

# The Open Court

A MONTHLY MAGAZINE

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

Editor: DR. PAUL CARUS.

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



SEAL OF GEDAL-YAHU.

After Dalman, *Palästinajahrbuch*, II, Plate I. (Considerably enlarged.)

## AN EARLY PICTURE OF YAHVEH.

Pictorial representations of Yahveh (or as the name is commonly pronounced, Jehovah) are very rare, but this seal cylinder of pre-Exilic times is unequivocally genuine and has been recently discovered by the German Palestine Exploration Society.

See pages 391—395.

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CHICAGO

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

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



\$1.00 per Year

JULY, 1910

Price, 10 Cents

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Entered as Second-Class Matter Oct. 10, 1890, at the Post Office at Chicago, Ill., under Act of March 3, 1879.  
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## CONTENTS:

	PAGE
<i>Frontispiece.</i> Edward C. Hegeler.	
<i>In Memory of Mr. E. C. Hegeler.</i> EDITOR .....	387
<i>A Yahveh Picture and What It Teaches</i> (Illustrated) EDITOR .....	391
<i>Prophecy and Inspiration.</i> JAMES B. SMILEY .....	405
<i>Wise Knut.</i> EDITOR .....	424
<i>The Art of Primitive Man</i> (Illustrated). EDITOR .....	428
<i>Nazareth—Genezareth—Elizabeth.</i> DR. EBERHARD NESTLE .....	438
<i>Björnson and His Work</i> .....	441
<i>A Tribute to Mr. E. C. Hegeler.</i> F. W. MATTHIESSEN .....	445
<i>T'ao Ch'ien's "Home Again."</i> JAMES BLACK.....	446
<i>Book Reviews and Notes</i> .....	448

## The First Grammar of the Language Spoken by the Bontoc Igorot

A Mountain Tribe of North Luzon  
(Philippine Islands)

By Dr. CARL WILHELM SEIDENADEL

**T**HIS Grammar, the first of the hitherto unexplored idiom of the Bontoc Igorot, contains the results of a scholar's independent and uninfluenced research; it is based entirely upon material collected directly from the natives' lips. An extensive Vocabulary (more than four thousand Igorot words) and Texts on Mythology, Folk Lore, Historical Episodes and Songs are included in this book. It will be of particular interest to Linguists, Ethnologists and Comparative Philologists to whom the author furnishes an abundance of reliable material and new theories about the structure of Philippine Languages in general. In exhaustiveness this monumental work surpasses the Grammars of any other Philippine Idiom treated before.

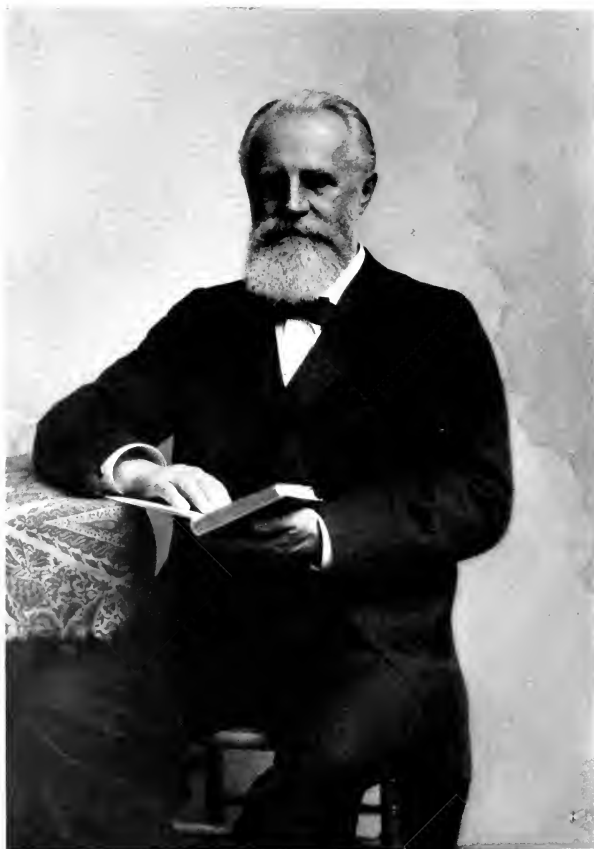
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EDWARD C. HEGELER.

