

# The Open Court

A MONTHLY MAGAZINE

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

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

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

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GOTTFRIED WILHELM LEIBNITZ.

(1646-1716.)

*Frontispiece to The Open Court.*

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## THE MYSTERIES OF MITHRAS.<sup>1</sup>

BY PROFESSOR FRANZ CUMONT.

### INTRODUCTORY.

THE present series of articles, in which we propose to treat of the origin and history of the Mithraistic religion, does not pretend to offer a picture of the downfall of paganism. We shall not attempt, even in a general way, to seek for the causes which explain the establishment of the Oriental religions in Italy; nor shall we endeavor to show how their doctrines, which were far more active as fermenting agents than the theories of the philosophers, decomposed the national beliefs on which the Roman state and the entire life of antiquity rested, and how the destruction of the edifice which they had disintegrated was ultimately consummated by Christianity. We shall not undertake to trace here the various phases of the battle waged between idolatry and the growing Church; this vast subject, which we cherish the hope of attacking some day in the future, does not lie within the scope of the present series of articles. We are concerned here with one epoch merely of this decisive revolution: it shall be our purpose, namely, to exhibit with all the distinctness in our power how and why a sect of Mazdaism failed under the Cæsars to become the dominant religion of the empire.

The civilisation of the Greeks had never succeeded in establishing itself among the Persians, and the Romans were no more successful in subjecting the Parthians to their sway. The grand fact which dominates the entire history of Hither Asia is that the Iranian world and the Greco-Latin world remained forever un-

<sup>1</sup> Extracted by the author from his *Textes et Monuments figurés relatifs aux mystères de Mithra* (Brussels: H. Lamertin). Translated by T. J. McCormack.

amenable to reciprocal assimilation, forever sundered by a mutual repulsion, deep and instinctive, just as much as by a hereditary hostility.

Nevertheless, the religion of the Magi, which was the highest blossom of the genius of Iran, exercised a deep influence on Occidental culture on three different occasions. In the first place, Parseeism had made a very distinct impression on Judaism in its stage of formation, and several of its cardinal doctrines were disseminated by Jewish colonists throughout the entire basin of the Mediterranean Sea, and subsequently forced their acceptance upon orthodox Catholicism.

The influence of Mazdaism on European thought was still more direct, when Asia Minor was conquered by the Romans. Here, from time immemorial, colonies of Magi, who had migrated from Babylon, lived in obscurity, and, welding together their traditional beliefs with the concepts of the Grecian thinkers, had elaborated little by little in these barbaric regions a religion original despite its complexity. At the beginning of our era, we see this religion suddenly emerging from the darkness, and rapidly and simultaneously pressing forward into the valleys of the Danube and the Rhine, and even into the heart of Italy. The nations of the Occident felt vividly the superiority of the Mazdean faith over their ancient national creeds, and the populace thronged to the altars of the exotic god. But the progress of the conquering religion was checked when it came in contact with Christianity. The two adversaries discovered with amazement, but with no inkling of their origin, the similarities which united them; and they severally accused the Spirit of Deception of having endeavored to caricature the sacredness of their religious rites. The conflict between the two was inevitable,—a ferocious and implacable duel; for the stake was dominion over the world. No one has told the tale of its changing fortunes, and our imagination alone is left to picture the forgotten dramas that agitated the souls of the multitudes when they were called upon to choose between Ormuzd and the Trinity. We know the result of the battle only: Mithraism was vanquished, as without doubt it should have been. The defeat which it suffered was not due entirely to the superiority of the evangelical ethics, nor to that of the apostolic doctrine regarding the teaching of the Mysteries; it perished, not only because it was encumbered by the onerous heritage of a superannuated past, but also because its liturgy and its theology had retained too much of its Asiatic coloring to be accepted by the Latin spirit without repugnance. For a contrary

reason, the same battle, waged in the same epoch in Persia between these same two rivals, was without success, if not without honor, for the Christians; and in the realms of the Sassanids, Zoroastrianism never once was in serious danger of being overthrown.

The defeat of Mithraism did not, however, utterly annihilate its power. It had prepared the minds of the Occident for the reception of a new faith, which, like itself, had come from the banks of the Euphrates, and which resumed hostilities with entirely different tactics. Manicheism appeared as its successor and continuator. This was the final assault made by Persia on the Occident,—an assault more sanguinary than the preceding one, but which was ultimately destined to be repulsed by the powerful resistance offered to it by the Christian empire.

\* \* \*

The foregoing rapid sketch will, I hope, give some idea of the great importance which the history of Mithraism possesses. A branch torn from the ancient Mazdean trunk, it has preserved in many respects the characteristics of the ancient worship of the Iranian tribes; and it will enable us by comparison to understand the extent, which has been so much disputed, of the Avestan reformation. Again, if it has not inspired, it has at least contributed to give precise form to, certain doctrines of the Church, like the ideas relative to the powers of hell and to the end of the world. And thus both its rise and its decadence combine in explaining to us the formation of two great religions. In the heyday of its vigor, it exercised no less remarkable an influence on the society and government of Rome. Never, perhaps, not even in the epoch of the Mussulman invasion, was Europe in greater danger of being Asiaticised than in the third century of our era, and there was a moment in this period when Cæsarism was apparently on the point of being transformed into a Caliphate. The resemblances which the court of Diocletian bore to that of Chosroes have been frequently emphasised. It was the worship of the sun, and in particular the Mazdean theories, that disseminated the ideas upon which the deified sovereigns of the West endeavored to rear their monarchical absolutism. The rapid spread of the Persian Mysteries in all classes of the population served admirably the political ambitions of the emperors. A sudden inundation of Iranian and Semitic conceptions swept over the Occident which threatened to submerge everything that the genius of Greece and Rome had so laboriously erected, and when the flood subsided it left behind in

the conscience of the people a deep sediment of Oriental beliefs which have never been completely obliterated.

I believe I have said sufficient to show that the subject of which I am about to treat is deserving of exhaustive and profound study. Although my investigations have carried me, in all directions, much farther than at the outset I had intended to go, I still do not regret the years of labor and of travel which they have caused me. The work which I have undertaken cannot have been otherwise than difficult. On the one hand, we do not know to what precise degree the Avesta and the other sacred books of the Parsees represent the ideas of the Mazdeans of the Occident; on the other, these constitute the sole material in our possession for interpreting the great mass of figured monuments which have little by little been collected. The inscriptions by themselves are always a sure guide, but their contents are upon the whole very meager. Our predicament is somewhat similar to that in which we should find ourselves if we were called upon to write the history of the Church of the Middle Ages with no other sources at our command than the Hebrew Bible and the sculptured *débris* of Roman and Gothic portals. For this reason, our explanations of Mithraistic representations will frequently possess nothing more than a greater or less degree of probability. I make no pretension to having reached in all cases a rigorously exact decipherment of these hieroglyphics, and I am anxious to ascribe to my opinions nothing but the value of the arguments which support them. I hope nevertheless to have established with certainty the general signification of the sacred images which adorned the Mithraistic crypts. On the details of their recondite symbolism it is difficult to throw much light. We are frequently forced to take refuge here in the *ars nesciendi*.

The following series of articles will reproduce the conclusions summarised at the end of the first volume of my large work. Stripped of the notes and references which there served to establish them, it will be restricted to epitomising and co-ordinating all the knowledge we possess concerning the origins and characteristic features of the Mithraistic religion. It will furnish, in fact, all the material necessary for readers desirous of general information on this subject.

[TO BE CONTINUED.]

## AN INSTANCE OF CONVERSION.

BY OSCAR L. TRIGGS.

### I.

COUNT Leo Tolstoi, with respect to his personal history, may be said to describe a series of contraries: He is a Russian opposed to Muscoviteism, a revolutionist who offers no resistance to evil, a follower of Christ who abjures Christianity, an artist who mocks at beauty, an author who disbelieves in copyright, a noble who preaches brotherhood, a man of seventy-three years who says he is but twenty-eight.

The explanation of this strange and complex history is found in the fact of his spiritual conversion in 1873. Before that date he was a Russian count, an atheist, a nihilist, an artist of the aristocratic school. But turning from this past and accepting Christianity in the terms of the Sermon on the Mount, it was not long before he left the palace for the fields, and began to write according to a new definition of art. In Christianity and in what I will call Peasantism his whole life is now contained. Christ gives him the principle of the new life, the peasant shows how it may be accomplished.

In conversation with Henry Fisher, Tolstoi gave the following account of his "new birth": "It's all so life-like, I might have experienced it yesterday: A beautiful spring morning, God's birds singing and His insects humming in the grass. My horse, tired of the great burden which I, brute-like, imposed upon his back, stood still under the wooden image of the Christ at a cross-road. I was so absorbed in the contemplation of the scene that I indulged the beast, allowing the reins to rest upon his neck while he rummaged for young grass and leaves. By and by a group of moujik pilgrims intruded upon my resting-place, and without knowing what I was doing I listened to their prayers. It was the most wholesome medicine ever administered to a doubting soul. The simplicity

and ignorance of the poor moujik, the confiding moujik, the ever-hopeful moujik, touched my heart. I came from under that cross a new man. When I led my beast of burden—God's creature like myself—away, I knew that the kingdom of God is within us, and that the literal interpretation of the Sermon on the Mount should be the crowning rule of a Christian's life." From this it appears that a peasant was the agent of Tolstoi's redemption. And Peasantism, working on in the heart of the man, disrupting his old ideas, carried forward to completion the transformation that began with a spiritual conversion. To present the whole history of Tolstoi it would be necessary, therefore, to consider the play and interaction of those two forces. It is possible, however, to separate them in thought and to trace the line of Peasantism independently.

Specifically Peasantism displayed its effect in Tolstoi in two ways. It determined the spirit of his philosophy of life and formulated in particular one of his few practical precepts for conduct, and it furnished him a standard of judgment with reference to which he criticised the current forms of religion, government, and art.

Consider the temper of his practical philosophy: By way of negation he has said, "Offend no one, Take no oath, Resist not evil." For personal commands he wrote, "Be pure, Love mankind." Then with the full force of Peasantism upon him he said, "Do thou labor." This precept dates from the writing of *Anna Karenina*, which was published in 1875. From the time that Levine saved himself from pessimism by dwelling a day in the fields with the mowers, Tolstoi has proclaimed the doctrine of labor.

Then take into view his social criticisms. The ideas advanced to condemn the present order are those of an average, respectable, intelligent peasant. It is as if a peasant spoke. Is it not, indeed, a peasant's broad and elemental face that confronts us in his pictures? It seems that a man, born out of his due place in the palace, found in the fields at length the place to which he was destined by his very nativity,—a place in nature and among realities.

To make this latter critical attitude altogether clear one feature only of his Peasantism may be selected for exposition, his ideas on art.

A brief historical survey will be sufficient to clear the ground for Tolstoi's definition of art. For about two centuries art has been defined in terms of beauty. The theory of art as beauty arose among the wealthy and cultured classes of Europe in the eighteenth century, its scientific formulation being due to a German

metaphysician, Baumgarten, who flourished about 1750. From that time to this the field of art has been narrowing and refining, the artist withdrawing more and more from life, and within his special realm developing technique and abstracting form, until what is called the Fine Arts alone receive recognition, and among fine artists only the most dexterous to manipulate form, win the plaudits of the cultured world. For two centuries, in short, art has been developing chiefly along aristocratic lines. Criticism, likewise, has been called to serve the requirements of a society devoted to pleasure. The decision as to what is good art and what not has been undertaken by the "finest nurtured." The natural result of the refining process has been the creation of an art from the enjoyment of which the great masses of men are excluded.

Now Tolstoi is one of a small company of men who perceive the necessity of a new order of art. The spirit of the new day is universality. A culture that does not carry with it the whole people is doomed to failure. And this universality is to be gained, not through the extension of aristocratic culture among the people, not through the education of the masses in the philosophy of the classes, but through a new philosophy and a new criticism that shall meet the demands of a democratic society and result in an art that shall be in its own nature universal in character. I do not see that democracy means either levelling up or levelling down; it means life on wholly new terms. The art of feudal society will be destroyed root and branch and a new art rise that shall start from the broad basis of the people's will. For the old art is based on privilege; the new art will not be simply the extension of privilege but the utter rejection of privilege. Whitman gives what he well calls "the sign of democracy" in the following sentence: "I will accept nothing which all cannot have their counterpart of on the same terms."

In harmony with this thought Tolstoi seeks to start a new definition of art: "To evoke in oneself a feeling one has once experienced and having evoked it in oneself, then by means of movements, lines, colors, sounds, or forms expressed in words, so to transmit that feeling that others may experience the same feeling,—this is the activity of art." "Art is a human activity, consisting in this, that one may consciously, by means of certain external signs, hand on to others feelings he has lived through, and that other people are infected by these feelings, and also experience them." Or in other words, "Art is the infection by one man of another with the feelings experienced by the infector."

This may be called the definition of Peasantism. Observe its grounds. It puts aside the conception of beauty altogether and defines art in terms of experience. That is, it ceases to consider art as a means of pleasure but as one of the conditions of human life. Art, then, is one of the two organs of human progress. By words we exchange thoughts; by art we exchange feelings. Thus considered, art is primarily a means of union among men, indispensable for the life and progress towards the well-being of individuals and of humanity. The ideal of excellence of such an art is not exclusiveness of feeling, accessible to a few, but universality; not obscurity and complexity, but clearness and simplicity. Its motive will be sociological, that is, moral and altruistic. It will draw from the primal sources of religion.

The value of contemporary art, when adjudged from the ideal of universality, seems small. The experience of the ruling classes as they have come to record in art, amounts to hardly more than three: the feeling of pride, the feeling of sexual desire, and the feeling of the weariness of life. Upon these themes poetry especially has played endless changes. But these are by no means universal feelings,—they are those of an idle pleasure-loving aristocracy. Before such art the peasant stands bewildered. He has no attachment to it. All his own rich life is unreflected there. And lest it be thought that the experiences of the peasant are barren and uninteresting, Tolstoi insists that the world of labor is rich in subject and materials for art. He points to the endlessly varied forms of labor; the dangers connected with that labor on sea and land; the laborer's migrations, his intercourse with his employers, overseers and companions, and with men of other religions and other nationalities; his struggles with nature and with wild animals, his association with the domestic animals; his work in the forests, the plains, the fields, the gardens, the orchards; his intercourse with wife and children, not only as with people near and dear to him but as with co-workers and helpers in labor, replacing him in time of need; his concern in all economic questions, not as matters of display or discussion, but as problems of life for himself and family; his pride and self-suppression, and service to others; his pleasure of refreshment; and above all his devotion to religion.

But to set off the value of one life against that of another is no part of Tolstoi's definition. The judgment of a peasant is no more to be respected than the judgment of the "finest-nurtured." What the new theory shows is the shifting of the æsthetic ground

from what is special to what is universal, from what is form to what is experience.

To illustrate Tolstoi's definition by reference to concrete instances of popular art is not easy. Tolstoi's own illustrations seem trivial in comparison with the great works of the past that may be mentioned to prove the aristocratic definition of beauty. And of course the simple explanation is that a mature illustration of popular art does not exist. The rise of the people is a phenomenon of the last hundred years. Whereas for centuries the field of art has been held by the artists of aristocracy. To-day the professional artists are everywhere on the side of tradition. And criticism for the most part upholds the standards of culture. Outside of Millet's portraiture of the peasant laborer and Whitman's poems exploiting the average man, one does not know where to go for a large illustration of an art that springs from popular feeling. One painting at the World's Fair may, however, be mentioned. This was a picture recording an almost universal experience, the breaking of home ties, and few stood before that picture whose eyes did not wet with tears. As might be expected, this painting is pointed to by the professional artist as an instance of bad art, yet it was very generally applauded by the people. Art, says Tolstoi, is an infection,—that picture is infectious.

## II.

From many signs it appears that this is the moment of transition. All the features that accompany transition are exhibited in the works of Tolstoi himself, as well as in the works of kindred spirits, John Ruskin and William Morris. These men with respect to "fine writing" illustrate almost the best that can be done in the creation of works springing from the sense of beauty. But catching glimpses of the new thought, and becoming advocates of a new definition of art, they gave up art on the old terms of exclusion and labored in the interests of the people. This change of face is not due to "perverted vision," as their critics would have us believe, but to the new revelation they have caught from the mountain tops of their observation. With this change of attitude moreover the inconsistencies with which these authors are charged could hardly be avoided. One may not wish to defend inconsistency, but in their case it is not difficult to explain. A river that meets the incoming tides from the sea is uncertain during the hour of transition whether to resist its own traditions or strive to overcome the new tendency. Would it not be strange if even when in the grasp of the sea it did not have memories of its flow through the upper meadows and be taken with sudden ardor to reassert its past?

## WHENCE AND WHITHER.

IN REPLY TO MY CRITICS.

BY THE EDITOR.

THE book *Whence and Whither*<sup>1</sup> was written for those only who have had in their lives the unpleasant experience of being beset with doubts, because confronted with problems which come to us, not by our own desire, but in the natural course of our mental growth.

The soul-problem is a religious problem, and our conception of the soul decidedly affects our religious attitude. The traditional religion does not enter at all into the theoretical difficulties of modern psychology and inculcates only some practical results, expressed in moral rules of an altruistic ethics, which in their main sentiments no one seriously thinks of controverting. Some popular notions of the soul fill the gap, and thus it happens that those who are grounded in their faith are not in need of the explanation and arguments here set forth; they possess a surrogate of the truth which most likely will prove sufficient for them, because adapted to their special wants; and the truth may positively hurt them. They need milk and cannot as yet stand stronger diet.

The book has been written for those who are about to reach the age of mental maturity and suffer from doubt and other maladies that accompany the period of transition. It is destined for the sick who need medicine, for the poor in spirit who want information, for those astray who are seeking the light—who want the truth and nothing but the truth,—those who have outgrown the infantile stage of being satisfied with creeds and have ceased to accept a statement because it is made on the authority of a book or a bishop, of a father or a teacher, or any other venerable person or body of persons, churches, or councils.

