

# 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.

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VOL. XX. (NO. I.)

JANUARY, 1906.

NO. 596

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CHICAGO

**The Open Court Publishing Company**

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*Just Published*

# To Jerusalem Through the Lands of Islam

Among Jews, Christians and Moslems

By Madame Hyacinthe Loyson  
Preface by Prince de Polignac

Pages viii, 375, cloth, gilt top, 8vo., profusely illustrated, \$2.50

**T**HIS remarkable book, the work of one of the most remarkable women of our time, the joint work rather of a remarkable woman and a remarkable man,—for Père Hyacinthe is joint-author of it from cover to cover though he is not the writer of it,—this remarkable book is beyond the skill of the reviewer. It would be easy to blame it. Men in a hurry for copy, or in a hate at Pere Hyacinthe, will fill their columns with quite plausible matter for blame, and salt it well with superiority. But when the most is said this is what it will come to, that Madame Hyacinthe Loyson remembers the words, "He that is not against us is on our part," and remembers that they are the words of her dear Lord. He who should say that she exalts the Koran above the Bible, that she sees only the good in Islam, only the evil in Christendom, gives himself into her hands. For *she writes down what her own eyes have seen*; and though she has many examples of Christian prejudice and many of Muslim charity to record, she never for one moment finds Muhammad standing in her thoughts beside Christ. All that it comes to in the end is this, that Christians are rarely true to Christ, Muslims are often much better than Muhammad.—*Expository Times, London.*

This is one of the handsomest books of oriental travel which we know. The book pays special attention to the religious conditions of the Copts, Jews and Moslems of the East. It presents a tremendous indictment of the liquor traffic in Malta and elsewhere. The white man's vices are the greatest obstruction to the mission work in the non-Christian world.—*Methodist Magazine and Review.* She has woven in much of general archæological and anthropological information.—*Records of the Past.*

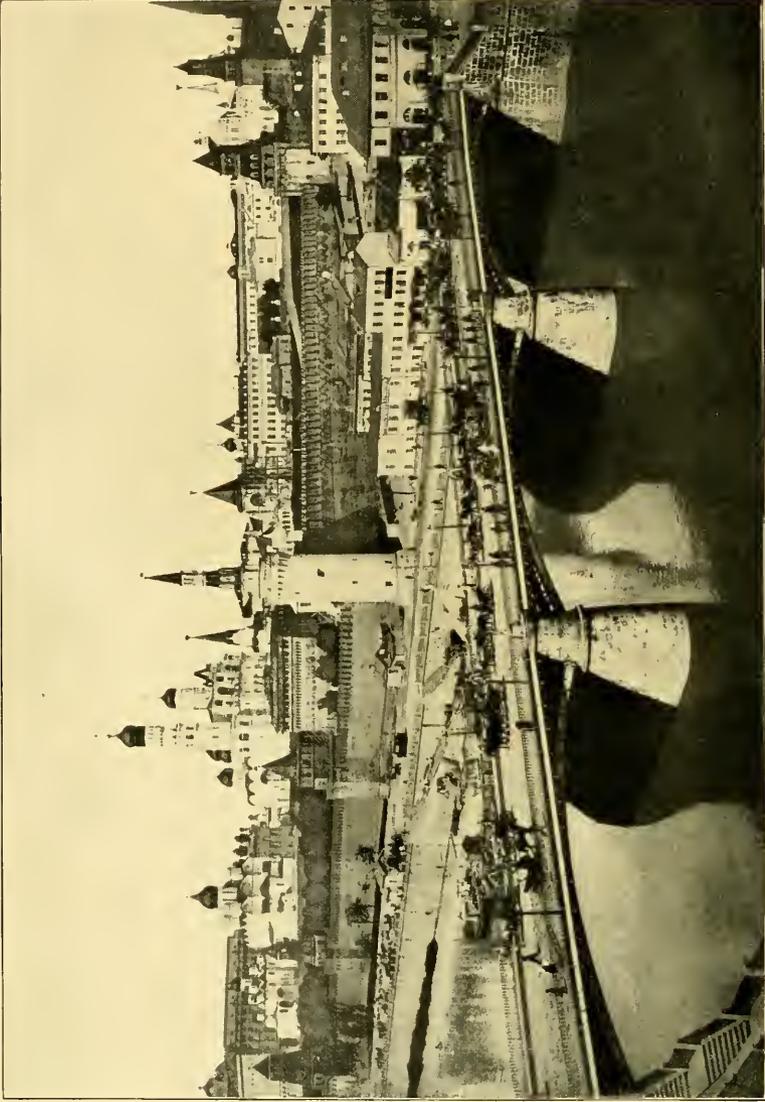
Mme. Loyson, despite her excessive iteration of rather explosive comments, is a woman who cannot help being interesting, so her descriptions of places and account of personal experiences in Egypt and Jerusalem and elsewhere are immensely interesting, and make the reader seem to see it all.—*Chicago Evening Post.*

Her notes of social visits give interesting pictures of Arab manners. The Arabs she pronounces "the best behaved and most forbearing people in the world," and not unlike "the best type of our New Englanders." She evidently moved in the best society, but even among the common people she noted points in which Christians might learn of Mohammedans. Polygamy, however, is noted as the black spot on the brow of Islam. Evidently the tour of the Loysons accomplished good. It were well if all missionaries were animated by their spirit. The volume is handsomely printed and illustrated.—*The Outlook.*

*The Open Court Pub. Co., 1322 Wabash Ave., Chicago*

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THE KREMLIN AT MOSCOW.

The Representative Monument of the Old Order in Russia, that is Now Passing Away.

*Frontispiece to The Open Court.*

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## THE RUSSIAN REVOLUTION.

BY JOSEPH REINACH.\*

THE visit which I paid last summer to Russia greatly increased the deep sympathy which I have always felt for that grand country and its great peoples. I came home with a clearer and more precise idea of the real situation in that vast empire. As, during my sojourn there, I had spoken a good deal with the leaders of all the parties, with the supporters of the government as well as with the reformers, I was fully convinced, even before the stirring events now taking place in that unfortunate land, that the old state of things was irredeemably condemned.

I was in Moscow when the Czar issued his proclamation which convened the Douma and was present in the ancient cathedral of the Assumption when this important document was read. This was on August 20. Though the concessions accorded were notable, I received the decided impression that autocracy was too late, that the old Russia had abdicated and that a new Russia was born. I felt that a mighty volume, full of glorious pages, sadness and horrors, was closed for all time, before my very eyes; that this was indeed a historic date. On that day and for some days to come, the Czar still remained, as a matter of form, the Autocrat of all the Russias, but only as the King of England is King of France, or the Emperor of Austria is King of Jerusalem. While the holy music

\* Joseph Reinach was private secretary to M. Gambetta, and is best known as the editor of the collected speeches of that great statesman. See *Dictionnaire-Manuel-Illustré des écrivains et des littératures*, s. v. "Gambetta." He enjoyed the confidence of his illustrious friend, and his own name ranks high in contemporary French politics. He has written books and essays on various historical and political as well as economic questions and is still a member of the Chamber of Deputies. Incidentally we will mention that he is one of three remarkable brothers, the other two being Salomon, the archaeologist, and Theodore, the art critic.

was still echoing through that venerable pile where all the Russian rulers have been crowned, like our French kings in the cathedral of Rheims, I saw vanish into the dead night the old régime, while the ideas and even the party cries of our own first revolution came to take its place. With the poet, I repeated the verse:

*"Novus rerum nascitur ordo."*

One had simply to read this proclamation to see how poorly it suited the situation and to perceive at a glance that it had come too late. It satisfied neither public opinion nor the evident necessities of the hour. On that day and on the following days, I met several leaders of the reform movement, and I found that, though quite accustomed to be deceived by what came from the government, they really expected that something more than this would have been offered. I told them this story of Diderot. A child refused to learn to read. "All I ask you to do is to say A," said the father. "No." "Why not?" "Because if I say A to-day, I will have to say B to-morrow." And at the same time I called their attention to the fact that the Russian alphabet is much longer than our alphabet!

My expectations have been realized much sooner than I imagined would be the case, and doubtless much sooner, too, than these Russian friends of mine imagined, though they were full of sanguine ardor in their fine fight for liberty and justice. In August, the Imperial Government had said A. But I do not pretend to know at what letter of the alphabet they are to-day, and who can tell what one they will have reached when these lines are in print on the other side of the Atlantic? But what is evident even to the most careless observer is that in no country of the world has liberty advanced with such rapid strides as in Russia during the present revolution.

In this twentieth century, revolutions are not made as in the nineteenth and the eighteenth, when the gun and paving stones played such a prominent part. The up-to-date Russian revolution has utilized the arms put in its hands by the modern social system. The magnificent idea of a great pacific strike of the railways and all the industries is something new in the history of revolutions. Was the plan conceived by a single man, or did it spring from the people itself, from the soil, from the force of circumstances? I cannot answer the question. Perhaps history will tell us some day. It would be finer, if it came from the people, spontaneously, as gushes forth the sources of those great Russian rivers, the Volga, on whose waters I have passed never-to-be-for-

gotten hours, or the mighty Dnieper. However this may be, all the noble idealism of the Russian soul has burst forth upon the world, which at one and the same time, is astonished and terrified at this well organized movement.

Thus, as I have said above and as I stated to my Moscow friends last August, I have never doubted that once under way, the Russian revolution would succeed, would triumph over all the accumulated obstacles, sooner or later, after ups and downs, and terrible tragedies. He who doubts it to-day is blind. Blind and criminal he who strives to stop this great on-flowing river. No one has ever seen a stream turn back to its source. They often, however, overflow their banks. If an attempt is made to dam the present Russian torrent, the inundation will be awful!

The men who, for years and years, have been preparing the nation for this grand regeneration, and who will soon be called upon to build up the new Russia, free Russia, are not of the calibre to need advice from foreigners, however great may be our sympathy for their cause and for the nation of which they stand to-day the best representatives. But I will venture to suggest to them not to push ahead the hands of the clock which is to strike the hour for the introduction of universal suffrage. Though it is true that universal suffrage is the necessary form of all true national sovereignty, it fails to become an instrument of progress in the hands of a people where the illiterate class, if not in the majority, is nearly so. If the figures which have been given me are correct, there are in Russia about 130 millions of inhabitants, of whom over seventy per cent. cannot either read or write.

I am afraid of the ignorant voter. Here in France, more than sixty years after the French Revolution, in the very midst of the nineteenth century, our new and ignorant system of universal suffrage inflicted on the nation Napoleon III, and the second empire, with Sedan and the rest. Prudhon has well said: "Democracy is demopædia." In other words, it is in the school that a people is taught how to govern itself. Make the basis of your electorate as broad as is rationally possible, my Russian friends, but do not begin with universal suffrage. Let that come slowly and later.

While you are establishing individual liberty, do not neglect to put in your laws a clause in favor of liberty of conscience. In politics, establish the representative régime. Unfetter the press. Cut off without hesitation abuses of caste and privileges. Sweep away bureaucracy, which since the time of Gogol, has been going from bad to worse and which dishonors Russia in the eyes of the

whole civilized world. Place the finances and the employment of the public funds under the strictest control. Democratize your body of army and marine officers. Suppress without pity all your administrative tribunals. Abolish your Russian latifundia, which are as baneful and unfair as were those of Roman times, the destruction of Italy, and adapt to Russia the land system which the French Revolution created in France and which established that admirable class of small land-owners, who, attached firmly to the soil which they cultivate, have been the rock on which have been wrecked all the efforts of the counter-revolution in France. And above all, open schools everywhere, where will be enforced compulsory education and where education will also be free. Thus will you kill ignorance, that eternal and latent enemy of right and liberty. Such are some of the suggestions that I venture to make to my Russian friends.

I perceive another consequence of this Russian revolution, and I trust that this will come to pass also. Free Russia must repair the historic crime of which poor Poland has been the victim throughout so many long years. It is scarcely necessary for me to say that I do not believe possible the realization of an independent kingdom or republic of Poland. In fact, I do not think the Poland of to-day desires such a thing. The Poles know too well what a tempting morsel they would then be to their German neighbors. But the administrative autonomy of Poland, a return to the constitution of 1814, this would be an act of justice, equity, and wisdom, which new Russia owes to the world.

To Poland must be given back again the free use of her own language, the prohibitory employment of which has been a cruel and continual source of suffering to her. She must be granted all the liberties which she has been demanding for so many years, and to which she has a perfect right. In a word, instead of an enslaved Poland, always in a state of fear and trembling, must be raised up a Poland that will be a sister and friend of the new Russia. It must always be remembered that Russia and Poland are children of the same Slavonic mother. Free and united in the same federation, under the same general laws, they would supplement one another.

And now a final word on the effect which the Russian revolution will have on European politics and especially its effect on the relations between Russia and France. However paradoxical has appeared to many the alliance between autocratic Russia and republican France, I, for one, have always favored that understanding;

for, after all, it is not more extraordinary than that of Catholic France of the days of royalty with the "unspeakable Turk," in the time of Francis I, or with Protestant Germany, Holland and Sweden under the great Cardinal Richelieu. Behind Russian autocracy, I always saw the Russian people, which was rising like a tide. But to-day there is not even an apparent paradox. -Based so solidly on the common interests of the two countries, how much stronger this alliance will be when it is the bond that unites not only two policies but two free peoples. It is our French "Marseillaise" that the Russian reformers and revolutionists have been singing during the past few weeks all over that vast empire.

PARIS, November, 1905.

## ANTHROPOID APES.

MAN'S NEAREST KIN IN THE ANIMAL WORLD.

BY THE EDITOR.

THAT comparisons are odious is an old proverb which is applicable when in judging of the higher animals we are involun-



APOLLO.

A new orang-utan in the Zoological Gardens of London.

tarily struck with a strong similarity to man. Although the apes range indisputably higher than any other creatures except *homo*

*sapiens*, so self-styled, their very aspect is repulsive to us, and if we analyze our sentiments we will be compelled to admit that we have become prejudiced on account of the tacit comparison we make to ourselves. Apes range far below man, and man deems it opprobrious that they should be considered kin to him, and yet how human are they! We abhor them as a caricature of ourselves. They appear like an attempt at manhood which has turned out a conspicuous failure. If an ape did *not* remind us of a human figure, we would find in the expression of his face, his stature, his carriage, and general deportment, as much beauty as that which we admire in a St. Bernard or a full-blooded Arabian steed.

Let us try to divest ourselves of the odium of comparisons and consider the ape race with that natural interest which we cherish for all life, so as to be impartial in our judgment, and we shall find that the eye of the chimpanzee is remarkably soulful, that the manners of the orang-utan are astonishingly affectionate, and the devotion of the gorilla to his family is manly to a degree that compels respect.

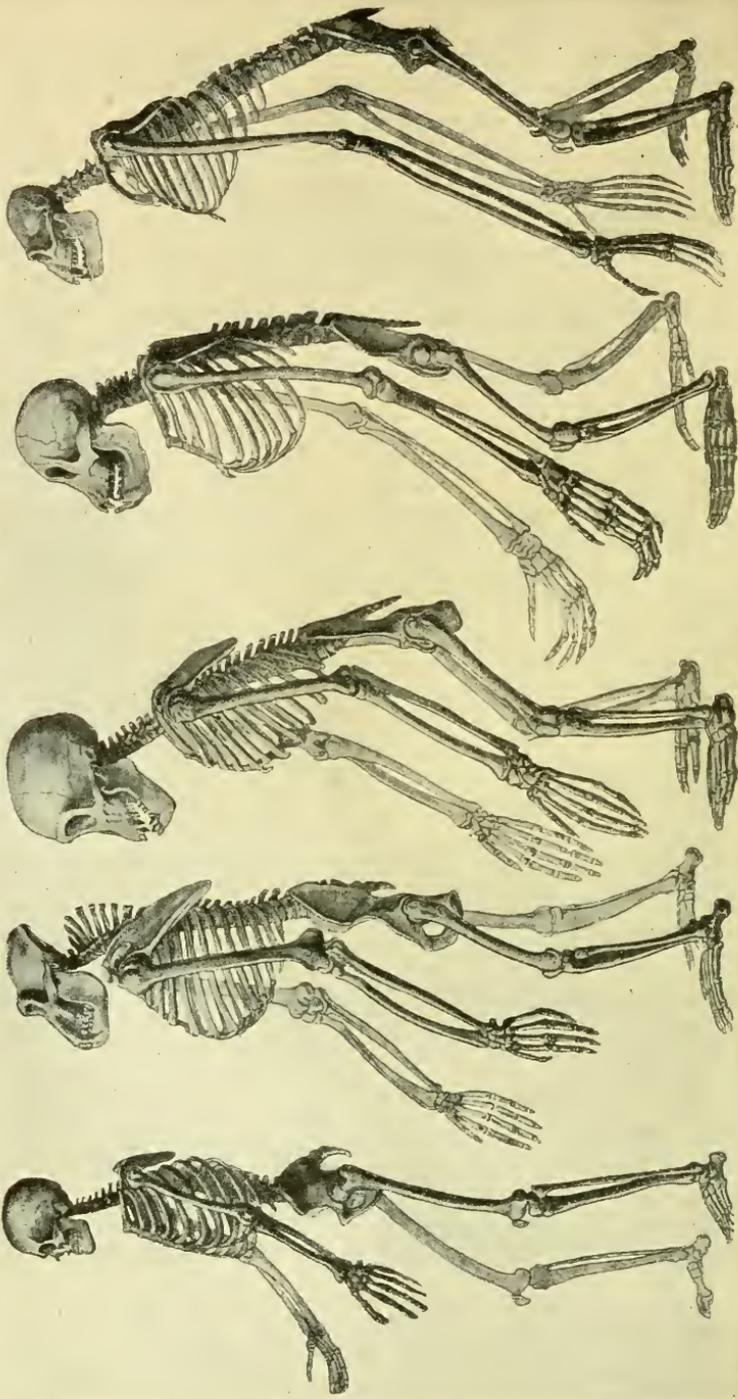
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Prof. H. Klatsch, one of the foremost anthropologists of Germany, speaks pretty authoritatively in the name of his colleagues when he says in a new, large and popular work, *Weltall und Menschheit*,<sup>1</sup> that man can scarcely have developed from any of the anthropoid apes, but that both man and ape must have developed from one common ancestor now extinct. The three large groups of anthropoid apes, the gorilla, chimpanzee and orang-utan<sup>2</sup> must be regarded as degenerates from a higher type, for they are most like man in their childhood and youth and develop their beast characters as age advances. They have lost their adaptability, and being unfit to survive any considerable change in climate or mode of life, seem to be destined by nature to die out.