*Frontispiece to The Open Court.*

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VOL. XXIV. (No. 7.)

JULY, 1910.

NO. 650.

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## IN MEMORY OF MR. E. C. HEGELER.

BY THE EDITOR.

MR. Edward C. Hegeler of La Salle, Illinois, the founder of *The Open Court* and president of the Open Court Publishing Company, passed away peacefully after a short illness on Saturday, June 4, at eight o'clock in the evening.

Imposing in his appearance, venerable in his full snow-white hair and beard, and commanding respect with the serious expression of his broad-browed face, he was like one of the ancient patriarchs, wont to lead and to be obeyed. Being descended from an East Frisian family, he was a typical Teuton, tall and hardy, blue eyed and frank, manly and absolutely reliable in word and deed. He was a man incapable of telling a lie, and none who knew him would ever have believed that he could break a promise or shirk a duty.

He was born September 13, 1835, in the old Hansa town, Bremen, Germany, and he was proud of the Republican institutions of his native city.

It had been the wish of Mr. Hegeler's father, Hermann Dietrich Hegeler of Bremen, originally of Oldenburg, to have one of his sons settle in the United States, a country in which he himself had traveled and in the development of which he took a great interest. He was anxious to have his family represented here in this country and take an active part in its destinies. For this purpose he selected his youngest son Edward, who was educated with this end in view. It was thus but natural that Mr. Hegeler imbibed an American patriotism from his earliest childhood, but it would be wrong to think that his American patriotism ever antagonized his love of Germany, of the German people, customs and traditions, and their many noble aspirations in the arts and sciences. On the contrary,

he wanted to carry the German spirit into the new world on a soil favorable to its further growth. He wanted to transplant the seeds of German culture into his new home, and he was always ready to do his best to preserve friendly relations and mutual respect between the two nations.

Mr. Hegeler attended school in the Academy at Schnepfenthal. He then studied mechanical engineering at the Polytechnic Institute at Hanover, 1851-53, and in the school of mines at Freiberg, Saxony, 1853-56, here mainly under Prof. Julius Weisbach.

Accompanied by his friend and fellow student at Freiberg, Mr. F. W. Matthiessen, Mr. Hegeler traveled for some months on the Continent and in England, whence they embarked for America and landed in Boston in March 1857. While looking over the country for a proper place to settle they learned of Friedensville, Pennsylvania, where a zinc factory had been built, but it stood idle because the owners had not been able to manufacture the zinc. Mr. Matthiessen and Mr. Hegeler, then 21 and 22 years old, stepped in and with the same furnace succeeded in producing spelter, which at that time was pioneer work in America, for hitherto this metal had been imported from Europe. On account of the financial stringency of 1856, which still persisted in 1857, the owners of the Friedensville works refused to put more money into the enterprise, while neither Mr. Hegeler nor Mr. Matthiessen felt justified in risking their own capital, mainly because they had no confidence in the mines, which actually gave out eight years later.

Having further on investigated conditions in Pittsburg and Johnsville, Pa., and also in southeastern Missouri, Mr. Hegeler and Mr. Matthiessen finally decided upon La Salle, Illinois, because its coal fields were nearest to the ore supply at Mineral Point, Wisconsin. Here they started the Matthiessen and Hegeler Zinc Works on a small scale, on the same spot on which the present large plant is still operated.

Mr. Hegeler returned in 1860 to Germany, where on April 5 he married Camilla Weisbach, the daughter of his admired teacher. In July of the same year the young couple settled in La Salle, where with few interruptions they lived until the end of their lives. Mrs. Hegeler died only two years ago, May 28, 1908. Ten children were born to them, of whom seven survive, two sons and five daughters; and there are twenty-three grandchildren.

Mr. Hegeler's religion was simple enough, but like many simple things it is not easy for every one to understand. His ancestors had belonged to the Reformed Church, and the intellectual atmos-



phere of his father's house which surrounded him in his childhood was liberal. In Schnepfenthal he came in contact with the pietistic traditions of that institution, and he was deeply impressed with its devotional spirit, especially as it found utterance in song. When further experience in life broadened him, he surrendered his belief in Christian dogmatism but he preserved that seriousness of purpose, that moral endeavor, that profound faithfulness which characterizes all true religion. He had found the necessary correctives in the monistic conception of science. His idea of God had changed, but his "Religion of Science" would not dispense with God. With Goethe he saw God in nature, and recognized him as that power which enforces a definite kind of conduct. Morality is not what we think is good, but what can stand the test in the furnace of thorough and continued experience; it is for us to decipher the handwriting of God.