<sup>1</sup> *Whence and Whither. An Inquiry Into the Nature of the Soul, Its Origin and Destiny.* By Dr. Paul Carus. Chicago: The Open Court Pub. Co. 1900.

The author cherishes the conviction that the old dogmatic formulations of religion contain the truth and are a natural and necessary phase in the religious evolution of mankind. They contain the truth, but they are not the truth. Creeds are symbols and are called so by the Church. They are formulations of the truth in allegorical terms. God is not a father; he is comparable to a father. It is the best simile we can find. The Logos or world-order, which is revealed in the realisation of the morally perfect man, is not God's physically begotten son, but there is no better expression than the relation between father and son to denote the significance of the Christ-idea. There are no angels with wings flitting between heaven and earth as messengers of God to men; but we are surrounded by helpful influences more efficient and more real than the beings of our own fancy. Last but not least, man's soul-life and immortality are as real on the basis of the doctrines of a genuine psychonomy with its exacter determinations as on the simple and plain assumptions of the old-fashioned psychology.

The traditional conception of the soul may be characterised as a materialistic spiritualism, because it materialises the soul as an entity and regards it as a concrete being consisting of a sublimated substance. The theory is exploded, but the hearts of those who have no knowledge of the present state of science still hunger after the flesh-pots of the old psychological Egypt with its naïve mythology and all the crude notions implied in it.

Materialistic spiritualism is a natural and necessary phase in the history of psychological science; its most classical expression has been worked out by the Vedanta philosophy of the ancient Brahmans in essays called Upanishads which prepared the way to Buddhism.<sup>1</sup>

The Upanishads are beautiful in thought and elegant in style. But their underlying idea is an error. The Upanishads materialise the soul, making it now no larger than the end of the thumb, now smaller than a grain of rice or a mustard-seed. There are modern thinkers who outdo the ancient Brahmans.

Some, following Leibnitz, would have the soul be a monad or an atom; others, following Herbart, would reduce it to a mathematical point, assuming it to be a center of forces or *Kraftcentrum*.

<sup>1</sup> The Upanishads in the form in which we now have them may have been written later and may have to be assigned to the early centuries after Buddha, but the problems themselves and the method of discussing them is pre-Buddhistic, for Buddhism is an answer to the problem, negating the existence of a soul in itself, a self-soul, an ego-entity, an *âtman*.

We need not say that a dynamical conception of the soul is as much materialistic as one that makes of it a substance.

Buddhism denied the existence of the âtman, but Buddhism, if it were assumed to deny the existence of the soul, would be as wrong as Brahman Vedantism. The truth is that the soul exists. Our soul is our feeling, our thinking, and our willing. But there is no soul-being, no substance or material entity, which does the feeling, thinking, and willing. The realities of life remain as real on the theory of being the phenomenal appearances of metaphysical entities, as they are on the theory that the metaphysical ideas are fictitious notions invented for the special purpose of comprehending the realities of life. Metaphysics in the traditional sense of the term is now regarded as nothing but an hypostatisation of words coined for thinking certain groups of events and especially all the impalpable spiritualities more easily, for manipulating them with facility, for rendering them concrete and tangible. While metaphysical notions are fictitious, they are not quite useless; they have been invented for a purpose, and they hold good if limited to that purpose.

The problem of the metaphysical existence of the soul is the old problem of unity. Unity is imposed by the thinking mind upon a conglomeration of qualities, upon a complex of forces, upon a heap of material particles. Some concrete bit of reality is severed in thought from the rest of the world and called a crystal, a tree, a chair, a planet, a mammal, a soul. In reality these concrete things are not stable entities; they are interrelated with the conditions under which they exist and continue to exist so long as these conditions remain. In reality everything is a part of the surrounding world, and *vice versa* the surrounding world is a part of everything. The nature of a planet is determined by the character of the solar system of which it is a part. A mammal is such because the planet on which its ancestors have lived shaped its constitution. It is moulded by its surroundings and represents the sum total of all the inherited reactions toward them of its ancestral life.

The unity of things is never a concrete reality, yet it is real. It is a fiction of the thinking mind, but it is neither an illusion nor an error. It is justified for the purpose for which it has been invented. The invention of names and the imposition of unity upon the things named is not arbitrary. Though things are in a constant flux coming into existence, changing while they exist, and passing out of existence again, the combination of certain parts or forces

produces a new thing, and we can very well temporarily treat their combination as if it were stable, for it possesses certain new features which are not contained in any one of its parts. As soon as the combination is realised the thing appears.

The clock is not in the pendulum, nor in the weight, nor in cogs and wheels, but originates by a complete and proper combination of all parts. The same is true of the steam-engine and the dynamo, as well as organisms.

The type of the thing (its idea) is eternal but the realised thing is a fleeting event. The idea is perfect, it is the eternal thought of God, of the creator, of the factors that shape the world. The fleeting realisation remains insufficient. Says Goethe speaking of Faust attaining to heaven :

“Alles Vergängliche  
Ist nur ein Gleichniss.  
Das Unzulängliche,<sup>1</sup>  
Hier wird's Ereigniss.”

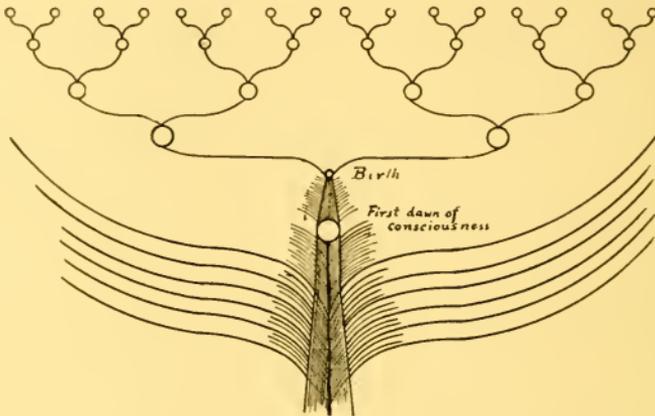
“All transiency  
But as a symbol is meant.  
Earth's insufficiency  
Here grows to event.”

The unity of man's spiritual being, his soul, is just as much a product of nature as another event or thing in the world. We are built up of many souls and our souls in turn will be used for building up future souls.

We might depict the origin of a soul as the conflux of events by strands of lines, representing first at the moment of birth an organism endowed with dispositions which are inherited from parents, grandparents, great-grandparents, and all the other more remote ancestors. They are slightly, and more or less, modified by parental influences during the time of the mother's pregnancy. With the moment of birth new sets of lines set in, producing not mere dispositions, but well-defined and definite impressions, concrete structures, not only aptitudes for receiving impressions. There are simple lines indicating the simple influences during the period of babyhood, hunger and satiation, sensations of sound, of light, of touch, of smell, of taste, of pain, now caused by injuries, now by wants, the mother's soothing voice, the satisfaction of wants,—then again a renewal of the want and the expectation of its satisfaction by like means. All these events leave memory-traces reawakened, when the occasion arises, by sense-impressions the same or similar in kind.

<sup>1</sup> *Unzulängliche* is Goethe's own word. Bayard Taylor is justified in translating it by “insufficient,” for *zulangen* means “to suffice.” But Goethe obviously did not mean that “the insufficiency of life, of the transient phenomena of material existence, are actualised in the realm of the eternal.” He meant that the insufficiencies become complete, that we have here in heaven the reality that heretofore appeared incomplete and insufficient on earth. It is not impossible that Goethe, when speaking of *das Unzulängliche*, had in mind the notion of *das Unerlängliche*.

In the second year a new factor tells on the young life—language. Beginning to understand and repeat words, the infant enters upon an inheritance that comes down to him from the remote ages of the dawn of human aspirations. The civilisation of the century is instilled into his soul by means of expressions and by the example of manners. The child's spirit unfolds according to the pattern set by his surroundings. He now begins to distinguish himself from others and calls himself "I." It is the first dawn of consciousness. What spiritual treasures are showered upon him when fairy-tales are read to him, when he becomes acquainted with brothers, sisters, parents, grandparents, cousins, friends! and what a vista of important considerations opens to him when he encounters hostile elements, worries, sorrows, difficulties, cares,



testing his mettle and developing courage! The school days widen the horizon and intensify the troubles of life. The lines representing the influences of this period grow extremely complex and represent the quintessence of the souls of the greatest sages, the best teachers, the boldest heroes of mankind. Foreign languages impart a great deal of the spirit of foreign nations and a comprehension of their noblest minds. Mathematics incorporates in the mental system the maturest thoughts of the unknown masters to whom Euclid owed his education, to Egyptian and Babylonian geometricians, to Pascal, Vega, Napier, Newton, Euler, etc. Historical lessons set before his eyes the example of the noble, the strong, the powerful. Sermons in church awaken religious reflexions, and the egotistic tendency which has naturally developed with the origin of the ego-conception receives a check by the teachings of self-surrender, altruistic love, sacrifice, etc. The Christ-idea

comes and the God-problem, the notion of the mysterious powers that produce the world and regulate its course.

So far the receptive function was predominant, but soon when the period of growth is complete the tables are turned. Seed-time is over and the first fruits are being harvested. The most important period begins with maturity, when the boy has become a man, the girl a woman. New longings arise with puberty and life becomes serious. The young man must make a living, and the way in which he responds to the needs of life continues to mould his character and influence his soul. He marries and takes care of his family; he educates his children and plans for their future, until the day comes that he breaks down and dies.

We have so far only considered a diagram of lines entering into the combination of strands representing the growth of a human life; we must also contemplate the reverse of the medal. A human individual is like a living knot of strands in a large net. As many threads as are gathered up in its make-up, so many and a few more (for the fibres live and grow and multiply) emerge from it. Every action has its reaction; and all the influences here at work are spiritual factors.

Every single soul is a unity which possesses a character of its own; it is a product of the past, having at its command the span of a life to modify the past, to correct its faults, to work out its blessings, to add to and increase transmitted knowledge, to accomplish useful deeds and work out its own salvation in its own way. While living out its own individuality, it shapes the future and establishes itself as a new factor of life which will remain an indelible present for good or for evil, or for both, in all the generations to come. We live in our children, we live in our words, we live in our works, we live wherever we leave a trace of our being. And the spirit which animates our words, our works, and all other traces of our being, is not merely the result of our life, or the influence of our soul, but our soul itself.

The reality of the soul is not annihilated when we understand that the soul is not a substance but a spiritual presence. The religions of mankind inculcate the moral applications of the truth that man's life does not cease with death, and if the allegories in which their doctrines are popularly understood cannot be accepted in the letter, they still remain true in the spirit. There is a hell of the results of evil deeds, though it be not located underground, and there is a heaven of the blessings of righteousness and moral endeavor, though it must not be sought beyond the skies.

The same is true of the God-idea. There is a power that shapes our ends, roughhew them as we may. That power cannot be an individuality such as are human beings, not an ideal creature, not a world-monarch, delighting in the flattery of adoration, not a physical begetter of the universe; it is more than all that. But while God is not a concrete being, he is yet possessed of a distinct character. He is not the vague idea of existence in general nor the sum total of reality (as Pantheism represents him to be); God, being the norm of existence and the ultimate authority for conduct, is definite and his qualities can be ascertained. The conduct prescribed by God cannot be mistaken, for his dispensation is everywhere the same. We need not call by the name of God the factors that shape the world, that create order, and regulate human society; they remain real by whatever name we may be pleased to call them. Our scientists catch glimpses of it when they formulate natural laws and our moralists when they preach righteousness and good will. Even the atheist helps to understand God better by forcing the unthinking believer to revise his notion of God and eliminate mythological features. The unity of the world-order is real, its wholesomeness and goodness are true; why not call it God? True, it differs in many respects from the popular God-conception, but at bottom it is the same idea purified of popular misconceptions in the furnace of science. It changes a mythological God into the true God, recognising him as the superpersonal divinity of the cosmic world-order, the Eternal, the Everlasting, the Omnipresent, the All-embracing, the Supreme Norm of Existence in whom we all live and move and have our being.

Now, it is a fact that scientific progress is not at all welcome in religious fields. Our religious sentiments are so intimately interwoven with the symbolism of our creeds that we hate to see them touched. We cling to the word, not to the sense, we quarrel over letters and ignore their significance, and it is perhaps good (or at least inevitable) that in the dogmatic period we exaggerate the importance of the symbol, for we do not as yet understand its meaning. The symbol in that period is all we possess of truth, and with the symbol we would have lost its meaning.

Science always appears to the religious believer as a power of destruction. The language of science is dry and cold and purely spiritual, the style of religious symbolism is poetic and sensual. It appeals to our imagination and pleases childlike natures. No wonder that the mass of mankind, being sensual and being in need of sensual imagery, shrink from the serene grandeur of science

and condemn its truths as empty abstractions. It is a sign of mental immaturity to be blind to the beauty and reality of truth in the stern formulation of abstract statements, but it is not a fault of science to be rebuked or censured.

Those of my critics who take this position I should vituperate as little as I would blame children who prefer fairy-tales to mathematical theorems. The value of the latter will dawn upon some of them, by no means upon all of them, in later life; and the beauty of the former, of fairy-tales, will not fade, though their importance may be eclipsed by the brighter light of genuine truth. Their all-sufficiency only will be lost in the breadth of a scientific comprehension of the situation.

What then would be the use of quarrelling with critics from the ranks of orthodox Christianity? From their own standpoint they are right, and that another standpoint may be forced upon them in due time they are incapable of comprehending. God bless them in their faith. Their faith is the best surrogate of truth they can have. They have the religion to which their mental size is adapted, and (though I believe in progress and mental growth) I have come to the conviction that every one's religion is shaped by his needs on the basis of his insight. Accordingly every one has the religion he deserves to have.

There are critics outside the pale of churches who find fault with my book on other grounds. They speak of it as disappointing and contradictory. On the one side the materialists, who deny the reality of ideas and everything ideal, think that I merely play with words when I insist on the truth of immortality. Because I reject the letter of the traditional dogma and the popular conception of the soul, they would prefer to have me say bluntly that there is no soul and consequently no immortality worth talking about. On the other hand there are believers in spiritual substances who think that I overlook important considerations which are apt to indicate the existence of a soul-entity. The existence of the soul as form means nothing to them, and a purely spiritual immortality is branded as the denial of any immortality, as much so as the worship in spirit and in truth appeared to be an abolition of all true worship to those who still believed in sacrifices upon an altar reeking with blood.

With critics of this stamp I find no fault either. They are right from their standpoint, but I have to add, they are wrong as to facts. The materialists are wrong in identifying man with the

heap of material atoms of which he happens to consist at a given moment.

Man is the form of his life, the suchness of his existence, the character of his being. At the moment of death man's body ceases to be himself and turns into his remains,—a corpse, lifeless, void of sentiment, stark and cold like a clod, with nothing human except a reminiscence of his external shape which only serves to render it more awful and offensive to behold. The carcass is no longer the man, it is offal, it is that which has been rejected, corresponding to the slough of the snake, being the waste products of life. But, says the materialist, if the corpse is not the man, then he has disappeared and nothing is left. I agree with the materialist on his own standpoint: nothing material, no bodily corporeality, is left of the man that has died. But I add, the main part of the man remains. It is not as if the man had never been. The essential features of his life continue and act as a real and indelible presence, a formative factor of a definite description, in the general evolution of life, helping in its own way to shape the affairs of the world.

So materialistic is man by nature, having received his first education in the school of the senses, that he wants substance not form, quantity not quality, amounts and masses not character.

Hâji Abdû Al-Yasdi,<sup>1</sup> the agnostic poet, exclaims in the *Kâsi-dah*, a *Lay of the Higher Life*:

"What see we here? Forms, nothing more!  
Forms fill the brightest, strongest eye.  
We know not substance; 'mid the shades,  
Shadows ourselves we live and die."

He takes substance as real and form as a mere shade, while in fact substance is nothing but material, and there is nothing of value that is not constituted by form.

Forms are the realities of life; forms alone possess significance. Character, morality, ideals, have their conditions in the domain of form; all work, all aspiration, all endeavor, is in its very nature formative. Let us rejoice then that forms are real and that the forms of our own being are preserved in the evolution of life.

Spiritualists, on the other hand, as the name is usually understood, are the exact inverse of the materialists. While materialists deny the reality of the spiritual, because it is not material but finds expression in form, the spiritualists, convinced of the reality of the spiritual, imagine that it must or ought to have a material exist-

<sup>1</sup> A *nom de plume* of Sir Richard F. Burton.

ence. They are, in this respect, like the materialists that think whatever is real must be a substance of some kind. Spiritual substances may be as much more refined and sublimated as air is thinner than clods of clay, but they are after all assumed to be substances or entities. They have not as yet seriously investigated the nature of the spiritual and think of it in terms of gaseous bodies or ethereal action. Hence the important rôle that, as a rule, electricity plays in the minds of spiritualists. They speak of thought-waves and conceive them after the analogy of electric phenomena as being transmitted through the ether in the form of undulations. Such theories in explaining mind-reading and thought-transference are quite ingenious, but they are based upon a conception of spirit which materialises the spiritual.

Materialistic and spiritualistic critics agree in this, that they regard my terms and expressions as misleading or even contradictory. They think that I should consistently deny the existence of the soul and its immortality. They only prove that they have not understood the author's meaning, for the comprehension of which a certain mental and psychical maturity is indispensable. Those who have not as yet faced the difficulty (or better, the impossibility) of thinking the soul as a substance or an entity, as a concrete being, who naïvely take seriously the religious symbols in which artists represent the impalpable spirit, will naturally think that all the trouble is vain which I take to prove that the soul (though not an entity) does truly and really exist. They think that I have overlooked certain considerations which in their opinion are apt to prove the existence of a soul-entity, and claim that there is much more to be accounted for than is dreamt of in my philosophy. Certainly, my booklet does not exhaust the subject: there are additional problems to be investigated and the solution of the problem of the nature of the soul leads to other problems which I have not ventured to touch; but for that reason, my critics may be assured that I have considered all the arguments which they refer to.