Gorilla and chimpanzee are closely related to each other while the orang-utan forms a group by himself. The latter is very delicate in his health and so almost every district harbors a special species. He is found only in Borneo and some of the adjacent islands. We might call him a pessimist, for he has a melancholy temper and is generally in a contemplative mood. He prefers solitude to

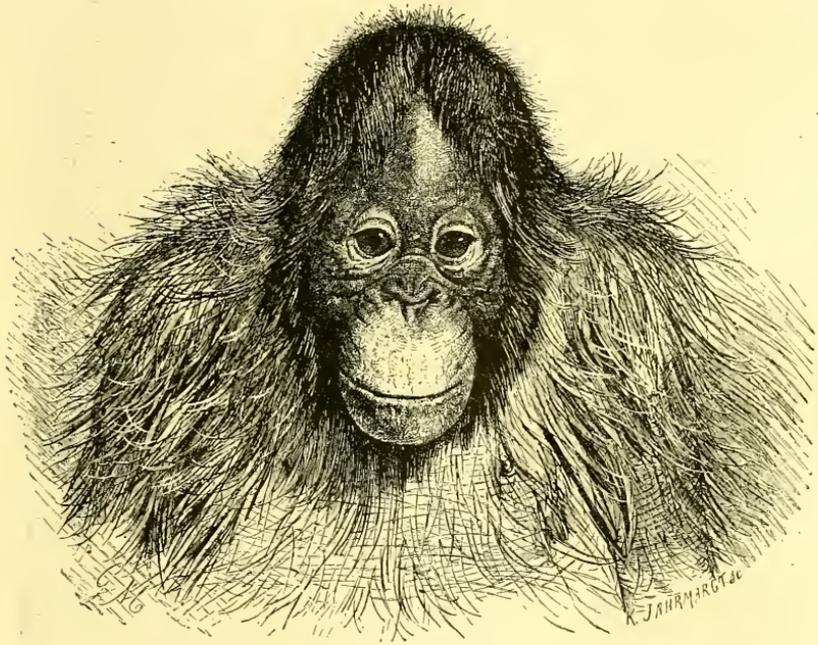
<sup>1</sup> Edited by Hans Kraemer. Published by Bong & Co., of Berlin, Leipzig, Vienna and Stuttgart. 5 vol. 4 to.

<sup>2</sup> The popular pronunciation *utang*, which has obviously originated by its rhyme with *orang*, is incorrect. *Orang* means "woods" and *utan*, "man" in the Dajak language.



Adult man. Adult gorilla. Young chimpanzee. Young orang-utan. Gibbon.  
SKELETONS OF FIVE ANTHROPOIDS. (From Haeckel's *Der Kampf um den Entwicklungsgedanken*.)

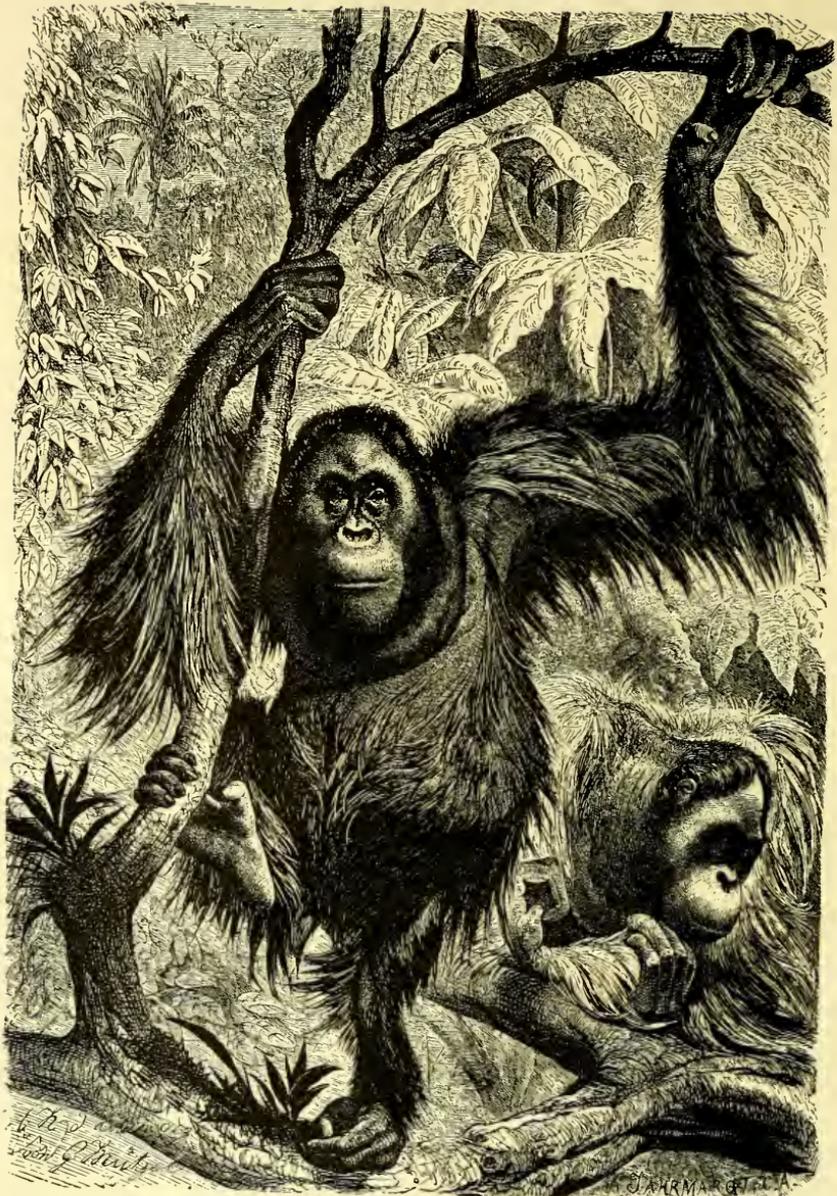
company and shows a disinclination to leave the wooded swamps of his native district. In captivity he is most human in his affections. It is a common experience with keepers, that the orang-utan if threatened by an admonishing finger, will come up like a rueful child and plead forgiveness in a plaintive voice. He will embrace the keeper as if to pacify him, and his whole demeanor seems to say, "Do not be angry; I will be good." It is difficult to keep him long in captivity, however, for he usually dies of consumption after a short time. His mouth is almost of a spherical shape, which makes



ORANG-UTAN.  
(Brehm's *Thierleben*, I, 83.)

his face repulsive, without, however, succeeding in hiding the good-natured character of his psychical disposition.

The orang-utan appears to us awkward in his movements, but he is not, for he walks along with great rapidity on the stoutest branches in the dense forests of his marshy home. He does not jump but swings himself from tree to tree with unexpected agility. He rarely descends to walk on the ground but remains true to his name, "a man of the forest-trees." Travelers (among them Wallace who has closely observed the habits of the orang-utan in Borneo) declare that he is fearless and peaceful. There are no animals

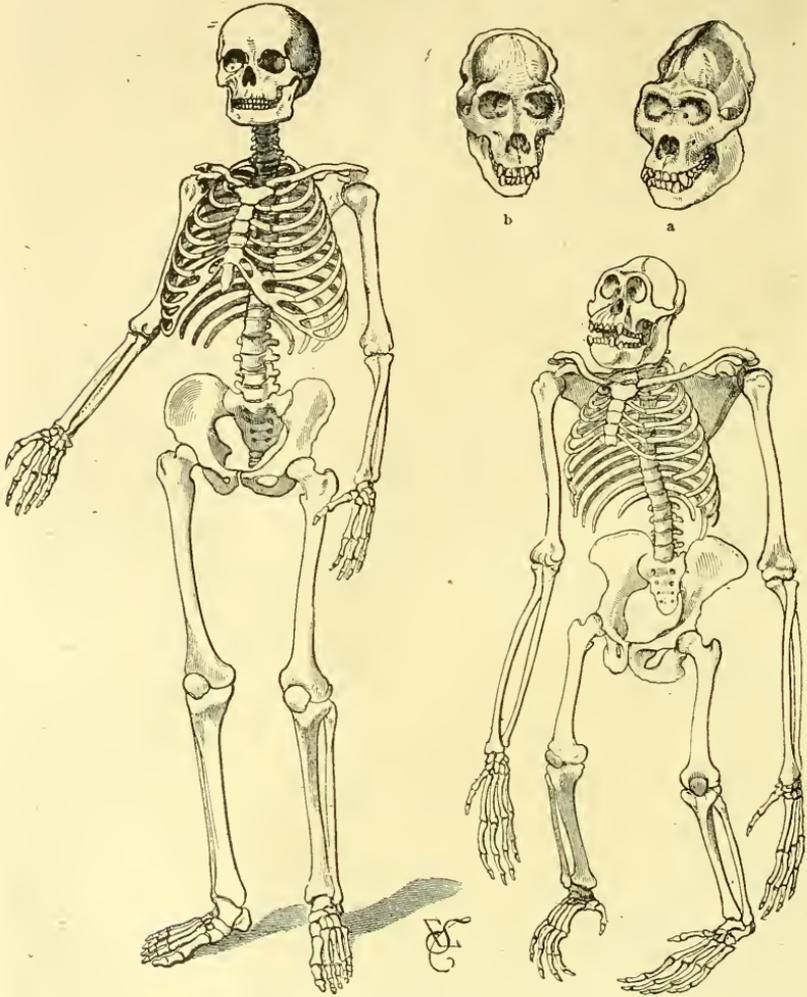


ORANG-UTANS.  
(Brehm's *Thierleben*, I, facing page 83.)



GORILLAS.  
(Brehm's *Thierleben*, I, facing page 56.)

stronger than he except the crocodile, and if a crocodile dares to attack either himself or a member of his family, he throws himself



SKELETON'S OF MAN AND GORILLA.

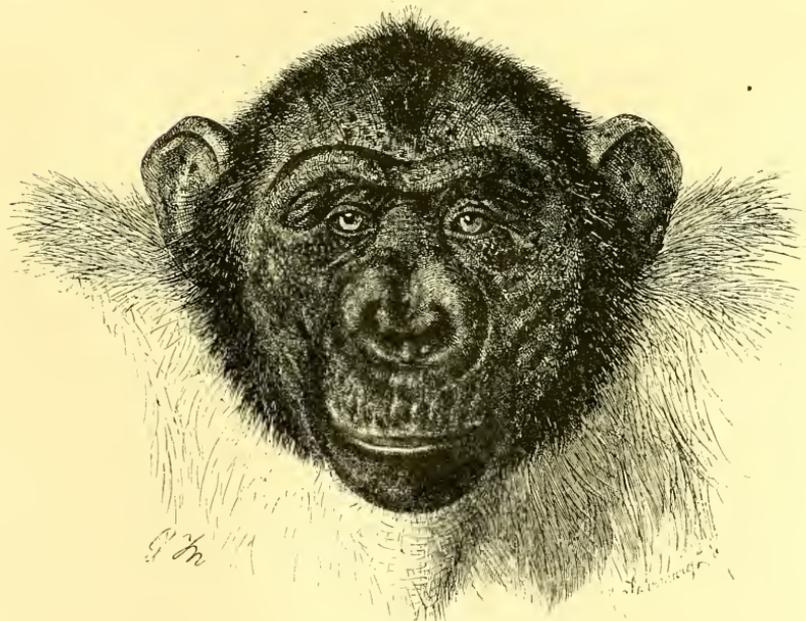
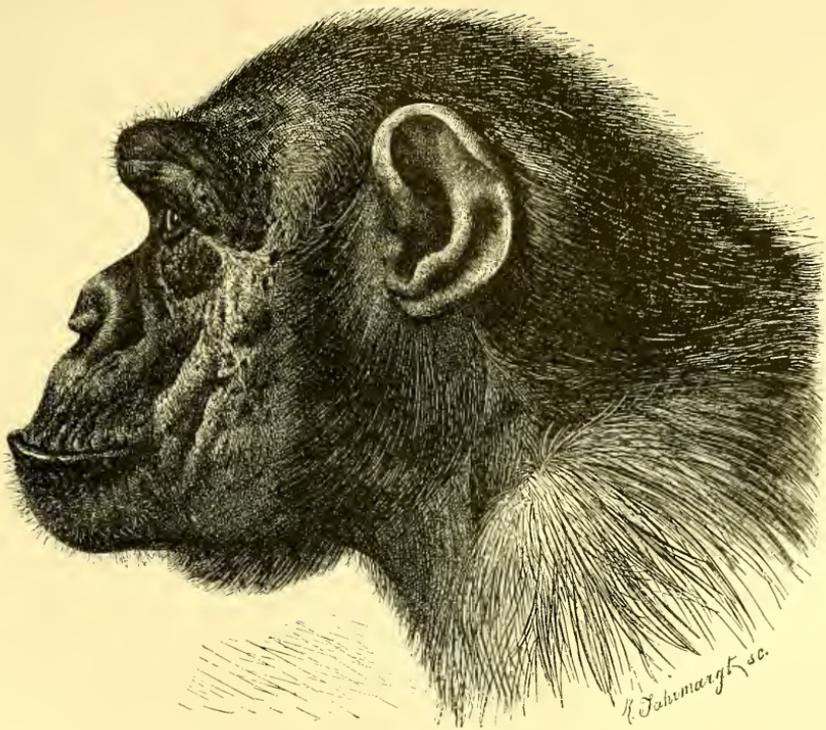
(a) Skull of male gorilla, (b) female.

(From the Berlin Anatomical Museum. Brehm's *Thierleben*, I, 40.)

upon the enemy's back and, clutching him from behind, lacerates his throat.

\* \* \*

The gorilla, who among all the brutes has a skeleton most like man's, must once have lived in herds to attain his present state.



HEAD OF GORILLA.  
(Brehm's *Thierleben*, I. 80.)

Dr. Brehm gave the name of "Tschego" to this gorilla about whose classification he seems to have been in doubt.

He is not without the more tender emotions and intelligence, but living now in isolation, and lacking the influence of intercommunication with large numbers of his fellows, he has grown irritable and savage although the reports in regard to his ferocity are greatly exaggerated. He leaves other animals and man alone and is not aggressive without sufficient provocation; but when he sees his family imperiled, he is dangerous in fight. He will accompany the fleeing members of his family for a short distance, and then turn upon the hunter, for he is not a coward and will never turn his back upon an enemy. He challenges his antagonist without hesitation, his ex-



YOUNG MALE GORILLA.  
(After Hartmann.)

citement being that of anger, never of fear, and the traveler who is not wary may pay dearly for having braved his wrath.

Like all other anthropoid apes the gorilla is vegetarian in his diet. He eats berries, ribs of banana leaves, coconuts and similar vegetable food. He seems to possess strong teeth for the purpose of opening nuts whose shells man can break only with a heavy hammer. Being strong he requires much food, and is a voracious eater. By a constant need of new food he has developed migratory habits, and his presence is destructive to all edible plants in his

neighborhood. He is an especially unwelcome guest to sugar-cane plantations, where he can do great harm in a short time.

The first historical information about the gorilla we find contained in an ancient work entitled *Periplous Hannonis* (Expedition of Hanno) which describes the Carthaginian admiral's bold enter-



YOUNG GORILLA OF THE LEIPSIK ZOOLOGICAL GARDENS.