There was no need to look for a heaven in the clouds; the promises of providence fulfil all the expectations we can have here on earth. Every new discovery reveals new glories, and in this sense Mr. Hegeler remembered an old Moravian hymn expressing the sentiments of the passage in 1 Corinthians ii. 9:

"Eye hath not seen nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him."

"Was noch kein Auge sah,  
Was noch kein Ohr vernahm,  
Was je hienieden  
Kein Menschenherz empfand,  
Das hat Gott denen  
Mit Huld beschieden,  
Die bis an's Ende  
Getreu ihn lieben."

Mr. Hegeler took great interest in psychology and found the key to its problems in the proposition, "I am my ideas." He argued that a man is wherever his ideas are. Our ancestors survive in us, and we shall survive wherever future generations think our thoughts and act as we would have acted. He deemed it the highest duty of every man to work out his own immortality. In his own conception, though he has ceased to be with us in the flesh, he has not passed from us. He is with us in spirit, and his soul remains a potent presence so long as his work, his thoughts, his ideals will persist.

For the sake of presenting his solution of the religious problem, the foundation of religion and ethics on a strictly scientific basis,

Mr. Hegeler founded and endowed The Open Court Publishing Company, which has published *The Open Court* since February 17, 1887, and *The Monist* since October 1, 1890; the former in the first year as a fortnightly, then as a weekly, and since 1897 as a monthly periodical, illustrated and popular in style; the latter a quarterly serving the same purpose, but open also to a more rigorous scientific treatment of religio-philosophical questions.

In the light of a scientific interpretation of the main doctrines of religion, Mr. Hegeler began thus to find a deep meaning in the old dogmas, and his sympathies were not limited to the faith of his childhood but to all religions, of which each in its own way more or less clearly expresses the same truths and preaches the same ethics. He counted among his friends not only some of the greatest scientists of the age, men like Ernst Mach and Ewald Hering, George J. Romanes, Hugo De Vries and the late Oxford scholar F. Max Müller, but also Buddhists and Catholic priests, Protestants and Freethinkers. With all the definiteness of his convictions he was broad in his sympathies, and to sum up we may without exaggeration say of him:

"He was a man, take him for all in all,  
I shall not look upon his like again."

\* \* \*

I deem it proper in this connection to express my own deep felt gratitude to Mr. Hegeler. Being myself in perfect agreement with the views he held and the aims he pursued, it became possible that while serving his plans, I could attend to my own life's work. He gave me an opportunity, a field of activity so unique that I could nowhere else in the whole wide world have found anything so suited to the vocation which I had set for myself. I am proud of his friendship and the confidence which he placed in me. I rejoice in my relation to him as his son-in-law, and I am convinced that the rightness of his endeavors will be recognized more and more by future generations. I can not help thinking of the lines of Matthias Claudius:

"Ach sie haben  
Einen guten Mann begraben,  
Und mir war er mehr."

"Alas they have  
A good man sunk into the grave,  
And more he was to me."

## A YAHVEH PICTURE AND WHAT IT TEACHES.

BY THE EDITOR.

A PICTURE of Yahveh made by an artist of ancient Israel would seem an impossibility when we bear in mind the sweeping prohibition<sup>1</sup> which reads thus:

“Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth.”

And yet the excavator's spade has discovered a seal which, according to most orthodox interpreters, bears an unequivocal picture



SEAL OF GEDAL-YAHU.

After Dalman, *Palästina-jahrbuch*, II, Plate 1. (Considerably enlarged.)

of Yahveh, the god of ancient Israel. We here reproduce this significant little monument and will briefly consider the lesson which it teaches. Its discovery is a justification of the main results of Biblical research and incidentally throws much light on Hebrew art and on the shortcomings of artistic taste in ancient Israel.

<sup>1</sup>The very manufacture of images was branded as a crime and severely punished. See Deut. iv. 16-18; xxvii. 15; Lev. xxvi. 1; Jer. x. 14; li. 17; Is. xlv. 16.

