

The Open Court

A MONTHLY MAGAZINE

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

Editor: DR. PAUL CARUS.

Associates: { E. C. HEGELER
MARY CARUS.

VOL. XIX. (NO. 12.) DECEMBER, 1905.

NO. 595

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MACBETH.

BY WILHELM VON KAULBACH

Frontispiece to The Open Court.

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THE KINGDOM OF HEAVEN.

AND THE UPANISHADS.

BY CHARLES JOHNSTON.

WERE a student of the Upanishads, steeped in the golden air of Eastern wisdom, to turn to the Gospels of Palestine, what impression would he receive from them? That of a wonderful difference, and yet of a wonderful likeness. Finding himself in a new world, he would nevertheless encounter on all sides things very familiar. Take these two sentences, for example: "This soul of mine, in the inner being, is smaller than a grain of rice, or a grain of barley, or a grain of mustard-seed. . . . just as, beloved, birds of the air come together to a tree to rest, so indeed all this comes to rest in the soul."¹ Who can fail to think of the well-known words: "The kingdom of heaven is like to a grain of mustard seed . . . which indeed is the least of all seeds; but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof."²

Here is a parallel even closer. Take first the words of the old scripture of India: "Just as a treasure of gold, hid in a field, is passed by over and over again by those who know not its place and find it not, even so, verily, all these beings enter day by day into the world of the Eternal, and know it not. This, verily, is the soul in the inner being."³

It is hardly necessary to add, for comparison, the words of the more familiar parable: "The kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field."⁴

¹ Chhandogya Upanishad, iii, 14, 3. Prashna Upanishad, iv, 6.

² Matt. xiii. 31, 32. ³ Chhandogya Upanishad, viii, 6, 3. ⁴ Matt. xiii. 44.

Equally close is the likeness in the following: "Just as a sovereign orders those whom he has set in authority, saying: 'Be ye rulers over these villages and these villages;' thus, verily, the soul disposes the life-powers in this direction and in that."⁵ This is exactly the frame of the parable of the talents or pounds, where "a certain nobleman went into a far country to receive for himself a kingdom," and, returning, said to his servant "because thou hast been faithful in a very little, have thou authority over ten cities."⁶ All these examples are taken from the "parables of the kingdom." We might get equally close resemblances at other points, as, for example, the "blind leaders of the blind,"⁷ which recalls the Upanishad sentence, "the deluded wander about staggering, like blind men led by a blind man."⁸ Or compare the image of "the salt of the earth" with this singularly vivid and charming passage from the Eastern Wisdom:

"Let the Master teach me more! said he.

"Let it be so, dear! said he.—Put this salt in water, and come to me in the morning.

"And he did so, and the Master said to him:

"The salt you put in the water last night—bring it to me!

"And looking for its appearance, he could not see it, as it was melted in the water.

"Taste the top of it! said he.—How is it?

"It is salt! said he.

"Taste the middle of it! said he.—How is it?

"It is salt! said he.

"Taste the bottom of it! said he.—How is it?

"It is salt! said he.

"Take it away, then, and return to me.

"And he did so; but that salt exists for ever. And the Master said to him:

"Just so, dear, you do not see the Real in the world. Yet it is there all the same. And this Spirit is the Self of all that is, it is the Real, it is the Soul. That Thou Art!"

The passages cited are all taken from the older Upanishads, and are, therefore, several centuries older than Buddhism. It is hardly credible that any of these passages is less than three thousand years old, thus antedating the Gospels by a thousand years.

II.

Our comparisons were made chiefly with the "parables of the kingdom," to which fifteen of the thirty-five parables in the Gospels explicitly belong. Many more of them doubtless belong to the same class, as we can see in the case of the "parable of the pounds,"

⁵ Prashna Upanishad, iii, 4.

⁷ Matt. xv. 14.

⁶ Luke, xix. 12.

⁸ Katha Upanishad, ii, 5.

which is simply introduced as a story by Luke, but which Matthew expressly numbers among the "parables of the kingdom."

It is well, therefore, to consider these parables, as a whole, in order that we may understand the meaning of the words "the kingdom of heaven" which run through them all like a golden thread. These words were not originated by Jesus. The phrase "the kingdom of heaven is at hand," or, more literally, "the realm of the heavens has drawn near," was the rallying cry of John the Baptist, and on his lips had doubtless a Messianic meaning. Jesus adopted the phrase, and we find him first using it himself, and then bidding his disciples to use it, as a text for their teaching. It would be difficult to gain, from the parables of the kingdom alone, any clear idea of the thought of Jesus. We should be at a loss to conceive anything which is like "a pearl, a net, a king entrusting money to his servants, a grain of mustard seed, leaven, wheat" and so forth; and only in the much-disputed "Tao" of the Chinese sage Lao-tse could we find an equal enigma. Nor can it be said that the meaning of the parables, as given by the Teacher, makes the matter altogether plain. Indeed, when we read for instance the explanation of the "parable of the tares," we are conscious that one parable is being explained by another, and so with the "parable of the sower."

A most illuminating sentence is preserved by Luke, though not in relation to the parables. It is in this passage: "And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation," or better "with outward show" . . . "for behold, the kingdom of God is within you."⁹ This is closely approached by the words of Paul: "the kingdom of righteousness and peace."¹⁰

It is noteworthy that the fourth Gospel contains no parables, and while we may in part account for this by saying that the last evangelist, writing in the evening of a long life, sought not to repeat what had already been recorded, but rather to complete the existing records; yet this is only a part of the truth. It would seem rather that John gives no parables, because the teaching of Jesus which he records was not, for the most part, teaching to the multitudes, but was preeminently teaching given to disciples, to "whom it was given to know the mysteries." If this be so, then we may well seek in the fourth Gospel for a more unveiled presentation of the great mystery, a teaching immediate and vivid, not clothed in similitudes and imagery.

We shall find the most direct statement, perhaps, in a verse

⁹ Luke, xvii, 21.

¹⁰ Romans, xiv. 17.

like this, a part of the last great discourse before the tragedy: "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him."¹¹ We shall not go very far wrong, if we take this to be a restatement of the wonderful phrase recorded by Luke: "the kingdom of God is within you," for we may believe that the king will dwell within his kingdom.

We come to this, therefore, as the heart of the matter: a clear statement that, as a result of certain things done and experienced, we may look for a certain indwelling of the divine principle of life, even of Divinity itself; and that this indwelling which will make itself known in consciousness, is the beginning of immortality, of a real and realized eternal life. The beginning of the way is very vividly described: "Except a man be born again, he cannot see the kingdom of God."¹² It is probable that the reading "except a man be born from above" represents the original thought more closely, and we find this expanded thus: "except a man be born of water and of the Spirit, he cannot enter the kingdom of God." It may be suggested that we have here another phrase taken from John the Baptist, and clothed with a more living meaning, for the Baptist spoke of baptism with the Spirit and fire.¹³ And it is further of high interest to find the fourth Gospel using the phrase "the kingdom of God," though recording none of the "parables of the kingdom."

III.

We saw the first sign of spiritual rebirth thus stated by Jesus: "if a man love me, he will keep my words." A few verses earlier, a somewhat more expanded phrase is used: "he that hath my commandments and keepeth them, he it is that loveth me."¹⁴ It seems fitting to enquire here what commandments are referred to. If we take all the specific commands given in the four Gospels, we shall find them grouping themselves naturally into two classes. The first class includes rules touching the relation of man to the divine power; rules such as this: "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one and despise the other. Ye cannot serve God and mammon."¹⁵ Even stronger is the following: "He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal."¹⁶

Here, at the beginning of the way, we may draw a very close

¹¹ John, xiv. 23.

¹² John, iii. 3.

¹³ Matt., iii. 11.

¹⁴ John, xiv. 21.

¹⁵ Matt. vi. 24.

¹⁶ John, xii. 25.

parallel from the Upanishads. The words spoken are put into the mouth of Death, the great Initiator: "The better is one thing, the dearer is another thing; these two bind a man in opposite ways. Of these two, it is well for him who takes the better; he fails of his object, who chooses the dearer. The better and the dearer approach a man; going round them, the sage discerns between them. The sage chooses the better rather than the dearer; the fool chooses the dearer, through lust of possession. Thou indeed, pondering on dear and dearly loved desires, hast passed them by. Not this way of wealth hast thou chosen, in which many men sink. The great Beyond gleams not for the child, led away by the delusion of possessions. 'This is the world, there is no other,' he thinks, and so falls again and again under my dominion."¹⁷

The phrase attributed to the deluded: "This is the world, there is no other," recalls a good many like the following: "My kingdom is not of this world,"¹⁸ or: "In the world ye shall have tribulation: but be of good cheer; I have overcome the world."¹⁹ And it is impossible not to see a close relation between the idea of mammon and the "dear and dearly loved desires" of the Upanishads, the "way of wealth in which many sink," the way of the "lust of possession." The antithesis is even more strongly brought out in an earlier part of the Upanishad, where Death the Initiator, seeking to test the postulant's sincerity, tempts him thus: "Choose sons and grandsons of a hundred years, and much cattle, and elephants and gold and horses. Choose the great abode of the earth, and for thyself live as many autumns as thou wilt. If thou thinkest this an equal wish, choose wealth and length of days. Be thou mighty in the world: I make thee an enjoyer of thy desires. Whatsoever desires are difficult in the mortal world, ask all desires according to thy will. These beauties, with their chariots and lutes—not such as these are to be won by men—be waited on by them, my gifts. Ask me not concerning Death."²⁰

The postulant answers: "To-morrow these fleeting things wear out the vigor of a mortal's powers. Even the whole of life is short; thine, Death, are chariots and dance and song. Not by wealth can a man be satisfied. Shall we choose wealth, if we have seen thee? Shall we desire life while thou art master? But the wish I choose is truly that. Coming near to the unfading immortals, a fading mortal here below, and understanding, considering the sweets of beauty and pleasure, who would rejoice in length of days?"²¹

¹⁷ Katha Upanishad, ii, 1.

¹⁸ John, xviii. 36.

¹⁹ John, xvi. 33.

²⁰ Katha Upanishad, i, 23, 24, 25.

²¹ Katha Upanishad, i, 26, 27, 28.

If we remember that, in India, elephants are the sign of princely rank, we shall be able to find a fairly vivid expression of "mammon" in the sentence: "sons and grandsons of a hundred years, and much cattle, and elephants and gold and horses. . . .these beauties with their chariots and lutes—not such as these are to be won by mortal men." An expression even more perfectly modern in sound, though probably not less than three thousand years old, is found in another Upanishad: "he who amongst men is rich and happy, a lord, well endowed with all wealth, this is the highest bliss of mankind."²² A man who is "rich and happy and a lord" might very well stand to-day for the type of worldly success, just as in the days of the Vedas. And it would seem that it is precisely this ideal of worldly success which is meant in the phrase: "Ye cannot serve God and mammon." The tremendous tragedy of the Teacher's death shows once for all what meaning he himself attributed to his teaching; for, from the standpoint of worldly success, what could be a more ghastly failure than the felon's death, in the company of thieves?

IV.

The words "he that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal" strongly remind one of the Upanishad sentence: "when all desires that were hid in the heart are let go, the mortal becomes immortal and reaches the Eternal."²³ In the phrase: "he that loveth his life," the Greek word *psychē* is used, a word which seems to cover one great idea in the New Testament, but whose identity is veiled under several different English words. The same is true of the derived adjective *psychikos*. For instance, *psychikē* is translated "sensual" in the verse "this wisdom descendeth not from above, but is earthly, sensual, devilish."²⁴ It is translated "natural" in a very famous passage of Paul's, a passage which comes closer to certain Eastern teachings than anything else in the New Testament. It is worth while substituting the anglicized word "psychical" for "natural," to bring out the original color of this passage: "There are also celestial bodies and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another. . . .So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: it is sown in dishonor; it is raised in glory: it is sown in weakness; it is raised in power: it is sown a psychical body; it is raised a spiritual body. There is a psychical body and there is a spiritual body. And so it was written, The first man

²² Brhad Aranyaka Upanishad, iv, 3.

²³ Brhad Aranyaka Upanishad, iv, 4. ²⁴ James, iii, 15.

Adam was made a living *psychē*; the last Adam was made a quickening spirit. . . . The first man is of the earth, earthy: the second man is the Lord from heaven. . . . for this corruptible must put on incorruption, and this mortal must put on immortality."²⁵

Paul here teaches some such doctrine as this: There are two realms of our life, beside the mere physical body. There is a psychical body, and there is a spiritual body. The psychical body is the realm of the passions and desires, of all selfish and self-seeking impulses, of which Paul himself has given such full and vigorous lists again and again. Those who live in the psychical body, with no sense of anything higher, he calls "the dead," as in the phrase "to be carnally minded is death";²⁶ or in the words, "you who were dead in trespasses and sins."²⁷ And the most complete worldly success would still leave its possessor numbered among the "dead" in this sense.

Paul then conceives a quickening of the life from above, or "a birth from above" as Jesus expresses it. In the more analytical teaching of Paul, this new birth comes through the intervention of the "spiritual body," the vesture of the Spirit, to which he gives the remarkable title of "the new man, the Lord from heaven." As he views the matter, it would seem that there must first be something like a softening or disintegrating of the psychical body or egotistical nature; there must be a weakening of the force of passion and desire, a "crucifixion" to use the word so often employed by Paul himself, of the body of lust and hate; and then, after this crucifixion, there comes the resurrection, when the man's life is no longer centered in the psychical body but in the spiritual body, in that divine Soul which Paul calls the new man, the Lord from heaven. Paul, everywhere throughout his writings, speaks of the spiritual body as inherently immortal, as already enjoying eternal life; and in his view, salvation is attained through the weakening and disintegrating of the psychical nature, and resurrection into the spiritual and already immortal nature. The immortal nature he speaks of as the Lord from heaven, and the Christ, and recognizes it as identical with the divine life manifested in Jesus. One might say, perhaps, that Paul regarded Jesus as one in whom the psychical and egotistical nature had been completely conquered, and whose whole life was centered in the spiritual body, whose consciousness was altogether that of the new man, the Lord from heaven, and who was, therefore, one with Divinity, one with the Eternal. We might further say that Paul teaches a like transmu-

²⁵ 1 Cor., xv. 40-53.

²⁶ Romans, viii. 6.