One of these sages, for instance, referring to the passage in the preface (p. v) that "there is as little need for the psychologist to assume a separate soul-being . . . as there is for the meteorologist to assume a wind-entity which by blowing produces a commotion in the air," adds:

"Obviously the cases are not parallel. The true argument would be that just as there can be no air functions (or commotions of air) without the air which moves, so there can be no soul-functions without the soul."<sup>1</sup>

<sup>1</sup> Published in *The Guardian*, May 15, 1901, p. 658.

To be sure there are conditions in which the soul manifests itself; there is a material world of action and reaction, there is a bodily substratum for the display of mental activities. But as the air is not the wind, so the bodily conditions and also the more sublimated and hypothetical substratum cannot be called the soul. Wind is a commotion of air, so soul is the character of feeling, of thinking, of willing, of doing. Our soul is a complex organism produced by definite conditions and the sum total of its functions is the soul itself. If that statement is, as my sapient critic claims, "equivalent to the denial of the existence of the soul," he ought to say that a mechanic who explains the mechanism of a watch as a certain combination of its parts so as to make it perform the work of indicating the time, practically denies the existence of the watch.

My critic of course still cherishes the ideas of a materialistic spiritualism which compares the soul to a body and its manifestations to physical functions, only that the soul-body is supposed to consist of a sublimated spiritual substance, the nature of which is and will ever remain a profound mystery. Obviously he has never in his life faced the difficulties of the soul-problem; he is fed on the husks of mythology and is satisfied with the food adapted to his stomach. He has nothing to learn from me. No wonder that he "cannot conceive of the person who would be wiser for the perusal of the book."

I grant to my critic that I frequently attach to terms and words a new meaning which departs from the traditional definition; but I do so on purpose and because I believe myself entitled to do so. I follow in this practice the common method of all thinkers, only I avoid equivocation by carefully indicating the new significance of the old terms. I might as well have discarded the entire old nomenclature and invented a new one, but I fear that no one will take the trouble to study a new conception of the soul if he has to forget the history of psychology and turn over a new leaf. Scientists never discard the old terms, but pour new wine into old bottles by giving a new interpretation to the traditional expressions.

Just as the soul was conceived by former psychologists as a soul-being, so the fire was said to be a fire-entity, a phlogiston, which manifested itself in certain functions such as heat and light. But the idea of fire as a phlogiston has been surrendered, and yet our physicists do not say that fire does not exist. They believe as much as ever that fire burns; then, why shall I not be entitled to continue to say that the soul is real, and that the soul-functions constitute the soul, although I have reached the point in my mental

development in which I have learned to understand that there is as little a soul-entity as there is a fire-stuff or phlogiston. I gladly forgive my astute critic the severity and the high-handed self-sufficiency with which he disposes of me, for he knows no better, and to judge of a scientific conception of the soul is not given him. Privately he may be, and in fact I trust that he is, a dear old soul of a theologian who has preached many a good sermon to the edification of his parishioners. I have too much of the theologian in me, having myself passed through the phase in which he tarries now, not to appreciate his zeal for the truth, i. e., for the truth as he sees it.

Theology has become progressive of late. It has become an historical science in its biblical studies and it will become philosophy in its dogmatology, and a branch of natural science in psychology and ethics. I confess that I am a theologian and my endeavor is to dig down to the bedrock of fact upon which theology as a science can find a safe foundation.

The immortality-conception advocated in *Whence and Whither* has one advantage which cannot be underrated. It is true and can be proved upon strict scientific evidence. It may not be satisfactory to those who believe they are in need of a soul-entity, who think that if their soul does not consist of a substance, they can have no soul at all and their immortality would be a flimsy makeshift: but they cannot say that it is untrue. They cannot deny that our soul is actually formed first by the inheritance of dispositions and then through education under the formative influence of other souls. Nor can anything be gainsaid that in our recollections and reminiscences the souls of the dead remain living presences exercising a powerful influence upon our lives. In this sense they become angels, i. e., spiritual guides, whose inspirations have proved to be of the greatest importance. The dead have finished their career; their course is run and all their troubles are over. Theirs is a condition of Paradisian bliss and peace. Yet their usefulness is not gone: they continue to surround us and to comfort us, and we deem the sentiment as expressed in many Church hymns and poems, full of assurance of an immortality, not only legitimate but even perfectly tenable from our own radical standpoint; for instance, the consolation which Mr. Bonney offers in the following words to a friend on the death of his wife:

" And thy remaining days  
Shall not be darker for her absence here,  
But brighter for her smile from paradise."

## CONCERNING INDIAN BURIAL CUSTOMS.

BY WILLIAM THORNTON PARKER, M. D.

### THE DEAD.

“Under the pure light of the stars  
The dead sleep  
Wrapped about in a silence unutterable,  
The ages come and go, like a tale that is told  
Time stretches out to the golden unbarred gate  
Of eternity,  
But the dead sleep on, sleep on.”—*Edgerton.*

FROM the earliest times, among all races civilised or savage, man has always cared for the remains of his dead. Failure to do so is regarded as inhuman and is promptly condemned. Numerous are the rites employed in mourning, but nowhere can we find evidences of greater respect and affection for the dead than among our North American Indians.

There are those who seem inclined to find little that is praiseworthy in the Indian character, but a people with devoted love for their children, profound religious respect for the Sacred Name, a reverence for their dead and a sincere concern for their last resting-places, certainly possess qualities which are admirable and worthy of universal commendation. All these honorable characteristics are true of our North American Indians.

Among the Ojibways, particularly the Chippewas at White Earth, Minnesota, the old-time heathen rites have pretty nearly disappeared. These Chippewas are Christian Indians, intelligent and possessing all the highest qualities of the red man with much that is good and true which their paleface friends have taught them. They do not practice scaffold<sup>1</sup> or tree burial except in rare instances. “Above-the-ground burial” is also practically unknown to them. Their funerals are conducted with solemnity and devotion, and the services at their churches are remarkably pathetic and

<sup>1</sup>Occasionally some heathen Indian will be buried upon a scaffold. As late as 1889 Rev. Mr. Peake saw a scaffold burial at Ked Lake Chippewa Reservation about one hundred miles north of White Earth Reservation, Minnesota.

interesting, to enable friends to look upon the grave and to make offerings of food or flowers or any other thing they may wish for the comfort or happiness of the departed.

The Christian's grave-house is usually surmounted by a cross.

Very often services in memory of the dead take place with much of feasting and dancing, but these latter are usually indulged in by the wild or so-called "heathen" Indians.<sup>1</sup>

It is interesting to compare the burial of the famous Chippewa war-chief "Hole-in-the-Day," who died as he had lived an un-



Jordan, the Interpreter.    Old Medicine Man.    Long Feather.    Dr. W. T. Parker.  
Indian Boy.    Little Deer.    Pelican.

IN THE LAND OF HIAWATHA.

tamed Indian, with that of the brave and good "Iron Heart," who on his deathbed requested that a cross be placed upon his breast and a large one above his grave, so that when anyone should inquire what the signification of the cross might be, this should be the answer: "Tell him that beneath that cross rest the remains of Iron-Heart, who believes in the white man's Saviour."

<sup>1</sup>The word heathen is a misnomer for any people who believe and reverence God whom they know as "Getche Manitow," the Mighty, the Great Spirit. A people so deeply and truly religious may not have received the light of Christianity, but heathen they are not.

In 1879 the flags still waved over the grave of the murdered Hole-in-the-Day to signify that up to that time his friends had not yet avenged his cruel death. A more restful picture is the following, which I was privileged to witness: One afternoon the bell of St. Columba's (a *wooden* church it was then) was tolling, Indians were gathering in the building and a two-wheel ox-cart was being slowly driven up the hill. The cart contained a plain board coffin, within it the mortal remains of a young Indian wife. The driver, strange to state, was the husband, and his grief and sorrow were genuine beyond a doubt. Friends helped him bring the remains



CROW INDIAN BURIAL-TREE. (Montana.)

within the church porch, and the beloved Indian priest Emmengabowh of the "Episcopal" communion, met the corpse at the door. "I am the resurrection and the life" came forth the solemn words in clear Ojibway as the funeral procession passed up the aisle of the church. The sweet voices of the Indians with the organ accompaniment sang the old hymn "Jesus Lover of My Soul," and others just as pathetic. The service concluded, the silent Indians with moccasined feet passed by the rude coffin to take a last fond look at the dead. Then took place a curious ceremony. The lid of the coffin was only lightly held in place by nails which had been withdrawn to permit the "last look." A friend

handed the sad husband a hammer, he drove in the nails way home with sturdy blows, the sacred building resounding with the noise and with the sobs of the bereaved friends. Then tenderly the



BURIAL SCAFFOLD AND SCALP-POLE OF TEN BEAR.

The Death-Lodge, the poles of which are on the ground, has been taken down. (Crow Agency, Montana.)

bearers carried the coffin into the churchyard. The procession wound its way by graves and grave-houses till it reached the open grave for this new arrival. Great branches of pine and fir covered

the ground and lined the last resting-place. Emmengahbowh in priestly surplice read the committal service, and then, while the voices of the Indians sang again a sweet hymn, the body was gently and slowly lowered to its resting-place. Broad strips of heavy bark were placed over the coffin, and earth fell almost silently while friends continued the sweet songs of hope in the promises of the Saviour. What a picture it was in the far-away Indian Reservation, this Christian burial, this object lesson of love and duty for Christ's sake, this victory of the religion of Jesus over the mummery and fierce orgies of heathenism. And yet as the hymn of faith con-



BURIAL BOXES.

Above-ground method of caring for the dead. (Crow Agency, Montana.)

tinued, as the sinking sun shone in the western sky, it seemed as if these poor children were but voicing the doom of "passing away" just as the sun was sinking. The emblem of all these tribes of red men is the setting sun.

Soon their race will be completed, soon the last of them will have departed forever

"In the purple mists of evening,  
To the Islands of the Blessed,  
To the kingdom of Ponemah  
To the land of the Hereafter."

The Chippewas bury their dead in almost any convenient

place, often directly in front of their cabin door so that in stepping out one has almost to step upon a grave. Before placing the body in the grave, if no coffin has been provided, it is carefully wrapped in great pieces of birch bark such as they use in building their canoes and summer camps, or it is enveloped in one or more of their beautiful mats, of the finest texture obtainable. Over the grave a long low house is built, about two feet high, and under the front or western gable a little square window is placed.

"The old heathen burial customs of my own people," writes that old hero and Indian Saint, Emmengahbowh, "were that when one dies the body is well dressed, combed well, the hair and face painted, a new blanket wrapped around his body, a new shirt and leggings and a new coat put on him and new moccasins, everything in wearing apparel all well provided. This being done, well prepared to take the body to the grave already prepared, when the body put down to the ground, a gun, powder horn and war club or toma-



SIoux BURIAL-PLACE. (Above-ground method.)

hawk, scalping knife, small kettle, and small dish and spoon, and fire-making implements are among the things put in with the body into the ground. As they are taking out the body from the wigwam the Grand Medicine Man sings a devil song beating the drum as they bear the body away towards the grave. The body is all covered, and, just before another song, one of the braves arises on his feet and says: 'My friend, you will not feel lonely while pursuing your journey towards the setting sun; I have killed a Sioux (hereditary enemies of the Ojibways) and scalped him, he will accompany you, and the scalp I have taken, use it for your moccasin.' The Grand Medicine Man then says after covering the grave: 'Do not look back, but look towards your journey, towards the setting sun. Let nothing disturb you or cause you to look away from your path. Go in peace.' Then another medicine man and all the medicine men speak thus: 'I walk peacefully, I walk on peacefully, for my long journey of life, soon to reach the end of my

journey, soon to reach my friends who have gone before me.' The song completed, all the grand medicine men with one loud voice cry out :

' Meh-ga-kuh-nuh  
Meh-ga-huh-nuh (amen-amen).'

Then all disperse and the weird and melancholy and wonderfully pathetic ceremony is completed."

What ritual in any other tongue could be more appropriately funereal or more typical of future life beyond the grave? Surely Christianity need not wait long with the precious message for which these our noble aborigines seem more than ready.

Emmengahbowh also writes me that, "When a great warrior is killed in battle and while the battle is raging, the hottest battle, the battle ceases at once. The warrior is carried away from the battle-field to a short distance. Here the warriors are making preparations to dress him in style with all his best clothing they could find. First washed his face and combed his hair, hair braided down to his shoulders, painted his face with red paint, a new shirt, a new coat and new leggings put on it. A new blanket wrapped about him and a beautiful sash around his waist. This being done and completed he is taken to the battle-field and placed him on the most conspicuous place and position and always preferred to find a high knoll. Here he is placed in a sitting position. A gun placed before him in the attitude of shooting, a war club and scalping knife put on about him. Feathers on his head waving beautifully, each feather indicates a scalp taken in battle. This being done, sometimes the warriors watched the body one or two days. The enemy know it well that a great warrior had been slain in battle and they know it well too that they would not carry him away. Must be buried near about the battle-field or may be found in sitting posture. Sure enough finding him in sitting posture. Here the warriors with all the swiftness they can command run. The fast runner of course touched the head first and count one of the highest trophy among the heathen warriors, and counted a feather for his head."

Occasionally as of old the Chippewas bury their dead in a strong box placed in public view upon a scaffold, with four strong posts. Many moons come and go before the graves are neglected. Every now and then the best cooked food is brought that the faithful friends can obtain. These offerings are reverently laid upon grave or coffin. When the Indian reaches his final destiny in the "happy hunting grounds," his life is perfectly secure and his everlasting

felicity assured. "It is not true that the Ojibways believe in transmigration, neither do I know of any tribe which does," says good old Emmengahbowh. "Transmigration of souls from men to animals! No such horrible faith entertained by my people. Some pale-faces may believe it!"

Emmengahbowh has faithfully taught his beloved Chippewas the creed of the pale-face teachers, the good Bishop Whipple has sent to them, not the least of which is, I believe, "in the resurrection of the dead."

A very interesting letter from the Rev. Mr. Peake, for some time a missionary among the Ojibways, contains the following:

"I myself first observed the Indian life while I was a student at Nashotah (Wisconsin), seeing some families (Chippewas) as they went through the state gipsy-like in 1852.



INDIAN GRAVES. (White Earth Reservation, Minnesota.)

"In 1853 I saw the Oneidas at Duck Creek and preached to them through an interpreter, meeting also some of the Mohawks. In 1856 I saw the Sioux and Winnebagoes of the Minnesota River Valley. In 1856 I went with my bride (Miss Augusta Parker of Delhi, N. Y.) to live among the Ojibways or Chippewas at Gull Lake, and was with them as their missionary at Gull Lake and Crow Wing for six years, and during the Sioux outbreak of 1862." Concerning the mortuary customs Mr. Peake writes: "In winter when the ground is frozen the northern tribes, among whom I served, wrap up their dead in the furs of animals and place them in the branches of high trees." Mr. Peake saw them so placed in January, 1856, on the right bank of the Minnesota river on his first trip up the valley. "I have seen a similar placing of the dead

on a high scaffold or platform at Red Lake (Chippewa Agency, Minnesota) as late as 1889." Usually they (the Chippewas) bury their dead in the ground and wrap them in cotton or such other cloth as they may have. The body is carefully covered with birch bark in wide strips. Over the grave they usually build a roof of boards if they can obtain the necessary lumber. Just below the gable they have a little open window in the front which stands towards the west (the setting sun). "At the open window they deposit food for the departed spirits which soon disappears, and it is supposed to have afforded nourishment for the dead upon their journeyings." Mr. Peake has noted these graves also at Gull Lake and at Crow Wing.

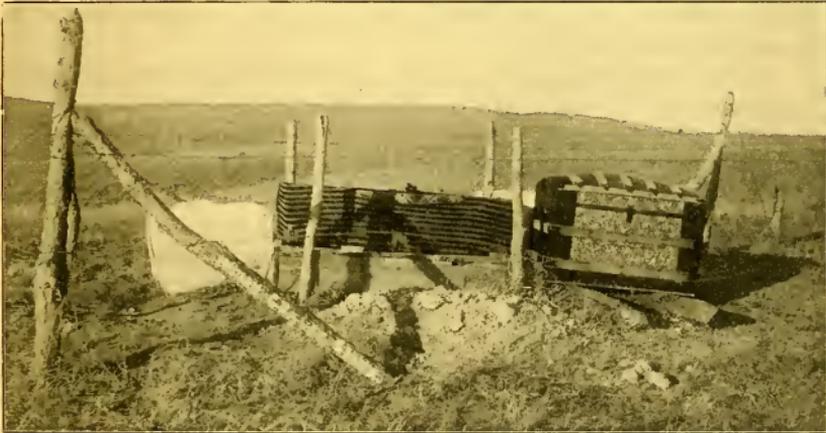
A letter from the Crow Agency, Montana, informs me that the Crows bury their dead with the feet toward the rising sun. Several valuable illustrations of mortuary customs peculiar to this interesting race of aborigines are presented herewith.

From the Rev. A. B. Clark, missionary at the Rosebud Agency (Sioux), information with interesting illustrations has been received.

