has been boiled down in the alembic of a logical analysis, is to him a foreign and meaningless jumble of words. I would at the same time insist that the still small voice is powerful not only in the heart of a devotee; it is not purely a subjective sentiment, but there is something real corresponding to it in the objective universe. There is a feature in the destiny of the evolution of life that tenderly preserves the finer and nobler aspirations, which naturally gives the impression that a fatherly care guides and protects mankind.

The scientific way of looking at things is after all one method only of treating our experiences. We claim that there is nothing that cannot be subjected to it, and it is the only way of reaching the standpoint of a higher conception which will enable us to rise above the standpoint of sentimentality. Culture based upon science affords a foundation for a man that will enable

him to rise above a mere sentimental morality or goodness, as high as primitive mankind rises above the brute creation. Yet for all that, in spite of the unparalleled importance of science, the sentimental method of contemplating the world which utilizes the short cut of mystic imagery is also quite justifiable, and will be a very good surrogate of a real philosophical insight into the nature of the divinity of the cosmos. It will enable the man who is incapable of scientific thought to enter at least with his sentiments into the inmost heart of the nature of being which thereby he will understand according to the measure not merely of his own intellect, but also of the culture of his heart. What the philosopher thinks in clear definitions, which appear cold and dry to an outsider, the mystic theologian tries to comprehend in sentiments by the assistance of allegories, symbols and parables, sometimes in poetic visions and ecstatic yearnings.

P. C.

THE SYLLABUS AGAIN.

Father Hyacinthe Loyson, having been asked by many Christians what to do in the present crisis, published a letter in *Le Siècle* of Paris, France, in which he says:

"What shall Christianity do? If Christianity possessed to-day the spirit which animated it in former years it would again convene an ecumenical council, i. e., a universal council, in order to act upon the deposition of Pope Pius X. and to provide for the vacancy of the Holy See. For why should there not be at Rome, at Constantinople, at Jerusalem, at Paris, or at some other place among the multiplicity and diversity of churches, a supreme bishop recognized freely by all, *primus inter pares* as they used to say, and serving as a bond to unite all Christianity."

We doubt very much if it would be possible to convene an ecumenical council. The interpretations of Christianity are too different to let all Christians unite in one truly Catholic organization. Father Hyacinthe is very pessimistic as to the probability of a reform of Rome, but he is rather optimistic with regard to the progress of religion on the basis of greater freedom. He says:

"The reform of the Catholic Church has been the dream of my whole life; I loved that Church too passionately for it to be otherwise. But still more do I love truth. Now the truth is, as history testifies, that new wine is not put into old bottles; and it is equally true, as the converters of souls bear witness, that hardened sinners are not converted. The forms of the Roman Church are the old bottles, and the popes, even the most sincere and the most pious (perhaps we should say, *especially* the most sincere and the most pious), *in so far as they are popes*, are the hardened sinners, hardened in their infallibility.

"Then let us cease trying to reform a church which is decidedly incapable of reform, at least unless God by a miraculous intervention should put his own hand upon it, which he will never do. Let us join, if we feel ourselves called upon to do so, one of the churches independent of Rome in the Orient or Occident, where we may be permitted to think freely as men and to live devoutly as Christians according to the spirit and the Gospel. *Ubi Christus, ibi Ecclesia.*

"But if we prefer to live apart (we are not alone when we are with God),

let us take from all churches at our pleasure the elements necessary to nourish our faith; let us purify them from all alloy of error; let us enlighten them and interpret them if necessary; let us join them into one harmonious and living whole. . . .

"A union will result naturally or supernaturally according to the needs of public worship, between the liberal and conservative believers, and with the religion of the future we will then have the Church of the future."

The Pope has been much criticized for his Syllabus, but we should bear in mind that he has staunch supporters. Here is a letter written to one of our contributors from Mr. Henry V. Radford, a Roman Catholic convert who, as such, is perhaps more ardent in his convictions than those born in the Church.

"Of course, being a solemn definition of my holy Church, the contents of the Syllabus would have my unquestioning acceptance, as an adherent, even before I read the document; but having read it, I am prepared to say that every line appears to me conformable to reason and most natural. There is nothing new or startling in any article of the Syllabus (there never is in any definition of the 'Ancient Faith'): I was taught to condemn every one of the propositions years ago, while attending Catholic schools and a Catholic college. Every part of the Syllabus is in complete harmony with the teachings of the Church that have been familiar to intelligent Catholics from time immemorial, and which are daily being everywhere promulgated by the Church—from the pulpit, in books, in periodicals, and through every other channel available to her. It is, indeed, a dignified and necessary document, but there is nothing in it that will cause any strife—and hardly any discussion—among her own followers. They have held opinions identical with those of the Syllabus from time out of mind.