Biblical research has discovered the key to a great many problems of the Old Testament through the discovery of the character of Deuteronomy which claims to be the law of Moses, but bears all the traces of a later date. About a century ago Professor De Wette published a dissertation on the subject proving that Deuteronomy is the book found in the temple in 621 B. C., on account of which the temple was cleaned of pagan paraphernalia and through which a rigorous monotheistic reform was introduced which became the basis of the Exilic and post-Exilic Judaism.

It is very strange that a number of religious institutions most vigorously condemned in Deuteronomy, such as the use of house gods or teraphim, the ephod used for divination in connection with the Urim and Thummim,<sup>2</sup> images and emblems of God in the shape of a bull, etc., and also the worship on high places, are quite commonly mentioned in the historical books without a thought of being objectionable. Only now and then when the Israelites disregarded the injunctions of Deuteronomy, has a passage been inserted by a post-Exilic redactor declaring that at that time Israel had again fallen away from the ways of the Lord. An instance of this kind is Gideon's manufacture of an ephod, as told in Judges viii. 22-27. The latter part of verse 27 is the redactor's comment which interrupts the context and is unquestionably a later insertion.

Worship on the high places was common in the days of the patriarchs, and it was the only form of worship because the temple of Jerusalem had not yet been built. The temple on the other hand was originally only one high place among others. It was the high place of Mount Moriah, and when Solomon built his palace at Jerusalem it became a kind of court chapel. However, the temple reform made the temple of Jerusalem the only legitimate place of sacrifice, and the priests of Jerusalem looked with scorn upon any other form of worship on the high places in the country. The institution of the monopoly of the temple worship at Jerusalem and many of the details of the priestly code are therefore of a comparatively late origin.

According to the report in the Second Book of Kings xxii and xxiii the temple reform was introduced under the reign of Josiah, who at that time was a mere child and a willing tool in the hands of the Jerusalemite priesthood. The kingdom did not last long under the rule of priestly advisers. The poor young sovereign fell in the battle of Megiddo in 609, as the Bible says, in punishment of the sins of his fathers, while he himself was proclaimed by the

<sup>2</sup> See the author's article "The Oracle of Yahveh," *Monist*, XVII, 365.

priestly writer as the best king that ever ruled since the days of David. The kingdom of Judea was destroyed in 607, and the aristocracy as well as all educated classes of the country were transferred to Babylonia. Here they developed that form of faith, based on the priestly code of Deuteronomy, which bears the name of Judaism and which was decidedly different from the old Israelitish religion. It was a new development in which a rigorous monotheism was established, the center and indeed the sole place of worship of which was located in Jerusalem.

De Wette's ingenious theory has been accepted by Old Testament scholars, because it explains many apparent contradictions which we meet with in the several books of the Old Testament. All critical research is based upon it and we must add that its results have been fully verified by incidental discoveries. For instance, we know that when the Jews established their hierarchy at Jerusalem under the protection of Cyrus, they had some trouble in carrying out their nationalistic institutions. We must remember that among the rules most severely insisted upon was an injunction against intermarriage with Gentiles, and both Ezra and Nehemiah met with great resistance in enforcing this rule which in ancient Israel had never been carried out, or was most flagrantly and constantly violated. Jews who had married Gentile women were required to abandon their wives, and when this applied to men of prominence, a schism originated which caused the secession of the Samaritans who built a temple of their own and claimed to preserve more carefully the original Israelitish traditions. In a certain sense they were right in this, but in the long run their greater breadth proved fatal to their existence. There is only a remnant of them preserved in Nablous, Samaria, and they have never played so significant a part in the history of the world, as have their brethren the Jews.

Further we have discovered of late the existence of a Jewish temple in Elephantine (Jeb), situated in Upper Egypt, where a prosperous Jewish colony must have existed; and in agreement with the results of Biblical research, although in contradiction to the statements in Deuteronomy, we find that these Jews had a temple of their own, and that their institutions and relations to the Gentiles were not in agreement with the priestly code of the temple reform.