Mr. Clark states that when an Indian is thought to be dying his hair is combed and oiled and dressed as nicely as possible, the face is painted with vermilion and a new suit of clothing is provided if possible, consisting of blanket, leggings, moccasins, etc. All this may be attended to hours or even days before death actually occurs. The bodies of the dead are not washed. After some "hours, or a day's time, the body is borne to a platform or to a high hill-top, or, in case of a little child, to a large tree, where it is placed in the branches. Occasionally a child's body was laid in the river-side. The body was usually wrapped in a *parflêche* case or a home-tanned robe or skin, the best to be had at the time, when placed on platform or hill or in tree, etc. Immediately on being placed for its final rest the ghost must be fed. So a kettle of coffee or tea and a dish of meat and other foods were placed beneath or beside the body. The bag of tobacco and pipe were not omitted. Whatever fine clothing, ornaments, weapons, or furnishings the deceased had highly esteemed, must go with the body. The favorite pony, too, must be killed beside the body of the dead.

"There was one case in which the Indians always *buried* the dead: When two people of the same camp, neighbors or relatives, quarrelled and one was killed the dead was buried face down and with a piece of fat between the teeth, otherwise, they said, all the game would be scared out of the country. As the Indians become

Christianised these customs change or are dropped, though progress that way is slow. On the death of a friend all begin mourning. The hair is cut short at the neck. Both men and women slash their bodies and limbs with knives and often put sticks or thongs through the wounds as in the old sun-dance ceremony. The mourners, the chief ones, go off to the hill-tops and mourn, perhaps for days. Christian Indians now dress in black, bury the dead as we do in graves, buying coffins or getting them in some way and form, but as yet have not wholly given up the formal mourning at the graves on the hill-top. There is a custom which they call 'Keeping the Ghost.' If a man is very ambitious to be accounted thereafter a good and just man he takes some little article, a ring, a lock of hair, etc., which belonged to the deceased



INDIAN BURIAL. (Above-ground method. Brule Rosebud Agency.)

relative and wraps it up like a little mummy, binds it to a stick and plants it near his door. He keeps the ground swept about it and frequently places food and tobacco there, no matter who helps the ghost dispose of these things. He now also gathers horses and other property for the Ghost-lodge which he will set up after a year or so for a grand feast and give-away to all comers. After the affair of the Ghost-lodge this man must be careful in words and deeds to sustain his reputation as a just and good man which he has thus built up for himself."

Mr. Clark writes further, that there are none of the old-time "platform" or scaffold burial-places near here. In the illustrations we may note the "intermediate stage," bodies placed in boxes of some sort (in one case a trunk shown in the photograph). These

bodies are left unburied at the "Place of the Ghosts." Heavy stones are placed upon and around them to prevent the wind and the wolves from disturbing them. Mr. Clark writes:

"I have frequent appeals for lumber to make plain coffins and must often decline giving aid for want of one board to spare for the purpose. It gives one a pang of regret when we see the body of a child has been placed in a second-hand trunk or that a lumber-wagon box has been made over into a coffin for a Christian Indian rather than go back to the old way.

"Glancing through the little booklet of views you will find 'Resting Place of a Departed Brave,' and there are the bow and arrows and bits of toggery, suggestions of the active life whose sands are now run out.

"The Christian Indians frequently are found to have placed the baptismal certificates, prayer-books and hymnals in their children's coffins. As they become able they buy tombstones to be erected at the head of the graves."

In Colonel Inman's *Great Salt Lake Trail* is found the following account of a funeral of a Bruhl Indian chief:

"The corpse of the deceased chief was brought to the fort by his relatives with a request that the whites should assist at his burial. A scaffold was erected for the reception of the body which in the meantime had been fitted for its last airy tenement. The duty was performed in the following manner: It was first washed then arrayed in the habiliments last worn by the deceased during life, and *sewed in several envelopes of lodge-skin* with his bows and arrows and pipe. This done, all things were ready for the proposed burial. The corpse was borne to its final resting-place followed by a throng of relatives and friends. While moving onward with the dead the train of mourners filled the air with lamentations and rehearsals of the virtues and meritorious deeds of their late chief.

"Arrived at the scaffold the corpse was carefully reposed upon it *facing the east*, while beneath its head was placed a small sack of meat, tobacco, and vermilion. A covering of scarlet cloth was then spread over it and the body firmly lashed to its place by long strips of rawhide. This done the horse of the chieftain was produced as a sacrifice for the benefit of his master in his long journey to the celestial hunting-grounds."

Such is a short and necessarily imperfect account of some of the burial customs of our noble aborigines, the North American Indians. If we read aright the lessons the simple earnest lives of these people teach us, we shall be better and truer men and worship more reverently the God of the red man and of the pale-face, the "Heavenly Father" of us all, white or red, black or yellow. We are his children and He the loving parent.

## OM AND THE GAYATRI.

BY EVELYN MARTINENGO-CESARESCO.

THE Gayatri is performed by pronouncing the mystic, incommunicable appellation OM, followed by a formula which, though the meaning of the words is plain, yet remains, like *Om*, in its essence incommunicable.

It has been thought that *Om* is derived from the word *Avam*, meaning "that," which may be used to signify "yes," as *oui* is a contraction of *hoc illud*. According to this theory, *Om* would mean something like the English words which have for most of us a solemnity of association possessed by no other phrase, the "*Even so saith the Spirit*" which figures in our burial service. It is usually supposed that the affirmation refers to the assent and permission of the deity—his acceptance of prayer and sacrifice—but some authorities see in it rather man's assent and submission. Is it not more probable that the assent proceeds from both sides—a common agreement embracing creator and created? We might approach nearer to understanding *Om* and the Gayatri also, if we could regard them less as prayers or confessions of faith than as sacraments. It is utterly impossible to put into language the ideas involved in any sacrament. So it is with *Om*: so it is with the Gayatri. They form the effluence of the Ineffable and effect a union in some unfathomable manner, between the transitory and the eternal, between the individual and the universal, between the book and its author.

The derivation from *Avam* is not now accepted without reserve. Prof. Max Müller appears to lean slightly to the opinion that *Om* merely imitates a deep out-breathing stopped by closing the lips. Still, even if not derived from *Avam*, it seems to be agreed that *Om* is used, as a matter of fact, to express consent, so that whatever be its etymology its affirmative character is not entirely excluded. But when we admit that it is used as an affirma-

tion, we have gone a very short way towards discerning what it means or what it is. The collector of a charming book of Southern India Folk-songs, Mr. C. E. Gover, writes of it as follows:

*Om*, or more properly *Aum*, is a mystic word of which no one knows the real meaning. It is used for a hundred different things: as each writer has a different idea of a something that pervades the world and yet is not God. It is supposed to typify a mysterious excellence which is for God and yet is not God . . . It is infinite wisdom and mysticism. It is the highest summit of everything that man should aspire to, yet is utterly beyond even the greatest of the rishis and they can be more than gods.

To which I may add the same writer's translation of a Tamil poem written in the tenth century:

How mad ye are who offer praise  
 To carven stones. As if such things  
 Could fitly image God Most High.  
 Can he be but a dirty stone?  
 And can such worship reach his ear?  
 Be faithful to the glorious priest  
 Who teaches truth. Receive from him  
 The heavenly light that shall make clear  
 What body is and what is soul.  
 Let all thy mind be overwhelmed  
 With that great blaze of light which beams  
 From what is typified by *Om*.

From their iconoclastic tendency these lines suggest, like several other passages in Dravidian poetry, some exotic monotheistic influence, Jewish or Mohammedan, as having passed across the people's beliefs without altering them. Yet here, too, the definite statements with which the poem begins are lost at the end in the deep sea of mysticism.

Besides *Om* there is *Pranava* by which *Om* is described or rather named—for *Pranava* is no more intelligible than *Om*. Possibly the *Pranava* means "the glory" or "the breathing forth" but this is conjectural. Prof. Max Müller wrote despairingly:

However old the *Pranava* and the syllable *Om* may be, they must have had a beginning, but in spite of all the theories of the Brahmans, there is not one in the east satisfactory to the scholar.

It seems to me that the vagueness of *Om* may be best explained by supposing that it was intentional and that it arose from reluctance to refer to the Unknowable by an intelligible epithet. The Jews, in spite of claiming an intimacy of intercourse with the Supreme Being which the Indian mind could not conceive, still used all sorts of circumlocutions rather than pronounce the most holy name.

It has been said frequently that a word similar to *Om* figures in the higher branches of Freemasonry. At any rate it is a fact related on the most trustworthy testimony that a Brahman who thought he heard an English Freemason pronounce the word *Om*, at once greeted him as a fellow-Brahman and admitted him into the inner shrine of an ancient temple where none but high caste Hindus might enter. There are other recorded cases in which Masonic knowledge caused Englishmen to be shown secret places in India.

The Gayatri, which like all Brahmanical acts of worship must be preceded by pronouncing *Om*, is thus described in the Skanda Purana :—

Superior to all learning is the difficultly obtained invocation named Gayatri, preceded by the mystic syllable; nothing in the Vedas is more excellent than the Gayatri, as no city is equal to Kashi. The Gayatri is the mother of the Vedas and of Brahmins; from repeating it man is saved (gayantam trayate) and hence it is celebrated under the name of Gayatri. By the power of the Gayatri the Kshatriya Vishwamitra from being a Rajarshi became a Brahmarshi and even obtained such power as to be able to create a new world. What is there, indeed, that cannot be effected by the Gayatri? For the Gayatri is Vishnu, Brahma and Shiva and the three Vedas.

In the Rig Veda the Gayatri is spoken of in connexion with the primeval sacrifice: "First was produced the Gayatri joined with fire." I do not know whether this can be interpreted to mean that the Gayatri was the primal incense-cloud of recognition ascending from earth to heaven.

In the Surya-Narayan-Upanishad the Gayatri is incorporated in a hymn which resembles in many points the ancient Egyptian hymns to the sun as symbol of the all-pervading god :—

The sun is the soul of the world; from the sun proceed existence and non-existence . . . from the sun proceed life, the earth, the sky, space, and that sun which irradiates the universe is the heart, the mind, the understanding, the intellect, consciousness, the vital breath, the senses and their organs . . . Praise be to thee, O Illuminator and benefactor of this universe. Thy eye, O Sun, pervadeth all; may, therefore, thy all-provident eye protect us. We acknowledge thee, O Sun! to be the one God, and we mediate on thy countless rays; enlighten, therefore, O Sun, our understandings. The sun is in the West and the East, the North and the South: may that sun who is everywhere present bestow upon us length of days.<sup>1</sup> (Translated by Vans Kennedy.)

Homage to thee . . . thou risest, thou risest; thou shinest, thou shinest, O thou who art crowned king of the gods. Thou art lord of heaven, thou art lord of earth, thou art the creator of those who dwell in the heights and of those who dwell in the depths. Thou art the One God who came into being at the beginning of time. Thou hast knit together the mountains, thou hast made mankind and the beasts of

<sup>1</sup> Compare with this the hymn to Rā :—

the field to come into being, thou hast made the heavens and the earth . . . Hail, One, thou mighty being of myriad forms and aspects, . . . lord of eternity and ruler of everlastingness. (Translated by Dr. E. A. Wallis Budge.)

Certainly it can cause no surprise if the Brahmans guarded the Gayatri with infinite jealousy and withheld this sacred mystery even from those to whom they were willing to communicate their laws and their literature. Thus it happened that Sir William Jones who succeeded in winning the high regard of his Brahman teachers, failed for ten years in obtaining a copy of the formula of the existence of which he knew well, as it is alluded to with the greatest veneration in the ordinances of Manu. How and when it at last came into his possession has never been related in print; I think, therefore, that the following account from a manuscript left by the great Orientalist's friend, Sir C. E. Carrington, will be read with interest:—

May 10th, 1794.

About a fortnight before his death, Sir William Jones told me he had procured the Gayatri of a Sunnyasi, to whom in return he gave all the money he then had in the house and would have given, he said, ten times more, had more been within his reach at the moment. The Sunnyasi afterwards met one of Sir William's Pundits to whom he expressed himself amply satisfied, with much emphasis.

Shortly after his death I begged Mr. Harrington to request his executor Mr. Fairlie to be careful that no Pundits or Brahmans had access to his papers, as on stating to two Brahmans the question what they would do with the Gayatri if they saw it in writing, they immediately answered, "tear it, most certainly." Mr. Harrington thought Mr. Morris more able to interfere, to whom I related these circumstances and who in consequence of this information, on searching found the object of my concern and my fears, and on going myself Mr. Fairlie obligingly permitted me to take a copy.

THE GAYATRI: MOTHER OF THE VEDAS.

Om (i. e. A. U. M.)

(Savitri.)

1. Tat savitur vareṇiyam
2. Bhargo devasya dhīmahi
3. Dhiyo yo nah pracho dayāt.

Forming twenty-four syllables—ten words.<sup>1</sup>

Literally: That sun's supremacy (or greater than that sun), God, let us adore which may well direct.

That Light far greater than the sun,  
The light of God, let us adore.  
Illud, sole præstantius  
Lumen Dei meditemur  
Intellectus qui nostros dirigit.

Then follows a paraphrase or tica thus.

<sup>1</sup> On the opposite side of the page it is written in Sanskrit characters.

Let us meditate with adoration on the supreme essence of the Divine Sun which illuminates all, recreates all, from which all proceed, to which all must return, and which we invoke to direct our understanding aright in our progress to his holy seats.

Another translation is afterwards added :

Than you bright sun more splendid far  
The light of God let us adore  
Which only can our minds direct.

The root of the mystic word *Om* is from *av*—"to preserve." *Bhargo* is a mystical word formed by the initial letters of *bha*, "to shine"; *ram*, "to delight"; *gam*, "to go"; and *sarva*, "all." The three verbs making a triad and the four letters a tetractys or tetragram.

The Gayatri of Vishnu was also on the same leaf in the following characters which are put into Sanskrit on the opposite side:—

Sadvishnoh paramam padam  
Sada pasyanti surayah  
Diviva chacshuratatam.

A translation word for word:—

That sun the supreme seat of the godhead, the wise perpetually see (or consider) as an Eye extended over the firmament.

A note is added to the MS.:—

On looking over some old collections of papers I again met with this memorandum which I attest to be true. C. E. Carrington. Jan. 3rd, 1830.<sup>1</sup>

This small manuscript as it lies before me, written out in the beautiful handwriting of the eighteenth century, but the ink dim and the paper yellow with age (the few sheets enclosed in a little black silk case tied with ribands), brings up to mind vividly the days when Oriental research was a romance and a passion.

Colonel Vans Kennedy printed the Sanskrit text of the Gayatri in his "Nature and affinity of ancient and Hindu Mythology"

<sup>1</sup> In the "Voyages and Travels" of Viscount Valentia (London, 1809) the author writes: "at the head of the judicial department" (in Ceylon), "is Sir Edmund Carrington, a very able man and a pupil of the late Sir William Jones in Asiatic researches." But I think that my grandfather was not his friend's pupil in the technical sense which might be inferred from this paragraph. He was attached to him by common tastes and by the most sincere esteem which Sir William Jones returned. The only *souvenirs* of his residence in India which my grandfather preserved till his death, were the memorandum on the Gayatri, the proof sheets of the Ordinances of Manu with many notes in pencil, given to him by the translator, and a cinnamon cane decorated by a gold head, which Sir William cut when the two were walking together in a forest. After codifying the laws of Ceylon Sir C. E. Carrington returned to England, having been dissuaded by his doctor from accepting the chief-justiceship of Calcutta. He sat in parliament for a long time for the borough of St. Mawes. His portrait by Sir Thomas Lawrence may be seen in the South Kensington Museum as well as that of his beautiful wife, Paulina, daughter of John Belli, a member of a noble Italian family, who went to India and became private Secretary to Warren Hastings.

(1831) and he stated his belief that it had never been published till then.<sup>1</sup> If so, what became of the copy found among Sir William Jones' papers? Vans Kennedy translated it thus:

"*Tat.* Let us meditate on the excellence of the sun, of the god Bharga; may he excite our understandings."

Here there seems to be a misconception about the word "Bharga." I will give one more translation, Prof. Max Müller's:

"We meditate on the adorable light of the divine Savitri, that he may rouse our thoughts."

The Professor goes on to say:

"This Savitri, the sun, is, of course, more than the fiery ball that rises from the sea or over the hills, but nevertheless, the real sun serves as a symbol and it was that symbol which suggested to the supplicant the divine power manifested in the sun."

The Buddhists of Thibet have a sort of Gayatri of their own, the formula of the Jewel in the Lotus, ("Om mani padmê hûm"), which though more obscurely expressed doubtless points to the same idea of supreme creative excellence.

In the development of Brahmanism, or rather in its degeneration, legends grew round the Gayatri which illustrate the frantic tendency to materialise everything which goes side by side in India with the tendency to spiritualise everything till it becomes incomprehensible. These two tendencies must appear where religion is divided between the initiated and the masses who are purposely kept in ignorance. The legends of the Gayatri are such as we could imagine as springing up among some wholly uninstructed Catholic community about the Angelus which for lack of information, grew to be regarded as the name of a Saint, to whom homage was paid. The Gayatri became not a Saint but a milkmaid, in which, perhaps, there was some sort of symbolism, as it is elsewhere said to have been "milked from the Vedas."

These childish fables cannot detract from the sublime character of the ancient words which are for the pious Brahman the most precious inheritance of his race, words which would serve equally well as an essential epitome of the faith of Egypt, or again, of that of Persia. Ahura Mazda, lord of uncreated light, might be addressed in the Gayatri; or Mithra, effulgent with the auroral splendour, who, towards the beginning of the Christian era, was confounded with the perfect God and so passed into the Roman Empire where his cult was on the high road to become paramount when it was checked by the advance of Christianity.

<sup>1</sup> Colebrooke's *Asiatic Researches* in which it was again printed, appeared in 1837.