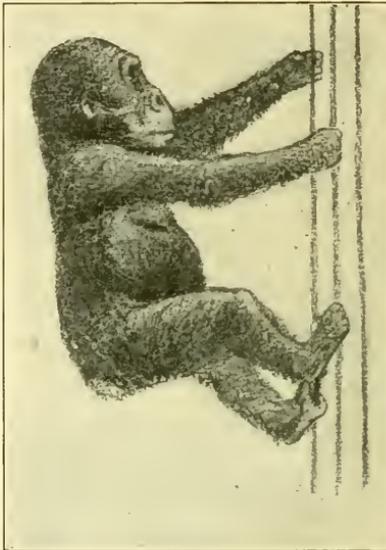
(From the *Illustrirte Zeitung*, October 19, 1905.)

prise of founding colonies in the far west. He rounded the Sierra Leone and makes the following report:

"The third day after we had sailed and had passed through the torrid streams, we came to a bay called the Southern Horn. In the background, there was an island with a lake and within this lake there was another island on which wild people were living.

The majority of them seemed to be women with hairy bodies, and our interpreter called them gorillas. We could not catch any of the males when we gave pursuit. They escaped easily because they climbed over gorges and defended themselves with rocks. We caught three females but we could not take them with us because they bit and scratched. So we were obliged to kill them. We skinned them and sent their hides to Carthage."

Pliny, referring to Hanno's account mentions that these skins were still extant in his time and were preserved in the temple of Juno, which we must assume to be the temple of Istar.



TWO POSTURES OF THE LEIPSIC GORILLA.  
(From the *Illustrirte Zeitung*, October 19, 1905.)

Dr. Brehm has a great deal to say about the gorilla. He quotes from Wilson, Ford, DuChaillu, Reade and others, among whom Du Chaillu's accounts are perhaps the most interesting, but must be used with care as they are uncritical and ostensibly written more for the purpose of entertainment than to give exact information. The description of his first encounter with a gorilla is very graphic. This native of the forest had been creeping through the underbrush, but when he discovered the party of hunters, he stood bolt upright and fearlessly met their eyes. There he stood at a distance of about thirty feet and without the slightest indication of fear struck his breast with his powerful fists so that it resounded like a metal drum.

That was his signal of defiance and challenge, and between its repetitions he would utter such a roar that it might be considered the most peculiarly distinctive and frightful sound of the African forests. It began with a bark like that of a large dog, but ended in peals like distant thunder. The hunting party stood motionless on their guard, while the animal's eyes gleamed more fiercely, the tuft of hair on his forehead alternately rose and fell, and he showed his terrible fangs. As he came nearer step by step with his defiant gesture and roar, the explorer says he looked like the creatures, half man and half beast, which old masters used in representing the inhabitants of hell. When he came to within twelve or fifteen feet the hunters fired and the victim fell with an almost human groan.

The Zoological Gardens of Leipsic boast at present of a young gorilla bought by Herr Pinkard in London, and the young anthropoid has so far enjoyed good health in his northern climate. Judging from the experiences we have of other anthropoid apes, it is scarcely probable that he will live to a good old age for all of them have died prematurely of consumption. An artist of the *Illustrirte Zeitung*, Hermann Schüssler, has drawn the interesting specimen in several characteristic attitudes, and we here reproduce some of his most satisfactory sketches.

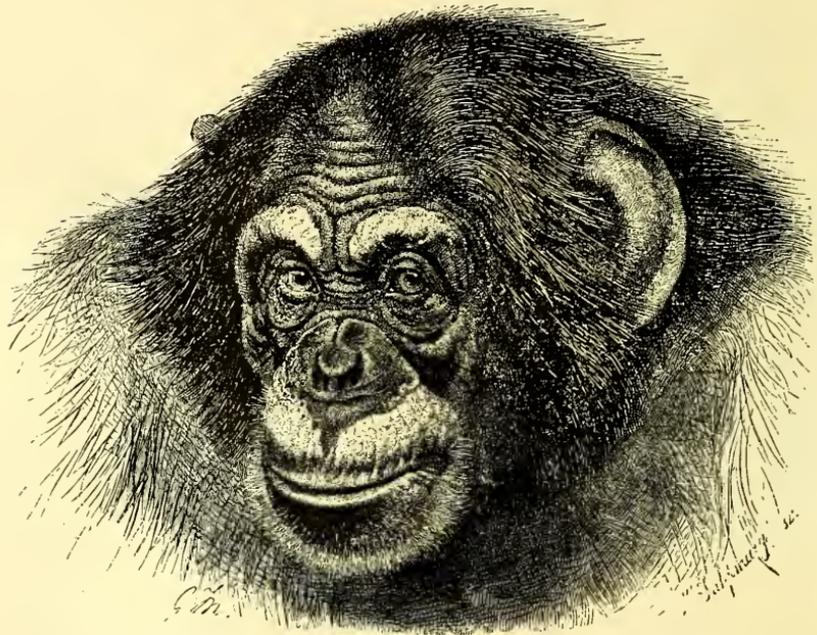
\* \* \*

The chimpanzee, although considerably smaller than man, is perhaps nearest to him in organization. At any rate Professor Friedenthal proved their consanguinity. It is a well-known scientific fact that the serum of the blood of one animal is poison when injected into the arteries of another individual of a different genus, because red blood corpuscles dissolve in strange serum. Professor Friedenthal has proved, however, that kindred species will not suffer greatly by an interchange of serum; for while the interchange of the serum of a cat and a rabbit would be destructive to the life of either, in the case of the horse and the ass, or the dog and the wolf, the results are not fatal. In view of these facts it is of great interest to learn from his experiments that man and chimpanzee possess blood that can be similarly interchanged.

Chimpanzees live in herds, and a company of them gives the impression of a jolly frolicking party of children dressed up as satyrs or fauns. They inhabit the tropic parts of Africa. Besides being literally kin of blood to man, the chimpanzee among all the primates is the only ape that possesses an indication of lips. Man is the only animal that is in possession of two lips. All the monkeys

have a sharp mouth without the gentle curvature which is so expressive in the human face. The chimpanzee's mouth, too, is sharply cut off, but the margins are at least slightly pink in color, while those of the gorilla and the orang-utan are as dark as the snouts of lower beasts.

The chimpanzee is smaller and more slender and graceful than the gorilla. He is not so strong, but far more intelligent. By nature he is a strict vegetarian; but in captivity he learns to take flesh and broth. As soon as accustomed to it he even enjoys and prefers meat to his former diet. Of one chimpanzee, who was brought up in

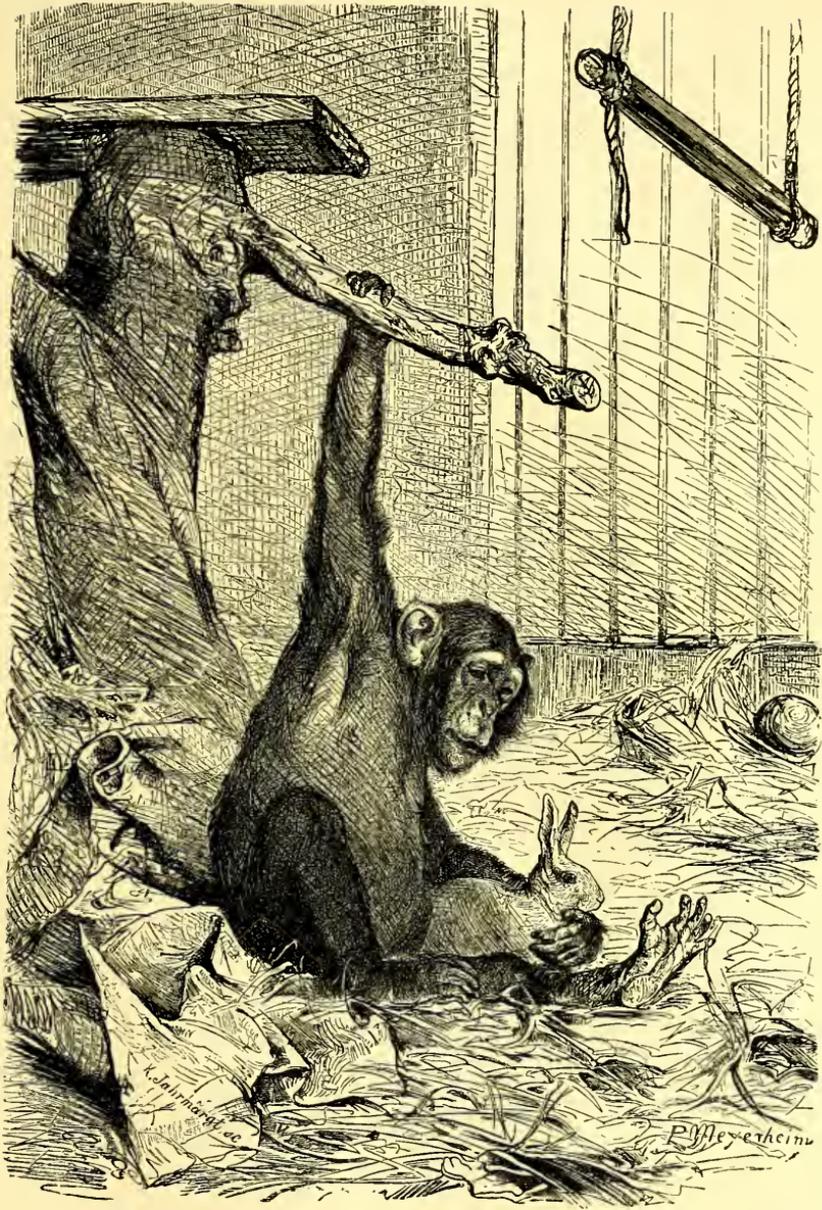


CHIMPANZEE.

(Brehm's *Thierleben*, I, 68.)

captivity, we are told that at first he refused meat, but by and by he became accustomed to it and soon took the same food as man.

Chimpanzees in captivity are easily accustomed to imitate human society. They sit at the table like men, use spoons and even knives and forks. They also are easily accustomed to alcoholic drinks and exhibit the same symptoms as man if they take too much. We are told that once a mirror was handed to a chimpanzee who appeared suddenly as if struck with awe. After a state of greatest agility he became extremely thoughtful. He looked up



CHIMPANZEE.  
(Brehm's *Thierleben*, I, facing p. 68.)

to his trainer as if questioning him as to what the strange object could be. He then investigated the mirror, touched it with his hands, looked behind it, and behaved in quite the same manner as

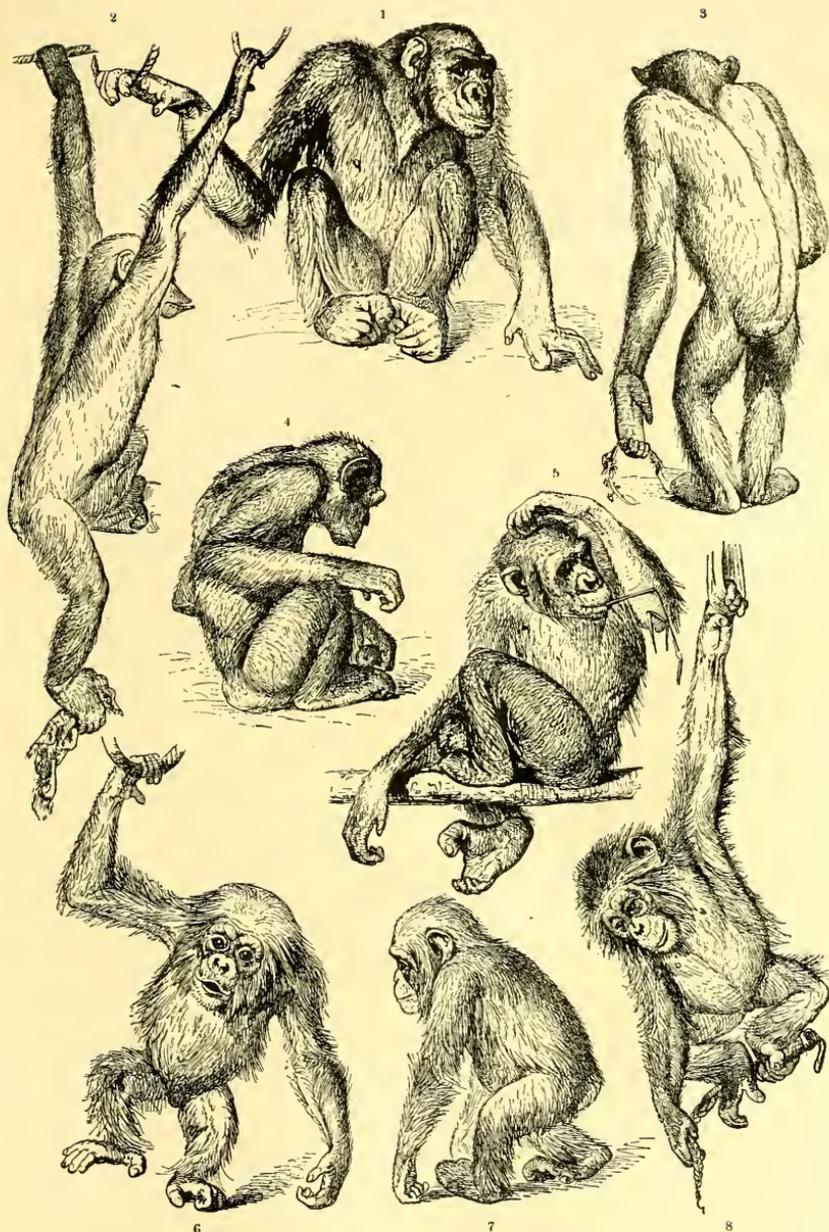


YOUNG CHIMPANZEE.

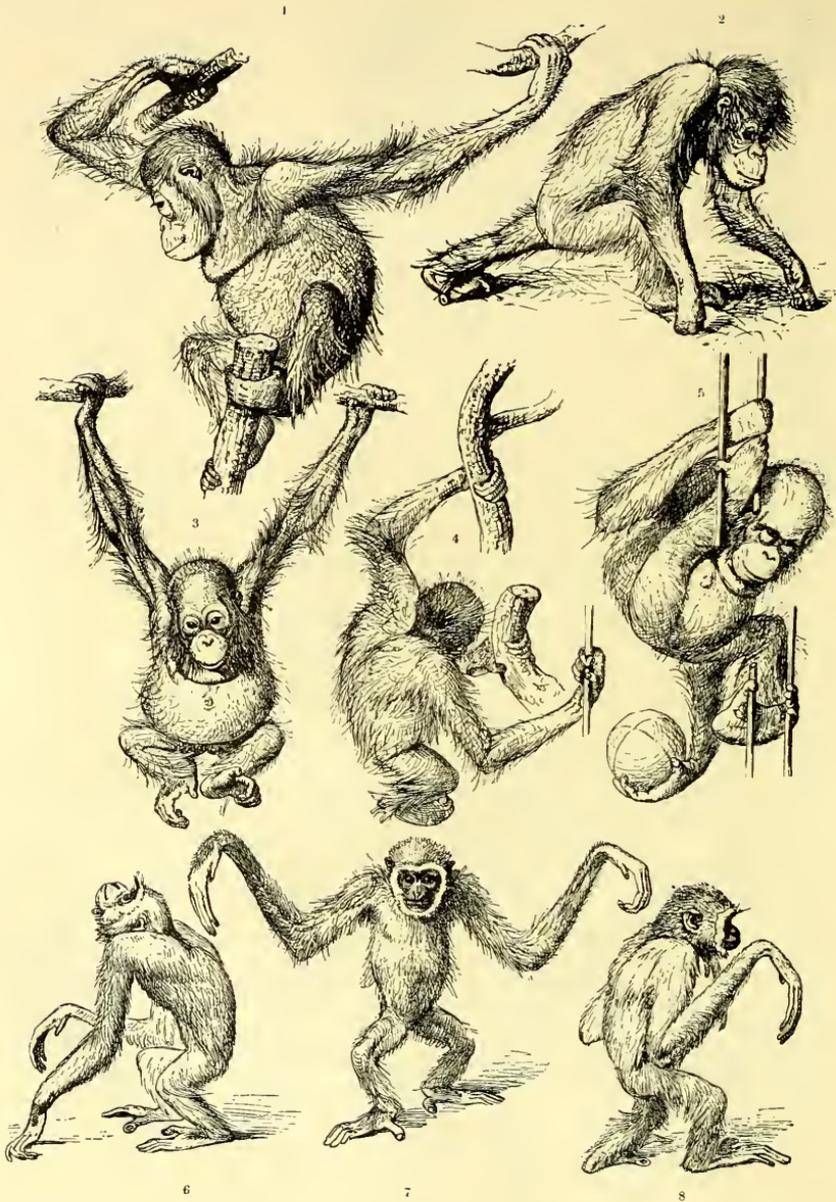
Photograph from life by Dr. Heck of Berlin. (*Weltall u. Menschheit*, II, 171.)

do savages when they see reflected pictures in a mirror for the first time.