²⁷ Ephesians, ii. 1.

tation for all those who, from being dead in trespasses and sins, the power of the psychical body, have risen to the life of the spiritual body, and that those who have passed through this resurrection will be "like him in glory," in the fullness of time also entering into the life of the Eternal. This by no means signifies such an absorption as would mean the annihilation of individual being, such an annihilation as is often described by writers on popular Buddhism. One would rather say that real individuality begins only after the new birth, with the transfer of life and consciousness to the spiritual body.

v.

If we consider the matter thus, it will become quite clear why Jesus so imperatively laid down the law that we cannot serve "God and mammon"; and we shall begin to see what is meant by the declaration that "he that loveth his life (*psychē*) shall lose it, and he that hateth his life in this world, shall keep it unto life eternal." In the phrase of Paul, the meaning would be something like this: He who sets his heart and all his desires on the life of the psychical body shall lose it, since this is the way of 'death'; but he who weakens the psychical body and passes through the resurrection into the spiritual body shall thus transform his life, raising it to a condition which is inherently immortal, and thus keeping it to life eternal. This transformation, this "baptism from above" is an imperative condition of spiritual, that is, of immortal life; and the setting of the heart on worldly success makes the transformation impossible; for where our treasure is, there will our heart be.

There was a second element in the commandments of Jesus, as we saw. This second element is of the most vital import; moreover, it is much more intelligible than the first, in that it deals with things of common observation, and appeals very strongly to the best side of the emotional nature. For this reason, perhaps, it tends to become more conspicuous than the first, and somewhat to obscure the first. It is what Paul would call the law of charity. It is characteristic of the two teachers, that Paul teaches charity in a piece of splendid eloquence, every sentence of which is of universal import;²⁸ while Jesus frames the same teaching in a story, and makes the application in the highest degree direct and personal. It is quite impossible to mistake his meaning: "I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me."²⁹

²⁸ I Cor., xiii, 1.

²⁹ Matt., xxv, 35.

There is nothing vague here, nothing metaphysical, or capable of being misunderstood even by the simplest heart of man. Rather will the simple of heart most readily comprehend. Yet it is not so much a matter of comprehension as of action. As the teacher said, not merely "he that hath my commandments and understandeth them," but "he that hath my commandments and keepeth them" is beloved of the Father, and to him is the promise made. I am fully convinced that every sentence in the passage just quoted is meant to be literally and fully carried out. This is by no means weakened by the undoubted truth that there will presently arise a deeper understanding of the words. It will presently be seen that there are more ways of being an hungred than mere bodily lack of food, and that they are far more grievous; that there is another nakedness than that of the body, and one harder to bear. There is a hunger for human love; there is the terrible hunger for spiritual life. These also must be ministered to. Yet we can conceive nothing so likely to awake the keen sarcasm of the Teacher, as the pretence that, by claiming to minister to these higher needs, one is exempt from all claims of the lower, and may selfishly live one's life, seeking worldly success, and setting all the desires of the heart on the things that make for it.

It would seem that Jesus held egotism to be the chief sin and impediment to spiritual life; and it is significant that two of the most splendid passages in his teaching are directed against religious egotism. There is, first, the parable of the Pharisee and the Publican, which, amongst other things, is a matchless piece of dramatic characterization and living narrative; so powerful in sheer literary quality, that the two praying figures, the one erect and haughty, the other humble and abashed, have become part of universal thought. Then there is another parable of equal, perhaps of even greater literary perfection, the story of the Good Samaritan. It is a test of the force of Jesus, that his use of an obscure tribal name in this single story has introduced the word Samaritan into all modern languages; just as another parable has for all time changed the significance of "talent" from a Roman weight to an intellectual power. The persons against whom this parable is directed, are not a Dives and a Cæsar, as we might, perhaps, expect, but a priest and a Levite; as though, in the thought of the teacher, religious egotism is most prone of all things to check the flow of charity. The word Pharisee comes from a Hebrew root meaning "to separate," and the religious sense of separateness, which says "Lord, I thank thee I am not as other men," is thus made the target

of two of the most eloquent sermons in the whole teaching of Jesus. It is a warning that egotism finds no firmer fortress anywhere in our nature than in religious bigotry. Unfortunately the need of the warning is written large in the history of the world, with its red record of "religious wars."

There is one passage even more scathing, though far less often quoted. It is in the narrative of the dinner to which Jesus was invited by Simon the Pharisee. It is best recorded by Luke.³⁰ He tells us that, while host and guests sat at dinner, "a woman in the city, which was a sinner," entered the house, bringing a box of precious unguent, and stood behind the couch of Jesus weeping; washing his feet with her tears, she wiped them with her hair, and kissed his feet, anointing them with the ointment. The host, Simon the Pharisee, saw it, and wondered that any one claiming illumination could fail to discern that the woman was 'a sinner.' He said nothing, but his thought was read, and his guest addressed him: "Simon, I have somewhat to say unto thee," and told the story of the two debtors, to whom fifty and five hundred pence were forgiven. Then comes the application. Turning to the woman, he said to Simon: "Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears and wiped them with the hairs of her head. Thou gavest me no kiss: but this woman since the time I came in hath not ceased to kiss my feet. My head with oil thou didst not anoint: but this woman hath anointed my feet with ointment."

VI.

Turning once more, for comparison, to the Upanishads, we shall find their teaching almost the same at each stage. We have seen already that the contrast between God and mammon is sharply drawn, by Death the Initiator, and that the postulant for spiritual life must renounce completely the ideals of worldly success, dear and dearly loved desires, riches and princely rank, sons and grandsons and gold, and the whole "way of wealth in which many men sink," before he can enter the path of immortality, the "small old path, stretching far away." Moreover, we have, even more explicitly than in Paul's great epistle, the teaching as to the psychical and spiritual bodies, a teaching which lies at the heart of all later Indian psychology. The psychical body is, in a certain sense the body of desire, the body of loves and hates in a purely selfish and personal sense. One might call it an etheric double of the physical

³⁰ Luke, vii. 36.

body; and to it are transferred the animal instincts of the physical body,—transferred and transformed. The instinct of self-defence becomes egotism, ambition, the desire of domination. The instinct of reproduction becomes passion and desire, and begins to take, in psychical life, a force and prominence which simple animal life knows nothing of. The psychical body is thus the body of desire, of darkness, of egotism. Above and behind it, according to the Eastern teaching, is the spiritual body, the body of immortality, to which the name “the Higher Self” is often given. This spiritual body is the vesture and dwelling-place of the Spirit, and has its own divine powers, its own divine senses. Between the spiritual bodies of different people there can be none of that enmity which reigns between psychical natures, for, before either can live in the spiritual body, they must have left all enmity behind.

Thus, for the Indian teaching, charity, the second of the commandments of Jesus, is the necessary consequence of obedience to the first. Charity is an inherent quality of the spiritual body, and it is impossible to inherit the one without inheriting the other.

Let us make this more explicit, by quoting a few verses from one of the Upanishads, one in which the spiritual body and its indwelling Spirit are called “the Lord,” just as Paul so calls them: “All must be pervaded by the Lord, whatever moves in the passing world; through this renounced thou shalt enjoy, nor grudge to any one his wealth. . . . He who beholds all beings in the Soul, and the Soul in all beings, thereafter blames none any more. . . . He who has understood wisdom and unwisdom both, by unwisdom crossing through death, by wisdom reaches the immortal.”³¹

VII.

According to the teaching of the Upanishads, behind and above the psychical body stands the spiritual body, the Higher Self, the immortal. To it are given many names: the Ancient, the Seer, the ancient Poet, the Lord. The aim of all life is the passage from the mortal, psychical self of illusion, of dream and desire, to the immortal Self of divine light.

Above the Higher Self stands the Supreme Self, the Eternal, in whom all Higher Selves are set, as the rays are set in the sun. He who rises first to the Higher Self will rise later to know himself as the Supreme Self of all beings, not thereby losing individuality, but rather finding his true individuality, immortal and eternal. He becomes possessor of endless worlds, who knows this.

³¹ Isha Upanishad, I et seq.

This path is entered only after all desires that dwell in the heart are set free; when the man dreams no more dreams, and desires no more desires. Then only does the mortal become the immortal, and enter the Eternal. Wisdom consists in the revelation first of the Higher Self, and then of the Eternal. When these have been revealed in the realm within, it might well be said that to such a one the Father had come, and made his abode with him: that he had entered the realm of the heavens, and found the king within his kingdom.

THE REALITY OF THE DEVIL.

BY THE EDITOR.

SOME time ago the editor of *The Open Court* published *The History of the Devil and the Idea of Evil* in a large volume of about five hundred pages containing a collection of all the pertinent



FAUST AND MEPHISTOPHELES.

illustrations of his Satanic Majesty which seemed worthy of reproduction. Since then the author has not lost his interest in the subject and now offers to his readers some more pictures which have happened to come to his notice. The first two represent a contrast

between a serious and a humorous conception of the devil. One of them portrays him with tail, bat-wings, horns, and claws, as he lived in the imagination of decent English people at the time of Shakespeare. It is a title vignette which appears in the first edition of Marlowe's drama, "The Tragical History of Dr. Faustus," published in 1620 and reprinted in 1631.

Christopher Marlowe, born at Canterbury in 1564, was the son of a shoemaker, and acquired more fame as a dramatist than Shakespeare ever enjoyed among his contemporaries. But there are not as many of Marlowe's works preserved as of Shakespeare's, nor do they exhibit the same dramatic force that we find in most Shakespearean dramas. Marlowe's tragedy, "Doctor Faustus," is very powerful and of special interest, because it is in many respects an important precursor of Goethe's "Faust."

Marlowe died young, stabbed in a brawl. England and the world may well bewail the loss of a dramatist who at the beginning of his career was more promising than Shakespeare. He is buried in the cemetery of the parish church of St. Nicholas and the burial register reads as follows: "Christopher Marlowe slaine by Francis Archer the 1 of June, 1593." At the time, the news of his death was received with indifference owing to the slight favor in which playwrights and all persons connected with so worldly an institution as the theatre were held.

The most noteworthy consideration shown him by contemporaries after death, so far as we can learn, is the application of his tragic end which a certain Mr. Beard makes in a book entitled *Theatre of God's Judgments* (1597). This pious author says:

"Not inferior to any of the former in atheisme and impietie, and equal to al in maner of punishment, was one of our own nation, of fresh and late memorie, called Marlow, by profession a scholler, brought up from his youth in the Universitie of Cambridge, but by practise a play-maker and a poet of scurrilitie, who by giving too large a swing to his owne wit, and suffering his lust to have the full reins, fell (not without just desert) to that outrage and extremitie, that hee denied God and his sonne Christ, and not onely in word blasphemed the Trinitie, but also (as it is credibly reported) wrote books against it, affirming our Saviour to be but a deceiver, and Moses to be but a conjuror and seducer of the people, and the holy Bible to bee but vaine and idle stories, and all religion but a device of policie. But see what a hooke the Lord put in the nostrils of this barking dogge."

Marlowe was probably as good a Christian as Shakespeare; and it is not impossible that his religious belief was still orthodox in all the doctrines now deemed essential.

Marlowe's conception of Faust and the devil still represents the seriousness of the mediæval fear of Satan, and so Faust is condemned to die the horrible death of a renegade.

But how greatly changed is the conception of the devil even since Goethe wrote his "Faust"! The power of evil according to Goethe represents that blind impulse which is anxious to do harm, yet finally serves the cause of goodness. To-day the humor of all devil-lore has come to the front, and this is reflected in the picture of "Tartini's Dream," commonly, and probably rightly, supposed to be founded on fact.



TARTINI'S DREAM.

Tartini, the great violinist and composer, (so the story goes), once lay soundly and quietly asleep when he dreamed that the devil came to him, seated himself on the foot of his bed, and, seizing the violin, began to play a wild and weird tune. Tartini was fascinated by the charm of the melody, and when he wakened from his trance repeated the devil's tune, wrote it down, and published it under the title "The Devil-dream."

Our illustration must have appeared in some Scandinavian journal, but we are sorry not to be able to give due credit. We happened to see the drawing when visiting the well-known violin-maker of

Chicago, Mr. Reindahl, who said that he had cut it from some Swedish periodical that had strayed into his hands; but as a Norwegian who had withdrawn allegiance from Sweden he disclaimed all further knowledge of its name or other circumstances.

The picture is of interest because we see a fine humor displayed here in contrast to the bitter seriousness in the illustration of Marlowe's Faust. Far from being frightened by the devil's appearance, or showing any of the tragic spirit reflected in Faust's face, the violinist is pleased with his visitor, and how much he



DEVIL MASK OF STERZING, TYROL.

enjoys the demoniacal strains of the violin appears from the attitude of his hands, which are raised to beat the time.

* * *

We must not assume that the devil idea, with all its intricate details, superstitions, customs, etc., is limited to Christianity. On the contrary, it is of special interest to note the parallel development between the history of these ideas in different countries. As an instance how sometimes even in details similar forms of artistic conceptions originate in countries which have no historical connection, we here reproduce a Tyrolian devil mask, the original of which was used in popular mummy festivals at Sterzing, and is now preserved in the Ferdinandeum at Innsbruck. It almost looks as if it had been made in Japan and resembles in all essential features the devil masks worn by Tibetan devil-dancers.