The Gayatri is still the Brahman Angelus, the salutation ever renewed in the morning and evening sandhyavandana—the twilight worship which celebrates the parting and meeting of day and night. About this Mr. R. W. Frazer<sup>1</sup> writes with penetration and sympathy:—

. . . “ Underlying all is no uncertain sound of the sad wail that ever and again murmurs from the seer's soul, declaring that man's proud answers but mock at its yearning cry to know the invisible, the unbound. The true end of the struggle is found in the one verse handed down from Vedic times and murmured by all orthodox Hindus of to-day as they wake to find the reality of the world rise up around them and still know that beyond the reality is that which they still yearn to know. Like all the best of Vedic hymns this hymn known as the Gâyatrî has its form in its sound and therefore remains untranslatable in words even as does music which rouses, soothes and satisfies in its passing moods. It still holds its sway over the millions who daily repeat it, as it also held entranced the religious fervour of countless millions in the past. The birth-right of the twice-born was to hear whispered in their ear by their spiritual preceptors this sacred prayer of India :—

Om. Tat Savitur varenyam  
Bhargo devasya dhîmahî  
Dhiyo yo nah pracodayât.

Let us meditate on the to-be-longed-for light of the Inspirer ; may it incite all our efforts.

Once heard in the land of its own birth, once learned from the lips of those whose proudest boast is that they can trace back their descent from the poets who first caught the music which it holds in every syllable, it rings for ever after as India's noblest tribute to the Divine, as an acknowledgment of submissive resignation to the decrees which bid man keep his soul in patience until the day dawns when all things shall be revealed.”

<sup>1</sup>A *Literary History of India*, p. 61.

## MISCELLANEOUS.

### GOTTFRIED WILHELM LEIBNITZ.

(1646—1716.)

The appearance of Leibnitz's most important metaphysical writings in a new volume of the Philosophical Classics<sup>1</sup> issued by The Open Court Pub. Co. affords us a favorable opportunity for recalling the attention of our readers to this great and commanding figure in the history of thought. The portrait of Leibnitz forming the frontispiece to the present *Open Court* is taken from the large photogravure picture of our Philosophical Portrait Series, and the photograph, reproduced in this note, of the Leibnitz monument near the Thomas-Kirche, which was the scene of the great composer Bach's famous triumphs, has been specially procured for our purpose from Leipsic.

The present volume of Leibnitz's writings, which now takes its place in the Philosophical Classics alongside the works of Descartes, Berkeley and Hume, (Kant is to follow,) is made up of three separate treatises: (1) *The Discourse on Metaphysics*, (2) *Leibnitz's Correspondence with Arnauld*, and (3) *The Monadology*. Together they form a composite and logical whole, and afford an excellent survey of Leibnitz's thought. The first two, the *Metaphysics* and the *Correspondence with Arnauld*, have never before been translated into English, while the translation of the *Monadology* is new. The translator, Dr. George R. Montgomery, has done his work well, and a clear and admirable *résumé* of the history of philosophy in Leibnitz's time and of his own system has been added from the pen of the late Paul Janet, Member of the French Institute. In fine, all the necessary material has been furnished in this volume for a comprehension of the thought of one of the most versatile geniuses the world has produced.

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It would be difficult to overestimate the importance or magnitude of the labors of Leibnitz. His attainments were universal. He distinguished himself alike in history, jurisprudence, logic, metaphysics, mechanics, and mathematics, being joint-founder, in the latter department, of the infinitesimal calculus. Success seemed to crown his every effort. Not until the closing years of his life was the brilliant picture darkened. How unlike Spinoza! "The illustrious Jew of Amsterdam," says Prof. Weber, "was poor, neglected, and persecuted even to his dying day, while Leibnitz knew only the bright side of life. Most liberally endowed with all the gifts of nature and of fortune, and as eager for titles and honors as for

<sup>1</sup> *Discourse on Metaphysics, Correspondence with Arnauld, and Monadology*. With an Introduction by Paul Janet, Member of the French Institute. Translated from the Originals by Dr. George Montgomery. Chicago. 1902. Pages, xxi, 272. Price, paper, 35 cents.

knowledge and truth, he had a brilliant career as a jurist, diplomat, and universal *savant*. His remarkable success is reflected in the motto of his *Theodicy*, which reads: "*Everything is for the best in the best of possible Worlds.*"

Let us see briefly the position which Leibnitz occupies in the history of metaphysics. The exaggerated nonsense of the theory of "substantial" or "accidental" forms, as elaborated by the Schoolmen, was exploded by Descartes. The explana-



THE LEIBNIZ MONUMENT NEAR THE THOMAS-KIRCHE IN LEIPSIK.

tion which this theory gave of the fact that some bodies fell to the earth while others rose in the air, was that heaviness was the "substantial form" of the former and lightness of the latter. Water rose in an empty tube because of the "abhorrence" which nature had for a vacuum. Fire, with heat for its instrument, produced fire, according to Toletus, because of the activity of the "substantial form" of fire. It was to abolish the abuse of substantial forms that Gassendi and Des-

cartes founded a new physics which became the modern mechanicalism, viz., that all the phenomena of bodies are modifications of the extension of bodies (extension being all that there is contained in the conception of bodies), and that all phenomena should consequently be explained by the properties inherent in extension, viz., form, position, and motion. This theory of Descartes has been partially confirmed by modern physics, which explains sound, light, heat, and electricity as movements either of the air or of the ether.

"It has often been said," says Paul Janet (and the following quotation clearly characterises not only Leibnitz's position in philosophy, but also one of the fundamental problems of metaphysics), "that the march of modern science has been in the opposite direction from the Cartesian philosophy, in that the latter conceives of matter as a dead and inert substance, while the former represents it as animated by forces, activities, and energies of every kind. This it seems to me is to confuse two wholly different points of view, that is the physical and the metaphysical points of view. The fact seems to be that from the physical point of view, science has rather followed the line of Descartes, reducing the number of occult qualities and as far as possible explaining all the phenomena in terms of motion. In this way all the problems tend to become problems of mechanics; change of position, change of form, change of motion,—these are the principles to which our physicists and our chemists have recourse whenever they can.

"It is therefore wrong to say that the Cartesian line of thought has completely failed and that modern science has been moving away from it more and more. On the contrary, we are witnessing the daily extension of mechanicalism in the science of our time. The question takes on a different phase when it is asked whether mechanicalism is the final word of nature, whether it is self-sufficient, in fact, whether the principles of mechanicalism are themselves mechanical. This is a wholly metaphysical question and does not at all affect positive science; for the phenomena will be explained in the same way whether matter is thought of as inert, composed of little particles which are moved and combined by invisible hands, or whether an anterior activity and a sort of spontaneity is attributed to them. For the physicist and for the chemist, forces are only words representing unknown causes. For the metaphysician they are real activities. It is metaphysics, therefore, and not physics which is rising above mechanicalism. It is in metaphysics that mechanicalism has found, not its contradiction, but its completion through the doctrine of dynamism. It is this latter direction that philosophy has mainly taken since Descartes and in this the prime mover was Leibnitz.

"In order to understand Leibnitz's system we must not forget a point to which sufficient attention has not been paid, namely, that Leibnitz never gave up or rejected the mechanicalism of Descartes. He always affirmed that everything in nature could be explained mechanically; that, in the explanation of phenomena, recourse must never be had to occult causes; so far, indeed, did he press this position that he refused to admit Newton's attraction of gravitation, suspecting it of being an occult quality: while, however, Leibnitz admitted with Descartes the application of mechanicalism, he differed from him in regard to the basis of it, and he is continually repeating that if everything in nature is mechanical, geometrical, and mathematical the source of mechanicalism is in metaphysics.

"Descartes explained everything geometrically and mechanically, that is, by extension, form, and motion, just as Democritus had done before; but he did not go further, finding in extension the very essence of corporeal substance. Leibnitz's genius showed itself when he pointed out that extension does not suffice to explain

phenomena and that it has need itself of an explanation. Brought up in the scholastic and peripatetic philosophy, he was naturally predisposed to accord more of reality to the corporeal substance, and his own reflections soon carried him much farther along the same line."

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The following, briefly stated, are the facts of Leibnitz's life.

Gottfried Wilhelm Leibnitz was born at Leipsic in 1646 and lost his father at the age of six years. He was very precocious, and from his infancy gave evidence of remarkable ability. At fifteen, he was admitted to the higher branches of study, philosophy and mathematics, which he pursued first at Leipsic and then at Jena. An intrigue not very well understood prevented his obtaining his doctor's degree at Leipsic, and he obtained it from the small university of Altdorf near Nuremberg, where he made the acquaintance of Baron von Boineburg, who became one of his most intimate friends and who took him to Frankfort. Here he was named as a councillor of the supreme court in the electorate of Mainz, and wrote his first two works on jurisprudence, *The Study of Law* and *The Reform of the Corpus Juris*. At Frankfort also were written his first literary and philosophical works and notably his two treatises on motion: *Abstract Motion*, addressed to the Academy of Sciences at Paris, and *Concrete Motion*, addressed to the Royal Society at London. He remained with the Elector till the year 1672, when he began his journeys. He first went to Paris and then to London, where he was made a member of the Royal Society. Returning to Paris, he remained till 1677, when he made a trip through Holland, and finally took up his residence at Hanover, where he was appointed director of the library. At Hanover he lived for ten years, leading a very busy life. He contributed to the founding of the *Acta Eruditorum*, a famous journal of learning, which served the purpose of the later Academies. From 1687 to 1691, at the request of his patron, Duke Ernst-Augustus, he was engaged in searching various archives in Germany and Italy for the writing of the history of the house of Brunswick. To him the Academy of Berlin, of which he was the first president, owes its foundation. The last fifteen years of his life were given up principally to philosophy. In this period must be placed the *New Essays*, the *Theodicy*, the *Monadology*, and also his correspondence with Clarke, which was interrupted by his death,—November 14, 1716. During the life-time of Leibnitz, aside from the articles in journals, only some five of his writings were published, including his doctor's thesis, *De Principio Individui* (1663), and the *Théodicée* (1710). After his death (1716) all his papers were deposited in the library at Hanover, where they are to-day, a great part of them (15,000 letters) still unpublished.

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## SIR JOHN MAUNDEVILLE ON THE CIRCUMNAVIGATION OF THE GLOBE.

Now that the causes of Columbus' memorable voyage which resulted in the discovery of America are under discussion, the sources of our information will doubtless be exhaustively scrutinised, but there is an item of evidence which, though well known by scholars, has received little attention from the public and is not without significance.

Whether the map and the two letters of Toscanelli to Columbus are forgeries, as Mr. Henry Vignaud seeks to prove, or not, are we wrong in believing that the

idea was quite commonly held by educated men of that time that Cathay and the Indies might be reached by sailing westward across the Atlantic?

Sir John Maundeville is believed to have written his *Voyages and Travels* in the year 1355. In his chapter describing the "Isle of Lamary" he goes on to say :

"In that Land and in many other beyond that, no Man may see the Star Transmontane (or Polar Star), that is clept the Star of the Sea, that is unmoveable and that is toward the North, that we call the Lode-star. But Men see another Star, the contrary (or opposite) to it, that is toward the South, that is clept Antarctic. And right as the Ship-men here take their advice and govern them by the Lode-star, right so do Ship-men beyond these Parts govern them by the Star of the South, the which Star appeareth not to us. And this Star that is toward the North, that we call the Lode-star, appeareth not to them. For which cause Men may well perceive, that the Land and the Sea be of round Shape and Form; for the Part of the Firmament showeth in one Country that sheweth not in another Country. And Men may well prove by Experience and subtle Compassing of Wit, that if a Man found Passages by Ships that would go to search the world, he might go by Ship all about the world and above and beneath.

"The which thing I prove thus after what I have seen. For I have been toward the Parts of Brabant, and beheld by the Astrolabe that the Star that is clept the Transmontane is 53 Degrees high; and more further in Germany and Bohemia it hath 58 Degrees; and more further toward the Septentrional (or Northern) Parts it is 62 Degrees of Height and certain Minutes; for I myself have measured it by the Astrolabe. Now shall ye know, that over against the Transmontane is the tother Star that is clept Antarctic, as I have said before. And those 2 Stars move never, and on them turneth all the Firmament right as doth a Wheel that turneth on his Axle-tree. So that those Stars bear the Firmament in 2 equal Parts, so that it hath as much above as it hath beneath. After this, I have gone toward the Meridional Parts, that is, toward the South, and I have found that in Lybia Men see first the Star Antarctic. And so the more further I have gone in those Countries, the more high I have found that Star; so that toward the High Lybia it is 18 Degrees of Height and certain Minutes (of the which 60 Minutes make a Degree). After going by Sea and by Land toward this Country of which I have spoken, and to other Isles and Lands beyond that Country, I have found the Star Antarctic 33 Degrees of Height and some Minutes. And if I had had Company and Shipping to go more beyond, I trow well, as certain, that we should have seen all the Roundness of the Firmament all about.

"By the which I say to you certainly that Men may environ all the Earth of all the World, as well underneath as above, and return again to their Country, if that they had Company and Shipping and Conduct. *And always they should find Men, Lands and Isles, as well as in this Country.*

"And therefore hath a Thing befallen, as I have heard recounted many times when I was young, how a worthy Man departed sometime from our Countries to go search the World. And so, he passed Ind and the Isles beyond Ind, where be more than 5000 Isles. And so long he went by Sea and Land, and so environed the World by many Seasons, that he found an Isle where he heard Folk speak his own Language, calling on Oxen at the Plough, such words as Men speak to Beasts in his own Country; whereof he had great Marvel, for he knew not how it might be. But I say that he had gone so long by Land and by Sea, that he had environed all the Earth; and environing, that is to say, going about, he was come again unto his own Borders; and if he would have passed further, he had found his

Country and Things well-known. But he turned again from thence, from whence he was come. And so he lost much painful Labour, as he himself said a great while after, when he was come Home. For it befell after, that he went unto Norway. And there a Tempest of the Sea took him, and he arrived in an Isle. And, when he was in that Isle, he knew well that it was the Isle, where he had heard speak his own Language before and the calling of the Oxen at the Plough; and that was a possible Thing."

This book was written over a century before the voyage of Columbus. It was intended as a popular exposition of geographical knowledge and was so widely circulated that the British Museum alone has about a hundred different printed editions in all European languages and there are over three hundred different manuscript versions extant. And in this fourteenth century book of travels we find it stated as something more than a theory, not only that the Earth can be circumnavigated but that in its circumnavigation would be found "Men, Lands and Isles, as well as in this Country."

Little attention has been of late accorded Maundeville's *Travels* because it is alleged the book is mainly cribbed from other authors and even that no Sir John Maundeville ever existed. However, in this connection it matters nothing whether the *Travels* was written by Maundeville or Jehan de Bourgogne nor whether it is a compilation from the works of Hetoum, Odoric, William of Boldensele and others. If the latter be true it only shows the more general diffusion of the matter the *Travels* contains.

We know from Aristotle that in his day the globular form of the Earth and the possibility of sailing west to India were discussed. Eratosthenes and Seneca both maintained that the voyage could be made, and Strabo believed that other inhabited worlds lay beyond the confines of the then known world. Although during the Middle Ages these views were lost sight of and the geographical theories of Cosmos Indicopleustes generally accepted except by the learned, the travels of Carpini, Rubruquis, Marco Polo and others in the thirteenth century had revolutionised geographical knowledge. In 1267 Roger Bacon is discussing the distance from Spain west to Asia; in 1410 we find a similar discussion in the *Imago Mundi* of Alliacus. The passage quoted from Maundeville adds further weight to the conclusion that the idea of a westward route to the Indies was no novelty in the fifteenth century. And it is known that Columbus was familiar with these views.

EDWARD LINDSEY.

Warren, Pa.

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#### PETER RIJNHART IN TIBET.

Our readers may remember occasional notes and communications made on Dr. Peter Rijnhart, a missionary of rare enthusiasm and energy bent on converting the Tibetans to Christianity. He had tried to enter the country from the south, but did not succeed. So he decided to try the longer and more dangerous way through China.

He was not sent by any Church or Board of Missions, but went on his own responsibility, a free lance for the propagation of Christianity, supported by a few friends, among whom the Rev. Charles T. Paul, pastor of the Church of Christ, Toronto, Canada, has done much to support his cause and start him on the way to Tibet.

Rijnhart was a native Dutchman, but he made many friends in the United States and married a Canadian lady, a missionary herself who had taken a degree in medicine. He was a sympathetic figure and in many respects like the ingenuous sons of Central Asia. There was a kinship between him and Kumbum Lamar, not in faith but in disposition, which he had plenty of opportunity to find out. He was as naïve in his faith as were the Buddhists he met in theirs; he was cordial, open-hearted, zealous in his convictions, but his zeal was the warmth of love taught him by his religion.

Mr. and Mrs. Rijnhart had entered deep into Inner Tibet; they had suffered innumerable hardships, were threatened by robbers, had lost their native guides, and were endeavoring to cross a river when he disappeared and no trace of him has ever been found. They had discerned at a distance with the help of their telescope herdsmen on the other bank, and Mr. Rijnhart went down to the stream to swim across. Wading half across, he put out his arms to make the first stroke, but suddenly turned around and walked back again to the bank where he had first entered the water. Shouting something up to Mrs. Rijnhart which she did not hear on account of the rushing river, he walked up-stream in the opposite direction to the tents he had set out for. Then he followed a little path around the rocks that had obstructed their way the day before, until out of sight, and she never saw him again.

Whether Peter Rijnhart was drowned in the river, or slain by robbers, or met some other untoward end, is more than any one can tell. Mrs. Rijnhart, however, was left alone, a forlorn and lonely woman in the midst of the wildest tribes of Inner Asia. Her anxiety, her misery, her despair, can only approximately be measured by those who consider her desolate condition. Yet her courage never flagged, and under the most trying circumstances she succeeded in returning to the Yangtse Kiang, where she passed back through Hankow, Nanking and Shanghai to her native land.