In the meantime the excavator's spade has discovered at Tahpanhes in Lower Egypt the representation of a Semitic deity<sup>3</sup> which

<sup>3</sup> A picture of this altar piece of the Hyksos god has been published in the January number of *The Open Court* for 1909, and is accompanied by an article written by Prof. W. Max Müller, the discoverer of the monument.

can only be the god of heaven of the Semitic invaders of Egypt, known in history under the name of Shepherd Kings or Hyksos,<sup>4</sup> and this god can scarcely have been any other than Yahveh.

Yahveh, also pronounced Ya-u or Ye-hu, and abbreviated Ya or Yo, is an old deity who, if we may accept the interpretation of Delitzsch, is mentioned in some cuneiform tablets of ancient Babylon. Passages in the Psalms and the Book of Job prove that, in the religious traditions of Israel, he played the part of Bel Marduk, the conqueror of the dragon, and the creator of heaven and earth. It is certainly not accidental that the Jews when addressing Gentiles speak of Yahveh as the god of heaven, or as the god of heaven and earth, a usage which is especially adhered to in the Apocrypha.

The monument of the Semitic deity of Tahpanhes is a rare but not an isolated instance of a representation of the God of Israel. The seal discovered by the German Palestine Exploration Society is another case and in spite of its small size it is more important, because its interpretation admits of no doubt. It shows a picture of Yahveh between two palm trees, each of seven branches, enthroned on a ship which shows a bird's head on both the bow and the stern. This ship is the heavenly barge on which, as we know from similar Babylonian representations, the moon- and sun-gods ride on the ocean above the firmament. The inscription on the reverse of the seal is written in the Phœnician alphabet used in Palestine before the Exile, the characters being the same as those of the Siloam inscription, and, transcribed into Chaldean, it reads thus:

לאשמעב  
נגרליהו

which means "[Belonging] to Elishama, son of Gedal-Yahu." The line is broken between the initial and the final letter of the word *ben*, i. e., "son," which is obviously done so as to distribute the fourteen letters evenly into two sets of seven, reminding the owner of the sacredness of the number seven. For the same reason the letter *i*od appears to have been omitted in the first name.<sup>5</sup>

The seal is only 18 mm. long, 16 mm. broad and 5 mm. thick on the rim, 7 in the thickest part. It has the appearance of an Egyptian scarab, the flat surface being the picture of Yahveh, and

<sup>4</sup> The Egyptian *Hik-shasu* means literally "chief of shepherds." *Shasu* is the common designation of the Bedouins or nomads who lived in the fashion of the Old Testament patriarchs.

<sup>5</sup> In the Bible the name Elishama was commonly spelled with *i*od thus:  
אלישמיא

the curved parts on either side of the double line indicating the wings of the beetle, bear the inscription.

For two reasons the origin of the seal must be dated before the Exile: first, after the Exile a picture of Yahveh would not be considered admissible, and secondly the Phœnician alphabet was no longer in use. The names Elishama and Gedalyahu (i. e., Gedaliah) are mentioned in Jeremiah xxxvi. 12 ff., and xl. 5 ff., but we have no means of identifying the owner of the present seal with any definite historical personality.

The root of the word *shama* means "to hear," and *Elishama* may either mean, "he who hears God," or "he who is heard by God." The former would denote "one obedient to God," the latter, "one whose prayer is granted by God."

Judging from the name of Elishama's father, the deity here represented can only be Yahu, that is Yahveh, or as is now commonly said, using an absolutely wrong pronunciation, "Jehovah."<sup>6</sup>

The picture of Yahveh is awkward, but the idea that underlies it is not unworthy. As a sample of art the seal is very poor and we may regard it as an instance of the lack of artistic temperament in the Jewish race.

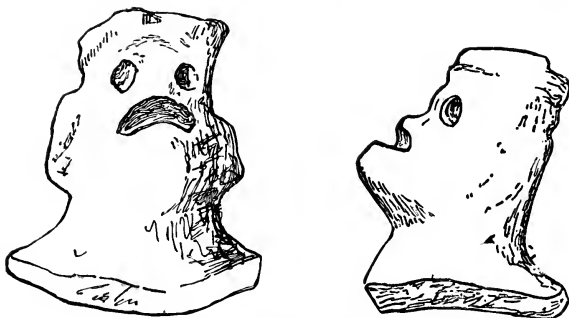
The question has been raised whether the Deuteronomic law forbidding images has stunted the growth of artistic development in the Jewish race, or, *vice versa*, whether the lack of artistic temperament has produced this condemnation of images and pictures. There seems to be a mutual cooperation of both factors. If we compare the most ancient paintings and carvings found in the caves of pre-historic man<sup>7</sup> with the artistic work discovered in Palestine we are compelled to acknowledge a lack of taste and artistic talent in the people of Israel, which is the more remarkable as the Jews rank very high in almost all other branches of intellectual attainments. Their amulets and seals, such as have been found at Gezer, are crude and do not compare in any way with the most primitive ornaments of any other race.