The Christian view of evil spirits had an unduly tenacious life because backed by New Testament authority; and the main deeds of Christ consist in the exorcism of demons, who according to the notion of the age were supposed to be the cause of all bodily and mental disease. On this account the representation of evil spirits shows the crudity of the conception in drastic naïveté. We here reproduce from Louisa Twining (*Symbols and Emblems of Early and Mediæval Christian Art*, Plate 76) a number of mediæval pic-

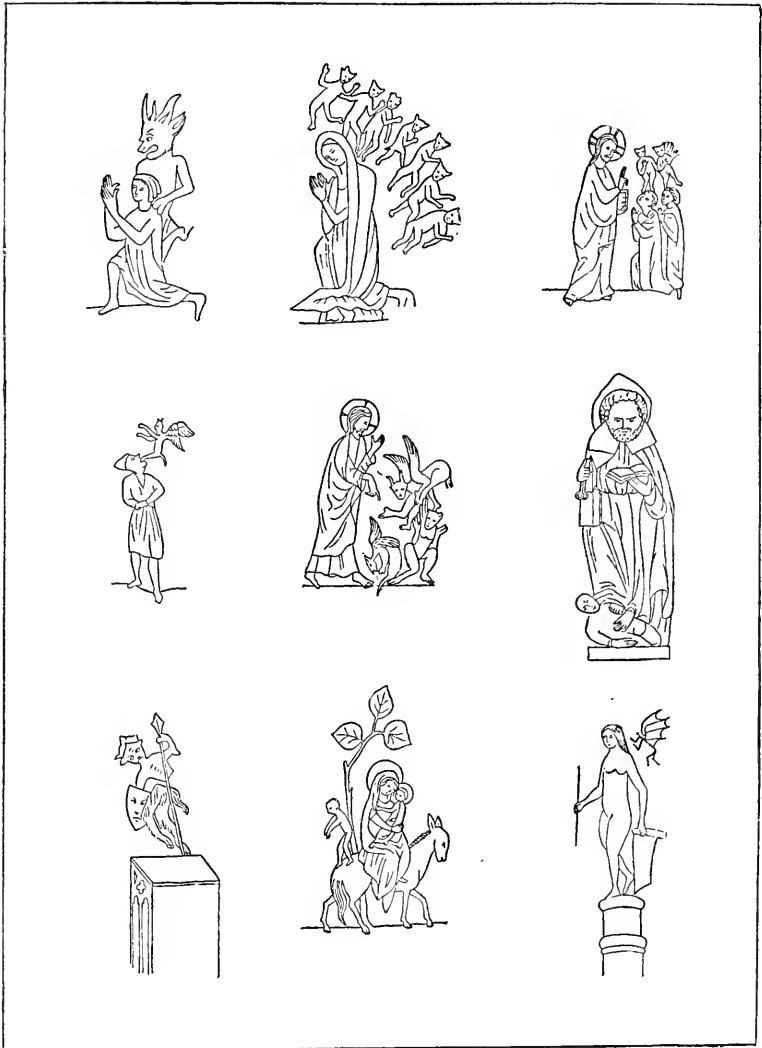


DEVIL DANCERS OF TIBET.

tures which were surely not regarded merely as symbolical representations.

The evil demon was thought to take possession of his victim and so he is pictured as actually taking hold of him. Such a representation is to be found in a manuscript Bible of the thirteenth century in the Bodleian Library. The expulsion of demons through Christ has indeed been a favorite subject with illustrators, and we see here reproduced from the same manuscript, how the seven evil

spirits quit Mary Magdalen at the behest of the Saviour. Sometimes we see the evil spirits escaping from the mouth of the obsessed person, and the recognition of Christ's authority by the demons



REPRESENTATIONS OF THE EVIL SPIRIT.

themselves is looked upon as an important evidence of his divinity. We read in St. Mark's Gospel, that "unclean spirits when they saw him fell down before him and cried, saying, Thou art the Son

of God." The illustration representing this scene is reproduced from a painted window in the Cathedral of Tours (XIII century).

Evil spirits are either painted in red or black, and the spirit of heresy is commonly pictured in human form; so we see it trodden under foot by St. Peter in a statue which stands at a street corner in Exeter, and is commonly known as "Father Peter." The idea that statues were ensouled by demons was common among the early Christians, and this belief was preserved down into the Middle Ages. An evil demon is seen fluttering around an idol of Venus in an illuminated manuscript of the sixteenth century, preserved in the Library of St. Geneviève, Paris.

An apocryphal story of the Christ child's flight into Egypt incorporates an old Buddhist legend. We read that when the young Bodhisattva approached the shrines of his native city, the statues of the Brahman gods descended from their pedestals and bowed down before the youth; and according to Pseudo-Matthew,



THE BODHISATTVA VISITING THE TEMPLE.

when Mary entered an Egyptian temple the idols fell prostrate on the ground wholly shattered and broken.*

We see the scene represented in a manuscript of the fourteenth century preserved in the British Museum. Mary with the child is seated on an ass, while a red figure, the spirit of the idol, is standing in an attitude of despair on the haunches of the animal, and (in an illustration of the same manuscript) a statue of Mars falls from its pedestal.

Buddhism was less iconoclastic than Christianity. It placed Buddha above all gods but suffered them to remain as mythological figures or angels, and this conception is visible in an artistic representation of this scene, preserved in the *hauts reliefs* of Borobudur, here reproduced.

In the time of the Reformation, the devil becomes more and

* See the author's *Buddhism and Its Christian Critics*, page 174.

more the representation of immorality and disobedience. Dogmatism begins to make room for moralizing, and the main stress of religion is laid more and more upon conduct. Naturally, too, the Church authorities come in for their share of vituperation, as is illustrated in the attempt of priests to cause dying men to leave their property to the Church as a means of their own salvation without regard to the needs of wife and children.

It is natural that Protestants and Romanists do not tire in mutually accusing each other of being under the influence of the devil, so the Protestants picture the pope as being bodily carried



Ne quæsi post te tua quid factura sit vxor.
 Was kümmerst dich vmb frembdes Gut/
 Was dein Frau nach dein sterben thut.

Discessu namq; est libera facta tu.
 Da frag nit mich/sie ist nit dein/
 tua wie dein Seel bey Gott mög seyn.

A SATIRICAL DEATH SCENE.

to hell in the clutches of Satan (See woodcut of 1525 in the Berlin Kupferstich-Kabinet) while the Catholics accuse Luther of being inspired by the evil one. An elegant fly-leaf of the eighteenth century, preserved in the Munich Kupferstich-Kabinet, shows in the center a fair picture of Luther as "Doctor of Godlessness, Professor of Knavery, Villainous Apostate, Blasphemous Husband, and Author of the Augsburg Confession." The devil blows his heresies into the reformer's head with a bellows. Underneath we see the city of Wittenberg at the time of Luther's burial, while the reformer himself is being plunged into the flames of hell.

In connection with this subject we may here refer to one of the critics of *The History of the Devil*, who for some unknown reason is embittered at its treatment and states as a sample of the



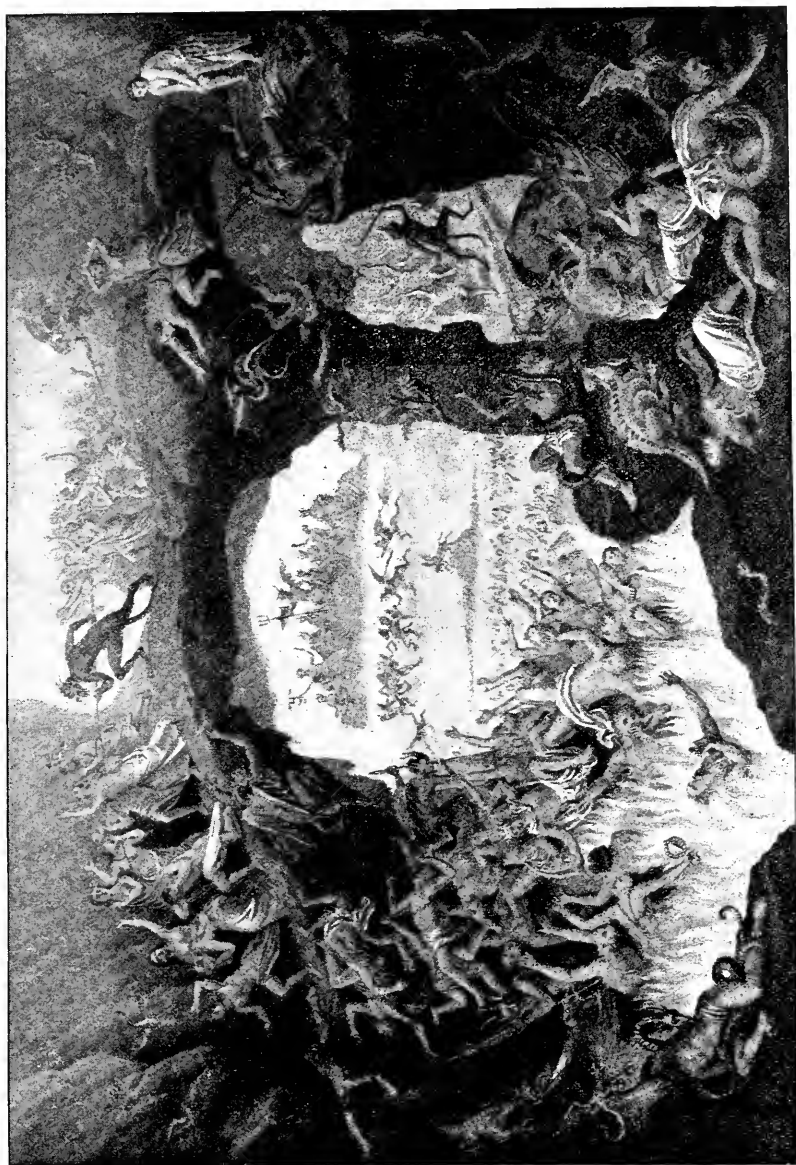
THE POPE AT THE MOUTH OF HELL.

author's unfairness that an illustration on page 388 is entitled "The Christian Hell." This picture portrays a highly dramatic scene



LUTHER AND HIS BURIAL.

full of life and excitement. Many souls are being driven into the flames of hell by a vigorous devil, horned, hoofed, and tailed, while



THE CHRISTIAN HELL.

in the remote distance his Satanic Majesty spreading his bat-like wings, raises a trident scepter in triumph. To satisfy this critic's

incredulity we wish to state that this same picture is still to be had for a few cents at any pious denominational book-store of the Roman Catholic Church. While the picture is still in the market, and while it is truly a representation of the Christian idea of hell, we would not venture to say that the Church expects its adherents to believe in pictures. Pictures are more or less artistic representations of ideas, and may be regarded as purely symbolical.

* * *

While the writer of these lines openly confesses to be a perfect infidel in the current sense of the word—especially as to the belief in the traditional devil, he wishes to have his readers understand that he believes, after all, in the reality of the devil in the sense that evil, of which the devil is a personification, is an actual presence with which we have to struggle in the world. One of the most important contentions made in my work on *The History of the Devil* rejects the idea, quite current in liberal circles, that evil is a mere negative factor and nothing positive, as absolutely misleading; and thus, if the traditional religion would not have to be taken literally but could be interpreted allegorically, I would side with the old orthodox conception against the superficial negativism of the modern liberal tendencies.

If we have but the right to interpret traditional dogmas as allegories, we may grant that they are justifiable; and we may go further still and insist that the devil is real to the one who believes in him. As my dreams are real to me, so also the ideas of any man are realities to him. The vagaries of Don Quixote are a real tragedy to him, and similar tragic comedies occur even to-day in many insane asylums. Spiritual facts are as much facts as material facts, and they remain actual to those who hold them to be true, even though they may be illusions to the rest of the world.

The original Macbeth story is quite a plausible narrative, but in dramatizing it Shakespeare changed the old fortune-tellers into mythological figures decked with all the supernatural tinsel in which the imagination of Macbeth sees them. They are temptation personified, and in Macbeth's case his ambition makes him trust the equivocal oracle which thus proves his temporary success through crime, and his final undoing. Our frontispiece represents the scene in Kaulbach's very beautiful and ingenious conception.

* * *

A friend of mine in England who is well known to the English reading public all over the world, communicated to me some im-

portant and interesting data concerning the devil's present activity which I will here state because they are well verified by good authority. He gives me permission to make public use of his communications, on the sole condition that I should not mention his name.



DON QUIXOTE.

saying, "It is a subject on which misunderstanding is so rife that I would not care to add this to the other burdens which I have to carry of public odium and misrepresentation."

My correspondent appears to have been disappointed when he read my book on *The History of the Devil*, and as an evidence that

the devil was a real person, an objective reality, he mentioned especially one case of a lady of his acquaintance who was frequently visited by a terrible demon tormenting her with his presence; and he adds that she could feel his furry arm, could see his burning greenish eyes, and his clutching embraces were as realistic as was the touch of any object of the real world.

* * *

In surroundings where bodily existence and particularly sexual life is regarded as the special domain of the devil, all natural impulses are as a matter of conscience, forcibly suppressed, and when they then, in spite of all, powerfully assert themselves, the sentiments or sensations to which they give rise are misinterpreted, thereby producing the most ghastly phenomena. Some cases are well established in history and we need not doubt that to-day they occur more frequently than is generally assumed in convents where mediæval conditions still prevail.

The very words *succubus* and *incubus* originated in the Middle Ages when the monkish view of life was commonly accepted, and we may assume from the very existence of the terms that then these devilish phenomena were not unwonted occurrences.

From a second letter of my correspondent I quote the following statements:

"I should have doubted that the doctors generally were so familiar with the phenomena of haunting by either *succubi* or *incubi*. The way in which they endeavored to treat my friend whose affliction I mentioned to you is sufficient proof of the fact that they are incapable of realizing the possibility that the thing may have an objective reality. Since writing to you she had one rather bad experience, an attack repeated five times in the course of a single night, but fortunately the strength of the creature seemed not to be so great as it was on a previous occasion.

"By the bye, did you ever come across the report of the trial of Major Weir, a wizard in Scotland, who was either hanged or burned on the evidence that his double had been in the habit of cohabiting with the wives of the burghers?

"Could you give me a note as to the more useful treatises upon the subject, which deal with this particular form of diabolic possession or obsession, or haunting? I can only repeat that I agree with you in thinking that such phenomena are by no means rare, that they are much more common in convents and monasteries than people imagine; but as a rule the visits of the viewless one are not regarded with the horror which this particular red-haired

gnome with reddy green eyes and apelike arms inspires in my unhappy friend."

We can understand that the phenomena of haunting, obsession, possession, etc. were more common in former days when their objective reality was positively believed in, and formed a part of the established orthodox religion, and when a public denouncement of the belief in a real personal devil would have endangered life and property.

We must emphasize the truth well established in psychology that a dream is as realistic as an actual sense impression. There is in the sentient subject positively no difference between both states, and we know that the dream of the savage is more intense than the dream of a civilized man. The main difference between our dreams and our waking state is that the former are discontinuous, while the latter is uniform and continuous. Dreams change like a phantasmagoria, and thus impossible things are frequently actualized, while the waking state is characterized by a steadiness and consistency which enforces in us a belief in its reality; but if a dream be taken by itself without reference either to other dreams or to reality, it will be found to consist of the stuff that life is made of. Dreams are no longer recognized as revelations or even significant. They are looked upon as mere wanderings of the mind, a play of our imagination, and for that reason are little heeded, the result being that when we awake in the morning we forget them and they fade rapidly from our memory. Not so with the savage. To him the friend that appears in a dream is an actual visitor. The words of advice which he receives in dreams are to him a message from the departed, and he looks upon his friend's return from death with religious awe.