Her new book,<sup>1</sup> illustrated by photographs of Mr. and Mrs. Rijnhart and some characteristic types of Tibetans, tells the story of her travels, and we need not say it is interesting reading throughout. Her report is a valuable addition to the information given by Huc and Gabet, partly confirming their statements, partly correcting, and partly adding to them; but the delineation of the character of the Tibetans is so similar that some of the figures whom one meets in these pages seem familiar, like new incarnations of old friends. Compare only the character of the Regent of Lhasa as described by Huc and Gabet to the Kanpo of Kumbum as characterised by Mrs. Rijnhart. The circumstances under which the two live are somewhat different, but the attitudes they take are typical and they speak and behave as the same person will act on different occasions.

Mrs. Rijnhart's book is so interesting that it deserves to be read all through, but for the sake of showing what the reader may expect we quote some passages from chapters that for one reason or another deserve special attention.

Kumbum is to the Buddhist the most sacred place in Outer Tibet; in fact, next to Lhasa there is no place in the world regarded with greater awe, not even the sacred land of the Buddhists in India itself excepted. Mrs. Rijnhart rightly compares it to Rome; and as there the pilgrims go on their knees up the steps of St. Peter's, so in Kumbum they show their reverence in a similar way. And the abbot of the lamasery is practically the pope of Outer Tibet. As the pope is

<sup>1</sup> *With the Tibetans in Tent and Temple*. By Susie Carson Rijnhardt, M. D. Chicago, New York, and Toronto: Fleming H. Revell Company. 1901. Pages, 400. Price, \$1.50.

deemed infallible and the successor of Peter, the vicegerent of God on earth, so the abbot is believed to be the living incarnation of the Buddha.

Mr. Rijnhart had the good fortune to become the personal friend of Mina Fuyeh, the *kanpo* or *fa tai* of Kumbum. Mr. Rijnhart's guide, Ishinima, had often spoken of him as inaccessible; but, says Mrs. Rijnhart: "To our amazement we received from the kanpo an invitation to take up our abode in the lamasery during the rebellion, an offer which, needless to say, we eagerly accepted, not only because of the safety it offered us, but also because of the prestige it would give us in the eyes of those whom we were seeking to help. This apparently sudden kindness on the part of the abbot was dependent upon an amusing incident during Mr. Rijnhart's visit to Kumbum in 1892. One day he was sent for by one of the 'living buddhas' of Kumbum, and, expecting to have a pleasant and profitable conversation about spiritual matters, he went immediately to the buddha's apartment, where he learned with some disappointment that he had been summoned not from any religious motive, but to be consulted about a music-box which the buddha had bought as a curiosity when on a visit to Peking. The music-box was, to express literally what the lama had said 'sick,' and had ceased to give forth music; and the lama had concluded that since it had been made by foreigners it could surely be cured by a foreigner. Mr. Rijnhart carefully examined the instrument, and finding it only needed lubricating, gave it a liberal treatment of castor-oil, the only kind available, whereupon its powers returned, and the wonderful box was, as the lama expressed it, 'cured.' He had therefore conceived great confidence in the skill of the foreigner, for if he could cure a sick music-box with one dose of medicine, how much more could he do for a sick man! The result of an apparently insignificant act of kindness cannot be estimated. The music-box incident, though forgotten by Mr. Rijnhart, had evidently left an impression on the lama, who had in the meantime risen to the dignity of the abbotship, for he it was who now again summoned the foreign doctor with his magic oil to come and treat the treasurer of the lamasery, who had fallen ill, although he did not know at the time that Mr. Rijnhart was the same foreigner who had 'cured his sick instrument.'

"The kanpo was particularly interested in the fact that Mr. Rijnhart had a wife, and as more ominous reports of the progress of the rebellion reached the lamasery, he evinced a sincere anxiety about our welfare. He had indeed a greater surprise in store for us than the privilege of paying him a visit, for he told us very cordially that his own home in the lamasery was at our disposal, and bade us move our goods at once to his apartments and take up our abode there until the rebellion was over. 'If the Mohammedans attack Lushar,' he said gravely, 'the people will take shelter in the lamasery and leave you to be killed.' We could but feel that the kanpo's offer was providential, so, accepting it as heartily as it was given, we removed those of our valuables which were not hidden in the cave, over to his house, where we found he had prepared for our occupancy two large rooms and a kitchen."

Mrs. Rijnhart describes the *kanpo* as "far superior to the average lama in intelligence, yet his knowledge was extremely limited, a fact which he cheerfully admitted. He knew practically nothing of the outside world, and was woefully ignorant of natural science; but we found him an accomplished linguist conversant with Tibetan, both classical and colloquial, Chinese and Mongolian." The superstitions to which he was addicted Mrs. Rijnhart describes as mainly consisting in a firm and obviously honest conviction of the doctrine of reincarnation, "Although only twenty-seven years of age, he confidently asserted that he had lived in this palatial

abode previous to the year 1861. He professed even to have vivid recollections of all that pertained to his previous incarnation, and more than that, he could tell some things that were going to happen in the next. He took great pleasure in prophesying that Mr. Rijnhart would in his next life-time reappear on earth as a Buddha, as a reward for the good work he was doing in the present existence.

"Frequently the kanpo expressed an ardent longing to accompany us to America or to Europe if we should ever go home, in order that he might see for himself and learn something of the world beyond, so full of mystery.

"Of the occult knowledge of the hidden things of nature, attributed by Theosophists to the Tibetan priests, Mina Fuyeh, although abbot of one of the greatest lamaseries in all Tibet and occupying a position of spiritual and intellectual eminence surpassed only by the 'Dalai Lama' at Lhasa, knew nothing. He had never seen a mahatma, and was much surprised when we told him that Western people believed such to exist in Tibet. On the question of mahatmas we made very careful and minute inquiries of many lamas, all of whom confessed their ignorance of any such beings. There was no record or even legend of any having ever visited Kumbum, and one of the oldest priests in the lamasery, who had spent years in Lhasa, told us he never heard of a mahatma, even in that 'City of Spirits.' There are, it is true, some lamas who profess to have magical powers.

"During our stay in the Palace, Mina Fuyeh came with his secretary and treasurer to perform religious devotions in his household temple during a period of three days. Their worship consisted mainly in the chanting of prayers to the accompaniment of the jingling of bells, and the beating of little drums made of skins stretched over human skulls. When they had chanted themselves hoarse they swallowed copious quantities of tea, and then came into our apartments, seeming to enjoy the respite from the dull routine as keenly as school children enjoy recess.

"During such intermittent visits much time was spent in conversation on Christianity and Buddhism, subjects of which Mina Fuyeh never seemed to tire. Soon after we had made his acquaintance Mr. Rijnhart had given him copies of the Christian Gospels in the Tibetan character, among them a copy of St. John, which he prized very highly. He had a marvelous memory, and was soon almost as familiar with the text of the Gospels as we ourselves, and was able quite intelligently to discuss the various incidents of the life of Jesus, quoting passages with astonishing accuracy and appositeness. He told us that he believed thoroughly in Jesus, but that he did not see any reason why he should renounce Buddhism and become a Christian. He could not see any insurmountable difficulties in accepting both systems, for even on the great doctrine of reincarnation with respect to which Christianity and Buddhism are supposed to stand at the opposite poles, he claimed that whereas the Gospels did not explicitly teach the doctrine, yet they did not expressly deny it. He indeed went further and declared his belief that Jesus was no other than a reincarnation of Buddha, and that Tsong K'aba, the great Tibetan reformer, was a later incarnation of Jesus. At the same time Mina Fuyeh confessed himself charmed with the gospel story. He told us there were many parallels between Jesus and Tsong K'aba; that the latter had gone about healing the sick and teaching the people just like Jesus. When we spoke of the crucifixion he said that Tsong K'aba had been persecuted, too, and added that even to-day in Tibet it was not wise for a lama to be 'too good.' I believe that, all unconsciously perhaps, Mina Fuyeh has been the means of spreading gospel teaching among his people to an extent that has as yet been possible for no Christian

missionary. With all the famous lamas and pilgrims from the far interior, even from Lhasa, as also from Mongolia, he conversed on the subject, telling them what he knew about Christian doctrines, and teaching them to pronounce for the first time the name 'Yesu Ma'shika,' Jesus Christ."

If we were to select all the interesting incidents, we should have to reprint half of the book, so we limit our quotations to one passage only, because it refers to the mooted question of the trees with one thousand images, of which M.M. Huc and Gabet say that they had seen the trees and Tibetan characters on their leaves, an incident which they had no means of explaining. Mrs. Rijnhart's account of the trees is rather disappointing, for having seen them she declares that the leaves bear neither images nor Tibetan characters, but are simply leaves, just like those of other trees. Whether, perhaps, in some season of the year when the Rijnharts were not staying in Kumbum, the veins of the leaves present the appearance of Tibetan characters, which would explain the statement of MM. Huc and Gabet, or whether the whole thing is imagination, we leave to our readers to decide. Mrs. Rijnhart says: "Of the sacred tree from which the lamasery takes its name, and which grew up from the hairs of Tsong K'aba, a word must be said. There are three of these trees in a yard near the Golden Tiled Temple. All pilgrims visiting the lamasery take special pains to pay reverence to the central tree, and to receive some of its leaves, on each one of which is clearly discernible to the eye of the faithful the image of Tsong K'aba. No one around Kumbum seemed to question this marvel but the two foreigners. We frequently visited the tree and had the leaves in our hands, but our eyes were holden from seeing the image or anything approaching it, a disability which the lamas coolly informed us arose from the fact that we were not true followers of the Buddha. This explanation is rather damaging to the reputation of MM. Huc and Gabet, who declare they saw on the leaves of the tree, not images of Tsong K'aba, but well-formed Tibetan characters. There is nothing in Huc's narrative so perplexing as this, and without questioning his veracity one cannot refrain from wondering to what extent he fell under the magic spell of the Tsong K'aba legends; nor is it any the less clear why the leaves which in Huc's day bore Tibetan characters, should have passed on from literature to art, producing now only images of the saint! The tree has been variously classified. Rockhill, following Kreitner, first thought it was a lilac (*Philadelphus coronarius*), but later he concluded it was a species of syringa (*syringa villosa*, Vahl). We saw the tree once when it was in bloom—the flowers are very much like lilacs, but the leaves seem to be stiffer."

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THE RELIGION OF SCIENCE LIBRARY EXCLUDED BY THE  
POSTAL AUTHORITIES FROM THE PRIVILEGES  
OF SECOND-CLASS MATTER.

We understand that there has long been an abuse of the postal laws with reference to second-class matter, which admits periodical and paper-bound literature to the right of very cheap carriage by post; and that the postal authorities have therefore deemed it wise to restrict as much as possible the privileges granted by Congress to this kind of literature. The abuse of the privileges in question has been mainly for advertising purposes and for pandering to vulgar tastes through the circulation of cheap novels and sensational news, which only serve to warp the imagination of the reader.

The postal authorities, in their justifiable endeavor to reduce the privileges given to second-class matter, have, as a result of mistaken zeal, suspended also the Religion of Science Library and withdrawn from it the privilege of being sent through the mails as second-class matter. They inform us that they have examined two copies of it, and have found that they partake of the nature of *books*, which, according to the law as they understand it, are to be excluded.

According to this interpretation of the law, it seems that only such publications should be granted the privilege of second-class matter as contain current news and other materials of only transient interest: while anything that might have permanent value or should bear the character of method and system, so as to form a unity and thus partake of the nature of a book, should be excluded.

We differ from the postal authorities, for the spirit of the law obviously is to grant the privilege of reduced postage to such publications as will help to educate the public and to make everything that is educational as accessible as possible; and in fact such is the law. It reads as follows:

"The conditions upon which a publication shall be admitted to the second class are as follows:

"*First.* It must regularly be issued at stated intervals, as frequently as four times a year, and bear a date of issue, and be numbered consecutively.

"*Second.* It must be issued from a known office of publication.

"*Third.* It must be formed of printed paper sheets, without board, cloth, leather, or other substantial binding, such as distinguish printed books for preservation from periodical publications.

"*Fourth.* It must be originated and published for the dissemination of information of a public character, or devoted to literature, the sciences, arts or some special industry, and have a legitimate list of subscribers: *Provided, however,* That nothing herein contained shall be so construed as to admit to the second-class rate regular publications, designed primarily for advertising purposes, or for free circulation, or for circulation at nominal rates. (Act of March 3, 1879, Sec. 14, 20 Stats., 359, Sec. 277, P. L. & R., 1893.)"

Now, it is true that *books* are excluded under the *Third* section; but the definition of *book* is expressly given,—the condition being that second-class matter must be "formed of printed paper sheets, *without board, cloth, leather, or other substantial binding, such as distinguish printed books for preservation from periodical publications.*" The meaning of the law is to reduce the price of reading material and to help publishers to comply with this special demand. Those who are excluded from this privilege are the book-binders, for book-binding does not properly belong to the publication of literature, and is merely an ornament and an additional expense which must be classed with any other line of business, such as furniture-making, house-building, farming, the provision of food stuffs, etc., etc., which although useful in themselves do not, according to the ideas of Congress, serve the educational wants of the people.

The law is so explicit that we cannot understand how the postal authorities can deny the Religion of Science Library the privilege of classification under second-class matter. They continue however the *Police Gazette* because its publications do not partake of the nature of books. It is "published for the dissemination of information of a public character," but perhaps not in the sense of the law, and it will be difficult to say that it is "devoted to literature, the sciences, arts or some special industry."

The logic of the postal authorities is obviously sound if they think that any-

thing that proves to be first-class in intrinsic worth ought not to be tolerated in the category of second-class matter. Since the publication of the Religion of Science Library, consisting of some of the works of the foremost philosophers of mankind : Descartes, Hume, Berkeley, Kant, Leibnitz, Locke, etc., etc, are unequivocally first-class, it seems to be a matter of course that when they travel in the mails they should not pay second-class postage, but according to such a standard they ought to go by letter rate, first-class.

Now, we can do one of two things : Either we can quietly submit, or we can try to overthrow the ruling of the postal authorities. If we do the former, we by no means recognise the justice of the ruling, but simply yield because the expense of the other course would be too great, and the benefits to be gained therefrom are too small. The Religion of Science Library is not published for gain, but for the accommodation of the public, and it is by no means a mine of wealth. The privilege of the reduced postage rate granted to second-class matter plays an important part in the plan of its publication. The reduction of the postage is only one consideration ; the saving of time and labor through the facility of paying the cost of carriage in one bill, doing away with the stamping and weighing of each single package, is probably more important.

The public which we serve is at any rate limited, nor is it organised to exercise any political pressure, consisting mainly of professors, teachers, students, clergymen, etc. Yet the reduction of labor to the Post Office in handling the second-class mails, caused by the exclusion of these books, will prove a drop in the bucket only.

We shall continue, however, to serve the public as well as we can under the changed conditions, but we shall be obliged in all cases to add to the regular prices of the books the cost of carriage. The old numbers shall be sold at the stated price, merely adding thereto the postage for carrying them through the mails as ordinary printed matter.

P. C.

### THE SIGNIFICANCE OF THE GĀYATRĪ.

The Countess Evelyn Martinengo-Cesaresco's<sup>1</sup> article on the *Aum and Gāyatrī* is an interesting contribution to the history of our knowledge of Sanskrit literature and the Brahman religion. It is natural that any Hindu Samnyasi would be reluctant to initiate foreigners into their ceremonies or to recite to them their most sacred prayers. But Sir William Jones might have found the text of the Gāyatrī more easily and without any special sacrifice, if he had known that it was contained in the Rig-vedas, where we find it in Book III., 62, 10.

The Gāyatrī is the most sacred prayer of the Hindus and takes about the same place in their religion as the Lord's Prayer does in Christianity. It is addressed to the sun, and Sir Monier Monier-Williams calls it "that most ancient of all Aryan prayers, which was first uttered more than three thousand years ago, and which still rises day by day toward heaven, incessantly ejaculated by millions of our Indian fellow-subjects."

The ancient Indians worshipped many divine powers, but the true gods of the period of the Veda were three ; First, the fire god, the earth-born Agni ; secondly, the rain god, the earth-born Indra ; and thirdly, the sun god, the sky-born Sūrya,

<sup>1</sup>The Countess Evelyn Martinengo Cesaresco is a granddaughter of Sir E. C. Carrington, and is thus in a position to verify the data concerning Sir William Jones's discovery of the Gāyatrī.

or Sāvitrî. This triad of gods presided over the three worlds, the earth, the air, and the sky. The worship of the sun has almost entirely died out in India, for there are very few temples or shrines dedicated to the sun in any part of that country. The most celebrated temple at Konârak (for Konârka, "corner-sun,"), in Orissa, now lies in ruins; while the temple of the sun at Gaya stands neglected. Nevertheless, there are reminiscences of solar worship left even to the present day in the daily prayers of the Hindus, and the most sacred among them is the Gâyatrî. Every pious Hindu of whatever sect pays homage to the rising sun every morning by repeating this brief prayer :

"AUM!

That essence which transcends the sun,  
The light divine let us adore.  
May of our minds it be the guide!"

The prayer, though still reverencing the sun, points beyond to something greater, to that light which is the guide of our mind and of which the sun is a mere symbol. Visâmitrî<sup>1</sup> is named as the author of these beautiful lines; or as the Brahmans would say, its *rishi*, i. e., seer or discoverer; for the poem is divine, it existed from all eternity, but remained unknown until it was revealed to mankind through the prophetic inspiration of Visvâmitra.

At the midday service, another invocation of the sun, the Sûryâ-sûkta,<sup>2</sup> is repeated by many Hindus, which is considerably longer than the Gâyatrî, and its character may be determined by the following fragment which we quote in Sir Monier Monier-Williams's translation :

"Behold the rays of dawn, like heralds, lead on high  
The Sun, that men may see the great all-knowing God.  
The stars slink off like thieves, in company with Night,  
Before the all-seeing eye, whose beams reveal his presence,  
Gleaming like brilliant flames, to nation after nation.  
Sûrya, with flaming locks, clear-sighted god of day,  
Thy seven ruddy mares bear on thy rushing car.  
With these thy self-yoked steeds, seven daughters of thy chariot,  
Onward thou dost advance. To thy refulgent orb  
Beyond this lower gloom, and upward to the light  
Would we ascend, O Sun, thou god among the gods."