The natives of Africa agree in regarding the anthropoid apes



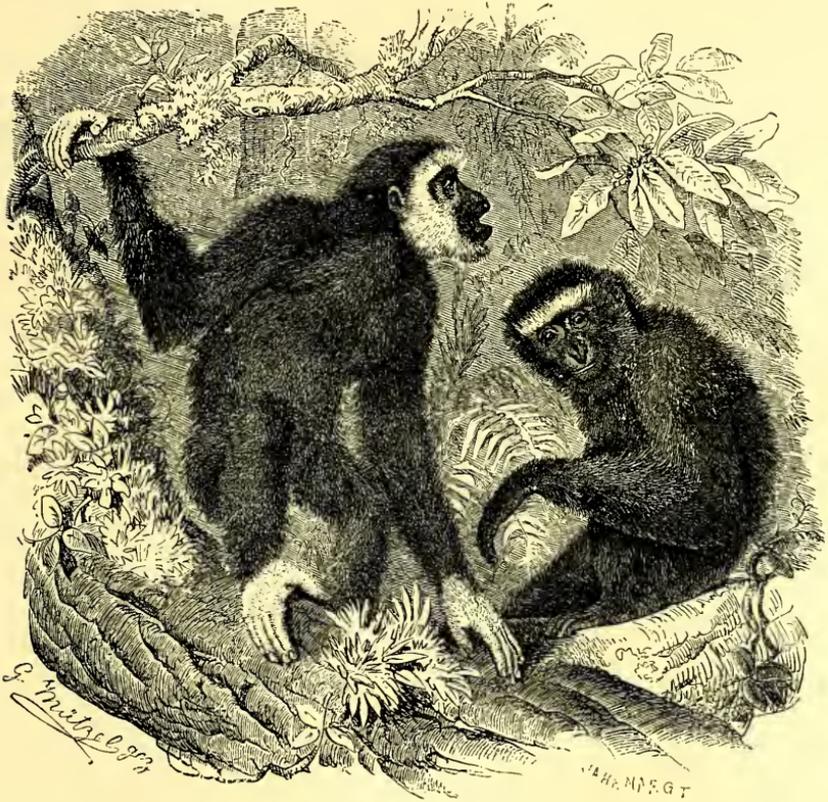
POSTURES OF VARIOUS MAN-APES.  
 (Brehm's *Thierleben*, 1, p. 46.)



POSTURES OF VARIOUS MAN-APES.  
 (Brehm's *Thierleben*, I, p. 47.)

as a low class of human beings, and are firmly convinced that they only pretend not to be able to speak, for the purpose of shirking work. They say that if they were found out, many would certainly keep them as slaves and deprive them of their happy liberty in the forests.

Most assuredly the anthropoid apes may seem happier abroad and certainly they are accustomed to their liberty. But it would



LAR AND HULLOCK.

After Hanhart. (Brehm's *Thierleben*, I, p. 94.)

be a grave mistake to think that they have an easy and pleasant life. They have to make their living as much as any other animal, and it appears that they have a very hard time of it. Being vegetarians they need a greater mass of food than if they were carnivorous, and it is not impossible that the man-ape who rose to the higher existence of an ape-man and finally to that of man, had one great advantage over his less fortunate cousins by changing his diet. The

anthropoid apes have to put in all their time in hunting for food and eating it, while the omniverous ape-man gained more leisure and moreover had his wits sharpened by becoming a hunter.

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To the anthropologist the lower apes are less interesting, but we may mention especially the long-armed monkeys or *hylobates*, among whom the gibbon is perhaps the most noteworthy. Others of interest on account of their quaint appearance and habits are

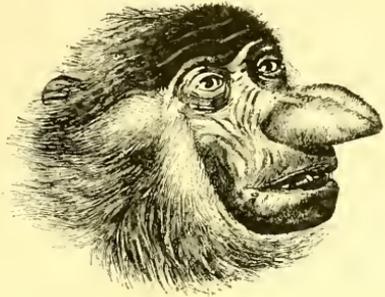
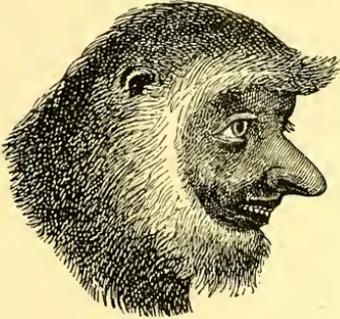


PROBOSCIS MONKEY.

(Brehm's *Thierleben*, I, p. 110.)

the hulock and the proboscis-monkey. The latter does not range very high, but should be mentioned in this connection on account of the human appearance of his profile, due solely to the development of his nose which however might rather be called a proboscis. His similarity to man is more apparent than real, for his nose unlike that of man is movable; it can be pushed out and pulled back, but if extended to its full length, it closely resembles a very strongly developed aquiline nose.

One important similarity between man and ape is the development of the teeth. Both have 8 incisors, 4 canine teeth and 20 molars; yet it is well known that in the higher races, the hindmost molars grow at a mature age and are generally subject to early decay. It seems as if the development of the brain implied a decrease in the organs of mastication. The jaw bones grow smaller and the facial angle approaches more and more nearly to  $90^{\circ}$ .



HEAD OF PROBOSCIS MONKEY.

After Brehm.

(Haeckel's *Anthropogenie*, p. 607.)

After Wiedersheim.

(*Weltall und Menschheit*, II, 145.)

The similarity between human and Simian teeth, however, is limited to the apes of the old world. Those of America possess thirty-six teeth in all, and preserve more the features of the lower mammals in this as well as in other particulars. Their noses, too, are turned upward, while the noses of the Old World apes all go downward. Hence their name, Catarrhines, derived from the Greek *katá* "downward," and *rhinós*, "nose."

## AN EVENING IN THE DUTCH EAST INDIES.

BEING SOME NOTES ON MALAY MAHOMEDANISM AT THE  
FARTHEST END OF THE ISLAM FAMILY.

BY POULTNEY BIGELOW.

AT Banda you are near the eastern limit of Malay and Mahomedan influence—a little island of hardy seamen—eastward of Java—westward of New Guinea—at the ends of the earth.

One evening, November, 1904, as I was in the midst of a group of naked native fishermen near the eastern end of the island, a well-built native asked permission to get into my canoe *Caribee*, so of course I showed him how the double bladed paddle was to be feathered and he enjoyed the sensation of trying something new.

A large crowd gathered, for it was a holiday and much of the native population was on the beach airing their good clothes and enjoying the sea air.

He challenged me to a race, and I beat him handsomely; but there is nothing to brag of in this—no native canoe in these waters can for a moment compare in lightness and lines to the best of our Rob Roy canoes.

But my gentle savage was a good sportsman and we became good friends. He became my mentor for this section of the Dutch East Indies and with him I passed many instructive hours paddling about these delicious shores where the graceful nutmeg trees make grateful shade for the coasting canoeist. And in parenthesis do you know a book called *The Malay Archipelago* by the illustrious Alfred Russell Wallace? It is to-day as interesting, if not more so, than at the time he wrote, forty or more years ago—and he is still in literary harness, though eighty years old—and more. He is a naturalist pure and simple. His political and economic training was merely incidental and his observations outside of his particular hobby are to be taken cautiously.

For instance he strongly recommends the Dutch to maintain their monopoly of nutmegs in Banda. In Wallace's day as now, Banda nutmegs commanded a superior price by reason of a singularly propitious soil and rainfall. The Dutch therefore made it a monopoly, forbade the growth of nutmegs anywhere else in their East Indies and for a long while dominated the market.

Now the monopoly is abandoned—it did not pay.

The Dutch monopoly kept them at an artificially high price—this in turn caused other nations to experiment with them and the result was that the market was flooded and now their value is so little that Banda is in distress like the islands of the Caribbean Sea after the great fall in sugar which followed the introduction of beetroot coupled with the abolition of the slave trade.

And like so many delapidated ports, castles and individuals, Banda is immensely picturesque.

There is a lovely old fort down by the waterside fronting south—an old fort dating back to Portuguese times. To-day the north end of this fort is being torn away—though let us hope that the picturesque old gateway will be preserved. The name of this fort is the Belgica, though just why I have not discovered.

Of course my life in Banda was spent under the nutmeg trees—I felt as though waffles should have been the only diet—and the only drink mint julep.

Wallace thus describes the nutmeg trees:

“They are handsomely shaped and glossy leaved, growing to the height of thirty feet and bearing small yellowish flowers.

“The fruit is the size of a peach, but rather oval. It is of a tough fleshy consistence, but when ripe splits open and shows the dark brown nut within, covered with the crimson mace and is then a most beautiful object.

“Within the thin hard shell of the nut is the seed which is nutmeg of commerce.”

These islands have all the natural beauty of the West Indies plus an infinitely more interesting complex of population—for here are Malay, Papuan, Japanese, Arabian, Chinese and Javanese—all blended to gether in blood—it is an ethnological experimental station and highly successful.

At Banda are a few tidy little streets with solidly built bungalows inhabited by the prosperous planters.

The whole town can be peripatetically exhausted in thirty minutes, for the total population of alleged whites is only 200—and throwing in the few Chinese merchants and a handful of Arab

Hadjees and a few fisher folk and native coolies, the sum total of this most interesting of Dutch colonies makes up less population than many a residential flat at home.

I strained my eyes to find a real white man—or woman.

I inspected the European school, a handsome bungalow, but white children were conspicuous by their absence.

I saw but three pure whites—one was the assistant Resident—there may have been half a dozen in all—nothing worth mentioning. If my American fellow citizens should look in on Banda and say to themselves, this is the fate of me and mine if we settle permanently in the Philippines—! Would we cling to those islands?

I can readily imagine that three hundred years of lusty American settlement in the Philippines would bring about social complications infinitely more embarrassing than anything which Holland has so far had to meet in the far East.

There is a little Protestant church on Banda—it might hold about fifty people—no great tribute to the Christian zeal of this once white population.

On the wall is a slab to say that the stone foundation was laid in 1875—but whether there was one before this and what became of it was not related. In general piety oozes away as we steer eastward of Suez or the Cape of Good Hope—and I can imagine a big ship load of strict Lutherans something like a cargo of ice dwindling away rapidly in power between the time of embarking in northern Europe and being finally unloaded in a spice island within sight of the Equator.

This is no slur on the Dutch—it is a general proposition that may be applied freely to all Christian men who leave the temperate zones and the atmosphere of home for sunny countries where native women wear only just enough to be comfortable in fly time.

But if Christians make but a trifling show in Banda, so much more do the servants of Allah and Buddha shine by contrast. One evening I rested my paddle in order to enjoy a service along with a hundred or so Mahomedans whose dress marked them as Hadjees and traders of a higher class than the natives generally. Most wore turbans, many the fez, and all were dressed in a manner to suggest Arab rather than Malay fashion.

These people of Banda have a vast admiration for the Turk in general, as the people who are identified with the guardianship of the holy places of the Moslem faith.

In the entertaining work on this part of the world by Wallace, I recall a passage written with respect to Ceram and the islands in

this immediate vicinity in which he spoke of the natives as entertaining the most extravagant faith in the size, ferocity and prowess of the Turk—as having conquered the Russian in the Crimean War.

The natives of course did not know England and France had also taken a hand in that war—their notions had come to them from Hadjees and Arabs who naturally magnified themselves indirectly by associating their power with that of the far away power of all-conquering Islam.

History consists quite as much in the record of popular delusion as in that of actual happenings, and who can say how far the faith of Islam in these waters has prospered through the fanciful fabrications of pilgrims returning from Meccah and repeating what their Arabian hosts and high priests have brought with them from the ends of the great Moslem Empire.

It must indeed have seemed to the simple and gentle Malay fisherman or peasant the opening of an immense and all-powerful world, this trip to Meccah—the meeting there of the big warlike and comparatively well equipped children of Islam. How poor and helpless he must have felt as he gazed upon a tall proud Moorish chief from over the Atlas mountain, with costly rifle and scimitar—magnificent burnoose and high boots—all the trappings of a great warrior.

Then how much smaller must the little Malay faithful one have felt when he met for the first time the fighters of Afghanistan, and what must have been his feelings when finally admitted into the presence of gorgeous grandees from the court circles of Constantinople, or Teheran—men brilliant with decorations, gold lace—with just the sort of barbaric display calculated to stir the cravings of our little Malay, coming from a home where he and his, have, for generations been treated as the slaves of the white man, forbidden to bear arms—regarded as inferior creatures.

No wonder then that the returning pilgrims with their new rank of Hadjee should do much to inflame the native zeal for the religion of Mahomed—should fill their hungry souls with the picture of an empire reaching from the Pillars of Hercules to the heart of British India and covering the islands of the Eastern world from New Guinea to Singapore with a misty veil of Theological belief, not very fanatical, not very sharply defined but clearly enough outlined to indicate a certain aspiration animating all Malays—a vague belief in ultimate deliverance from the white man's rule, and on its ruins a great Malay empire that should revive for this people the golden age suggested by the magnificent ruins still to be found

in the interior of Java—ruins rivaling if not eclipsing the grandest efforts of India and Egypt in the days of their greatest power.

For a long time I sat and watched and listened. The temple was merely an upper chamber open to the soft air laden with the nutmeg vapor—the soft little waves plashed on the stones and I rocked up and down in my canoe at this sight not often vouchsafed to a white man.

Indeed in most Mahomedan countries with which I am acquainted, Morocco, Northern Africa, the old Turkish provinces on the Danube, it is not well for the white man to show much curiosity regarding a mosque. Here in Banda there are no white men to speak of, and amongst themselves the people of the East seem perfectly tolerant, not to say indifferent, regarding the religious practices of their neighbors.

On the forehatch of various ships on which I have been out here, I have seen the good Mahomedan pull out his mat towards sunset and go through his long prayers and prostrations while Chinese and Hindus, to say nothing of heathen, went on with the work about them, gambling, chatting, scrubbing—doing everything as usual, but under no circumstances meddling with his private affairs—no not even staring at him as we of the superior race are in the way of doing.

Mahomedanism in Banda appeared to have about it nothing of the exclusiveness which characterizes it nearer the Mediterranean—maybe the climate made it wise to have fewer walls, maybe the worshipers gained confidence by discovering that the Dutch had either no religious zeal of their own or at least concealed it successfully.

There was one man, a Hadjee, who seemed the most sacred of the party and who apparently set the pace for the rest. They all faced towards Meccah and repeated in unison lines of the Koran and this vocalizing was interrupted at very short intervals by many genuflexions, and rising again—then many complete prostrations, to accomplish which evolved first slipping with one motion from erect posture to the one habitually used by the Japanese when squatting, seated upon their heels. Then a rapid forward movement of the whole body from the hips up and holding the forehead to the floor for an appreciable number of seconds—then swinging the body up again to the squatting position and then by another movement coming upon their feet bolt upright.

This I take to be a gymnastic movement in the highest degree

wholesome for our internal economy—a religious act savoring immensely of hygienic forethought.

There were several Amens heard in the course of this performance—at which indeed we need not be surprised, for, after all, Mahomed had been a student of the Old Testament and Biblical influence is apparent in every step of his system.

Some of the movements of these faithful ones involved only bowing the upper body forward to a right angle and then after holding it there for a few seconds returning it to its normal position.

My canoe mentor thought that the natives proper, especially the soldiers, took their theology very lightly. In general, the Mahomedan may not eat pork, but in campaigning where wild boar is the only meat to be had the natives eat it freely—but so soon as they return to civil life they resume their strictness in this respect.

The Malay out here has no fighting and conquering traditions such as those which stir the Moor and the Turk. He received his present religion very much diluted and grafted it upon the remains of Hindu worship which he has never wholly discarded. Indeed the Malay does not seem to be a man who would take from religion more than was in accordance with his habitual gentleness and courtesy. He has no objection to a ritual which combines certain well approved gymnastic movements with moral elevation, a spiritual attitude suited to his general mode of life. But further than this he does not care to go at present. He treats the faith of Islam much as we do our Sermon on the Mount. We read it and we sometimes have it framed and hung in our front parlor in the hope that it may do good—to our neighbors. Meanwhile we apply to ourselves just so much of it as we can reconcile with success in business.

Personally I should like to see the Mahomedan form of showing respect to the Almighty introduced into our own places of worship. Our present conventional form of worship might be made more stimulating.

Not that a nap in church is worse than anywhere else—indeed it may be that this same nap be the means of drawing our mind away from a worldly train of thought and of bringing us into converse with the angels. But if it is the purpose of a clergyman to keep his audience awake I strongly recommend the introduction of some simple course of prayers involving frequent movements of a calisthenic nature. This might be the beginning of a most precious reform—for no good woman could wear stays and remain a church

member—nor could she hold her forehead to the ground and yet wear monstrous hats cruelly adorned with the plumage of beautiful birds. This scheme involves the abolition of all the horrible pews which to-day make our temples seem like the playhouses of a self-indulgent race. We come to the house of God dressed as for a concert and we demand that the word of God be made pleasant to us—else we strike—refuse to hire pews—take our money and cushions to some more easy church.