Witness the significance which is still given to dreams in the New Testament. The angel appears to Joseph in a dream, and generally divine instruction or guidance is given in dreams.

Though we need no longer take the Gospel narratives as historical, we must accept them as evidences of the ideas that prevailed in those circles in which the Gospel of Matthew originated.

Those who are familiar with the habits and beliefs of the North American Indians know how natural a belief in the actuality of dreams and visions is to the unsophisticated man. There is no need for us later born generations to look down upon our ancestors on account of their superstitions. Their errors were but natural, and we go often to the other extreme and overlook the fact that our dream life is an actual part of our soul. In dreams it may

happen that voices of our better self awake in the calm hour of sleep counselling us more wisely than our conscious reasoning does in the broad daylight, and in the bustle of a strenuous life.

The reason why dreams are as realistic as our conscious life is obvious. Dreams are a revival of the sense impressions which we have received in a waking state, and so they are the same kind of sensations, only somewhat weaker. Our soul is like a harp which when not played may be moved by the passing breeze, and will then vibrate in the same notes for which the chords are tuned.

Hallucinations are wake-dreams, and, like dreams, they are subjectively indistinguishable from objective reality.

It is noteworthy that hallucinations can quite easily become contagious. Wherever the belief in ghosts prevails, we may be sure that if one person sees a ghost of a definite kind, there are others who see the same. Think of the miracles that happened in the cemetery Père La Chaise, mentioned by Hume, the visions of Mary at Lourdes, started by a poor peasant girl, etc.

Ghosts may be called real in two senses. First, spectres or ghosts or any visions are as real to the person who beholds them as any dream; and secondly, the ghost may possess a deeper significance by representing, or shall we say, symbolizing, a truth overlooked in our waking state. Every vision is an illusion in so far as there is no corporeal object in the place where it appears, but it may possess as deep a moral significance as the ghost of Hamlet and the dreams of Richard III. Such visions may become influential factors in our life for good and for evil.

* * *

I will in this connection, on account of their highly realistic character and importance as well-authenticated occurrences, mention the rather pleasant visions of a venerable and greatly esteemed judge of Chicago, who makes no secret of his experiences.

One evening I was the judge's neighbor at a banquet table, when my question, "Are you musical?" started the following conversation: "I am absolutely unmusical, and if I were not, I would not be here." "Why?" I inquired. "I had died," answered the judge, "and St. Peter wanted to place me in the celestial choir, when I told him that I could not sing. Then Peter ordered me back to earth and I awoke to life again."

On a similar occasion I overheard a lady ask the judge, "Do you believe in spirits?" and he promptly answered, "I do not *believe*, I *know* that they exist for I see them and converse with them,"

and at her astonished exclamation he gave further details of his experiences.

The judge sometimes sees angels or spirits of the departed. They come and go, but they do not walk. They glide along without visible effort and are surrounded with halos of light. The reality of the vision is so impressive that the judge seems never to have questioned their objective existence, or to have looked upon them as illusions.

I asked the judge whether he would accept the word of departed spirits as testimony for the sake of solving the mystery of a murder or of any other crime; and he said that he would not, because it would be no evidence before the law, however much it might influence his own personal opinion.

I will further state that the judge is of an unusually fine appearance, broad shouldered, and rather tall with a full white beard and thoughtful face, and of a kindhearted expression.

The spirit visitors of the judge caused him no anxiety.

* * *

In further explanation of the reality of visions I wish to state that men of a high strung nervous constitution and a vivid imagination can, and sometimes against their will do, visualize their thoughts. Nicola Tesla once mentioned in a lecture which he delivered at Chicago, that whenever working at a new invention, he was never in need of drawings because he saw the machinery so clearly before him in an actualized shape that he could take measurements therefrom. In his childhood his imagination had been even more vivid: whenever he thought of a cat, he could not help seeing an actual cat before his eyes. But since he grew stronger, he learned, to his great relief, to control his visualizing faculty.

We mention Nicola Tesla's remarkable faculty of visualization, because it throws light on the reality of dreams, visions, and hallucinations.

The Middle Ages are still lingering with us, and others are sometimes haunted by the wild fancies of bygone days. Wherever they appear they are undoubtedly due to pathological conditions, but the psychiatrist will appreciate that to the patient they are as real as the objects of the surrounding world. It will be difficult to convince a patient of the illusory character of his hallucinations, for if he is convinced of it, the cure is half done, or at any rate the most powerful influence for relief is brought to bear upon the situation.

There are cases of patients who have been perfectly convinced of the illusory character of their visions, and their despair proves how hard they have fought to master the situation, and make the vision disappear. The truth is that certain conditions in our nerves and sense organs will produce the illusion with the same accuracy as the presence of an object under normal conditions will produce on the retina its sense image which is located before us in space. It is a fact which can not be argued away by simply thinking that it is untrue. Nevertheless an attitude of calm confidence that the conditions are purely internal, either physiological or perhaps merely psychological, is most helpful to dispel the illusion, to make it disappear and fade away into thin air like a fog.

Happily the cases of obsession grow rarer with the advance of a scientific comprehension of the facts, and whenever cases occur, they are usually regarded, not as diabolical pranks played by demons or goblins but as pathological conditions which admit of treatment, and (unless they are of a desperate character) admit also of a cure by patience, rational diet, healthy exercise, and other therapeutic methods.

* * *

Some time ago the late Professor Vischer of Munich wrote a third part to *Faust*, intended to be a satire on Goethe's interpreters. There we find Faust in heaven, but because he has not yet fully expiated his sins, he is condemned to serve as a teacher in a school where the little angels attend. The most jovial poet in modern Germany, Rudolf Baumbach, who died September 21, has made good use of this idea in a pretty children's tale which tells the origin of the daisy is written in a vein of drollery. This story characterizes the latest phase in the development of devil-lore in which traditions about devils have lost all venom and have become simply humorous.

HOW THE DAISIES GREW.*

Everybody knows that all good children go to heaven when they die and become angels. But if you think that they do nothing all day long but fly around and play hide-and-seek behind the clouds, you are mistaken.

Angel-children have to go to school just like boys and girls on earth and sit in the angel-school three hours in the morning and two hours in the afternoon during the week. There they write with golden pencils on silver slates, and instead of ABC books they

* Translated from the German of R. Baumbach by Lydia G. Robinson.

read fairy stories with bright pictures. They do not study geography there, for why would any one in heaven need to know anything about the earth? And no one knows the multiplication-table in eternity.

Dr. Faust is the angel-school teacher. Once he was a teacher on earth, and because of a certain matter which does not belong here, he is obliged to keep school in heaven for three thousand years more before his long vacation begins. The little angels have Wednesday and Saturday afternoons for holidays, and then Dr. Faust takes them walking out on the Milky Way. But on Sundays they play in front of the gate of heaven on the great meadow, and to this they look forward the whole week. This meadow is not green but blue instead, and thousands upon thousands of silver and gold flowers grow there. They shine at night and we earthly people call them stars.

When the little angels take their exercise in front of the heavenly gate, Dr. Faust is not with them, for he has to rest on Sunday from the misery of the past week. Saint Peter who keeps guard at heaven's gate watches over them instead. He takes care that everything goes on quite properly in the playing and sees that not one runs or flies away. But if one should stray too far from the gate he whistles on his golden key, and that means "Come back!"

Once on a time it was very warm in heaven and good Saint Peter fell asleep. When the little angels noticed this, they swarmed here and there and scattered themselves over the entire place. The most adventurous of them started out on voyages of discovery and at last came to the place where the universe is surrounded by a board fence. First they tried to find if there were not a crack somewhere to look through, but when they could find no hole, they climbed and fluttered up to the top of the board wall and looked over.

There on the other side was hell, and in front of hell's gate was thronging a crowd of little devils. They were as black as coal and had horns on their heads and long tails behind. One of them happened to look up and noticed the little angels. Then they began immediately to beg and beseech the angels to let them into heaven for just a little while; they would behave very properly, with their very best manners.

The angels liked the little black fellows, and because they were sorry for them they thought it would be right to grant the poor little devils such an innocent pleasure. One of them knew where Jacob's ladder was kept. They brought it out of the store-room

(luckily Saint Peter was still asleep), lifted it over the high board fence and let it down into hell. As quick as a wink the bethailed rogues had clambered up the rounds like monkeys, the angels had reached out their hands to them, and so the devils at last entered the grounds of heaven.

At first they behaved very properly. They walked about modestly, and carried their tails over their arms like trains, as their grandmother, who paid great attention to behavior, had showed them. It was not long, however, before they lost all self-restraint, struck madly at this thing and that, and growled like genuine imps of darkness. They even made fun of the good moon who looked down upon them kindly out of one of heaven's windows, put out their tongues and made ugly faces at her. Finally they began to pull up the flowers that grew in the meadow and throw them down onto the earth.

By this time the angels were alarmed and bitterly regretted that they had let these uncanny guests into heaven. They begged and threatened but the devils paid no attention and carried on more madly than ever. Finally in their terror the angels awakened Saint Peter and humbly confessed their fault. He clasped his hands above his head when he learned the mischief the devils had done. "Go in!" he thundered, and the little culprit angels with drooping wings crept through the door into heaven. Then Saint Peter called up some stout angels who caught up the little devils and sent them back where they belonged.

But the punishment was not over. For three successive Sundays the little angels might not go out of the door of heaven, and if they were taken out sometimes for exercise they must first unbuckle their wings and take off their halos. It is a great disgrace for an angel to be obliged to run around without his wings and halo.

Still some good came of the affair. The flowers which the devils had torn up and thrown upon the earth, struck roots and spread from year to year. Of course they lost much of their original beauty; still with their golden disks and crowns of silver-white rays they remind us of the stars or of the sun, and so people call them star-flowers or daisies (for the "day's eye" means the sun). In their modest simplicity they are lovely to look upon, and because of their heavenly origin possess a very especial power. When a maiden is in a doubtful frame of mind, if she will pick off the white petals of the star-blossom and at the same time recite a particular rhyme, by the time she has reached the last petal, she will know positively what she wishes to learn.

A VISIT TO QUINAULT INDIAN GRAVES.

BY LAETITIA MOON CONARD, PH. D.

THE same ideas that led the Egyptians to build the massive pyramids, sepulchres for the dead, were present with the American Indian, inspiring him to provide comforts of life for his departed. The Indian of the past has few living representatives, but such beliefs as these of the things beyond human ken linger longest. Practices remain yet longer than the beliefs on which they were founded; survivals of the old customs may still be found in many a corner of our republic. Burial in canoes in some tribes, in trees, in others, are recently reported by travelers. There are doubtless in different parts of the United States and Canada many hundreds of Indian graves at which food and tools are still placed for the use of the departed. Not many years ago the Indian war chief had his horse, if he possessed one, buried with him. We hear no more of the custom practiced in some tribes of burial or burning of slave with master and wife with husband.

The writer visited in the summer of 1902 the Quinault (or Quinaielt or Queniult) and the Queets (or Quaitso) Indians in western Washington. There were scarcely two hundred of them on their triangular reservation extending about thirty miles along the Pacific coast and at its broadest part thirty miles up the Quinault river. The older people live in houses roughly built of hewn timber, consisting of a single room serving to smoke fish and shelter the family; but the more civilized have several rooms and separate smoke houses. In the olden time they wore skirts woven of cedar bark and shirts of cat tail. Now the men wear shirts and trousers, and the women crude waists and skirts of some sort of white man's goods.

These are by no means the least civilized Indians in the United States. If one asks adjoining settlers what peculiar native beliefs and customs they retain, she receives the answer, "O, they are just

like low down white folks; they live very dirty, that's the only difference." But a residence of only a few weeks reveals to the student interesting customs and arts, and many curious superstitions that introduce one to the wild Indian of other days.

The writer entered the reservation by way of an Indian canoe on the Queets river, along whose lower course are scattered houses of the Queets Indians, of the same language and customs as the Quinaults. Our Indian boatman took us skilfully through the rapids, between the rocks and on to the smooth water of the lower Queets, where we had leisure to enjoy the scenery of the banks,—the dense forest, the huge logs at the water's edge, here and there the abrupt cliff of rock or sand. About four miles from the mouth



CHICKAMIN'S GRAVE.
(Photograph by the author.)

we caught sight on our right of a small tent, as it seemed, with basin, mirror and wash-board hung on the wall outside. From previous experience the traveler recognized it as an Indian grave. To the question, "What is that?" the Indian boatman remained silent. After repeated questioning he answered, "Chickamin." Now Chickamin means money in the Chinook jargon, frequently used in this section. A white man told me later that the Indian, John Chickamin, was laid here.

I asked Dick to "stop there," pointing to the bank; he obeyed without protest, although he had previously refused all my entreaties to escort me to Indian graves. His good old squaw looked at him reprovingly as I stepped to the bank and climbed the bluff. Some of the underbrush and timber had been cleared away from the immediate vicinity of the grave, giving an opportunity to walk

about and to take a snap shot. A bucket was turned upside down on a stump near by, some rags hanging by it; blankets were strewn on the ground near the grave; while the implements hung on the outside wall were yet more suggestive of the possessions of the dead. John Chickamin was an invalid and accustomed to use women's tools instead of the canoe and fishing net. What was inside the grave, I could not tell. The white muslin, which had suggested a tent as we saw it from our canoe, was the covering of a wooden shanty, to which it was tightly nailed. The wooden house itself was securely fastened, and without door or window. It was longer than a man and high enough for one to stand upright under its ridge pole, several times smaller than the smoky little houses of the living Indians, but built as securely as they.

During the several days that the writer spent with the Indian couple, Dick and Mary, she inquired in vain for information about graves,—where others were located, what were the ceremonies of burial, why the tools were placed at the graves. As well as Dick understood most questions he never could answer any of these things. Our motto "Speak no ill of the dead" adapted to Indian usage would be "Speak nothing of the dead."