"As to the effect of this document upon those outside of the Roman Church, I should say that it would be considerable. This calm reiteration of Catholic faith, in the face of so-called 'scientific progress' and twentieth century scepticism, coming from the real (though perhaps unrecognized) heart-center of modern Christianity, from the Great White Shepherd of Christendom, seated on the indestructible Throne of Peter, should act as a bracer to all the old-line Protestant denominations, who are not yet ready to make a full surrender to the relentless forces of 'liberalism' (i. e., infidelity) by which they are beset, both from within and from without. And, to open infidelity itself, this document will act as another check, saying to those who would seduce the faithful: 'Thus far thou shalt go, and no farther.'"

GENERAL PFISTER.

We are deeply grieved to read in a press cablegram an announcement of the death of General Albert von Pfister, Ph.D., who was not only a soldier but also a scholar and an author. He was well known in America through his writings on the history of the United States, and also because he was sent to Chicago to represent his sovereign, the King of Württemberg, at the Schiller Festival in 1905. During his sojourn in the United States he was honored wherever he went, in New York, Philadelphia, Baltimore, Washington and Chicago, and through his genial ways and amiable personality gained the love and sympathy of all with whom he came in contact. He died suddenly in his eighty-sixth year at his summer home in Trossingen.

BOOK REVIEWS AND NOTES.

THE ESSENCE OF BUDDHISM. By *P. Lakshmi Narasu*. Madras: Srinivasa Varadachari & Co., 1907. Pp. xix, 212.

This book is an attempt by a Hindu man of science at a rationalistic interpretation of Buddhism rather than a traditional and conservative exposition of it. Though the author calls himself an humble disciple of the Master, he shows a great deal of independent judgment. He rejects in Buddhism what does not quite appeal to his scientific training, and upholds only those points which can be consistently maintained; and he rightly considers this attitude to be in perfect accord with the true spirit of the Buddha. For every Buddhist scholar of consequence has shown such a great regard for the general validity of ideas as to "not infrequently set aside the sutras, which are commonly regarded as the basis" of the Buddha's teachings. Thus Mr. Narasu may be said to have modernized his religion according to his own judgment.

The book is composed, the author says, of several essays on Buddhist subjects originally contributed to certain southern Indian magazines, and they are here organically arranged so as to make a serial reading. The subjects treated are: The Historic Buddha, The Rationality of Buddhism, The Morality of Buddhism, Buddhism and Caste, Woman in Buddhism, The Four Great Truths, Buddhism and Asceticism, Buddhism and Pessimism, The Noble Eightfold Path, The Riddle of the World, Personality, Death and After, and The Summum Bonum. The book as a whole is very readable.

The author thinks that "the marrow of civilized society is ethical and not metaphysical," and, in accordance with this view, he seems to be shy of deeply entering into the theological phase of Buddhism, which was developed by Aṅgavaghoṣha, Nāgārjuna, Aryadeva, Asanga, Vasubandhu, and others. He finds the essence of Buddhism in the so-called three "seals of Dharma," i. e., *anityā, anātūrata, and nirvāna*: that the universe is a perpetual flux of becoming, that there is no such thing as an ego-substratum, and that Nirvana is the attainment of perfect love and righteousness while negatively it is the extinction of lust, hatred, and ignorance.

Mr. Narasu's Buddhism is broad and liberal enough to include the conceptions of Dharmakāya, Amitābha, and even of Sukhāvati. Evidently, he must have read some of those books on the Mahāyāna Buddhism, which have been written mostly by Japanese scholars.

This book has a short introduction by Mr. Dharmapala who apparently does not subscribe to all of the author's statements concerning Buddhism as the latter views it from his "purely rationalistic" standpoint. But the reader with a fair, impartial mind will find it interesting to notice how many different shades of belief are included under Buddhism,—from a fantastic occultism of some theosophist to a rationalistic, positivistic interpretation of the non-atman theory of men of science.

The value of the book would have been increased if the author had traced every quotation to its source, and taken pains to supply a good index. D. T. S.

THE OPEN COURT

A MONTHLY MAGAZINE

VOLUME XXI

CHICAGO
THE OPEN COURT PUBLISHING COMPANY

LONDON AGENTS
KEGAN PAUL, TRENCH, TRÜBNER & CO., LTD.

1907

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THE OPEN COURT PUBLISHING CO.
1907.