But that is another story!

## THE SAYINGS OF MUHAMMAD.

IT may appear alarming to many good Christians that the propaganda of other religions is assuming greater dimensions than has ever been anticipated. Some blame the Religious Parliament of 1893 for this reawakening of pagan religions, and the increased interest which they find in both Europe and America; but it seems to me that there is no cause for alarm, for the mission of other religions in Christian countries will in the long run only serve to arouse the Christian churches from their slumber and stimulate the religious life of the country. Competition is good, not only in business, but also in science and religion, as we have seen in Japan where Buddhism was apparently dead and was revived to renewed vigor only through the Christian missions, a fact which is interesting, not only to Buddhists but also to Christians. Christianity can only gain if new religions make attempts at proselytizing in Christian countries; partly because the church life will be thereby vitalized, and partly because a knowledge of other religions can only broaden and deepen our own faith.

Among all religions that of Islam is perhaps the least appreciated and the most misunderstood, while in truth it is, both in origin and in type, more akin to both Judaism and Christianity than any other religion in the world. Muhammad has been called the "lying prophet," and is even to-day branded as an imposter in many histories of great religions, and yet if we become better acquainted with his life, spiritual growth and aspirations, we can not but admire him and acknowledge that in his age he had indeed a divine mission for his people.

We have before us a booklet entitled *The Sayings of Muhammad*, edited by Abdullah Al-Mamun Al-Suhrawardy in behalf of the Pan-Islamic Society and published by Archibald Constable & Co., of London, which is intended to serve the purpose of making

us better acquainted with the life of the prophet. We frequently speak of Mohammedanism, but every true Moslem and faithful follower of the prophet Muhammad will object to the term. Mohammedanism is a Christian way of designating the religion of the great prophet of Arabia, which properly speaking should be called Islam, and Islam means an absolute submission to God's will, and incorporates all the ideals of religious life, which closely considered does not differ in any essential point from the ideal of Christianity.

The canonical book of Islam is called "the book," *Al Kur'an*; but the sayings and acts of the prophet called "the Sunnah" exercise no less an influence upon the life of the faithful. There is no unanimity among the Moslems about the utterances of their great leader, for there exist no fewer than 1,465 collections of them, among which the "Six Correct" collections are recognized by the Sunnis, and "The Four Books" by the Shi'ahs.

The author of *The sayings of Muhammad* says in the foreword: "A Muslim may question the genuineness of an individual saying; but once its authenticity is proved it is as binding upon him as the injunctions and prohibitions in the Kur'an. What a powerful influence the example of the Prophet exercises over the hearts and imaginations of his followers may well be realized from the fact that to-day the approved mode of parting the hair and of wearing the beard, and the popularity of the turban and flowing robes in the East, are all due to the conscious or unconscious imitation of that great Leader of Fashion who flourished in Arabia at the beginning of the seventh century." The collection which he offers to the English speaking public is intended to be "An index to the mind of Muhammad":

"Perhaps one will miss in this collection the hyperbolic teachings of other masters, but the ethical sweetness, beauty, strong common sense, practicality, and modernity of thought of some of the utterances will not fail to appeal to the higher minds and also strike the attention of lower natures."

A brief sketch of Muhammad's life from the pen of Abdula reads as follows:

"The father of Muhammad died before his son's birth, and the boy having at six years of age lost his mother also, was brought up by his uncle, Abū Tālib, who, though not a believer in his mission, remained through life the Prophet's best friend. Until manhood, Muhammad was in poor circumstances, tending flocks of sheep and assisting his uncle in his business as a merchant. At the age of twenty-five, Muhammad, through the offices of Abū Tālib, obtained

employment as a camel driver with a rich widow named Khadijah, and took charge of a caravan conveying merchandise to Syria. Pleased with his successful management, and attracted by his personal beauty, Khadijah, though by fifteen years his senior, sent her sister to offer the young man her hand in marriage. Matters were promptly arranged, and Muhammad became a man of wealth and position. No great success, however, attended his own business enterprises. Religion and commerce sometimes require a good deal of reconciling, and Muhammad was not then an adept in the art of making the best of both worlds. Naturally reserved, and with a mind disposed to a poetic and dreamy mysticism, his mundane affairs were somewhat neglected. His religion assumed an increasingly earnest tone; he spent a large part of his time in lonely meditation in the desert and among the hills, and many an unseen conflict left its trace upon his soul.

“Not until he was forty years old did Muhammad receive his first “divine revelation,” in the solitude of the mountains near Mecca. Translated into modern language, this means that he then first became convinced that he had a mission to fulfil, viz., to arouse men from their sins, their indifference, their superstition, to thunder into their ears a message from on high, and awaken them to living faith in one indivisible, all-powerful, and all-merciful God. Prolonged fasting, days of ecstatic contemplation, and vigils of the night in the silent valleys and gloomy mountain caves had made him a visionary, with a firm faith that God had inspired him to be His messenger to mankind. This revelation, generally believed to be referred to in the short 96th sūrah of the Kur’ān, he communicated to none but his immediate relatives and a faithful friend, Abū Bakr. Painful doubts as to the reality of the vision oppressed him, but were dispelled by the sympathy of his friends. Haunted for a long time by these doubts of the divinity of his mission, his depression became so great that he was more than once on the point of committing suicide. Many of his friends called him a fool, a liar, a mad poet; and the city of Mecca for several years illustrated the proverb that a prophet hath no honor in his own country by a decisive rejection of his claims. When conviction, however, had once taken possession of his mind, it was unshakable. When his uncle begged him to cease his attempts to convert the Meccans, and so put an end to constant trouble, Muhammad said: “Though they gave me the sun in my right hand and the moon in my left to bring me back from my undertaking, yet will I not pause till the Lord carry His cause to victory, or till I die for it.” Turning away, he burst into tears.

and Abū Tālib replied: "Go in peace, son of my brother, and say what thou wilt, for by God I will on no condition abandon thee."

"The little body of believers grew slowly. In four years Muhammad had about forty proselytes, mostly of the lower ranks, and he then felt himself justified in coming forward as a public preacher and denouncing the superstitions of the Meccans. To establish a new religion was no part of his intention; he desired simply to recall them to the purer and truer faith of their ancestor, Abraham. Zealous for the worship of the Ka'bah, and dreading lest the profitable pilgrimages to their city should fall into decay, the people of Mecca showed the bitterest hostility to Muhammad, opposing and ridiculing him at every turn. So violent was their hatred that Abū Tālib thought it prudent to shelter him for a time in a place of security in the country. About this time his wife died, then his uncle, and changes of fortune reduced him again to poverty. He went to another part of the country, but found himself in danger, and barely escaped with his life. But a turning-point in his career was at hand. In a party of pilgrims from the rival city of Yathrib, afterwards called Medinah, Muhammad made several converts. On their visit the following year, their numbers were so greatly increased that Muhammad entered into an alliance with them, and on a certain night, when a plot had been made to assassinate him he left the city of his birth and took refuge in the friendly city. The Muslim era or Hegira (Hijrah) dates from this event.

"Muhammad was now among friends; his converts increased rapidly in number and the once despised Teacher was recognized as the ruler of a city and of two powerful tribes. Missionaries were sent to all parts of Arabia, and even to neighboring countries, including Egypt and Persia; and a year later the Prophet celebrated the pilgrimage in peace in the holy city of his enemies. The final conquest was followed by the submission of the tribes and the acknowledgment of Muhammad's spiritual and temporal supremacy over the Arabian peninsula. The vanquished marveled at the magnanimity of the victor. Only three or four persons, and those criminals, were put to death, and a general amnesty was then proclaimed. His strenuous labors, his intense excitement, the grief for the loss of his little boy Ibrahim, and the excruciating pain sometimes felt from the poison administered to him by a Jewess at Khaibar, further combined to weaken his frame. He became aware that his end was approaching; he addressed his followers in the mosque as often as he was able, exhorting them to righteousness and piety and peace among themselves. Each man, he declared, must work out his own

salvation. He read passages from the Kur'an, asked forgiveness of any whom he had wronged, appointed his successors, and prepared his weeping followers for his death. His head pillowed on the lap of his wife, his lips murmuring of pardon and paradise, the dying agonies of a great soul came to an end, and the Preacher of Islam breathed his last.

"His people were moved to keen distress. Omar, half-frantic, drew his scimitar, rushed among the crowd, and declared he would strike off the head of any one who dared to say the Prophet of God was no nore. Abū Bakr calmed him, and preached resignation to the will of God.

"Muhammad was a man of imposing presence, of medium height, broad-shouldered, and strongly built, with fine features, coal-black hair and eyes, and a long beard. His mental powers were of a high order, his manners reserved yet affable and courteous; his speech laconic and often humorous; a man of strong passions but noble impulses, capable of great love, great generosity, altogether a character of surprising force, capacity, shrewdness, and determination. Temperate and prudent in youth, he gained in manhood the name of 'al-Amin,' or 'the faithful,' from his fair and upright dealing. Just and affectionate in private life, he lived in the humblest style in a poor hut, eating the plainest food, lighting his own fire, and mending his own clothes and shoes, having given his slaves their freedom. For months together he would seldom eat a hearty meal, always sharing it with those whose need was greater: a number of the poor lived entirely on his generosity.

"The following beautiful story is worth passing on: 'Sleeping one day under a palm tree, he awoke suddenly to find an enemy named Du'thūr standing over him with drawn sword. "O, Muhammad, who is there now to save thee?" cried the man. "God," answered Muhammad. Du'thūr dropped his sword. Muhammad seized it, and cried in turn: "O, Du'thū, who is there now to save thee?" "No one," replied Du'thūr. "Then learn from me to be merciful," said Muhammad, and handed him back the weapon. Du'thūr became one of his firmest friends.'"

There can be no doubt about the earnestness in which the Moslem believes in Allah as the only true God. It is well known to travelers that the Moslems, especially the people in the lower walks of life, laborers, farmers and small traders, are more honest and more sincere in their belief than Christians of the same class.

The four rules which according to Abdullah are indispensable for the religious guidance of man, read as follows:

“Actions will be judged according to their intentions.

“The proof of a Muslim’s sincerity is that he payeth no heed to that which is not his business.

“No man is a true believer unless he desireth for his brother that which he desireth for himself.

“That which is lawful is clear, and that which is unlawful likewise, but there are certain doubtful things between the two, from which it is well to abstain.”

From the “Sayings of Muhammad,” of which Abdullah has collected 451, we select the following as especially characteristic, and worthy of quoting:

“He dieth not who giveth life to learning.

“Whoso honoreth the learned, honoreth me.

“Pray to God morning and evening, and employ the day in your avocations.

“He who neither worketh for himself, nor for others, will not receive the reward of God.

“Those who earn an honest living are the beloved of God.

“Charity that is concealed appeaseth the wrath of God.

“He is not of me, but a rebel at heart, who when he speaketh, speaketh falsely; who, when he promiseth, breaks his promises; and who, when trust is reposed in him, faileth in his trust.

“Thus saith the Lord, ‘Verily those who are patient in adversity and forgive wrongs, are the doers of excellence.’

“They will enter the Garden of Bliss who have a true, pure and merciful heart.

“No man is true in the truest sense of the word but he who is true in word, deed, and in thought.

“What actions are the most excellent? To gladden the heart of a human being, to feed the hungry, to help the afflicted, to lighten the sorrow of the sorrowful, and to remove the wrongs of the injured.

“God hath made a straight road, with two walls, one on each side of it, in which are open doors, with curtains drawn across. At the top of the road is an Admonisher, who saith, ‘Go straight on the road, and not crooked;’ and above this Admonisher is another who saith to any one who would pass through these doorways, ‘Pass not through those doors, or verily ye will fall.’ Now, the road is Islām; and the open doors are those things which God hath forbidden; and the curtains before the doors the bounds set by God; the Admonisher is the Kur’ān, and the upper Admonisher God, in the heart of every Muslim.

"To the light have I attained and in the light I live.

"Then the child (of Zainab) was brought to Lord Muhammad, dying; its soul trembling and moving; and both the eyes of the Apostle of God shed many tears. And S'ad said, 'O Messenger of God! What is this weeping and shedding of tears?' He said, 'This is an expression of the tenderness and compassion, which the Lord hath put into the hearts of His servants; the Lord doth not compassionate and commiserate His servants, except such as are tender and full of feeling.'

"Remember and speak well of your dead, and refrain from speaking ill if them.

"Torment not yourselves, lest God should punish you.

"Men will be liars towards the end of the world; and will relate such stories as neither you nor your fathers ever heard. Then avoid them, that they may not lead you astray and throw you into contention and strife.

"I am no more than man; when I order you anything respecting religion, receive it, and when I order you anything about the affairs of the world, then am I nothing more than man.

"What is Islām? I asked Lord Muhammad. He said, 'Purity of speech and charity.'

"An hour's contemplation is better than a year's adoration.

"Charity is a duty unto every Muslim. He who hath not the means thereto, let him do a good act or abstain from an evil one. That is his charity.

"Hell is veiled in delights, and Heaven in hardships and miseries.

"Every child is born with a disposition towards the natural religion (Islām). It is the parents who make it a Jew, a Christian or a Magian.

"All actions are judged by the motives prompting them.

"This world is a prison for the Faithful, but a Paradise for unbelievers.

"When the bier of any one passeth by you, whether Jew, Christian, or Muslim, rise to thy feet.

"This life is but a tillage for the next, do good that you may reap there; for striving is the ordinance of God, and whatever God hath ordained can only be attained by striving.

"Trust in God, but tie your camel.

"The world and all things in it are valuable; but the most valuable thing in the world is a virtuous woman.

"A Muslim must not hate his wife; and if he be displeased

with one bad quality in her, then let him be pleased with another which is good.

“The thing which is lawful, but disliked by God, is divorce.

“It is not right for a guest to stay so long as to incommode his host.

“Guard yourselves from six things, and I am your security for Paradise. When you speak, speak the truth; perform when you promise; discharge your trust; be chaste in thought and action; and withhold your hand from striking, from taking that which is unlawful, and bad.

“The most excellent of alms is that of a man of small property, which he has earned by labor, from which he giveth as much as he is able.

“God is a unit and liketh unity.

“What did Lord Muhammad do within doors? ‘He used to serve his family, such as milking goats, mending shoes and stitching; and when prayer-times came, he would go out to perform them.’

“God saith, ‘I was a hidden treasure. I would fain be known. So I created man.’

“Lord Muhammad used to wait upon himself.

“The holder of a monopoly is a sinner and offender.

“The bringers of grain to the city to sell at a cheap rate gain immense advantage by it, and whoso keepeth back grain in order to sell at a high rate is cursed.

“A martyr shall be pardoned every fault but debt.

“Do you love your Creator? Love your fellow-beings first.

“To listen to the words of the learned, and to instil into others the lessons of science, is better than religious exercises.

“The ink of the scholar is more holy than the blood of the martyr.

“One hour’s meditation on the work of the Creator is better than seventy years of prayer.

“God is pure and loveth purity and cleanliness.

“The acquisition of knowledge is a duty incumbent on every Muslim, male and female.

“It was said to the Rasūl, ‘O messenger of God! Curse the infidels.’ Lord Muhammad said, ‘I am not sent for this; nor was I sent but as a mercy to mankind.’

“Usāmah bin Zaid, relates from the Rasūl, in the word of God, ‘After that I gave a book of laws, to those that were selected from My servants; then some of these injure their own souls, some of them observe a medium in their actions, and some of them are

swift in goodness.' Lord Muhammad said, 'All of them are in Paradise, agreeable to their difference in eminence and degree.'

"What is Paradise? Lord Muhammad said, 'It is what the eye hath not seen, nor the ear heard, nor ever flashed across the mind of man.'"

We conclude our collection of the sayings of Muhammad by quoting verse 59 of the second Surah of the Kur'an:

"It matters not whate'er ye name yourselves—  
Believing Muslims, Jews or Nazarenes  
Or Sâbians—whoe'er believe in God,  
The last e'erlasting Day, and act aright,  
Their meed is with their Lord; no fear nor care  
Shall come upon them, nor the touch of woe."

## HERACLITUS ON CHARACTER.

WITH SPECIAL REFERENCE TO THE PLATONIC GOD-CONCEPTION.

BY THE EDITOR.

IN reply to our question as to the source of the saying ἩΘΟΣ ἌΝΘΡΩΠΩΙ ΔΑΙΜΩΝ we have received two replies, one by Professor Greenwood of the mathematical and astronomical department of McKendree College, Lebanon, Ill., and another from J. C. Rappold, M. D., of Brooklyn, New York. The latter informs us on the authority of Dr. Henry Riedel, that it has been used by G. Naudé in his *Apologie pour les grands hommes soupçonnés de magie*, who quotes as follows in Chapter XIII: "Comme parle Apulée, 'singularis praefectus, domesticus speculator, individuus arbiter, inseparabilis testis, malorum improbator, bonorum probator'"; and on page 215, "Ce que est le vrai sens, suivant lequel Apulée disoit que Animus humanus etiam nunc in corpore situs demon nuncupatur, et *Heraclite* que l'esprit de l'homme lui servoit de genie ὡς ἦθος ἀνθρώπῳ δαίμων." Dr. Rappold adds:

"Reference to the authority of G. Naudé may be found in the *Universal Pronouncing Dictionary* of Thomas, also in a work by L. F. Lélut, *Du Démon de Socrate*, on pages 249 and 250. Gabriel Naudé was born in 1600, was physician ordinary to Louis XIII (1633) and Richelieu, and librarian to Mazarin, 1642. He wrote *Apologie pour les grands hommes faussement accusés de magie*, 1625. A reprint, Amsterdam 1712, can be found in Montague Branch of the Brooklyn Library.