A white man fortunately called one day at Dick's and located for me the Indian burying ground, by calling my attention to a roof visible through the dense forest of the opposite side of the river. After surveying the bank to choose a possible landing place near the spot, I agreed with Dick next morning to take me over and land me at the place indicated and call again near six in the evening. In this primeval forest of huge fallen trees and dense underbrush, even a good woodsman can go only about a mile in four hours. The feeble efforts of the writer brought her to the graves, a few hundred yards away, after a struggle of two hours over fallen trees ten feet in diameter and through underbrush between the hillocks of timber. One wonders how the friends of the departed ever escorted the dead men thither. During this scramble the graves were continually hidden from view by the debris. It is only when one is right upon them that they become visible.

The first grave that sprang up before me was the building whose roof I had already seen from the opposite bank. It was built on the hillside so that the eaves at the rear were not more than four feet from the ground. Mounting up on the roof from this side, one could scramble to the peak, and thence a glorious view spread out—the river below, a bit of timbered land, a sand bar, and beyond,—a half mile off,—the lovely blue Pacific. The trees

had been cut away just about the grave; moreover a place had been chosen where there was a natural break in the forest; and to make the outlook complete, the whole front of the grave was a window made of several sash pieced together. The survivors had not, I imagine, sought a beautiful view for its own sake, but they wanted the dead to have a good survey of river and sea and be able to launch his spirit canoe and sail away as of old. Within, two small drums lay untouched awaiting decay; the trunk and the dishes were growing old and dingy; the woven cat tail matting



A GRAVE ON THE QUEETS RIVER.

From a sketch by Miss E. L. Fletcher.

that covered the body was rotting; and the corpse, what power could it have to go out to sea? And yet the faith remains that provides all these things for the dead. But along with this faith is the haunting fear which leads the survivors to put the graves on the other side of the river and to stay away from the dead after he is placed in his house. Near this grave was an old broken trunk, a rusty tin pan and a wooden box with a lid covered with mouldy leaves. They were probably further possessions of the dead that had been originally placed carefully in front of the grave.

Some animal strolling by, or the wind and rain in their usual activity had swept these out of position and left them to rot the more quickly.

But there were other graves to be found in this impassable wilderness. Somewhere near here was a grave with images. Dick and the other Indians of course professed to know nothing of it or of any other grave; but the testimony of a white boy was my firm reliance, and he was right. Only a few hundred feet further up the river and easily accessible (as these woods are) from the



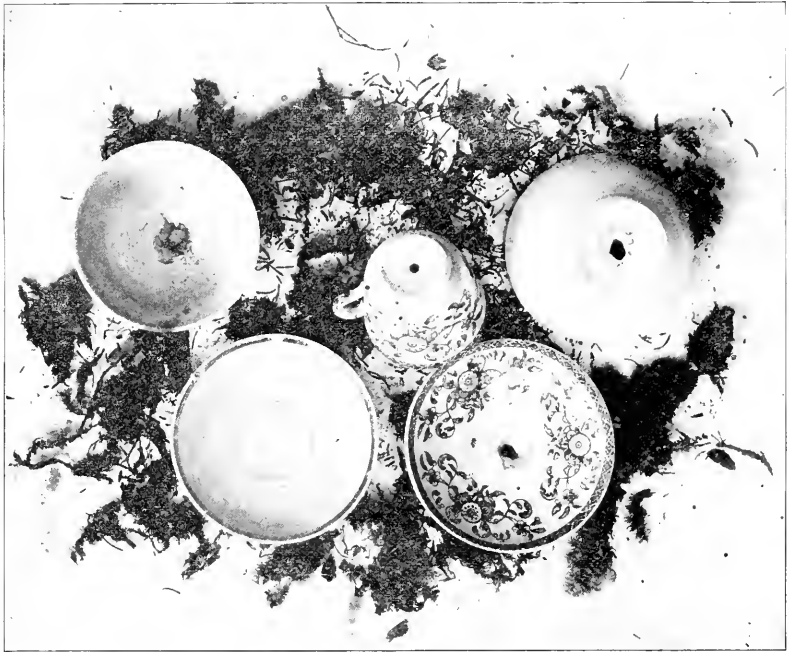
GRAVE AND IMAGE ON THE QUEETS RIVER.

Sketch by Miss Fletcher from a photograph.

first grave, I came upon the second building. And there in front of it stood a rudely carved wooden image six feet and a half high, judging by comparison with my own height, reaching above the roof, with stiff, black hair hanging from the top of its head and bits of iridescent blue shell serving for eyes. The dark red color of the whole figure was varied here and there with shadings of black and with bands of white and light blue in the upper parts. A similar image, but without hair or eyes of shell, stood in front of a tree at the rear. These were powerful helpers undoubtedly to dead

as well as living. I was unable to learn the special offices of these images other than that they were of value in curing disease and had formerly stood in the house of the Indian doctor who had made and used them. This I heard from a reliable old white settler who knew the Indians well and had formerly seen the images and learned of their use.

Aside from the images, the grave was an interesting one. Some two dozen or more dishes—bowls, plates, cups and saucers—some of them broken, lay scattered down the bank in front. Most



GROUP OF DISHES FROM A QUEETS GRAVE.

of them were pierced by a hole in the center, which had served probably to nail them to the side of the grave; according to another interpretation of the white neighbors, these holes are shot through the dishes to render them unattractive to grave robbers. A part of a roof lay down the bank; formerly, I suppose, the dishes were carefully placed in front of the grave and covered by this roof. Curiosity had to stop with the outside of the house, no glass front revealed the inside. The building occupied a space of about five by eight feet, with a height of five and a half feet. It was covered

with calico, now torn into rags. Pushing aside the curtain on the front wall, two framed pictures were revealed, one a photograph of Rosa Lee, and the other, a well-known chromo of a lady with a red cloak knocking at the door.

The profuseness with which the graves are furnished with articles of luxury and use is quite in contrast with the meagre furnishings of the houses of these Indians, which must be seriously diminished when a member of a household dies. Let us remember that in many tribes before the coming of the whites, even a rich family was reduced to absolute want by gifts to the dead and to those who came to his funeral. Two of the ideas that lay at the root of the custom were the desire to provide generously for the dead, and dislike or fear of using things that he had used.

Willoughby in 1886 writes:* "The house in which an Indian dies is sometimes torn down; recent orders forbid this practice now. Instead a tamanawas is often kept up in the house for three days after death to drive away the spirit supposed to be still haunting the place."

I have called these houses of the dead graves; but the word grave properly applies only to a place where one is buried. These corpses were placed above ground. In the Indian village, Granville, six miles further south, the seat of the government agency, corpses are buried. The United States government has compelled it for hygienic reasons. The suggestion of the former house remained in a roof over the grave and the usual sheeting of calico stretched over this. The debris rotting amid the underbrush indicates the former more elaborate methods of disposing of the dead. An old canoe lay wrong side up under the bushes. It was the coffin of an Indian, fallen from its supports. The settlers had told us of the canoe coffins that were used in former time. Willoughby mentions the canoe burial of a certain Quinault girl as representing an occasional practice only. Here there were few goods left at the burying place. A little fence built about one grave and other touches of civilized life, showed that the old customs were fast passing away.

But one mistakes if he depends on general appearances. Even with coffin and grave like a white man's there are many traces of the old Indian custom. A white settler told us of the burial of an Indian woman who had lived with her husband in the flourishing town of Hoquiam. He was a thrifty Indian and spent freely at his wife's funeral, for coffin and shroud such as his white neighbors would get. In addition he gave the corpse a hundred dollars in

* *Annual Report, Smithsonian Inst.*, pt. 1, p. 277.

bills, tearing them in shreds to prevent theft, and putting them in her mouth.

Let no one imagine that the day has quite passed in which one may see real Indian customs in our country. But if he hopes to see them, he must be prepared to bunk in a tent or stage or Indian house en route, and once arrived, to settle down expecting to see



A GRAVE AT GRANVILLE, WASHINGTON.

Photograph by the author.

and learn nothing until he has gradually become acquainted. His Indian neighbors will become social in time. The white men he encounters will show and tell him much without knowing it, and after the pieces are patched together, there appears to his delight a really suggestive picture of Indian life as it used to be.

A SELF-SACRIFICING GOD AND THE PROBLEM OF EVIL.

BY HENRY W. WRIGHT.

EMINENT authorities in science and philosophy frequently pass severe judgment upon the Christian doctrine of Atonement. The historic doctrine is declared to be essentially irrational and, more than this, to be positively inimical to right effort and moral development. Such beliefs, we are told by Sir Oliver Lodge in a recent article,* are "now recognizable as savage inventions" and hence are totally unacceptable to the religious consciousness of the present. Whatever force such criticism may have in other ways, it does not apply to one aspect of the doctrine in question,—*the revelation of suffering and self-sacrifice in the life and being of God*. It is my purpose in this article merely to suggest that this part of the Christian revelation is not repugnant to reason, and to point out how in one respect it has supreme value for moral and religious practice.

The rationality of the conception of a self-sacrificing God needs no defense, except from attacks in behalf of a logical consistency more formal than real. In previous times objections from such a source would require more serious consideration. To establish the possibility of suffering and self-sacrifice in the Divine nature, it would be necessary to prove that these qualities or manifestations can co-exist without contradiction along with other attributes such as, perhaps, immutability or imperturbability. But, happily, the tendency of our day is to consider it of primary importance that thought shall be concrete and practical rather than formally precise. Consequently, there is little inclination to condemn on account of any logical quibble a principle which has notable efficacy in adjusting the conflicting elements of human experience. Enlightened theists are agreed that the nature of God is most perfectly expressed

* Sir Oliver Lodge, "Suggestions Towards the Reinterpretation of Christian Doctrine." *Hibbert Journal*. April, 1904.

in His moral character and attributes. With the same unanimity, benevolence and love are recognized as the highest expressions of moral excellence. Furthermore, all human experience finds the culminating manifestation of love and benevolence in suffering and self-sacrifice for the sake of the cherished object. Therefore we should expect *a fortiori* to find these features most prominent in the life and character of God. To deny their possibility in His nature is to deny of God the height of moral perfection in all human understanding of it. Truly, such a conclusion would be a surrendering of the united testimony of our moral and intellectual faculties to a "metaphysical figment."*

More important for present consideration is the other question concerning the value of this revelation of the Divine nature for moral and religious living. To attempt a complete treatment of the subject would be to attempt a task which the totality of Christian thought in all the centuries of our era has failed to accomplish. My conclusion was stated somewhat abruptly in the opening paragraph. In justification of the position taken, I shall refer to only one conspicuous service rendered by the conception mentioned which is enough by itself to establish its surpassing worth for human life and conduct. This service is the solution of the problem of "physical" evil. By "physical" evil is meant the ill which man suffers from the operation of natural laws and forces and, in short, from every agency apart from human volition. The presence in human experience of an enormous amount of sorrow, suffering and destruction due to purely natural or physical causes is the greatest hindrance to belief in a beneficent Providence in the world or a Divine purpose in history. Because the conception of God suffering and sacrificing Himself for humanity contributes to the solution of this aspect of the problem of evil and thus removes the chief obstacle to belief in the "powers of righteousness" and to faith in the moral order, I venture to affirm its supreme value for moral and religious practice.

The nature of the solution provided for the problem of physical evil by the idea of a self-sacrificing God will be apparent when we consider two changes which this conception effects in our usual view of things.

As a revelation of the essence of the Divine nature, it gives such positive significance to suffering and self-sacrifice in the discharge of duty that much of human suffering appears not as a

* Principal Caird, *Fundamental Ideas of Christianity*, II., p. 144.

negation of life but as the elevation of the sufferer to a higher and more real plane of living.

Notwithstanding their ruthless operation the laws and forces of the physical universe have revealed to the mind of man the existence of a Supreme Being of infinite power and majesty. The indestructibility of the basic material in nature suggests the permanence of a Being more everlasting than the hills. The fixity of His purpose is indicated in the uniformity of natural law. The decrees of God are as certain as the rising and going down of the sun. The persistence of physical energy typifies His irresistible power, as silent and inexorable as gravity. Such a Being of infinite might may well evoke feelings of deepest awe and reverence. But the homage paid is rather that of fear than affection. While man is constrained to worship a Being so majestic, there is no ground for assuming in Him a kindness that is considerate of human interest or careful of human welfare. In fact the natural order suggests upon its face an unbending and despotic will much more than a merciful Providence. Some have thought to find in the beauty of nature an evidence of the gentler side of the Divine character. But this is scarcely possible. The beautiful and the sublime in nature may be manifestations of the symmetry or splendor of the Divine personality; but these attributes do not necessarily imply a disposition to kindness or benevolence.

The effect of thus understanding the character of God solely through its revelation in the natural world is to put exclusive emphasis upon physical existence and efficiency in the life of intelligence. Not that we are impelled in this way to a materialistic conception of the universe, or to deny the personality of its Author. Since intelligence is the outcome of the natural evolution, it must be predicated of its ultimate ground. But because our conception of the Supreme Being is derived solely from His activity in nature we are bound to conceive of the reality of Absolute Intelligence as essentially expressed in the world of matter and of energy. Thus, if the only manifestation of the Divine nature is given in the evolution of the physical universe, man is compelled to conceive of the highest possible reality for himself or any other intelligent being in like terms of natural force and actuality. God and man have intelligence and personality in common. But God's life is to man's as countless cycles of alternate evolution and dissolution are to a short span of years. God's power is to man's as the momentum of a planet is to the strength of a human limb. God's purpose is to man's as the outcome of history is to the issue of one man's ambi-

tion. In short, the comparative reality of any person's life will depend upon the length of his physical existence and the amount of his physical energy.

If in this way we define the reality of intelligent life in physical terms, it follows necessarily that any shortening of the existence of an intelligent being or diminution of his potential energy will be a direct negation of his reality. Hence the many natural agencies which tend to curtail and cut off human existence,—calamity, disease and death,—are in the extreme sense evils; for they destroy the very essence and reality of intelligent beings. From this point of view, physical evil appears as a monstrous enigma, the spectacle of a Supreme Being in the natural exercise of His powers implicated in the torture and destruction of countless numbers of His creatures,—a spectacle which mocks both faith and hope. And this is the thought to which we have been coming. The conception of God derived from His revelation in the physical universe does not aid in solving, but rather aggravates the problem of evil. For if we thus understand the divine character in terms of infinite force and unending existence, in the same way we must construe the reality of every intelligent being. Furthermore, since physical evils do diminish man's strength and terminate his existence, they utterly annihilate his reality, and set at nought his every striving toward the infinite and eternal. If such is the fate which God has prepared for His creatures it is impossible to maintain belief in His goodness or faith in His moral order.