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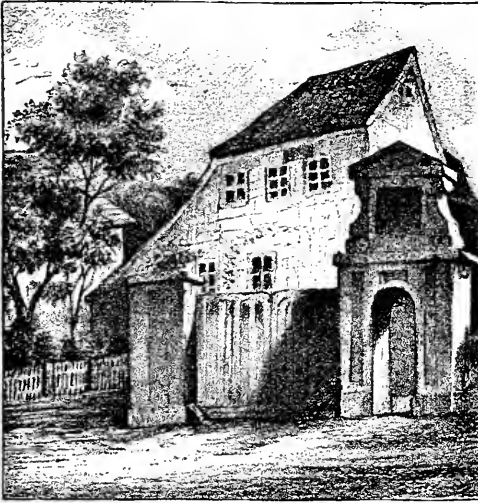
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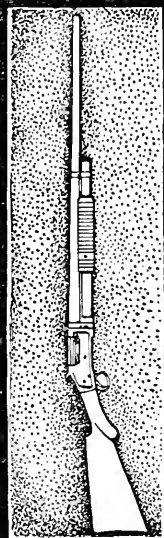
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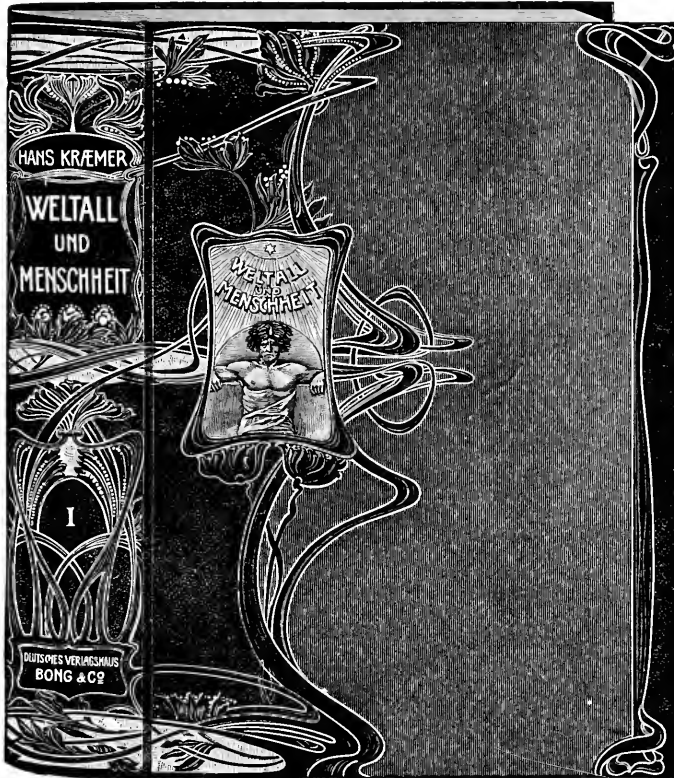
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By DR. LAWRENCE H. MILLS, Professor of Zend Philology in the University of Oxford, Translator of the Thirty-first Volume of the Sacred Books of the East, Author of the Five Zarathushtrian Gathas, etc. Part I.—ZARATHUSHTRA AND THE GREEKS. Part II.—ZARATHUSHTRA, THE ACHAEMENIDS AND ISRAEL. Composed at the request of the Trustees of the Sir J. Jejeebhoy Translation Fund of Bombay. 8vo. Pp. xiii, 208; xiv, 252, two parts in one volume, cloth, gilt top, \$4.00 net.

Shortly before the death of Professor James Darmesteter, of Paris, the great authority on the "Zend-Avesta," he surprised the general public by changing his views concerning the antiquity of the Zoroastrian literature, maintaining that the "Gathas" were largely influenced by the writings of Philo, and were written about the beginning of the Christian era. This change of view on his part led the Parsees of India to engage Dr. Mills to write a book upon the great antiquity of the "Avesta." After several years of continuous devotion to the subject, the present volume is put forth as the result, and it amply meets all expectations. The antiquity of the Zoroastrian literature is successfully maintained, and in such a manner that ordinary readers can appreciate the argument.

"The Avesta in no sense depends upon the Jewish Greeks. On the contrary, it was Philo who was in debt to it. He drank in his Iranian lore from the pages of his exilic Bible, or from the Bible-books which were then as yet detached, and which not only recorded Iranian edicts by Persian Kings, but were themselves half made up of Jewish-Persian history. Surely it is singular that so many of us who 'search the scriptures' should be unwilling to see the first facts which stare at us from its lines. The religion of those Persians, which saved our own from an absorption (in the Babylonian), is portrayed in full and brilliant colors in the Books of the Avesta, because the Avesta is only the expansion of the Religion of the sculptured edicts as modified. The very by-words, as we shall later see, are strikingly the same, and these inscriptions are those of the very men who wrote the Bible passages. This religion of the Restorers was beyond all question historically the first consistent form in which our own Eschatology appeared" (pt. i. pp. 206-207).

The conclusions come with great force in support of the genuineness and authenticity of the biblical references to Cyrus in the Old Testament. Students of the literature of the Captivity will find the volume invaluable. The facts now brought to light are such as the literary critics cannot afford to neglect.

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