"Dr. Riedel tells me there are several Heraclits but undoubtedly the Ephesian is the one in question. He further claims that the aphorism can not be an inscription as Greek inscriptions do not have breathing marks, and the particle ὡς shows that it is part of a full sentence."

Professor Greenwood refers us to the original source in Greek literature which is Plutarch's "Platonic Questions," one of the most

interesting essays of his *Morals*. There Plutarch quotes it from Heraclitus and the translator, Prof. William W. Goodwin, renders it "Man's genius is a deity." We have looked up the original, and judging from the context would prefer to interpret the meaning to be that man's character is to him his guiding spirit, but Plutarch understands and quotes it in a different sense. He quotes a passage from Plato concerning Socrates who says, "No god bears ill will to man and I also do nothing in ill will, while it is never right for me to countenance a lie or to conceal a truth." Plutarch understands the passage to mean that Socrates looks upon himself as a god and therefore his morality will be divine. But the word "therefore" which in the interest of Plutarch's interpretation has been introduced into the English translation by Professor Goodwin, is missing in the original Greek, a literal quotation from Plato, and Plutarch adds that "other sages too consider man as being God." He quotes, together with the dictum of Heraclitus, Menander's saying

ὁ νοῦς γὰρ ἡμῶν ὁ θεός,

"Our mind is God." The original Greek proves that the words "the God" do not mean any of the Greek deities, but the only true God in the Christian sense. For Plato constantly uses the words "the God" as quite distinct from "god" in the polytheistic sense.

The passage is of special interest because it throws light upon the history of the theological term "God." The truth is that Christianity was more indebted to Greek paganism than is generally conceded, and especially the idea of God as Father, the father of all spirits, of gods (the gods of the Greek pantheon) and of men, has been worked out by Plato, the Platonists, and the Neo-Platonists. Plutarch distinguishes God (whom he calls "*the god*"\*) from the gods, by calling the former eternal and creator, while the latter are styled the created gods,—the latter being in every respect similar to the angels and archangels in Christian theology, powerful presences in the spiritual world, as vice versa, the Old Testament sometimes calls spirits *elohim* or gods.

In the same essay in which our quotations occur, Plutarch discusses the fatherhood of God, and the following extracts characterize his views. We quote in Professor Goodwin's translation:

"Is it because he is (as Homer calls him) of created gods and men the father, and of brutes and things that have no soul the maker?"

Having explained that maker and creator are the more general

\* ὁ θεός.

terms and father indicates a specific kind, viz., authorship by procreation, he explains the latter as follows:

“The principle and power of the procreator is implanted in the progeny, and contains his nature, the progeny being a piece pulled off the procreator. Since therefore the world is neither like a piece of potter’s work nor joiner’s work, but there is a great share of life and divinity in it, which God from himself communicated to and mixed with matter, God may properly be called Father of the world—since it has life in it—and also the maker of it.”

It is interesting to consider this passage in the light of the Platonic logos theory. The world as a whole is considered (as we know from Philo) as the second God in whom the logos is incarnate. The material world is regarded as being mixed up with evil, for in Platonic philosophy God is spirit, and matter does not partake of the divine nature. The world as a whole, however, is regulated by law and indicates that it is permeated by a divine spirit, and this is the spirit of God himself, or, as St. John the evangelist would say, the son of God. Plutarch explains further details in the concluding words of this chapter:

“Whereas the world consists of two parts, body and soul, God indeed made not the body; but matter being provided, he formed and fitted it, binding up and confining what was infinite within proper limits and figures. But the soul, partaking of mind, reason, and harmony, was not only the work of God, but part of him; not only made by him, but begot by him.”

If viewed in the context of Plutarch’s expositions, our quotation from Heraclitus means that man’s character is God, that it is the divine principle that ensouls humanity. But if we consider that the language of Heraclitus differs from that of Plato, and that he understands by the Greek word *daimon* a spirit or guardian angel, we may well assume that the original purport of the saying is, that the character of man, his habits and disposition, are an influence in his life, such as common belief attributes to man’s guardian angel, called *daimon* in ancient Greece.

## PROSPECTION.

BY CHARLES H. PORTER.

CHILDHOOD gives scarcely any thought of yesterday and but little of to-morrow. Childhood is an ever present life, hence its cheerfulness or poignancy. But childlife, like all life, is ever passing. Youth, manhood, age, follow in quick succession, each bringing its compensations. Birth and childhood are at the beginning of the course, age and death at the end.

There is a time in life, varying with individuals, when a relatively larger measure of pleasurable thought is given to retrospection. Looking backward, or the relation of experiences, has present as well as future value, and age, generally, is the period when retrospection is strongest. We would not, if we could, remove childhood from its natural domain, or disturb age in the pleasures of retrospection.

In manhood is developed prospection, or the habit of looking forward,—planning and hoping for better things. Usually its first bent is upon material things, or wealth or power; and later, ambitions for material accomplishments still persisting, the mental, moral, or spiritual finds a steady growth. It is not unusual to find all these constituents in the early prospectings of youth, but their development is left for maturer years. Howsoever, or at whatever time, environment begins to show its influence upon the faculties or the emotions, it is generally accepted that the conditions of childhood are all important. The philosopher and the moralist may set up beacon lights at danger points, but it is not always possible for those who are responsible to see them, or seeing them, to be guided by them. Hence it is always more or less true that we shape our own destinies.

The prospectings of life afford probably its keenest pleasures, and their foundation is hope. They are unlimited as to time and are projected into eternity. Because of this illimitability and the

fruitfulness of mind, the varied conditions of social life have evolved various standards of morals or religion. No revelation was necessary to produce these results, and possibly what is spoken of as divine revelation may itself be only a fruition. In this it is as unnecessary to deny, as it is impossible for human intelligence to affirm, with knowledge, that there is God. We hope there is God and our prospections picture him to us. We adore and worship this God, and He is God. Examine the subject as closely as we may our conclusions can not reach beyond this.

Religion is something more than form. It is the office of the Church to foster religion. The principal means to this end is the inculcation of previously conceived doctrines. In this there has been measurable and worthy success. How much is due to these for the good that has been done it would be impossible to tell, and how much some of us owe to them for our pleasurable prospections we do not know. For this reason we will not malign them even though they are no longer necessary or useful for us.

The insoluble problems of scholastic theology are fast losing their terrors for numbers of thoughtful men. To their minds, faith, according to the Church's exposition of it, is without meaning. They have deep impressions of what seems to be the truth without the element of absolute certainty. They recognize faith as an emotion not as a fact or as a power. Faith is not absolutely trustworthy. It may contain error. Of itself it can accomplish nothing. As land, capital, wealth, can accomplish nothing without its complement, labor, so faith without work is dead. As faith may contain error it may also influence to deleterious action, even though it be consistent with religious form or doctrine. They conceive it to be not essential to believe or to disbelieve that which would not affect conduct or some course of action; and if the belief or disbelief would affect conduct contrary to accepted standards the subject of belief or disbelief must be very critically examined, and if necessary the standards must be modified to make them consistent. This process is in continual operation.

To the cultured and thoughtful man the heaven or hell of orthodoxy is unnecessary. A passage from the autobiography of Dr. Moncure D. Conway is to the point. He says:

"No class of men in the modern world are of higher character in all the relations of life, private and public, than the men of science. The man of science lives in the presence of tremendous forces; he is trained in the knowledge of cause and effect; his hourly instruction is in laws that fail not and which no prayer or penitence can escape; he knows that his every action to

man or woman or child is taken up by forces impartial between good and evil, pain and pleasure, and carried on to unending results. Science alone understands the reality in this world of that hell and heaven which superstition has located in a future world where they have lost actuality in the minds they once controlled....

"Were it possible that the masses of mankind could be developed out of the mass and become individual thinkers, science would surely reach them with its saving grace of self-restraint, while delivering them from the ethical fictions which obstruct the moral freedom essential to happiness."

With those whose prospectons have thus found God there is harmony and satisfaction, and they probably feel no need for a system of religion. It is probable that the number is not large of those who find themselves in this stage of development, but even if their number were sufficiently large they would not likely wish to violently disturb the existing order. They are conscious of the pleasures of prospection, and are not worried with the conflicting doctrines of a system whose aims, though altruistic, are not always supported by sound reason. Though the number who delight in such prospectons may be relatively small they are powerful. Development along this line goes on continually, and every now and then is discerned some bright light falling away from orthodoxy to add to the accumulating power. This is natural evolution and is unharmful. There need be no fear that the established order will meet with rude shocks to shake their foundations or to render them precarious. When established systems disintegrate and die there will be religion of a higher order, even though we may not be able to predict its form.

## THE MER-MONKEY.

BY THE EDITOR.

WHILE visiting a jeweler of New York not long ago, I was shown the photograph of one of his recent works. It was a picture frame in the shape of an old-fashioned Dutch sailing vessel, the large sail affording sufficient space for the canvas; and in front of the ship's deck was a little life-boat turning on a hinge, underneath which might be seen two tiny silver monkeys. Mr. Dayton, the jeweler, whose ambition and delight it is to make unique and symbolical pieces of ornament, told me in explanation of this curious design the following story, which in my own words, I here faithfully repeat with full details, with his assurance that in so doing I shall betray no confidence.

Mr. De Lamar, a well-known millionaire of Rochester, who made his wealth mainly in mines, started in life as a poor boy. His home was in Holland and his first significant act consisted in running away and taking passage on a sailing vessel bound for the East Indies, upon which he obtained an engagement as a sailor boy. On his return he brought with him two silver-haired monkeys, of a kind which flourishes in the Sunda Islands. He knew that the captain had strictly forbidden the crew to bring any pets on board, and so he kept them concealed under one of the life-boats on deck.

It chanced, however, that the ship was caught in a terrible gale and one evening the life-boat had been so shaken as to allow one of the little creatures to escape from his prison. The mate happened to see him and, according to the nature of his type, started to chase him around the deck and threw the first heavy object at hand at his unexpected game. The monkey was badly hurt and now lay squealing at his feet. When he picked it up he discovered that its backbone was broken; so half in anger, half in compassion, he at once threw his victim overboard.

In the meantime the storm center came nearer, the hurricane

became more ferocious every minute, and threatened entire destruction to the ship. The crew worked hard to avoid disaster and the captain himself had been on deck for many hours. He had just retired leaving the first mate in charge, when he was suddenly disturbed by the latter who rushed into the cabin and threw up his hands with every sign of terror, shouting, "Captain, we are all lost! The little monkey has come back." The captain thought at first that his officer had lost his reason, but followed him at once on deck to see what could have caused such excitement. Here the mate explained to his mystified chief that a few days before he had killed a little monkey, broken his backbone, and thrown him overboard; and that now he had swum through the stormy seas back to the vessel. Thereupon he pointed to a silver-haired monkey (the remaining pet of our sailor boy which also had escaped from beneath the life-boat) and swore that it was a spirit, who in anger had brought on the hurricane to punish the ship for his own crime.

The captain was greatly affected by the story, even though he did not share all the superstitions of his subordinate. He made an investigation and the sailor boy confessed he had brought the monkey on board, not admitting, however, the double crime of having brought two originally; but, to the surprise of all, the captain did not kill nor take away the pet but turned sharply to little De Lamar saying: "Take good care of the monkey, and if any harm befall him I will hold you responsible."

The sky cleared, the storm passed by, the ship reached Holland without any accident, and our sailor boy brought his monkey home in safety. He continued, however, for some years to follow the sea and several years after the first voyage was again in the East Indies. There it happened that on one beautiful night, he sat on the deck of a vessel where he was a visitor among a jolly circle of old weather-beaten seamen who whiled away their time by telling sailors' yarns. One of the sailors not recognizing the former stowaway boy recorded in his own fashion the story of the little monkey.

He told his astonished audience, that he had been among the crew of the old "Provence of Dreut" on the voyage when the ghost of a monkey came aboard. He told how a stowaway boy had brought a monkey aboard from Java; how the mate, discovering the little creature, had broken its back with a belaying-pin and thrown it overboard; and then, he continued, "the storm grew worse and the little monkey continued to swim after the ship through the wild seas. We could not escape him and after three days he

caught up with us, climbed the rudder chains and came on deck, went to the wheel, pushed away the two sailors who were steering, took the helm into his own hands, and as we all watched in terror we saw the monkey grow bigger and bigger until he turned into an old man with a long white beard who steered the ship out of the storm and then disappeared."

"Strange though the story may be," he concluded, "I can vouch for its truth; for I not only know the mate to whom it happened, but was on the ship at the time and saw the mer-monkey myself."

With what interest Mr. De Lamar listened to the tale, we can easily imagine and I have only to add that he did not spoil the dramatic effect by telling that he himself had reason to know how much of it was true, and how much the imagination and credulity of the old sailor had added.

The psychological part of the development of the story is of great interest for it shows how easily fact and fancy intertwine so as to be indistinguishable except through keen self-analysis and severe critique.

## MISCELLANEOUS.

### A NEW EGYPTOLOGICAL SOCIETY.

*To the Editor of The Open Court.*

An organization for carrying on excavations in Egypt has been started under brilliant leadership and with a committee of over forty persons of eminence. Sir John Lubbock is its president, and Professor Petrie will conduct the explorations. The letter in *The Open Court* for July regarding the bad faith and worse treatment exercised towards American subscribers by the Committee of the Egypt Exploration Fund, will be recalled and should be read by all perusing this announcement. Many in England now know of the facts in the case, although many subscribers there could not be reached, as I did not have their addresses. The tremendous drop in contributions from America, however, told the story and set many inquiries afloat. Dr. Petrie and others have seized the opportune moment, and organized a society intended to appeal both to English and Americans for support. Nor have Petrie and many others in England (including even members of the Fund Committee) been pleased with the management of affairs by *those* controlling the Egypt Exploration Fund. The use of money to clear sites—a matter of expense which the Egyptian government should conduct and pay for—rather than devoting the limited means at its disposal to actual discovery, is one reason for the formation of a new society; and, besides, Petrie has not been given a free hand in his legitimate work. All the best discoveries, not including the Græco-Roman department, by the Fund have been made by Petrie.

Some dozen years ago, Petrie started an organization called "The Egyptian Research Account," whose purpose in view was the assistance of students who offered to work in Egypt. But of late it has languished for want of funds, there being no committee and Petrie being busy for the Egypt Exploration Fund. The new society, as organized, takes the same name and will be known as THE EGYPTIAN RESEARCH ACCOUNT. On its Committee are the presidents of the Society of Antiquities, of the Royal Geographical Society, of the Royal Historical Society, of the Anthropological Institute; the Vice-president of the Royal Society; Professors Jebb, Bonney, Gardner, Macalister, Mahaffy, Milne, Pinches; Sir Charles Wilson, the famous Palestine explorer; and men distinguished in civic and financial positions. All subscribers of one guinea (\$5.00 in the United States) will receive the annual volume describing the excavations, and fully illustrated. The Treasurer is Dr. Hilton Price, one of the directors of the Society of Antiquaries; but subscriptions can be sent to the Honorary Secretary, Dr. J. H. Walker,

University College, Gower Street, London, W. C. From the last named I have a cordial letter inviting the co-operation of Americans. I will gladly receive subscriptions, acknowledge them, and forward the same to London. An official receipt will be duly sent to all donors. As pioneer in promoting an American interest in Egyptian exploration, nearly a quarter century ago, as a successful laborer in the cause for nearly twenty years, and still anxious that such splendid work as Petrie has done may continue, I do heartily commend to our public this new organization and its good purposes. I append an extract from the circular.

"In view of recent changes it is now intended that the Research Account should not only assist students, but should step into the wider field of providing also for the excavations of Prof. Flinders Petrie. The means of support for his studies in Egypt, during the last few years, having lately been diverted to other work, the continuance of his researches will now depend entirely upon the contributions to the Research Account. His excavations have led to the discoveries of the Prehistoric age of Egypt, and the systematic knowledge of its development,—the history and civilization of the early dynasties,—the scientific accuracy of the great pyramids,—the Semitic worship in Sinai,—the earliest monumental record of the Israelites, and their later connection with Tahpanhes; beside opening up the main sources of papyri in the Fayum and Oxyrhynchos, and the series of Græco-Roman portraits. The rise of civilization in the Mediterranean has also been revealed, each age in advance of the results of explorations in Greek lands, with which they have afterwards been linked. Naukratis and Daphnae, the Mykenæan art at Tell el Amarna, the Kamares pottery of the XIIth dynasty, the earliest painted Greek pottery of the Ist dynasty, and the Western pottery of the prehistoric period, are the framework which has made possible a scheme of European history before the classical times. To carry on this course of discoveries, which have become the basis of our present view of early history, and to continue to train students in such historical research is the purpose of the present movement."