But let us add to the conception of God derived from the physical order the Christian revelation of His character as expressed in suffering and self-sacrifice. The majesty and power manifested in nature are not contradicted by this profound benevolence. Rather they are wholly absorbed in it and expressed through it; for, in the light of this new understanding of the Divine nature, infinite strength is seen to be subservient to infinite love. Such an alteration in our conception of the Ground of all being effects an entire transformation in our conception of reality in general. The real essence of intelligent personality is seen to reside not in its physical powers but in its moral capacities. If Absolute Intelligence finds fullest self-expression in sacrifice and suffering for cherished creatures, the reality of human intelligence will be proportionate, not to the amount of physical existence and energy, but to the exercise of moral capacities for benevolence and sympathy. The greater the benevolence becomes, the wider the sympathy extends, the closer will the life of the finite intelligence approach the Absolute Life

and, consequently, the more reality will it possess. Since benevolence is most perfectly expressed in suffering and self-sacrifice, so in activities of this kind human life comes nearest to the Divine life and hence attains highest reality. Therefore, pain and even death undergone in the discharge of duty, or for the sake of others, appear not as a negation of life but as an elevation of the individual into comradeship with God, his initiation into a higher mode of existence, an "eternal" life.

Thus the conception of a self-sacrificing God enables us to overcome one difficulty in the great problem of physical evil. By it we are given reasonable ground for believing that the pain and suffering, inflicted by natural agencies upon a man who is fulfilling his obligations and laboring for the broader human welfare, do not destroy or diminish his life, as certainly appears; but, if bravely borne in the pursuit of the chosen vocation, they are instrumental in giving to their victim more reality and a higher life. It is true that only those ills which are directly involved in altruistic endeavor come under the category of self-sacrifice. But in a thoroughly unselfish life which is governed entirely by benevolent purposes and actuated throughout by feelings of humanity, many if not the most of the ills endured are so intimately connected with social service that they deserve to be considered as integral elements in a career of self-sacrificing devotion.

The revelation of the Divine character which we are discussing not only overcomes the gravest difficulty connected with the problem of physical evil, i. e., the "suffering of the righteous," but also provides a new standpoint from which the whole operation of natural law, with its apparent cruelty and ruthlessness, may be interpreted as the expression of an infinite benevolence, obscured only by the boundless extent of its activity.

Physical evil occupies so prominent a place in human experience that it can be explained by one of two extreme and antithetic conceptions of the Supreme Being. No God of passive goodness or colorless amiability could be responsible for the suffering and torture inflicted upon human beings by natural agencies. Either the Supreme Being is a veritable monster of cruelty who is oblivious to the agony of His defenceless creatures, or He is a God of benevolence and self-sacrifice, who is willing to share to the utmost the sufferings of His creatures in order that they may attain some higher good, some end of transcendent value which is a compensation for all the pain and suffering.

Of the two alternatives suggested, the former is perhaps the

more plausible if we confine ourselves to individual cases of calamity and destruction that have occurred within our own experience, and if we receive our ideas of the Supreme Being solely from the natural universe. To give the latter view of a God of infinite benevolence any degree of probability requires that we should take a wider outlook upon the problem of physical evil than is at first natural,—in fact that we should consider it rather in its universal aspects than in individual cases. Now, it is the merit of the Christian conception of a suffering and self-sacrificing God that it gives us such a new standpoint and induces us to take such a wider outlook. For a God who would sacrifice Himself for humanity would not be content with casual or sporadic expressions of His devotion to men, but His benevolence would be so wide and all-embracing that it could be obscured only by its vastness.

From this standpoint and this only the facts of physical evil admit of an explanation which is compatible with the demands of morality and the cravings of religious feeling. Taking a large view of man's experience, we are emboldened to ask if through the disastrous clashing of human personality with the forces of nature any end is attained of such transcendent worth as to commend itself both to the finite intelligence that suffers from the contact, and to a God of infinite benevolence. The result of man's experience in a world of uniform,—if inexorable,—law is not difficult to discover. Through continued observation of the regular sequences of nature, he has gained foresight, self-reliance, and the ability to protect himself. Such a result would be impossible in a world whose forces were incalculable and worked at haphazard. So also it could not be achieved in an environment whose agencies were miraculously guided at every turn so that human safety might be guarded. Even the direst accidents contribute indirectly to human well-being. For through the horror which they excite, society is aroused to take additional precautions for public safety, and thus more lives are saved eventually than were originally lost. The end attained through man's struggle with the forces of his environment is, therefore, the cultivation in him of *free and independent personality*. To man, this is a result of inestimable value, for it is the realization of those higher possibilities peculiar to human nature, the promise and potency of which raise man above the level of the brute and suggest his kinship to the Divine. It is a result which might have supreme value for a God of infinite benevolence, as well; for it represents the development of a society of intelligent persons who are appro-

priate objects of His care and devotion, and capable of returning to Him a tribute of disinterested love.

But the more difficult question is still unanswered. Was there no other way for a God of infinite power to achieve this result? Must man be exposed to the blighting ills of nature in order to win the dignity of free personality? In answer to this question I will only say in conclusion that one who can accept the Christian revelation of the Divine character has convincing proof that there was no other way as well as remarkable testimony to the value of the prize which man gains through his experience of earthly suffering, in the fact that God Himself has chosen to share the suffering and sacrifice endured by man in his painful progress upward.

EUCLID'S PARALLEL POSTULATE.*

BY OSWALD VEBLEN.

MATHEMATICIANS are in possession of several bodies of theory which they call geometries. A geometry (and, indeed, a mathematical science in general) is a set of propositions stated in terms of symbols some of which are defined in terms of others, but some of which are necessarily undefined. The majority of the propositions (those called theorems) are logical consequences of other propositions, but some of the propositions are necessarily unproved. The latter are called axioms or postulates or, more plainly, *unproved propositions*. In its mathematical aspect, a geometry is rather completely characterized by its undefined symbols and its unproved propositions since all other features of the science are derived from these by the two processes of definition and deduction.

Geometries might have, but actually have not, been created in an accidental or artificial manner. The symbols (in particular the undefined symbols) of geometry stand for the words that we use in describing that complex of sensations, perceptions, etc., called space, and its propositions are statements which one makes (or may make if learned enough) about space. Thus there are two questions which may be asked about a geometrical proposition: (1) Is it an axiom or a consequence of the axioms of a certain geometry? (2) Is it true of space? The first of these questions is strictly mathematical. The second belongs perhaps to mathematics, perhaps to natural science, but probably to philosophy. The two questions were formerly jumbled into one and it is only in recent years that the mathematicians have fully separated them.

For a long time, there existed only one geometry, that of Euclid, and this geometry because of its uniqueness occupied a post of peculiar sanctity. Its propositions were not only held to be true of space,

**Euclid's Parallel Postulate: Its Nature, Validity, and Place in Geometrical Systems.* By John William Withers, Ph. D. Chicago, The Open Court Publishing Co. 1905.

but they were supposed by many (e. g. Kant) to be necessary laws of thought. In the last century, however, there appeared on the scene first one, and then many, geometries which contained propositions different from those of Euclid. These geometries are in the first place so logically consistent that if one of them contains a self-contradiction, so does Euclid, and in the second place certain of them, notably those of Lobatchewsky and Riemann, have claims to truth that rival those of Euclid.

The philosophical importance of a theory which, on the face of the returns, seems to destroy Kant's main example of an *a priori* synthetic judgment will hardly be questioned. But on account of the difficulty of the technical language of the philosophers for the mathematicians and *vice versa*, the subject has not yet had an adequate discussion.

Mr. Withers is one of the first who comes to the subject as a philosopher and yet is in possession of the necessary mathematics. His book, which is a Yale Doctor's Thesis, begins with a history of the mathematical researches that is probably clearer than any available to non-mathematicians in English. It does not contain a complete account of the corresponding philosophical discussions—an omission which probably makes for clearness since many of the discussions were beclouded by misunderstandings between the mathematicians and philosophers.

The historical introduction is followed by a couple of chapters which, waiving for a moment the notion that no thought is possible which does not presuppose a Euclidean space, discuss the claims of the geometries of Euclid, Lobatchewsky, and Riemann to validity as exponents of our geometrical experience. Mr. Withers reaches the conclusion, familiar to mathematicians, that we cannot at present decide; that a decision against Euclid is possible; that one absolutely in his favor probably is not. In the discussion leading to this result, by some remarks on the empirical origin and the psychology of certain conceptions like that of direction he successfully disposes of several of the usual errors.

On the other hand, a mathematician is pretty sure to feel the need of a few more "ifs" and "buts." For example, on pages 106-107 where the author very clearly exposes the "shortest distance" fallacy, he ought also to note that distance can be defined analytically so as to avoid the difficulty. Without citing further instances we will assert that throughout the book there are statements uttered directly that a mathematician would prefer to see qualified. We will not deny, however, that for the purpose of conveying the right

emphasis the methods of Mr. Withers may be better than the attempt at literal accuracy of a mathematician.

There are places where Mr. Withers seems to overlook temporarily the nature of an abstract science. For example, he regards it as a difficulty (page 112) that Pieri should use undefined symbols and unproved propositions which involve metrical ideas in making a definition of metrical terms; and of Riemann he says (pp. 112, 113): "In other words by assuming metrical properties in his *ds* and then proceeding to determine these properties upon the basis of this assumption, he easily draws out at the faucet what he has already poured in at the bung." But this is what we always do in mathematics. In geometry no more than elsewhere do we expect to get something for nothing. The axioms of a science must necessarily involve the whole structure. We never expect to *generate* anything by a logical process. By mathematical language we can never tell the meaning, say of a straight line, (cf. Chap. IV), in any other sense than that we utter a set of propositions, logically related and including the statements that can be made about straight lines.

It seems that by being more explicit in his statements about abstract science in general, Mr. Withers might have considerably abbreviated and improved his statements about curvature of space and the necessity or lack of necessity of assuming a Euclidean space of higher dimensions in order to realize a space of constant positive or negative curvature. Presumably for a like reason, the discussion of Peano's work on pages 107-108 seems to confuse two separate studies in one of which "distance" was the undefined symbol and in the other of which the notion of "betweenness" was fundamental.*

After having shown that Euclid's geometry cannot be proved true by any appeal to experience, Mr. Withers decides in the last two chapters that there is no way of accomplishing this result by an *a priori* method. We have remarked above on the details of this argument and here raise only one further question—perhaps without putting it in a clear-cut form. How shall we use the word exist? There is a technical usage which says that a mathematical science (cf. our first paragraphs) exists if no two propositions deducible from its hypotheses are in contradiction. In this sense (due to

* We note in passing that the second footnote reference on page 108 is incorrect; that in the bibliography under the single head, Moore, appear works of two men, one an American and the other an Englishman; that on page 96, line 7, the word "of" should be deleted; that on page 142, "motion" is printed for "notion."

Hilbert) we are able to say that all mathematical sciences exist if arithmetic exists—i. e., the science of the positive whole numbers. One is tempted to say that surely the whole numbers, 1, 2, 3. . . etc. exist. But what would be the content of such a statement? and do we know these numbers except by the propositions which we wish to prove consistent?

A more difficult form of the same question would be to ask what Mr. Withers means by such language as this: “. . . nor is it maintained that a merely formal world could really exist or be truly known if it did exist” (page 147). Or the following from pages 160-161: “We cannot in any *a priori* fashion dogmatically deny the existence of a four-dimensional space-world any more than our two-dimensional beings could deny that our world exists.” Altogether the discussion in Mr. Withers' last chapter is obscured by the lack of a satisfactory meaning for the word “exist.”

We have taken pains to warn the reader not to accept all the statements of Mr. Withers as representing a mathematical point of view with strict accuracy because we believe that the book, on account of its general clearness, ought to have a wide circle of readers. It might well be read as an introduction to the large work of Russell on the *Principles of Mathematics*.

SAMPIETRO'S MOTHER.

IN COMMENT ON KARMA.

BY THE EDITOR.

IT is not easy to analyze an artistic composition, whether it be a poem, a story or a melody, that has grown not after a pre-meditated plan, but by inspiration, for in a subconscious process many phases remain concealed in the recesses of unconscious mentality. The story *Karma* is of such a nature, and the little tale of the spider's web is an echo of an ancient fairy tale about a carrot that might have saved a sour-tempered old woman from the pains of hell, had she not forfeited salvation in her meanness and envy by her desire to keep to herself the benefit of the miraculous means of escape. I have never seen the story in print, but knew only of it from hearsay.

Lately I have been so fortunate as to find a story which is practically the same except that for the carrot an onion top is substituted. It is told of the "mamma of Sampietro" and has been published in a collection of six tales printed in *The Yellow Book* in 1895 and reprinted in Frederick Baron Corvo's *In his own Image*.* There we are told that the mother of St. Peter (in the story always called by the popular form of his Italian name "Sampietro") was "the meanest woman that even lived" who when she died, "was not allowed to come into paradise. Sampietro did not like this at all, and when some of the other gods (*sic!*) chaffed him about it he would grow angry." At last he went to the Padre Eterno to plead

* London: John Lane, 1901.

for his mother, claiming that her case had been too hurriedly decided. Then the Padre Eterno ordered her guardian angel to bring the book in which all her good and bad deeds had been written down, whereupon the story continues:

"'Now,' said the Padre Eterno, 'We carefully will go through

this book, and if We can find only one good deed that she has done. We will add to that one good deed the merits of Our Son and of hers, so that she may be delivered from eternal torments.

“Then the angel read out of the book; and it was found that, in the whole of her life, she had only done one good deed; for a poor starving beggar-woman had once prayed her, per l'Amor di Dio, to give her some food; and she had thrown her the green top of an onion which she chanced to be peeling for her own supper.

“And the Padre Eterno instructed the angel-guardian of Sampietro's mamma to take that identical onion-top from the Treasury of Virtuous Deeds, if indeed he could find so insignificant a thing; and to go and hold it over the pit of hell; so that if by chance, she should boil up with the other damned souls to the top of that stew, then she might grasp the onion-top and by it be dragged up to heaven.