India is the classical country of the religio-philosophical development of mankind, and the Gâyatrî is the great landmark on the road from the ancient sun-worship to a purely philosophical conception of the deity.

### THE FIRST CHRISTIANS ACCORDING TO F. J. GOULD.<sup>3</sup>

F. J. Gould is one of the most active authors among the English rationalists of the present day, and the present book shows him at his best. He is not a believer

<sup>1</sup> It is a remarkable fact that Vosvâmitra was not a Brahman but a Kshatriya; he did not belong to the priestly but to the warrior caste, which is an evidence of the truth that progress in a certain line is not always made by the profession but is forced upon the profession by outsiders. Cf. also Garbe's *Philosophy of Ancient India*, p. 57 ff.

<sup>2</sup> The Sûryâ-sûkta, recorded in the Rig-veda, I., 50, has been translated by Prof. A. Weber in *Ind. Studien*, v. 177 ff. The same hymn described the marriage ceremony of Sûryâ, daughter of the sun, to Soma, here probably the personified moon, which is the reason why it is also used in marriage ceremonies.

<sup>3</sup> *The Religion of the First Christians*. By F. J. Gould. Watts & Co., 17 Johnson's Court, Fleet Street, London. 1901. Pp., 143. Price, 2s. 6d.

in miracles and dogmas, but does not belong to that class of freethinkers who speak only to condemn and write to ridicule. He recognises that we must learn to comprehend the spirit of Christianity and understand its origin and history.

We can do no better than characterise his booklet by extracts in his own words. He says:

"Treat the Gospel, if you will, as an entire legend. It makes no difference. Legend or half-legend, it was conceived in sincerity and believed with passion, and, for that reason, may be accepted as a sure index to the mind and character of its adherents. Our study of Christian origins must take a fresh turn or become unprofitable. A disciplined mind cannot now receive the Christian Gospel as historical; but neither can it remain contented with the mere proof of its mythical beginnings. Mythical structure is not the ultimate fact in the Christian or any other supernatural religion. The ultimate fact consists in the moral sentiment which chose the myth for its vehicle. Assume that Christ never performed a miracle, or rose from the dead. That is not the end of our research. We wish to know why the people came to believe in a Christ who performed miracles and rose from the dead. The Christ-myth is not the essential point of interest. The interest gathers round the people who embraced the myth, or the half-myth. Their religious temper, and not the dogmatic form of their creed, is the final goal of our study. We seek, not the narrow and personal, but the broad and popular significance of the Gospel. What were the social forces which it conveyed? What were the human grief, gladness, and anticipation which it imaged? And because we approach the Gospel as a token of the emotions of a community, and not as a display of individual moral prowess, we shall speak, not of the religion of Christ, but of the religion of the first Christians. Or, to word the question more scientifically, we shall attempt to ascertain the meaning of the Gospel, not as a biography, but as a factor in sociology.

"The man who can accuse the early Christians of fraud in thus creating an ideal religious figure must be grievously wanting in knowledge of human nature and of history.

"The Christian Gospel was created by the poor, for the poor, and in the language of the poor; and all its details betray the psychology of the poor.

"The poor have the Gospel preached to them,' so Jesus tells the messengers from John the Baptist. Yet more explicitly he says at the synagogue of Nazareth (when quoting Isaiah), 'The Lord anointed me to preach good tidings to the poor.' Elsewhere we read, 'The common people heard him gladly.' It is quite evident that the bulk of the audiences described in the Gospels as listening to Jesus was composed of the poorer folk. It was the poor who drank in his words through the long, long day until the sun set and the evening star closed the assembly. If only we knew how to read the Gospels, not to follow the Son of God on his tour of miracle, but to see the people—the poor fishermen and peasants—we should feel the extreme pathos of their continual hunger. In their prayer they murmur, 'Give us this day our daily bread!' Daily! As if every day dawned in doubt, and the loaf was for ever uncertain. The people dog the Master's steps in order to obtain food. When he provides loaves and fishes, they are anxious to make him a king. He can feed them, and is therefore royal! Plain bread constantly appears as the staple meal, and even the Kingdom of God borrows magnificence from its unlimited supply of bread.

"The Gospels teem with prejudice against the learned and (to use the current phrase) upper classes. This feeling against the upper classes is not a wholesome

democratic conviction that the possession of wealth lays the owners open to special vices of luxury and tyranny. It is an uncritical, sweeping vehemence which includes all rich men and officials under the head of villains.

"Whoever wrote the book of Matthew desired to convey the impression that the doctrines of Jesus were taught in an atmosphere of disease. The Sermon is preceded by an account of immense crowds resorting to Jesus for physical cure. Scarcely was the final word spoken when 'there came a leper who worshipped him, saying, Lord, if thou wilt, thou canst make me clean.' To the leper succeeds a centurion, who beseeches the Master's pity upon a sick servant. Jesus passed into a cottage, and found Peter's wife lying ill with fever. When even was come 'they brought him many that were possessed with devils,'—it being a superstition, peculiarly liable to adoption by the more ignorant classes, that hysteria and lunacy were caused by the indwelling of evil spirits. Jesus crossed the lake of Galilee, and expelled the devils from two maniacs who haunted the cemetery. He recrossed the water, and a paralytic implored his help. Having begun a discourse on the contrast between the old Pharisaic teaching and the new Gospel, he was interrupted: 'While he spake these things, behold, there came a certain ruler, and worshipped him, saying, My daughter is even now dead; but come and lay thy hand upon her, and she shall live.' On his way to the ruler's house, Jesus was delayed by the woman with the issue of blood. Having restored the ruler's daughter from death, he was met by the appeal of two blind men. They departed with opened eyes, and a dumb man was led to the Master. Then, as if to carry the scene to a climax, the writer adds, in one sweeping sentence, that 'Jesus went about all the cities and villages, teaching in their synagogues, and preaching the Gospel of the Kingdom, and healing every sickness and every disease among the people.' And he closes with the tender passage:

" 'When he saw the multitudes, he was moved with compassion for them, because they were distressed and scattered, as sheep not having a shepherd. Then saith he unto his disciples, The harvest truly is plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest, that he send forth laborers.'

" Nothing so reveals the temper of the founders of the Gospel as their conception of prayer. There is a captivating simplicity in the manner of their approach to God. They come without caution, without balancing the probabilities. They come as children who imagine that their father has boundless storehouses, or as ill-instructed voters who suppose an Act of Parliament is omnipotent to change a social custom. An educated man, or a man sufficiently educated to be a theologian, would frame his prayer with a certain collegiate nicety, as if God were a professor who would carefully revise the terms of the supplication, or scan the prosody of the verse. He would ask Heaven for things in general, and carefully avoid committing himself to particular requests. The collegiate method, if one may so call it, is well enough illustrated in the collect which the Church of England uses on Trinity Sunday:

" 'Almighty and everlasting God, who hast given unto us thy servants grace by the confession of a true faith to acknowledge the glory of the eternal Trinity, and in the power of the Divine Majesty to worship the Unity; We beseech thee, that thou wouldst keep us steadfast in this faith, and evermore defend us from all adversities, who livest and reignest, one God, world without end. Amen.'

Now, that is the prayer of a bureaucracy. It has an official polish; it preserves a shrewd equipoise between deference and flattery; it gives more space to eulogy of God than to the business of the petitioner; half of it is a preface; a phrase or two

suffices to give a delicate hint that the speaker expects a gratuity; and the prayer ends with a return to the original theme of compliment. The peasants of the New Testament have never learnt this devout urbanity. They pray as a wounded creature cries, as a desolate woman sobs, as a bereaved parent sighs: 'Lord, if thou wilt, thou canst make me clean'; 'Save us, we perish;' 'My daughter is even now dead; but come and lay thy hand upon her, and she shall live'; 'Thou son of David, have mercy on us.' The contrast between the formal and spontaneous is quite clear to the mind of the proletariat. Pharisees have a mannerism which deserves ridicule. When the shallow ritualist goes to the temple, he delivers himself in pompous style, at which the workingman cannot forbear smiling: 'God, I thank thee that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week. I give tithes of all that I possess.' But the publican, eloquent in his uneloquence, utters only a broken exclamation, 'God, be merciful to me a sinner,' and touches the very heart of Heaven with his plaint. Prayer must be clothed with modesty, and its sensitive fibres shrink from the glare of the public way. He who has anything to beg of God had better whisper. Hypocrites stand at street corners and address speeches to the crowd under pretence of beseeching the pity of the Lord. But the artless Christian retires to a little chamber of his cottage, and secretly murmurs his griefs and hopes. He lisps, as a child might lisp, 'Papa, mamma.' Hunger-driven, burdened with debt to the village merchant, tried by the whims of quarrelsome neighbors, fearful of the mystery of nature and fate, the poor soul lays bare its anxieties, its wants, and its trust. The Lord's Prayer is, in reality, the People's Prayer. Lords receive and grant; they do not implore. The prayer enshrined in the Sermon on the Mount (Matt. vi. 9-13) is essentially the expression of the poor man's heart. No aristocrat would ask for bread, or vex his mind with the question of debts. He would wish for a greater dignity, a larger tranquillity of temper, a more extensive and philosophic view of life and death. But the plebeian prays thus (and I change the worn and traditional wording in order to display the spirit and suppress the mere formula):

"'Father dear in heaven; With respect we utter your name; Let the kingdom that we wait for come soon; And we, poor simple folk, will do your bidding quite as honestly as it is done in heaven; Give us bread, for we are hungry; Wipe out our debts to you, as we forgive our neighbors their little debts to us; Do not let the trial of life be too hard for us, for the world has scant mercy on the poor; And save us from the Evil One.'

"There is a pathetic quaintness in this innocent faith. Good fathers anticipate their children's desires; God is a good father; he will hasten to provide all we need,—that is the reasoning of the first Christians. One has only to knock, and the door of the treasury will swing open. If only the disposition be kept sweet and pious, the material world may be trusted to bend itself to the service of the children of God. The disciple should make no calculations for the meals and the clothing of the future. All is planned as surely as the march of the stars and seasons. 'Your heavenly Father knoweth that ye have need of these things.' Such is the placid assurance which the Christian experiences in his blither moods. But, like all untrained characters, he suffers changes from hope to sadness. He then encourages himself with the parable of the persistent widow. By force of repetition, she compelled a callous judge to listen to her story of ill-treatment, and at length he avenged her. And so also will God yield to the suasive tears of his chosen people: 'Shall not God avenge his own elect, who cry day and night unto him, though he bear long with them?'"

Our author concludes :

"The New Testament will now have an interest for us, not as a picture of Jesus, not as a wonder-book, not as a divine revelation, but as the unveiling of the heart, the grief, the struggles and the hopes of the people in whose breasts the new religion was created. The Gospel is not in the book, but in the life of the people.

"The Christ of the New Testament shows us the first Christians more than he shows us himself. In him, as in a looking-glass, we see a crowd of fishermen, tanners, dockers, dyers, slaves, tax-gatherers, and tear-stained women who had fled from the shame of the harlot's house . . . and Christianity has had to stay here until the world has learned that the poor are members of the human family. . . . It raised them to a feeling of self-respect, and it brought them nearer to each other in fraternal sympathy. It gave value to the soul, not the body; to the spiritual element, not the civic. The poor Christian proudly claimed relationship with God, but did not ask for political freedom and suffrage. The Gospel stamped 'the least of these my brethren' as a thing of living and abiding value in the constitution of the world. Christianity, as such, could do no more. But it was a great work to accomplish."

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### CONSOLATION.

TO A FRIEND ON THE DEATH OF HIS WIFE.

Once at a funeral I heard, surprised,  
 The Minister, in tender, reverent tones  
 Which touched all hearts, say: Friends, let us rejoice!  
 Let us rejoice that death has lost its sting!  
 That one beloved is freed from care and pain,  
 Hath gained eternal peace, and joy, and love,  
 That e'en the grave is bright with victory!  
 And then a breath of that celestial peace  
 Seemed to descend and touch the audience  
 With an ineffable and holy calm.  
 Over and o'er again I have recalled  
 The consolation of that place and hour,  
 As I do now for thee, though thou hast lost  
 Thy best beloved of those most near and dear.  
 For she at last has triumphed over pain,  
 And grief, and weariness, and suffering,  
 And hath become, for so the Scriptures teach,  
 One of God's ministers to those who still  
 Have duties to perform which keep them here.  
 Still softly speaking to thy thought and heart,  
 She bids thee lift thine eyes and see the glow  
 Of the eternal life upon the hills.  
 She waits thee there, and thy remaining days  
 Shall not be darker for her absence here,  
 But brighter for her smile from paradise.

Be thus consoled, and though to-day be dark,  
 To-morrow will be filled with heavenly light.

CHARLES C. BONNEY,

## BOOK REVIEWS AND NOTES.

DEMOCRACY VERSUS SOCIALISM. A Critical Examination of Socialism as a Remedy for Social Injustice and an Exposition of the Single-Tax Doctrine. By Max Hirsch (Melbourne), New York: The Macmillan Company. 1901. Pages, xxxiv, 481. Price, \$3.25.

The scope of this work may best be set forth in the language of its author. The first part of the book, he says, "is devoted to an analysis of the teaching embodied in Socialism, exhibiting its leading principles and conceptions and the changes in social arrangements which must directly result from their application. The second and third part expose the erroneous nature of the economical and ethical conceptions of Socialism, and exhibit what I regard to be the true principles of social economy and ethics. The fourth part exhibits the conflict between the industrial and distributive proposals of Socialism and the principles thus established as well as the disastrous consequences which must arise from the acceptance of the former. In the fifth and concluding part I have endeavored to depict and vindicate the Social reforms necessary to bring our social system into harmony with these economic and ethical principles, as well as their sufficiency for the achievement of the ultimate object of Socialism and Individualism alike, the establishment of Social justice."

The author's idea of social justice is the same as that of Herbert Spencer, whose philosophy really furnishes the ground-principles of the author's treatment. Due acknowledgment is made to Spencer, to Böhm-Bawerk and to Henry George. Those familiar with these writers may almost predict the outcome of a book drawing its inspiration and material from these sources.

The demonstration of the inadequacy of Socialism as a scheme for the re-organisation of society is a task assumed by the author in order to clear the ground for the erection of his single-tax doctrine. The Socialists, of course, will not admit that his demonstration is conclusive, and indeed, those not in sympathy with the proposals of Karl Marx and his followers may conclude after reading the book that the author has made the mistake of identifying Socialism with one of its forms. "It would be a serious mistake," said Mr. Kirkup, "to identify Socialism with any of its forms, past or present. They are only passing phases in a movement which will endure." Socialism as criticised by this writer is a compulsory Socialism, and compulsion is one of the chief points of his attack. He fails to perceive that the development of a form of Socialism necessarily accompanies the movement in the direction of a higher social intelligence, which intelligence must manifest itself in the elimination of waste through the organisation of labor and a better utilisation of capital.

As an Individualist, the author, of course, rings the changes on the virtues of competition. And yet he is compelled to admit that competition as it may be observed in industrial life to-day does not produce a balance of benefits. "Abolish the dam of State interference with men's equal rights," he tells us, "the special privileges accorded to some, and competition, restored to its normal condition, will distribute the fruits of industry to the door of every one who takes part in it in proportion with the services which he renders, and will raise the reward of each to the highest point which the existing skill, knowledge, and industry of mankind can make possible" (p. 174). One might say, "Tone down competition through the development of human character to conform to what may be termed a rivalry in

social service, and the Individualism which the author favors would manifest itself as a matter of economy in some form of Socialism."

One feels that neither Socialism nor Individualism is the true expression of the ideal society. There must be a synthesis of the two.

Among the most interesting chapters of the book are those in which the author distinguishes between real capital and interest and spurious capital and interest. While the distinction is familiar, of course, to students of economics, it does not as a rule receive its due emphasis. Such analysis is the first step toward the solution of the great problem of a more equitable distribution of economic goods.

In the concluding part of the book, which the reader, no matter whether he agrees with him or not, will concede is a strong one, Mr. Hirsch expounds the single-tax doctrine and takes up seriatim the various objections that have been offered against it.

I. W. HOWERTH.

**DIONYSOS AND IMMORTALITY.** The Greek Faith in Immortality as Affected by the Rise of Individualism. By *Benjamin Ide Wheeler*, President of the University of California, and Ingersoll Lecturer for 1898-99. Boston and New York: Houghton, Mifflin & Co. 1899. Pages, 67. Price, \$1.00.

**LIFE EVERLASTING.** By *John Fiske*, Ingersoll Lecturer for 1900. Boston and New York: Houghton, Mifflin & Co. 1901. Pages, 87. Price, \$1.00.

The rise of Dionysos worship is the most important single phenomenon in the history of Greek religion, and the story of its growth is fraught with the greatest interest for the student of the development of religious beliefs. Nor was its import entirely ethical. "It laid hold upon all the thought of men," says Dr. Wheeler, "and gave shape even to the forming moulds of philosophic reflection. Without Dionysos and Orphism there could have been, for instance, no Plato. Plato's philosophy builds on a faith, and that faith is Dionysism. Everywhere in his thinking religion gleams through the thin gauze of philosophic form, and except his system be understood as a religion and as a part of the history of Greek religion, it yields no self-consistent interpretation, and is not intelligible either in its whence or whither. The things many and various he has to tell about the Ideas refuse to take orderly place and position in a doctrine of logical realism such as metaphysics teaches, but are satisfied all in a doctrine of spirituality and the higher life, such as poetry and religion can preach."