WILLIAM COPLEY WINSLOW.

525 Beacon Street, Boston, Mass.

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#### FRANCE AND RUSSIA.

On account both of political and financial reasons France is deeply interested in the establishment of a solid and liberal government in Russia. We give below two or three examples of this,—letters of three leading Frenchmen which were written for a Moscow paper. M. Passy is the distinguished French peace apostle, the first recipient of the Nobel Prize. M. Mézières is a Senator and member of the French Academy. M. Marcel Prévost is the brilliant novelist.

I cannot but deplore the blindness which, refusing to make the necessary concessions when they would have been effective, has now brought things to the present acute and violent stage; and I feel a deep pity for the many victims on which ever side they may be. I trust that a little tardy wisdom and moderation will finally make it possible to find in a régime of legal liberty the outcome of this revolution due, like all revolutions, to the faults of those

who might have prevented it. But at what a cost this wisdom and moderation will have been attained!

FREDERIC PASSY.

Events in Russia naturally cause most painful feelings here in France. The more intimately we are attached to "the friendly and allied nation," the more we suffer from the violent crisis through which Russia is passing. Perhaps, however, this trial has been necessary that the grand Russian empire may advance in the direction of liberty. If a liberal government, a representative régime, can be finally set up there, it will be a great blessing for which all Frenchmen, to say nothing of the suffering Russians and the rest of the pitying world, will be devoutly thankful.

ALFRED MÉZIÈRES.

To at last see Russia associated with free Europe is an event of an importance not equaled since the French Revolution. All our sympathy goes out to the New Russia, which henceforth will be attached to France not only by international diplomatic ties, but also by the bonds of similar political customs and civilized aspirations.

MARCEL PRÉVOST.

### DISCONTENT IN CUBA.

It is a deplorable fact that the boasted glory of Cuba Libre has not proved all that those who fought to establish it could have wished. The present administration is severely criticised, and if the complaints of the Liberal press are well founded, we can see in them ample justification for the Philippine policy of the United States. In *La Lucha* of October 19 there is an open letter from Salvador Cisneros, the Marquis of Santa Lucia and a veteran of the Cuban war for national independence. This letter is an account of the violation of the constitution by the president of the republic. "The administration of Sr. Estrada Palma has been characterized throughout by a determined persistence to violate the fundamental code of the nation and will practically result in annulling the action of the legislative and judicial powers." Among other details Sr. Cisneros enumerates nearly twenty specific instances of the violation of the constitution.

We are in receipt of a letter from a patriotic Cuban and a University man who thinks that the United States should again interfere in Cuba with a restraining hand. We print this letter in full:

"I think it a duty to make known to the readers of this periodical that the grand work of freeing Cuba, which was undertaken by the American government and for which so much American blood was shed and American money expended, is at the point of failure if it has not already failed. If I mistake not, the treaty of Paris made the United States government responsible for the preservation not only of material, but also of moral peace in Cuba; otherwise the constitution framed under the protection of its strong arm did not mean what it said, and was a sarcasm signed and proclaimed, a simple mockery! Why did the United States government give up its control if it was not to secure political liberty to the Cubans?

"The democratic constitution of Cuba was framed in 1900, signed on February 21, 1901, and the following year the United States government withdrew from Cuba when the newly elected president, Sr. Estrada Palma, had taken his official oath to respect the constitution. From the beginning,

Mr. Palma has constantly violated the constitution (violations brought to light recently by one of the best Cubans, Mr. Salvador Cisneros) and the greatest infringement was the one committed on the third of this last September with respect to the primaries for the next presidential election of December. All lovers of genuine liberty have been suffering since that fatal day, when political liberty died and a system of despotic dictatorial rule was implanted in its stead, the judiciary and army hand in hand to suppress the rights of the citizens. Imaginary plots were contrived and disclosed for the purpose of menacing and terrorizing timid folks—and this on the very day of the election! Crimes were committed and blood shed, as, for instance, that of the great Villuendas in Cienfuegos whose family is trying to bring to light the truth in regard to his cowardly murder. The candidate of the Liberal party was forced to resign, since his own life and the lives of his friends were in danger. The mayors of all liberal cities were obliged to let the government guard the balloting, and do as it pleased. Accordingly, we are no longer governed by the constitution framed under the protection of Columbia, but by the personal power of a Central American tyrant! Even a foreigner, the Italian Pennino, has been persecuted and expelled from the country contrary to the constitution. Could not Congress pass a joint resolution to investigate political matters in Cuba?

"I believe that the Treaty of Paris is as much in force now as before the withdrawal of the United States from the island, and therefore that it is possible to bring matters back to their original status, since under the present conditions, the peace of the Cubans is no peace, but like that of Warsaw, *the door for future revolutions.*"

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#### THE BOER HOME INDUSTRIES AND AID SOCIETY.

We have received a pamphlet entitled *Report and Work Done by the Boer Home Industries and Aid Society*, January to August, 1905. This consists of extracts from letters sent to European friends by Miss Emily Hobhouse reporting from time to time the progress and needs of her work of which mention was made in the September *Open Court*.

Beginning with very few spinning-wheels and looms, she and one or two helpers have established an industrial nucleus where the Boer girls are taught to utilize the wool of the country and to make marketable products. These pupils teach others and when they leave the school return to their homes where they are able to continue the work when they can obtain either wheels or looms. There are many home-made spinning wheels in use and the local carpenters have copied the looms as far as possible. There seems to be plenty of raw material though it is of rather uneven quality and the teachers have needed to experiment in order to discover how to make it of the greatest possible use; and there is sufficient market for the finished product. The needs are mostly for machines and teachers for the numbers who are eager to learn. The school specializes in rugs, carpets and mats, but has undertaken also some very fine work with silk, and Miss Hobhouse refers to a silk wedding dress for which they had undertaken to furnish material.

To people interested in the spread of industrial education where it is seriously needed, this pamphlet will be of real interest. It can be obtained on application to the following persons who have Miss Hobhouse's cause very

much at heart and will also be glad to receive and forward to her any donations that may be sent. Address Countess Evelyn Asinelli, 8 Grand Pré, Geneva, Switzerland, or Miss Alice Stone Blackwell, 3 Park St., Boston, Mass.

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### CHRISTIANITY IN JAPAN.

The *Japan Times* gives the translation of an article that appeared some weeks ago in the *Kirisuto-kyo Sekai* in regard to the problem of Christian missions under existing conditions in Japan. As it deals especially with the relation of the foreign missionaries and their boards with the native church and its workers, it becomes of general interest in its bearing on the subject of future progressive policy of mission boards, although the sudden and rapid development of Japan along lines of Western education and civilization makes it a fitting leader in the movement.

The article is written from the point of view of the native Kumi-ai churches which comprise a membership of 12,000, and its plea is for their independence of and co-operation with the churches of the missionaries. The writer claims that the results of mission work are large only in proportion as the natives are entrusted with active work, and on the analogy of the most successful business enterprises urges that the entire evangelistic work of Japan be put under the direction of the Kumi-ai churches, with salaries suited to the labors and position of each worker. He appeals to the native membership to undertake to tax themselves to the amount which the Boards are now spending for current expenses in Japan, and on the other hand begs the missionaries to dissolve the mission and join the native church and missionary society in each center, as active co-workers in the same rank as the native members. The result would be that the American Board would consult with the native boards about any further missionary business within their district. This disposition on the part of the native Christians would seem to be the culmination of the purpose with which the missions were inaugurated.

The article has the ring of zeal and sincerity, and testifies to the strength with which the Christian religion has taken root among the intelligent Japanese, quite beyond our realization. But the inference throughout is clear, that the missionaries maintain a dictatorship in church matters which results in establishing a competition against the native church rather than a helpful support and alliance. If in their contact with other religions they must insist that outside of their own faith, truth does not exist, should they not at least allow their converts equal privileges in the light of that truth? Conditions such as this article implies seem to be due to ignorance of the change of conditions on the part of the governing Boards, and failure on the part of those in the field to grasp the full significance of these changes and to justly interpret them.

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### "THE PHILOSOPHY OF PAIN."

SOME REMARKS IN PLACE OF A REPLY.

Pain is certainly a great teacher and discontent drives man to effort, makes him work, strive and travail to gain his heart's content, but it is not

so true that grim "necessity's impelling pain is the motive of advance in every line"; nor that anguish and keen distress are necessary in every case to make one willing to work and undergo great hardships and privations; nor that, under all conditions pain and suffering are productive of psychical growth. What compelling necessity, for instance, forces a millionaire to strain his mental faculties to heap millions upon millions? What anguish and distress forces a sportsman to drag his weary legs all day long over wet and weedy fields, through swamps and underbrush that tears his clothes? What psychical development can result from the sufferings of a coarse and callous shipwrecked sailor in a boat on the vast expanse of the ocean, who has probably never spent an hour on philosophical or religious meditation, and whose every thought is centered in the mad desire to be rescued by a passing vessel till, from exhaustion, he sinks into delirium and death, perhaps cursing his fate with his last breath? Does any one think that there are not hundreds already racking their brains to devise means to make disasters at sea and on the railroad track less frequent?

A large part of all psychical progress is due to noble passions, to love and to the keen desire to excel in some respectable calling or praiseworthy public undertaking, to become respected and beloved near and far.

If we look upon the world as the great *perpetuum mobile* which can not lose one particle of its matter and its energy and readjusts itself without the especial aid of an intelligent governor, we can train ourselves to bear afflictions resignedly, bravely, even serenely as natural consequences of known or unknown causes and without blaming nature for them, which standing under the iron rule of causality produces nothing but what it can and must produce. So everything that is, is right. But if we consider pain and suffering as the means precisely designed by an all-powerful personal God, to educate the human race for a yet more strenuous future psychical existence, they assume the appearance of wanton, willful cruelty. We poor human beings are sometimes not able to save our children from displeasure and distress for their own good, and cruelties inflicted on comparatively few are to some extent excusable if no other possibility is left to human agency to secure welfare and happiness to a vast majority, yet an all-powerful Being can not be supposed to be restricted to only one expedient to accomplish His ends. Whoever says, "How are God's ways past finding out?" contradicts himself if, because afflictions sometimes have a beneficial influence on man's character, he pretends to know that a just, kind and loving God inflicts sufferings of mind and body to promote psychical growth in man. That "more and more grows the conviction" of personal immortality does not correspond with my experience of more than fifty years. On the contrary I daily notice that the sincere belief in a future state fades away in proportion to progress made in biology and kindred sciences, to dissemination of knowledge and enlightenment.

In my younger days it has always been odious and repugnant to me to have to hold an all holy Being especially responsible for undeserved and unavoidable afflictions, such as inherited, painful, and incurable sickness, earthquakes, tornadoes, floods, conflagrations caused by strokes of lightning, etc. How much more easy and reconciling is it to submit to such evils as to the mandate of the all prevailing world-law of causality than to especial dispensations of intelligent providence! Whoever has attained to that state of

mind will never want to return to the misery of uncertainty and doubt which make him ask "Why has God done so to me?"

COBDEN, ILL.

F. PETSCH.

"HOW FAR HAVE WE STRAYED FROM CHRISTIANITY?"

*To the Editor of The Open Court:*

Let me add my name to the list of those who hold that the name Christian is not to be withheld from a man of the spirit—and I will add of the faith—of the Editor of *The Open Court*, who I earnestly hope will not himself disclaim the name.

I hold firmly to the view of the Person of Christ, somewhat arrogantly denominated the "orthodox" view; but insist that in the thought of that great Teacher and of the apostles, real Christian faith was never identified with correct metaphysical speculation, important as that may be.

WILLIAM E. BARTON.

We take pleasure in publishing this letter from Dr. Wm. E. Barton, pastor of the First Congregational Church of Oak Park, Illinois, who is known as a leader among Congregationalists, a scholar, and a famous pulpiteer. We rejoice at the endorsements which come to us from so-called orthodox quarters, not so much for personal reasons as because they are a symptom that the life of Christianity is not extinct. So long as a religion is capable of growth; so long as it tolerates ideas, theories, philosophies that are not expressions of its doctrines in the narrow sense, it remains capable of a higher development. The question, which will be the religion of the future, must be solved by the religious leaders of mankind, and it seems to me that those religions only can endure which adjust themselves best to the new conditions; and in our present age that faith will survive which admits and stands critique and perfectly adapts itself to the scientific world-conception.

#### AN EASTERN VIEW OF WESTERN CIVILIZATION.

A severe criticism of the English policy pursued in China, has appeared under the title *Letters from a Chinese Official, being an Eastern view of Western Civilization*. The author is an Englishman, who assumes to be a Chinese mandarin, and we need not say that his representation is one-sided. He remains true to his part as a defender of Chinese culture, and so we must not expect him to state the other side at the same time. The most vigorous and truthful statement that occurs in his letters is a quotation from the famous Sir Robert Hart, who by long residence in China, and through the authoritative position which he held there, is certainly a trustworthy and reliable authority.

Sir Robert Hart says of the Chinese:

"They are well-behaved, law-abiding, intelligent, economical, and industrious; they can learn anything and do anything; they are punctiliously polite, they worship talent, and they believe in right so firmly that they scorn to think it requires to be supported or enforced by might; they delight in literature, and everywhere they have their literary clubs and coteries for learn-

ing, and discussing each others essays and verses; they possess and practice an admirable system of ethics, and they are generous, charitable, and fond of good works; they never forget a favor, they make rich return for any kindness, and, though they know money will buy service, a man must be more than wealthy to win public esteem and respect; they are practical, teachable, and wonderfully gifted with common sense; they are excellent artisans, reliable workmen, and of a good faith that every one acknowledges and admires in their commercial dealings; in no country that is or was, has the commandment 'Honor thy father and thy mother' been so religiously obeyed, or so fully and without exception given effect to, and it is in fact the key-note of their family, social, official, and national life, and because it is so 'their days are long in the land God has given them.' "

That the Chinese are as conceited as Europeans; that they are strongly convinced of the superiority of their own culture over Western civilization; that they have made grave mistakes in politics and in their diplomatic relations with Western nations, cannot be denied. Hence it would be wrong to think that the evil of the Opium War and all the faults committed by England and other Western powers are on one side only. The Chinese need contact with the Western world, and will be greatly benefited thereby in the long run. They need reforms in their political systems and especially in their criminal courts. Even those who do not favor the Christianization of China, will grant that Western influence will act as a leaven upon the religious notions of the Chinese, and benefit them in time. We suppose that the anonymous author of *Letters from a Chinese Official* will not deny this, but having made himself an advocate of the Chinese side of the question, he passes entirely over these counter-statements. The American edition, which lies before us, is increased by an introduction, which, however, would better have been omitted, for the author forgets his part, and instead of speaking as a Chinese mandarin, shows himself a man of the Old World, a true son of John Bull, who lectures Americans for pushing Western civilization to the utmost. He says:

"What is at stake in the development of the American Republic is nothing less than the success or failure of Western civilization. . . . Animated by a confidence almost religious in their own destiny, the American people are called upon, it would seem, to determine, in a pre-eminent degree, the form that is to be assumed by the society of the future. Upon them hangs the fate of the Western world. And were I an American citizen, the thought would fill me, I confess, less with exultation than with anxious and grave reflection. I should ask myself whether the triumphs gained by my countrymen over matter and space had been secured at the cost of spiritual insight and force; whether their immense achievement in the development of the practical arts had been accompanied by any serious contribution to science, literature, and art; whether, in a word, the soul had grown with the body, or was tending to atrophy and decay. . . . Or are we to fill our belly with husks of comfort, security, and peace? To crush in the dust under our Juggernaut car that delicate charioteer? Are we to be spirits or intelligent brutes; men or mere machines? That is the question now put, as it has never been put before, to the nations of the West, and pre-eminently the people of these States."

We agree with our "Chinese Official" that mere material advance is insufficient and should be accompanied by artistic, scientific, and ethical culture,

and this is decidedly one of the highest aims of typical Americanism. That the West is still lacking in this particular development of the ideal side of life is true; and it is most strongly felt in America, although the expression of this want is the best evidence that it is aspired to and appreciated. At any rate we may say that Europe is not in advance in this regard except in the possession of the great authors and artists of the past, who, however, must be considered as a common heritage of the Western world.

In spite of its onesidedness the book is good reading and considering the fact that we mostly hear the other side, we sincerely hope that it will be much read and its arguments considered.

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#### BOOK REVIEWS.

NAAR CALIFORNIE. REISHERINNERINGEN. Door *Dr. Hugo De Vries*. Haarlem: Tjeenk Willink & Zoon, 1905. Pp. VIII, 438.