“The angel-guardian did as he had been commanded. He hovered in the air over the pit of hell. He held out the onion-top with his right hand. The furnace flamed. The burning souls boiled and writhed like pasta in a copper pot, and presently Sampietro's mamma came up thrusting out her hands in anguish. And when she saw the onion-top she gripped it, for she was a very covetous woman; and the angel-guardian began to soar into the air, carrying her up to heaven.

“Now when the other damned souls saw that Sampietro's mamma was leaving them, they also desired to escape; and, clutching of the skirts of her gown, they hung thereon, hoping to be delivered from their pain. And still the angel-guardian rose, and Sampietro's mother held the onion-top, and many tortured souls held her skirts, and others held the feet and skirts of those, and again others held the last, and you surely would have thought that hell was about to be emptied straight away. And still the angel-guardian rose higher, and the long string of people all hanging to the onion-top rose too, nor was the onion-top too weak to bear the strain: so great is the virtue of one good deed,—of but one small good deed! But when Sampietro's mamma became aware of what was going on, and of what a perfect godsend she was becoming to the numbers who were escaping from hell along with her, she was annoyed: and, because she was a nasty selfish and cantankerous woman, she kicked and struggled, and even took the onion-top in her teeth, so that she might use her hands to beat off those who were hanging to her skirts. And she fought so violently that she bit through the onion-top, and tumbled back once more into hell flame.

“So you see, sir, that it is sure to be to your own advantage if you are kind to other people and let them have their own way, always supposing that they will not interfere with you.”

I could not call this tale the source of the spider narrative, but I consider it a parallel; and the reader can easily see how an echo of a similar story has been here transformed under the influence of the Buddhist conception of the ego and the notion of “mine” resulting in selfishness. It seems to me, however, that the story is essentially Buddhistic and probably belongs to that class of folk tales which together with the story of “Barlaam and Josophat,” “Everyman,” etc., have traveled west and have been changed to suit Western conditions.

In the adaptation to Christian doctrines, the original sense of these stories has sometimes been obliterated or turned into an opposite meaning. For instance, the moral of “Everyman” clearly points out that only good deeds can save, that the ecclesiastical Brahman methods of sacrifice, of prayer, of ritual, etc., have no saving power, and yet in the well-known Christian mystery play the sacraments of the Church are reintroduced as helpful and even indispensable means of salvation. In like manner, I should not wonder at all if a Buddhist story should sometime be found to which my tale of the spider’s web, in the reconstruction which it has received in the story “Karma,” would be of closer kin than the stories of the carrot and the onion top: for I deem my version to be not an improvement, but an actual reconstruction which particularly brings out the underlying sense that must have constituted the original meaning.

THE VERSE OF THE FUTURE.

BY C. CROZAT CONVERSE.

I BELIEVE that it will be euphonic,—not metric—and that it will gradually free itself from rhythmic metes and bounds, because its art should be free, untrammelled.

Rhyme surely is not verse's highest, best form; and rhyme's bonds have marred some of the grandest of verse-thoughts; or have been substituted for all thoughts, as witnesseth Sir T. Elyot, who says: "They that make verses expressynge therby none other lernynge but the crafte of versifieng be not of auncient writers named poetes, but only called versifiers."

Blank verse, with its ten-syllabled lines, is not free, as see Browning, in his exceptional eleven-syllabled lines; which exceptions sustain my present belief; as does Dryden, in his "Essay on Dramatic Poetry," when deriding a poetaster of his time as "creeping along with ten little words in every line."

The English poet, Cowper, chafed under its bonds, saying: "I do not intend to write any more blank verse. It is more difficult than rhyme; it requires so close an attention to the pause and the cadence, and such a peculiar mode of expression, as render it, to me at least, the hardest species of poetry that I have ever meddled with."

That there were attempts, in verse's early days, to free it, the works of the classic writers, Cadmus and Perecydes, prove: in which these poets gave up its metre, while retaining its other poetic features.

Cowper, too, hews to the line of verse-reform when saying: "Blank verse is susceptible of a much greater diversification of manner than verse in rhyme: and why the modern writers of it all thought proper to cast their numbers alike I know not."

Free all verse—blank and rhyming—from metrical uniformity, making euphony its dominating feature,—that feature which dis-

tinguishes it from prose,—and it will then be free indeed, and completely fit for every use of the imagination; and—as an art—as obedient to it as is the art of painting.

Mr. Converse has written for this magazine and other publications, in that form which he advocates, and which he illustrates in this:

SELF AND UNSELF.

1

The years are in their thousands,
 And the rule for loving is old;
 Yet self, to-day, is not unself,—
 And not love.

2

Paul philosophized charity,
 And Peter idealized giving;
 Yet who, of us, gives as they gave,—
 And in love?

3

The years are in their thousands,
 And the rule for loving is old;
 So when will self unself itself.
 And be love?

MISCELLANEOUS.

THE RISEN CHRIST.

To the Editor of The Open Court.

It may be because I am slow of heart, but I have not yet been able to see how the "Formula for the Risen Body of Jesus Christ," which Rev. Wm. Frost Bishop, Ph.D., D.D., offers for my consideration, meets half, or any, of my "trouble" about the Resurrection. Part of my "trouble" was that the evidence is not strong enough for so marvelous an event as a physical resurrection. But the rest and main part was the discrepancies in the accounts. Does Dr. Bishop's formula solve these discrepancies? Does it explain whether the risen Jesus appeared first to Mary Magdalene or to Peter; whether the visit of the women to the tomb was on Saturday evening (according to Matthew), or before sunrise Sunday morning (according to Luke and John), or after sunrise (according to Mark); whether all the appearances were in or about Jerusalem, or (except for that to the women) all in Galilee? Such material contradictions are evidence, as I urged, that while something startling occurred to give rise to the stories, "those who saw it were so moved by the experience that they were not able to remember and report it accurately." I do not see how Dr. Bishop's formula, granting that it is correct, meets this "trouble."

Furthermore, the formula presents new difficulties. Let us quote the formula, and then we can easily see these difficulties. "*What was natural to Him before His resurrection is now miraculous; what was before miraculous is now natural.*" Now if we grant that the risen body was so completely changed as this in its nature, why should it still retain the mortal form? Why should it have hands and feet if it can pass through walls as easily as light passes through a window pane, and no material object possesses resistance enough either to be grasped, or to furnish a support? But we are told in the Gospels that the risen body bore a perfect resemblance to the corpse, even to the wounds that were inflicted in the crucifixion. This we should expect if the risen body were in most points of the same nature as it was before death; but if it is now so changed that nothing is natural that was natural before, we should think the form would be revolutionized to correspond with these changes in nature. Our mortal bodies are formed to suit their functions. Is a risen and immortal body inferior in this respect? That would be as if men wore tails, or had claws instead of nails. It would be also a physical absurdity—as if a cake of ice were changed into steam, and yet though unconfined retained the shape and size it had as ice.

I should like to take this occasion to say that I have slightly modified my view of the genesis of the visions of the risen Jesus. In my article in the April number, I expressed the opinion that all the visions, including that of Peter were occasioned by the report of the women. I am now inclined to make an exception of the appearance to Peter. But I think the vision of Peter, if it had not received a certain support from the report of the women, would not have been of great importance. Perhaps on the other hand, the report of the women would have had less effect without this vision to confirm it. So I should now say, that "in this visit of the women to the tomb," and *the vision of Peter*, we have "the true historic basis for the Gospel stories of the resurrection."

Let me say in conclusion, that I heartily agree to your opinion that the Resurrection is not a historical, but a hyper-historical fact. The best expression of this fact is in Matthew xxviii. 20. "Lo I am with you always, even unto the end of the world." This is a fact experienced by all earnest followers of Jesus Christ, from the vision of Peter to the present hour.

JOSEPH C. ALLEN.

To The Open Court.

Your accomplished Editor was kind enough to publish an article of mine upon the Risen Christ, in which is feebly presented the old orthodox view of this great subject.

But in commenting upon my article, the Editor accounts for my position by supposing that I had not been to school. He says that "young men who have attended universities, who have acquired a knowledge of cosmic laws, and who are familiar with the evidence of evolution," "will naturally modify the Christian faith as it has been handed down to them from parents and grandparents." This is not the quotation in full, but it is enough to give the drift. If I understand his remarks, the good Editor dismisses me and my position with the good-natured assumption that I am an old foggy, living in the distant past and ignorant of modern thought.

Were nothing at stake but my poor scholarship, I should have been silent. But the importance of the matter in debate will not suffer this.

With profuse apologies, then, let me say that besides my training in the universities of England and America I was educated at Jena under the very nose of "the great Professor Haeckel." I can read and write, and even do a little in arithmetic. At all events the author of the article upon the "Formula for the Risen body of Jesus Christ," published in *The Open Court* for the month of November, 1905, knows enough of the history of modern speculative thought *not* to fall into an error or misstatement, which characterizes an article in the same number of *The Open Court* and which the gifted Editor commends. I refer to the statement that "the majority (not all, but the majority) of scientific men, with the great Professor Haeckel at their head, have pronounced against the possibility of personal immortality, or of the existence of any such thing as 'spirit' or 'soul,' separable from its material encasement," (*Open Court*, November, 1905, p. 697).

Professor Haeckel contradicts this statement. He states that the majority of scientific men have renounced Monism and gone back to Dualism. This is the burden of his books and of his lectures in the class-room. No man that has read his two last books or ever heard his lectures in late years can be

ignorant of this fact. Almost with tears he laments the defection of Germany's chief scientists from the ranks of the Monists and their return to Dualism, the old orthodox view. He states the fact over and over again, and deplores it. He calls names and cites instances. Either, therefore, the writer in *The Open Court* is in error, or else "the great Professor Haeckel" is mistaken. As Elijah the prophet complained that "he alone was left," so Professor Haeckel complains that the vast majority of modern scientific men—the very chiefest of them—have reversed themselves, and that on the Monistic side "he alone is left." Undoubtedly, the highest scholarship of the day—even pure physical science—has parked its mighty battery under the shadow of the cross on Calvary, and the Halls of Highest learning are reverberating with its cannonade in defence of "the faith once delivered to the saints."

Kant was one of the first minds that thought out a complete theory of the descent of man from the lower animals. After elaborating the theory fully, he rejected it. The same is true of Kant's early speculation to account for the existence of the world by a mechanical or Monistic theory, as Haeckel the Jena biologist claims to do. Afterwards this most famous philosopher of the age rejected Materialism as insufficient and put in its place a theistic speculation. Haeckel deplores the fact that Kant is a Dualist and orthodox, after having been a Monist.

It is well known that Kant repudiated Fichte, his most brilliant pupil, because he seemed to deny the existence of God. All this while Fichte was teaching the absolute necessity of such existence. Schelling, too, though at first a pantheist, spent the closing years of his life in an effort to reconcile his views with the doctrine of a personal God. Hegel, like Schelling, was a mystic. Condillac, the founder of the French Sensational School and the disciple of Locke, was an abbe of the Church.

Herbert Spencer goes out of his way to declare most positively that whatever he may be, he is in no sense of the word a materialist, and Huxley fiercely objects to the word as applied to him. When John Locke, also called a materialist, was dying, he said: "I am in perfect charity with all men and in communion with the Church of Christ by whatever name it may be distinguished."

Hobbes, called the Father of Materialism, was a true and reverent Christian, stating the first article of his creed to be: "Jesus is the Christ." We all know that religion with Spinoza was a passion. He could conceive of no existence apart from God.

Du Bois-Reymond, the Secretary of the Berlin Academy of Science, at one time was inclined to hold the Monistic theory of nature, describing mind and matter as attributes of one substance. But this view he abandoned. His great name now ranks with the Dualists or transcendentalists, who assert that consciousness reveals two distinct worlds, one of matter and one of mind. Many regard Du Bois-Reymond as the chiefest authority upon such questions of the present age, and he pronounces finally against Monism.

A like change of principles, from Monism back to the old orthodox view of Dualism, was characteristic of Wundt, Virchow, Karl Ernst Baer and many others, whose names are "a light and a landmark along the cliffs of fame." The majority of biologists, physiologists, and philosophers of modern times, Haeckel says, are against him, having returned to the older and more popular view. After Kant, perhaps Wm. Wundt of Leipsic is thought to be the ablest

psychologist of the world. He is a perfect master of zoology, anatomy, and physiology. It is tremendously significant that he abandoned the Monistic view and became a pure Dualist. That he should ever have lent the influence of his great name to the heresy of Monism he publicly confessed to have been a "crime and a sin."

The last word of science, with few exceptions,—our enemies themselves being judges—is out and out in favor of orthodoxy and the Church.

No man can fail to admire the candor and enthusiasm in the search for truth characteristic of Haeckel, but throughout Europe he is *not* regarded as a safe man. His posing as a true and strict disciple of Spinoza, while ignoring the cardinal principle of the Spinozistic philosophy which makes the attributes of thought and extension independent, co-ordinate and mutually op-pugnant—this disregard of what may be called the very citadel of Spinoza's marvelous speculation is an illustration of Haeckel's lack of caution. The great Darwin, you remember, had to utter a silent prayer, to be delivered from his own disciple.

If any word in this communication can bear the remotest shade of discourtesy, the writer begs to withdraw it. He is most grateful for the privilege of stating his views before a "court" of such culture, offering meanwhile with best wishes for its Editor the sentiment: "*Me Socium Summis Adjungere Rebus.*"

WM. FROST BISHOP.

[The application which Mr. Bishop makes of a passage in my article is *his*, not *ours*. We know very well that a man may be very scholarly, and yet have remained untouched by the spirit of modern science, which can be acquired only through a familiarity with the natural sciences.

As to the problem of personal immortality, we should first settle the question as to the nature of personality. What is the person of a man? Does or does not his body form part of it, and if so is a resurrection of the corpse necessary for the preservation of a personality?

It goes without saying that we are not responsible for Mr. Bishop's statements concerning Kant, Du Bois-Reymond, Wundt, and others.]

"HOW FAR HAVE WE STRAYED FROM CHRISTIANITY?"

To the Editor of The Open Court:

I was very much interested in your article in the October number of *The Open Court* entitled "How Far Have We Strayed from Christianity?" for the reason that you voice my own experience to a remarkable degree with regard to the development of my present religious convictions.