And again, remarking on the import of the Dionysos cult for the future development of the doctrine of immortality, Dr. Wheeler says: "If in the throeb of Dionysos's passion men seem to gain an insight into the spiritual harmonies of nature, and intimations of their own potential kinship with the divine, which cold reason and dull sense had not availed to give, it was still grim, groping vision; but yet the face was set thither, where, in a later day,—a day for which Greece and Dionysos prepared,—men learned through the Convincing Love to know and live the eternity within them."

The worship of Dionysos is popularly much misunderstood, and Dr. Wheeler's brief and excellent account will serve to place it in the right light in the minds of many.

Mr. Fiske's lecture was delivered only a few months previous to his death. His conclusions regarding the immortality of the soul can hardly be said to be satisfactory. They are negative rather than positive, and according to his own admission merely remove the only serious objection that has ever been alleged against man's immortality, but are insufficient to support an argument in favor of

it. He says: "If consciousness is a product of molecular motion, it is a natural inference that it must lapse when the motion ceases. But if consciousness is a kind of existence which within our experience accompanies a certain phase of molecular motion, then the case is entirely altered, and the possibility or probability of the continuance of the one without the other becomes a subject for further inquiry. Materialists sometimes declare that the relation of conscious intelligence to the brain is like that of music to the harp, and when the harp is broken there can be no more music. An opposite view, long familiar to us, is that the conscious soul is an emanation from the Divine Intelligence that shapes and sustains the world, and during its temporary imprisonment in material forms the brain is its instrument of expression. Thus the soul is not the music, but the harper; and obviously this view is in harmony with the conclusions which I have deduced from the correlation of forces." Further, the sole guides upon which we can call for help in this arduous inquiry are, according to Mr. Fiske, general considerations of philosophic analogy and moral probability.

The little book is written in Mr. Fiske's usual clear and intelligible style.

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GOVERNMENT OR HUMAN EVOLUTION. Individualism and Collectivism. By *Edmund Kelly, M. A., F. G. S.*, Late Lecturer on Municipal Government at Columbia University, New York City. New York: Longmans, Green & Co. 1901. Pages, xv, 608.

In the first volume of the present work, Prof. Kelly defines justice to be the "effort to eliminate from our social conditions the effects of the inequalities of nature upon the happiness and advancement of man," etc. In the present volume he endeavors to apply this definition of justice to the problem of government, and finds himself confronted in so doing by two theories, individualism and collectivism. These theories it is his endeavor to define, as well as to determine their respective use and consequence. Referring to the double meaning of the word collectivism, he says: "It is used to mean not only the method by which justice may be promoted, but also the condition of society in which justice might be ultimately attained. Now with collectivism in the latter of these two meanings this work has comparatively little to do; for we have no reason for believing that justice ever will be attained in the perfection proposed by the ideal collectivist State," etc. His book, to use his own words, is an effort to glean the truth from both the individualistic and collective tendencies in the development of human society, "to preserve the care for the individual which distinguishes human from pre-human evolution on the one hand, and to recover the care for the race—for the community—which man in departing from Nature seems unwisely to have neglected. The progress of man is not likely to lie in the direction of either one extreme or the other; by leaning over too much in the direction of Individualism we have moved in a circle rather than in advance; were we now to lean too much on the side of Collectivism we should make a similar mistake. What we need is equilibrium, and, as Aristotle told us many years ago, the essential of all virtue, moderation."

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CREATION. RE-CREATION. By *Ernst Eduard Lemcke*. Orange, N. J.: Privately printed. 1901. Pages, 102.

Under the above title Mr. Ernst Eduard Lemcke has published for private circulation only a collection of poems in three languages: German, French and English. The author is one of the members of the well-known publishing house of Lemcke & Buechner, formerly Westermann, of New York. The poems begin with

his home, Stettin, in Germany, offering the thoughts and sentiments of his youth. Then they pass over to Brunswick, exhibiting the author's interest in the political storm and stress of the day. His French poems are in reply to a reverie by Monsieur François Coppée on Emperor Frederick III., written shortly before the death of the latter. From his English poems, we quote as an instance of the poet's versatility, the translation of Goethe's famous little poem, which has the run of the original :

Cowardly pondering,  
Anxiously wondering,  
Womanish failings,  
Timorous wailings  
Ward off no misery,  
Make thee not free.

Spite all defiance  
With self-reliance,  
Submitting never,  
By sturdy endeavor  
Call forth the gods' help  
To rescue thee.

**NEUROLOGICAL TECHNIQUE.** By Irving Hardesty, Ph. D. Instructor in Anatomy in the University of California, formerly Fellow and Assistant in Neurology in the University of Chicago. Chicago: The University of Chicago Press. 1902. 180 pages, 8vo, illustrated; cloth, net, \$1.75; postpaid, \$1.85.

The book furnishes a collection of methods for histological investigations of the nervous system, with special attention to the details of procedure. A brief series of directions for the dissection of the mammalian brain is an important feature, together with a copy of the neurological terms adapted from the German Anatomical Society.

Few of the Annual Reports of the Smithsonian Institution can compare with that of 1900 for the variety and solidity of its contents. The opening 112 pages of this large volume are devoted to the official business of the Institution and the remaining 601 pages which constitute the "general appendix" consist of reprints of the most notable summaries of scientific research which the year has produced. For example, astronomy and the related sciences are represented by Sir Norman Lockyear, S. P. Langley, J. Jansen, and Sir Robert Ball; chemistry by Professors William Ramsay and James Dewar; and geology by the late Prof. James Le Conte and Prof. W. J. Sollas. Full accounts of the progress in aerial navigation are given; the progress of physics in the nineteenth century is narrated by Prof. T. Mendenhall; the photography of sound waves is treated by Prof. R. W. Wood; the geographic conquests of the nineteenth century are described by Gilbert H. Grosvenor; life in the ocean is portrayed by Karl Brandt; while the story of the growth of biology in the nineteenth century is told by Oscar Hertwig. The illustrations are also notable, especially the nature pictures by A. Radclyfe Dugmore. From Frederick Wells Williams, nephew of the famous lexicographer of the Chinese language, we have also in the same volume of the *Reports* an extremely fascinating study on Chinese folklore stories, referring to their Western analogies, and his readers will be astonished to find in Eastern Asia parallels which they would little expect in that remote part of the world. There are, for instance, Chinese versions of the tale of Solomon's judgment of the Bible, the story of a Chinese Berurya, "Rabbi Meir's Faithless Wife," retold in Goldsmith's "Citizen of the World," Voltaire's "Zadig" and one of Chamisso's ballads, etc.; further, of virgin sacrifices to a dragon, resembling the myths of Andromeda, down to St. George the dragon-killer. Chinese folklore as well as other matters Chinese deserve to be known better. Though we are naturally better pleased with our own language, civilisation, religion, ethics, poetry, and art, it is interesting as much as instructive to study

resemblances of our own modes of thought and life in a nation that appears to be radically different from our own. The foregoing form a part only of the many reprints in this volume, among which must not be forgotten the account of the discoveries in Mesopotamia by Dr. Friedrich Delitzsch. (Washington: Government Printing Office. 1901.)

A very timely and welcome study is presented to us by John A. Fairlie, Ph. D., Assistant Professor of Administrative Law in the University of Michigan, in his new work on *Municipal Administration*. Dr. Fairlie believes the time has come for a more comprehensive and more systematic treatise than has yet been written on municipal administration, the literature of which, hitherto, while extensive, has been quite fragmentary. The work begins with a historical survey of cities, and more at length of municipal development during the nineteenth century. It then considers the active functions of municipal administration, and in its concluding chapters deals with the problems of municipal finances and with the methods, mechanism, and questions of municipal organisation, with special reference to tendencies and proposed reforms in American cities. (New York: The Macmillan Co. 1901. Pages, xiii, 448.)

F. Marion Crawford has added another novel to his long list of romantic and semi-historical writings. The title is, *Marietta, a Maid of Venice*, and the scenes, incidents, and characters of the story are taken from the history of the Venetian glass blowers. The plot of the romance is based upon the story of Zorzi Ballarin and Marietta Beroviero, the common account being that Zorzi stole the famous secrets which Angelo Beroviero had received from Paolo Godi, and therefore forced Angelo to give him his daughter in marriage. It has been Mr. Crawford's purpose to rescue Zorzi's reputation for fair and honorable dealing with regard to the secrets, — a fact which we now know is based on historical evidence. Like all of Mr. Crawford's books, the novel is an interesting and readable one. (New York: The Macmillan Co.)

Something unique in the way of text-books is Mr. S. T. Wood's simple and practical *Primer of Political Economy*. The object of the book is "to afford a ground-work for economic study, to explain some of the actual economic phenomena passing through our hands from day to day, that their laws, principles, and relationships may be more intelligently studied and more clearly understood. Everything has been brought within the comprehension of pupils in the fourth forms of the public schools." Beginning with simple descriptions of the herdsmen of the plains, of how oil is obtained, of the manufacture of shoes, etc., he carries the reader along in the brief scope of some 140 pages to a consideration of the highest questions of political economy. (New York: The Macmillan Co.)

We may notice among the recent publications of Watts & Co., of London: (1) *The New Story of the Bible*, by William A. Leonard, which is a summary from a Rationalist point of view of some recent thoughts about the Bible (price, 1s.); and (2) three lectures by Mr. F. J. Gould, entitled: *Will Women Help? An Appeal to Women to Assist in Liberating Modern Thought from Theological Bonds*. The most lengthy of the last-mentioned three lectures is devoted to an examination of the attitude which the Bible takes towards woman,—an attitude which in Mr. Gould's opinion is not one that will recommend itself as an ideal of womanhood.

*The World Almanac and Encyclopædia* for the year 1902, which has recently been issued by the Press Publishing Co., Pulitzer Bldg., New York City, contains an incredible amount of statistical information. It is almost impossible to hit upon a subject of which the revised current data are not furnished here. Besides astronomical, chronological, and meteorological data it contains the gist of such standard works as the *Statesman's Year Book*, Muhlhall, and of other similar geographical and economic publications. It is an abstract of the political, religious, financial, industrial, educational and even sporting news' records of the year, constituting in short a *vademecum* which, considering its low price of 25 cents, no person should be without. If it would not make the book too bulky, it might be improved by the incorporation of some of the more domestic and cultural features of the French *Almanach Hachette*.

The December number of *The Light of Dharma* is quite characteristic of the Buddhist mission that is maintained by some Japanese priests at 807 Polk St., San Francisco, California. They have come for the purpose of ministering to the spiritual wants of their countrymen, and publish a little magazine to put Buddha's "message of strength and love to all mankind" broadly before the people. The present number contains a picture of the building called "Buddhist Church" at Sacramento, Cal., where Buddhist religious services are held. It also contains the addresses of the Rev. T. Mizuki, a poem entitled "The Path," by A. E. Albers, a lecture of Sister Sanghamitta on "Nirvâna," and similar contributions. (Bi-monthly, per year, 50 cents; per copy, 10 cents.)

Mr. John Bates Clark, Professor in Columbia University, in a booklet entitled *The Control of Trusts* has advanced an argument in favor of the curbing of the power of monopolies by a natural method. The little volume is not a history of trusts, nor a description of the forms they are now taking, but merely advocates a certain definite policy in dealing with them. This policy is that which relies wholly on competition as the regulator of prices and wages, and as the general protector of the interests of the public. "It welcomes centralisation but aims to destroy monopoly, and to do this by keeping the field open to all independent producers who may choose to enter it." (New York: The Macmillan Company. 1901. Pages, x, 88.)

We are glad to see the fugitive poems of Mr. Edwin Emerson published in book form. Mr. Emerson is a graduate of Princeton University, of the class of 1845, and has passed the later years of his life at the University of Munich, Germany. His poems, some of which are in German, are replete with delicate sentiment, and will, we hope, find many readers. Some of them have appeared in *The Open Court*, others in *The Christian Register* and *Public Opinion*. The frontispiece to the volume is a fine portrait of Mr. Emerson by the well-known artist, Franz von Lenbach. (Denver, Colo.: The Carson-Harper Company. 1901. Pages 228.)

The October, November, and December issues of *The Bibelot* for 1901 are: *Æs Triplex*, by Robert Louis Stevenson; *Celtic: A Study in Spiritual History*, by Fiona Macleod; and three fugitive essays by different authors *In Praise of Thackeray*. *The Bibelot* is a serial publication consisting of reprints of "poetry and prose for book lovers, chosen in part from scarce editions and sources not generally known." Each number costs but five cents.

The interesting story of the struggle between the Roman papacy and the Roman republic which took place between the years 1846 and 1849 has been well told by Mr. R. M. Johnston in *The Roman Theocracy and the Republic*. It is the epoch of Pius IX., of Mazzini and Garibaldi, and of the rise of the national sentiment in Italy. The events leading up to the historical drama enacted during these years are described in sufficient detail to enable the reader to understand the situation perfectly, though it must be admitted that the conclusion to the work has not been so skilfully handled. (New York: The Macmillan Co. 1901. Pages, xi, 375.)

*God Wills it* is an interesting tale of the First Crusade by William Stearns Davis. The story revolves around the adventures of Richard Longsword, a redoubtable young Norman cavalier, settled in Sicily: how he won the hand of the Byzantine Princess, Mary Kurkuas; how in expiation of a crime committed under extreme provocation, he took the vows of the Crusaders; how in Syria his rival in love, the Egyptian Emir, Iftikhar-Eddanleh, stole from him his bride; and how he regained her under romantic circumstances at the storming of Jerusalem by the French. (New York: The Macmillan Co. 1901. Pages, ix, 552. Price, \$1.50.)

Readers of the early volumes of *The Open Court* will remember the earnest and even-tempered correspondence on religious questions furnished by Mr. David Newport, a member of the Society of Friends, of Abington, Penn. Mr. Newport has now published a volume entitled *Eudemon*, which is a species of spiritual autobiography, or diary of his religious metamorphosis. Much of the author's correspondence in the liberal journals, on ethical and theological questions has been reprinted in the volume, to which a portrait of the author is added as a frontispiece. (Philadelphia: J. B. Lippincott Company. 1901. Pages, 527.)

Our friend and contributor, William Herbert Carruth, Professor of German language and literature in the University of Kansas, has again published a book in the line of his profession, namely the German text of Schiller's *Bride of Messina*. It is accompanied with a commentary and notes sufficiently exhaustive for the needs of the student, and yet sufficiently concise. Schiller's picture as a frontispiece, a general view of the city of Messina, and the picture of the cathedral, form an appropriate adornment for the book. (New York, Boston and Chicago: Silver, Burdett & Co. Pages, 185.)

Mr. Robert Herrick, author of "The Gospel of Freedom," "The Web of Life," etc., has published a new novel bearing the title: *The Real World*. The chief woman in this novel is the daughter of an Ohio manufacturer, and the plot is developed through the story of a young man's life. The underlying idea is: that the world does not exist until created afresh for each person. The way the hero makes his own world forms the pith of the story, the scene of which moves back and forth between the East and the West. (New York: The Macmillan Co. 1901. Pages, 358. Price, \$1.50.)

Mr. Peter Eckler, of New York, has published a reprint of Erasmus's *Praise of Folly*. Erasmus was a contemporary of Luther, and the most scholarly critic of his age. His *Praise of Folly*, which is in part a criticism of the priesthood of his day, is justly famed for its wit. The volume is rendered still more attractive by the reproduction of the famous engravings of Hans Holbein.

In an elegant volume adorned by several handsome pictures, Mr. Norman Hapgood has given us a new *Life and Appreciation of George Washington*. The subject is one in which interest can never wane, and Mr. Hapgood's portraiture of the most commanding figure in American history has been executed with great skill and loyalty; it has also the rare advantage of brevity. The book contains an interesting facsimile of Washington's opinion of the field officers alive in 1791. (New York: The Macmillan Co. 1901. Pages, 419. Price, \$1.75.)

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The third and concluding volume of Dr. J. Shield Nicholson's *Principles of Political Economy* has appeared. Its purpose is to give us a survey of economic principles in the light of the great advancement made by historical, comparative, and mathematical methods since the publication of J. S. Mills's *Principles*, and to provide an introduction to the more special treatment of pure theory, economic history, and the economic side of social questions. (New York: The Macmillan Co. 1901. Pages, xi, 460.)

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Mr. Peter Roberts, Ph. D., has in a recent volume made a very exhaustive study of the economic history and condition of the anthracite coal industry of Pennsylvania. While rather perfunctory in its treatment, and far from concise, his work contains many data and statistics (graphically illustrated with great clearness) that will be of value to economic students. (*The Anthracite Coal Industry*. New York: The Macmillan Co. 1901. Pages, xiii, 261. Price, \$3.50.)

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*Good Will* is the title of a little periodical published by the Church of Good Will, of Streator, Ill. It is an independent church organisation in which freedom of thought prevails, and yet is pervaded by an earnestness of endeavor which can scarcely be eclipsed by the churches of other denominations. The minister of the church and editor of *Good Will* is the Rev. D M. Kirkpatrick.

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The reports and proceedings of the International Congress of Electricity, held in Paris during the international exposition of 1900, have been published. They constitute an exhaustive *résumé* of the present state of electrical research and of the broad field of the practical applications of electricity. (Paris: Gauthier-Villars, Imprimeur-Libraire. 1901. Pages, 526.)

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The second part of the well-known treatise on *The Ethics of Judaism* by Dr. M. Lazarus has appeared. The work is translated from the German by Henrietta Szold, and will consist of four parts. (Philadelphia: The Jewish Publication Society of America. 1901. Pages, 301.)

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Miss Mary Morgan (Gowan Lea), whose sonnets in the early numbers of *The Open Court* will be remembered by our older readers, has recently issued a dainty volume of verse, and poetical thoughts in prose, under the title: *Echoes from the Solitudes*. (London: George Allen.)

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