When Dr. De Vries, the learned author of *Species and Varieties: their Origin by Mutation*, returned to Amsterdam in the autumn of 1904 after having spent the summer in the United States, he wrote this large volume describing his travels and experiences. The opening lines of the preface state in complimentary terms the purpose he had in view: "On my journey I became acquainted with so many conditions which were previously unknown to me, and saw so much that excited my admiration that I shall be glad to familiarize my countrymen with whatever differs especially from the existing state of things at home."

Most of his visit was spent in California, and the greater part of the book is devoted to the consideration of that part of the Union, especially in relation to its botanical and horticultural aspects. The land and its people, fruit cultivation, new varieties of fruit, irrigation, mountains, trees and flowers are extensively treated in turn, while the last seventy-five pages comprise an appreciative chapter on personal reminiscences. Here Dr. De Vries gives incidents and impressions of his travels both on the way to California and on the return trip. The immensity of the country and its resources, our educational system and its higher institutions elicited his warmest approval and constant enthusiasm. He spoke at the Commencement Exercises of Columbia University immediately upon his arrival in New York, and at the autumn convocation in Chicago, and was an interested guest of honor at many of our largest universities and smaller colleges, besides the more specialized institutions directly connected with botanical interests.

The book is profusely illustrated with photographs which are well fitted to give the Hollanders a pretty accurate idea of the buildings and streets of our cities, vegetation and scenery in general and more especially the exuberant profusion in California, as characterized by climbing roses, California poppies and redwood trees.

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GOETHE'S PHILOSOPHIE AUS SEINEN WERKEN. Her. von *Max Heynacher*. Leipzig: Dürr. 1905. Pp. viii, 428. Price, 3 marks 60.

The enterprising publisher, Herr Dürr, of Leipzig, has requested Dr. Max Heynacher, the principal of the Gymnasium at Hildesheim, to compile a companion book to Kühnemann's *Schiller*, and the present volume is the

result. It contains expositions of Goethe's philosophical development and his relation to Schiller, his standpoint as to the personal immortality of the soul, and a great many questions from "Truth and Fiction," "Faust," "The Metamorphosis of Plants"; his many expositions as to natural science, his "Doctrine of Color," essays, and such poems as "Prometheus" etc., letters to Schiller, Carus, d'Alton, etc., proverbs and kindred topics.

It is a diligent compilation which will be welcome to the innumerable admirers of the great poet.

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SPHAERA. Neue griechische Texte und Untersuchungen zur Geschichte der Sternbilder. Von *Franz Boll*. Leipsic: Teubner, 1903. Pp. xii, 564. Price, 24 marks.

Prof. Franz Boll, formerly of Munich, now of Erlangen, has devoted this voluminous work to a discussion of the Zodiac, which in its names and other details is an inheritance that has come down to us through Greece from ancient Babylonia. Professor Boll has collected a number of pertinent Greek texts on the subject, and reproduced so far as we know all the materials and monuments that throw light on the subject. It is a branch of the history of science which is not commonly known, but which throws much light on the development of religion as well as astronomy, and will be welcome as a final work on this important subject.

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RELIGION ODER REICH GOTTES. Eine Geschichte. By *Heinrich Lhotzky*. Leipsic: J. C. Hinrichs'sche Buchhandlung. 1904. Pp. v, 402.

This book is very original in its conception and the execution of its plot. It comes to us as a story and may be classified with historical novels. It is the biography of St. Paul the Apostle and breaks off at the same place where the Acts of the Apostles stops. The story of St. Paul's death is not told, and the author himself feels that the conclusion is as abrupt as are the sources in the canonical writings of the New Testament. The details, however, are worked out with faithfulness to the author's ideal who uses this representation of the figure of Paul to explain his conception of the kingdom of God on earth which he contrasts with religion as actualized in the several denominational churches. He concludes with a few contemplative thoughts in which he regrets that the kingdom of God has not come out victorious for survival. In its place mankind has accepted religion, or as we would prefer to call it, ecclesiasticism. "Nevertheless," says the author, "the victory of religion over the kingdom of God is like a victory of nothingness over truth. It is no joyous and clean victory. Mankind cannot and will not ever forget Jesus and Paul. All the several religions will fall into decay, even the churches of Christianity, but the kingdom of God on earth will finally conquer and become a saving power."

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A SONG OF THE LATTER DAY. By *Frederick Peterson*. New York. Privately printed. 1904.

This little book of philosophical poems is written in the spirit of Omar Khayyam and may be characterized as a Neo-Pantheistic Rubaiyat. It contains the following poems: Evolution and Pantheism, The Stream of Life, The Procession of the Retreating Gods, The New Faith, The Apotheosis of

Dust, Love, The Prophecy of Evolution, Changelessness and Change, The Quest, A Glimpse Behind the Veil, *Courage, camarade, le diable est mort*, The Years that Bring the Philosophic Mind.

We quote from "A Glimpse Behind the Veil" the following lines:

"Ah, life were but an hour of bitter grief  
Between eternities, if this were all—  
To wake—to know—to sleep, whate'er befall,  
Among these wonders—'twere beyond belief!

"Shut in by night and death and blinding doom  
One glimpses still the fitful shimmerings  
Of light amidst the tangled Woof of Things—  
The Spirit of the World beside the Loom!

"Up from the deeps of the sub-conscious mind  
What dim penumbrae of ideals rise,  
Haunting suggestions of realities  
Beyond the vision of our eyes half-blind!

"The visible world is but a chrysalis  
Closed in for wintry æons till the Spring  
Lay bare the glamour of the splendid wing—  
Its soul's triumphant metamorphosis!"

---

HANA, A DAUGHTER OF JAPAN. By *Gensai Murai*. Tokyo: The Hochi Shim-bun. 1905. Pp. XLVII, 298. Price, \$6.50.

This elegant book is a specimen of modern Japanese novel writing, typography, and the art of illustrating and book-making. The story, which is written in English, is naïve and perhaps too simple for Western taste. Hana is a beautiful Japanese girl, the daughter of a physician, who meets an American from Chicago by the name of Connor and a Russian officer, both of whom fall in love with her. She prefers in her own heart the gallant young American, who had saved the life of her pet dog; but during the complication of the story the war begins, and the Russian officer makes his appearance as a wounded prisoner of war whom she discovers when performing her duties as a red-cross nurse. At this time the Japanese government is very anxious to get some information concerning Makaroff, at Port Arthur, and this information Hana's Russian suitor offers to give her conditionally. After much hesitation she finally surrenders her scruples to her patriotism, promising either to marry him, or at least to marry no other during his lifetime. When the young American learns of her promise he volunteers at once to go himself to Port Arthur to gain possession of the required information, with the understanding that if he did not return within a definite time, she would then obtain it directly from the Russian. The young American enters Port Arthur, but does not return until after the Russian officer has claimed the fulfillment of her promise. When Hana, however, still hesitates to grant it, he pulls out a revolver to shoot her, but her lap dog jumps at him and makes him drop the revolver which, when touching the ground, goes off and kills him, thus relieving her of her untoward promise. The catastrophe is thus

reached and Hana is at liberty to marry her American lover. Critics ought to be lenient in consideration of the fact that novel writing is a new departure in the flowery kingdom, and while the story would not have any especial attraction for us, we must confess that the make-up of the book is certainly dainty. The outer cover which is quite separate from the bound volume, is ornamented with Japanese landscapes of the snow-capped Fuji range, while the inside is neatly done up in Japanese fashion, with an iris design. The colored illustrations are fine, especially the double-folded frontispiece, and the picture of an ornamental lantern surrounded by pigeons, which faces page 288. The black and white drawings are of poorer composition. Our American countryman looks very silly, and the Russian appears quite rough enough for the conventional villain. The tail pieces showing Japanese flowers and kindred subjects are very dainty and artistic. The book, which is expensively gotten up, sells for six dollars and a half.

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THE HUNDRED LOVE SONGS OF KAMAL AD-DIN OF ISFAHAN. Translated from the Persian by *Louis H. Gray* and done into English verse by *Ethel Watts Mumford*. New York: Scribner. 1904. Pp. 68.

This dainty volume in cream color and gold contains a collection of one hundred rubaiyat which tell of a lover's longing and despair with intermittent efforts at a philosophical indifference; and an additional rubai made conspicuous by a title of its own, "Love's Fulfillment;" which contributes somewhat to relieve the reader's feelings by the inference that the singer's persistent passion did not remain permanently unrewarded. The stanzas have been chosen with a strong semblance of logical sequence from a hundred and seventy-two totally disconnected quatrains. The verses contain warmth of color and feeling expressed in the glowing imaginative figures which are typical of Oriental language and modes of thought.

An introduction of some twenty pages written by the translator gives an account of the worthy Ad-Din's birth and life; misanthropy and consequent withdrawal from his fellows; and, finally, his martyrdom after it was discovered that he was concealing his own and his neighbors' property from a victorious enemy. Something also of his heart's history is here discussed, as it is gleaned from the internal evidence of the present volume, and from the same source inferences are drawn as to the character of the beloved, and the lover's choice is defended.

An appendix furnishes careful bibliographical data in regard to the works of the author and various accounts of his life, closing with an explanation of the division of work between Mrs. Mumford who selected and versified the quatrains, and Dr. Gray, whose complete prose translation formed the basis for the poetical version. Both of these collaborators are members of the American Oriental Society.

---

SUPERNATURAL RELIGION. An Inquiry into the Reality of Divine Revelation. Sixth edition. New York: The Truth Seeker Company.

This voluminous book consisting of 1115 pages is a compendium of the Freethinkers. An author is not mentioned, but an idea of the popularity of the book can be gathered from the fact that it is the sixth edition and is a reprint of a successful English Freethought publication. The contents are

divided into six parts with an introduction. The introduction insists on the duty of inquiry and criticises the attitude of orthodox Christians. The first part is an elaborate discussion of miracles. The second part is historical, being devoted to an examination of the Synoptic Gospels and a discussion of all the testimony contained in the several Church Fathers. The third part discusses the problem of the fourth gospel, its authorship and character. The fourth part treats the historical value of the Acts and the mission of John the Apostle. The fifth part treats of the epistles and the Apocalypsé, especially Paul's evidence and statements as to miracles. The three chapters of part six are concentrated on the most significant of all Christian problems, the resurrection and ascension of Christ, presenting first, the relation of the evidence to the subject, second the evidence of the gospel and third the evidence of Paul.

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THE DOOM OF DOGMA AND THE DAWN OF TRUTH. By *Henry Frank*. G. P. Putnam's Sons. New York and London. 1901. Pp. xxi, 399.

Mr. Henry Frank of New York, the lecturer of a congregation in line with the New Thought movement, expresses in this book his religious views. He says: "We have passed the age of ignorance and entered a period of a reconstruction. The theology of mediævalism is dead beyond recovery." Accordingly he proposes to do without the "fragile fables and 'old women's tales' of antiquity," and substitute for them, "a new interpretation for vagaries and ignorant assumptions." He concludes the preface with the sentence: "If the Ideal Theology portrayed herein shall prove to be a purified Anthropology, substituting Exalted Man for Demonized Deity, the author will not have occasion to exclaim *Peccavi*."

The contents of the book are devoted to a new interpretation of atonement; a new definition of inspiration; a rehabilitation of belief; a new conception of the trinity,—the trinity of man being reflected in the trinity of God; the myth of hell; the myth of human deification; the defeat of death or the strange story of the resurrection. The second part of the book is devoted to the creeds of Christianity, much space being devoted to Calvin and Calvinism, especially chapter 14, the Defamation of Deity, or the Scandal of Theology. The third and last part, entitled "The Dawn of Truth," discusses such topics as the conflict between religion and theology, the twilight of the past, and finally, the marriage of reason and religion.

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#### THE NATIONAL HYMN OF RUSSIA.

We have been so fortunate as to procure an article on Russia, written by a Frenchman who went to the land of the Czar to study the conditions of the revolution on the spot, and make observations with his own eyes. M. Joseph Reinach, a well-known litterateur, a prominent politician of good name, and highly esteemed in his country by men of all parties, is a sympathizer with the Russian people, and a competent judge of the present intricate situation. The crisis is not yet over, and all civilized mankind watches with eagerness the result of this great fermentation. The old order will soon be a matter of the past. It was filled with romance, the glory of sanguinary wars, patriarchal paternalism and also cruel tyranny. The new order is likely to

be an imitation of other European constitutions, those of Germany, England, or perhaps France.

Our frontispiece represents that grand complex of buildings which is the most representative monument of Czardom, the Kremlin, the imperial citadel of Moscow; and we add here the Russian national hymn, the text of which may perhaps be altered in future days and be adapted to the new order of things.

The tune of the Russian hymn is most beautiful, but the rhythm of the words is not easily understood by those who are not accustomed to Russian notions of euphony. We here reproduce the music together with the text in the original and an English translation in the same measure as the Russian.

God save our no - ble Czar! Puissant and might - y, Reign thou for  
Bo - jé tsa - ra khra-ni; Sil - ni der - jav - ni, Tstarstvou na

glo - ry, our glo - ry, Czar! O'er - awe the en - e - my,  
sla - vou, Na sla - vou nam. Tstarstvou na strakh vragam,

Czar of righteous faith! God save our no - ble Czar!  
Tsar pra - vo - slav - ni, Bo - jé tsa - ra khra-ni.

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The January number of *The Monist* promises to be of more than usual interest. Professor Lindemann, of the University of Munich, contributes an article, "On the Form and Spectrum of Atoms," which demonstrates the possibility of distinguishing the forms of different elemental atoms from the lines of their respective spectrums, and thus mechanically accounting for their different chemical combinations. This article is ably supplemented by "Manifestations of Ether," by Mr. W. S. Andrews, while both of these presentations tend to strongly confirm the electronic theory.

Professor Keyser, of Columbia University, in an essay entitled "Mathematical Emancipations," endeavors to make clear how the imagination of the untechnically educated may grasp the idea of multi-dimensional space.

Professor D. T. MacDougal, editor of the English edition of De Vries *Species and Varieties: Their Origin by Mutation*, adds greatly to the value of the number by his contribution on "Heredity and the Origin of Species," in which he makes public significant results from many interesting experiments of his own in the New York Botanical Garden.

Inspired by Mr. Andrews' article on "Magic Squares" in the two preceding numbers, Dr. Carus offers some philosophical "Reflections on Magic Squares," bringing out the possibility of constructing them on the principles of the laws of symmetry, and showing how mathematical considerations such as these help to solve the God problem in the philosophy of science.

Beginning with this number the original essays will appear in larger type than formerly (pica), thus increasing the attractiveness of the Magazine.

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subject to some slight changes depending  
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Reflections on Magic Squares . . . . . EDITOR

Haeckel's Theses for a Monistic Alliance

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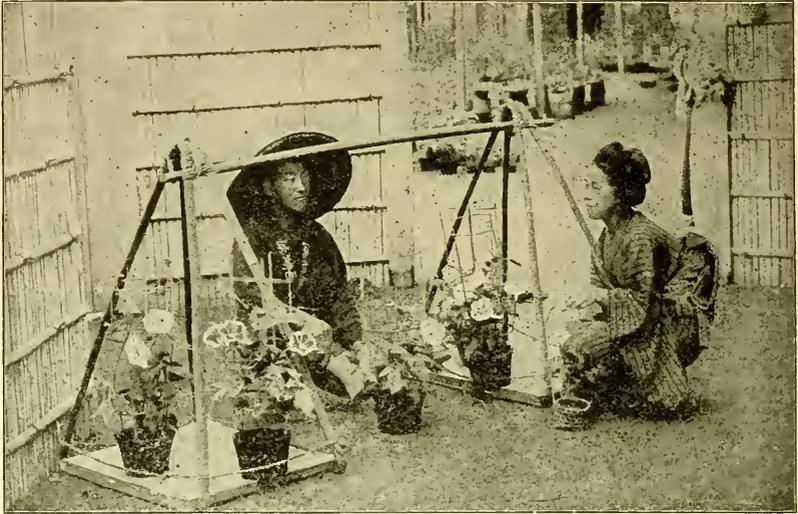
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1905

# THE JAPANESE FLORAL CALENDAR



A MORNING GLORY SELLER

Two well-known poems about the morning-glory, taken from *The Japanese Floral Calendar* run as follows:

“Each morn, when the dawn brightens into joy,  
The morning-glory renews it's beautiful flowers,  
And continues blooming long in this way,  
To give us hope and peace that wither not.”

“Oh, for the heart  
Of the morning-glory!  
Which, though its bloom is for a single hour,  
Is the same as that of the fir-tree,  
Which lives a thousand years.”

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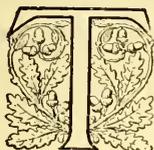
## Press Comments

The book gives an interesting glimpse of a side of Japanese life which is full of attraction, but which is likely to escape the Occidental.

*Eagle, Brooklyn, N. Y.*

The many illustrations of Japanese gardens, picnic scenes and flowers are of exquisite beauty.

*Onward, Toronto, Canada*



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