A person can not advance very far in the study of science before he discovers that the point of view and the conceptions of science are at variance with those held by the writers of the Bible, and expressed by the average orthodox minister of to-day. He soon becomes impressed with the thought that if God is the ruler of the universe He must rule and manifest Himself through the forces of nature which orthodox churchmen affect to disregard as important avenues through which we may increase our knowledge of God; that if God is present in the cosmos it must be in the order and orderly unfolding or evolution of the same.

It seems to me, too, that even a superficial study of comparative religion and religious literature profoundly impresses the unprejudiced mind with the thought that God's revelations and inspirations are universal, and that in any age the crude and imperfect character of the inspired messages are the measure of the ignorance that darkened the intellect of the religious teachers. Such literature testifies to the fact that God has never left Himself without a witness to the one who has earnestly sought for Him, and that the similarity in essence of the highest ideals and moral conceptions found in all the great religions of the past and present attest the universal character of those principles that the orthodox Christians are wont to regard as peculiarly Christian.

I believe that the truths and methods of science are the leaven whose slow working in the minds of men will eventually bring about a more reasonable attitude towards the Bible and towards scientific instruction. I believe that the principles of science will gradually give rise to a Christianity that furnishes a broader outlook; that contains a more grand conception of God, of His ways of working in the world and of manifesting Himself to mankind; that owns a wider brotherhood and extends a warmer sympathy to humanity. It seems to me that the general diffusion of the facts of science must surely bring about this larger Christianity that is founded upon truth, as nearly as truth can be discovered by the reason of man,—necessarily scientific truth attained by the most rigid scientific methods. This Christianity will consist much less of creeds and much more of deeds; much less of assenting to statements about the Christ and much more in exemplifying the spirit that characterized not only the Christ but also all of the great moral and religious teachers of the world. This Christianity will lead its adherents to seek above all things else to know and conform to the world order which is the manifestation of the divine.

This larger and better Christianity is more and more gaining the assent and approval of the better informed and more progressive minds, and, it seems to me, it will necessarily grow up out of the old faith as the knowledge of the facts and principles and methods of science become more and more disseminated among the people.

Your publications are accomplishing a very important and much needed work towards this end and I wish you God speed in your labors.

T. E. SAVAGE.

When the Editor of *The Open Court* made the remark in the October number (p. 583) that "as to my declaration that I am 'no Christian' I have simply to say that it depends entirely on the Christians whether or not they would still recognize me as such," he had no thought that men and women known to be prominent in Christian circles would take this opportunity to express their assurance that no line of demarcation exists between their position and his own. This, however, has already been done in the case of a few, among others Madame Hyacinthe Loyson, wife of Father Hyacinthe, who tersely writes, "*You are a Christian!*" while the following letters come from R. J. Campbell, the well-known English Congregational preacher and minister of City Temple, London, and John Harrington Edwards, a Presbyterian divine of Brooklyn:

To the Editor of The Open Court.

"I have just read your *apologia* in reply to the *Expository Times*. If the title Christian does not describe you then I have no right to it, for I not only take what is in the main your view of the truth, but I preach it. I often tell my people that even Jesus did not speak of Christianity, but of the truth.

R. J. CAMPBELL.

To the Editor of The Open Court:

Your personal *Apologia pro fide sua* in the October *Open Court*, gives opportunity which perhaps others as well as myself will embrace, to express interest in what you have so frankly said, whether friendly or adverse. I have only this excuse, as a monthly reader of your valuable magazine, and as a seeker for the same ends which you seek with such evident sincerity and ability, for retouching the personal note sounded in your article.

Probably there are other Presbyterian ministers besides myself who have read with mingled approval and criticism your very interesting account of your changes of thought, and therefore, of faith. We children of the nineteenth and twentieth centuries must be stolid indeed not to have heard the voice of the *Zeitgeist*. Unless pledged and bound to tradition, who of us but has moved on in the direction you have gone, though it may be to find a resting-place for faith much nearer the old hearthstone?

With most of your philosophical positions, I am in full agreement. As to your ethical sympathy with essential Christianity, *Das Wesen des Christentums*, I am also in accord with you. Only it seems to me that it is not necessary to give up the personal Divine of Christ especially as manifest in the consummation of vicarious love on Calvary. On the whole I can echo word for word the sentiments of Père Loyson, quoted in your notice of Madame Loyson's book.

I have noted in the margin of your article some points of your philosophical creed which I perhaps do not fully comprehend, about which I would like to talk with you. But as to the spirit of your theological assertions, I fancy even my friend Dr. Minton must be in responsive sympathy with that.

JOHN H. EDWARDS.

"STATE AND CHURCH."

To the Editor of The Open Court.

I do not write to engage you in a controversy but to thank you for the number of *The Open Court* for October, 1905, which contains my letter on "State and Church." Nevertheless, you will permit me to say that your answer does not invalidate my proposition in any particular.

It is not my idea that the Catholic Church cannot brook either the competition of other religions or the independence of philosophical thought; this statement was merely borrowed from a religious work published with the approbation of Leo XIII. I simply told you that in France, religion was an insignificant factor because to the great majority of the French it means nothing but some outward and occasional ceremonies. The ballot on the separation of Church and State has verified this assertion.

The partisans of the Church prophesied that this measure would cause

a revolt among the people, but they have acquiesced in it with perfect indifference.

You think that perhaps, after several generations, the French "will be glad to revert to their old faith," but you do not take into consideration one factor of the intellectual condition of my countrymen of the future, i. e., the development of the scientific spirit.

The old Catholic faith cannot flourish where the number of men who repeat with Tertullian: "*Credo quia absurdum*" is constantly decreasing.

PARIS, FRANCE.

YVES GUYOT.

BOOK REVIEWS AND NOTES.

THE SUPREMACY OF JESUS. By *Joseph Henry Crooker*. Boston: American Unitarian Association. 1904. Pp. 186. Price, 80 c.

Rev. Joseph Henry Crooker, the Unitarian minister of Ann Arbor, Mich., publishes his view of Christ in a book entitled *The Supremacy of Jesus*, and he treats his subject in the following chapters: (1) The Historic Position of Jesus, (2) Jesus and Gospel Criticism, (3) A New Appreciation of Jesus, (4) The Master of Inner Life, (5) The Authority of Jesus.

While Mr. Crooker is a liberal who finds the divinity of Jesus in his ennobling mission and the great example which he gave the world, his "New Appreciation of the Historical Jesus" does not leave him without power and man without motive. It brings Jesus close to us to rebuke our sins, to heal our wounds, to strengthen us against temptation, to move us to service." Whatever the higher criticism may have to say of the central figure in the New Testament, "only in this way can he be most historical and also most helpful to us." (P. 115.)

THE NEW LIGHTS. A Drama in Four Acts. By *Hugh Mann*. Boston: Richard G. Badger. The Gorham Press. 1904. Pp. 51. Price, \$1.00.

The poet, Mr. Hugo Mann, does not intend this drama to be a mere product of *belles lettres* but incorporates in it a tendency which characterizes the present phase of our religious life. "New Lights" is the name of a sect locally called New Mennists, a branch of the Mennonites of Pennsylvania. They are very devout and look upon all other confessions as heretical. They are non-resistant; take no part in politics, not even to the extent of voting; refuse to go to war, and also to go to law even to recover stolen property; and they are earnest, hard-working, law-abiding citizens. They dress in a peculiar garb somewhat resembling that of the Quakers. Despite their narrowness they are serious and well-intentioned, and we can understand that many interesting events in their religious development have taken, and are still taking place.

The details of the plot, our author informs us, are founded on fact and occurred about a generation ago. The concluding words of James, a heretic and the hero of the tale, when he wins Katherine, a member of the sect, express the general tendencies of the drama. They read as follows:

"There is no such thing as sin, Katherine,—there is only ignorance. And ignorance shall be dissipated as we grow in knowledge through experience. You know Jesus, your Saviour, as you call Him, said, 'Ye shall know the truth and the truth shall make you free.'"

Mrs Elizabeth E. Evans, wife of Prof. Edward P. Evans, an American litterateur who settled in Germany and was for some time connected as a teacher of English language and literature with the University of Munich, has expressed her religious belief in a book entitled *The Christ Myth*, brought out by the Truth Seeker Company. From the preface we learn that her unbelief developed independently of the higher critics and that she was led to give up her Trinitarian creed by her own reflection. She feels in duty bound to give her reasons for her abandonment of orthodoxy by outlining the results of her private studies in comparative religion. The book contains a series of chapters on Mediators and Trinities, on Divine Paternity, on Virgin-born Saviours, Buddhistic Legends, Parallel Legends, Borrowed Miracles, the Impossibility of Christ's Trial, the Contradictory Events after the Crucifixion and other Inadequate Explanations. The book closes with the positive ideals of her religious convictions, which she expresses as follows:

"So long as human beings live and suffer and enjoy in this, the only world open to our present knowledge, the Brotherhood of Man will be the highest possible ideal, and the effort to realize that ideal will be the noblest and most satisfactory occupation of every individual intelligence. The end can be attained only by learning and obeying the eternal laws of nature, as these are demonstrated through the discoveries of science."

THE MIRACLE. Translated from the German of *F. Bettex* by *H. M.* For sale by German Literary Board, Burlington, Iowa. Pp. 78. Price, 50 c.

The pamphlet *Miracle* has been translated from an unknown German author who writes under the name *F. Bettex*. It is a defence of the Christian belief and the author defines his position by pointing out the most salient points in the controversy concerning the question of miracles. Can we or can we not believe in the supernatural and the revelation of the supernatural? The author claims that miracle is simply that which we do not understand because it does not conform to our ideas and our experiences,—in short he identifies it with the inexplicable. The supernatural is justified in the same way that our experience is limited to the present world, and yet, beyond the mountains which bound our world and above the blue sky, there may be a wider world of activity. Nature teaches the supernatural and therefore the miracle is not unknowable. In fact the miracle surrounds us; the world is full of unknown laws, and science, far from having done away with the miracle, induces a new belief in it. The most important activity of religion is found in prayer. Without prayer there is no religion, and through religion man views the proper ends of creation. The false prophets of which we should beware are the scientists who deny the existence of the miraculous, and therefore our author claims that those modern Protestants who would rid Christendom of these miracles teach a fallacious doctrine that should not be countenanced. The conclusion is that we cannot do without miracles and to relinquish them for the sake of a would-be enlightenment seems ridiculous. The miracle therefore is the author's hope and delight which will find its highest fulfilment when we shall rejoice in the wonderful body of our resurrection and in a world of heavenly miracles where we shall forever contemplate God, the fountain and origin of all miracles.

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The Principles of Descartes' Philosophy

By Benedictus De Spinoza

The Philosopher's earliest work. Translated from the Latin, with an Introduction by Halbert Hains Britan, Ph. D.

Pages lxxxi + 177. Price, cloth 75 cents, mailed 85 cents; paper covered, sewed, 35 cents, mailed 42 cents

This work of Spinoza, here translated for the first time into English, is this philosopher's earliest work, and, strange to say, the only one to which he ever subscribed his name. As the title indicates, it is a presentation of Descartes' "Principles of Philosophy," but ample material is also given to reveal the character of Spinoza's early thinking. Little has been done to study Spinoza's system historically, so this book evidently has a place in the literature on this subject.

In his Introduction the author has sought to point out the causes that turned Spinoza's thought, even at this early period, irrevocably to Pantheism. The two points upon which he centers most of his attention are the geometrical method, employed by Spinoza only here and in the "Ethics," and the concept of God. These are both shown to be the acme of logical procedure from the standpoint of deduction. Spinoza, better than any of his predecessors, carried this method of thought through to its logical conclusion, with the results found in the "Ethics." This work, therefore, by directing attention to Spinoza's early thought and to the forces that were, even then, carrying him on to his pantheistic conception of God, cannot but add new light to the "Ethics," and help the student to a fuller appreciation of Spinoza's mature philosophy.

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By ERNEST W. CLEMENT, M. A.



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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.”

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

"Give me not, O God, that blind, fool faith in my friend, that sees no evil where evil is, but give me, O God, that sublime belief, that seeing evil I yet have faith."

My Little Book of Prayer

BY MURIEL STRODE

If you want to know the greatness of a soul and the true mastery of life, apply to The Open Court Publishing Company for a slip of a book by Muriel Strode entitled simply "My Little Book of Prayer." The modern progress of sovereign mind and inner divinity from the narrow cell of the ascetic to the open heaven of man, made in God's own image, is triumphantly shown in it, yet a self-abnegation and sacrifice beyond anything that a St. Francis or a Thomas a Kempis ever dreamed of glorifies the path. To attempt to tell what a treasure-trove for the struggling soul is in this little volume would be impossible without giving it complete, for every paragraph marks a milestone on the higher way. That the best of all modern thought and religion is garnered in it, its very creed proclaims:

Not one holy day but seven;
Worshiping, not at the call of a bell, but at the call of my soul;
Singing, not at the baton's sway, but to the rhythm in my heart;
Loving because I must;
Doing for the joy of it.

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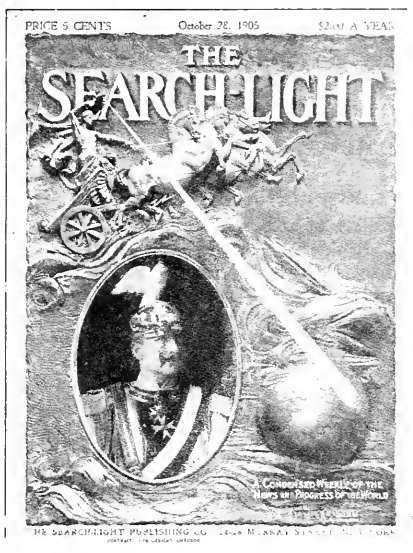
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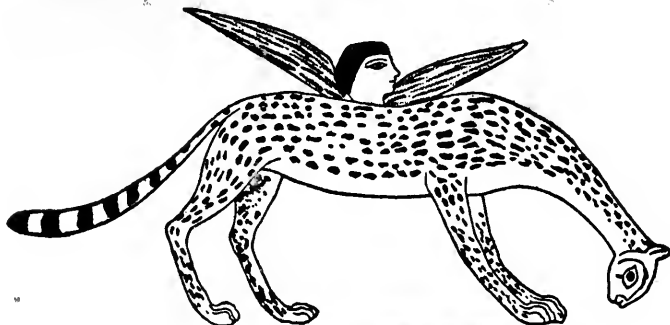
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