Whatever has been found on the soil of Palestine shows a decided dependence upon the art of either Phœnicia, Babylonia or Egypt, and the more artistic any object may be judged to be, the

<sup>6</sup> The pronunciation "Jehovah" dates only from the sixteenth century A. D. and is due to the mistake of some scholars of the Reformation who did not know that the consonants (JHVH) belong to one word, and the vowels (éoa) to another, *ădonai*, which means "the Lord."

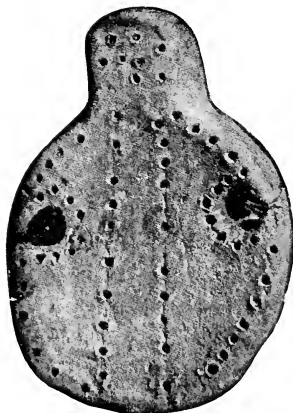
<sup>7</sup> The most important productions of primitive man are collected in the author's book *The Rise of Man*, and they are supplemented in the current number by the article "The Art of Primitive Man."

closer is the resemblance to the style of one or another of these three countries. The most artistic seal found in Palestine is a scarab, the seal of Asaph of Tell el-Mutesellim, which is in purely Egyptian style and shows a hawk-headed griffin wearing the double crown of



PRIMITIVE HEAD FOUND AT GEZER.

Palestine Exploration Fund, London. Quarterly Statement for 1904, p. 19.

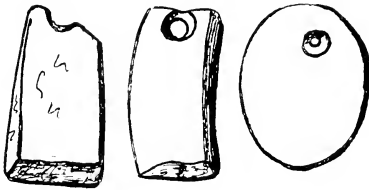


PRIMITIVE FIGURE FOUND AT GEZER.

After Benzinger, *Hebräische Archäologie* (2d ed., 1907), p. 326.

Egypt. Perhaps the second best seal is a lion scarab also found at Tell el-Mutesellim. It is cut in jasper and reminds us very much of the famous mural painting of the lion on the great procession street of Marduk in Babylon. Though its manufacture shows Baby-





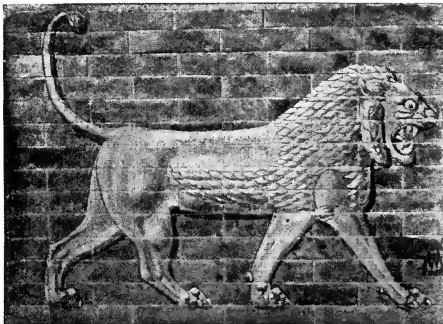
AMULETS OF GEZER.

Palestine Exploration Fund, Q. S. 1902, p. 343.



SEAL OF ASAPH, FROM  
TELL EL-MUTESELLIM.  
After Benzinger, *H.A.*, p.226.

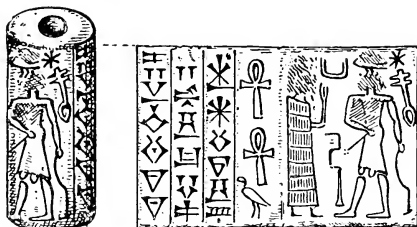
SEAL OF "SHEMA THE SERVANT OF  
JEROBEAM."  
After Benzinger, *H. A.*, p. 226.



THE ASSYRIAN LION OF THE MARDUK STREET OF BABYLON.

lonian influence, we judge from the names of both its owner and the master of its owner that it belonged to an Israelite. The words Shema as well as Jeroboam are Hebrew.

A seal cylinder found in Tell Ta'annak shows a mixture of Egyptian and Babylonian taste and was the property of a pagan from Mesopotamia. The inscription is in cuneiform writing and

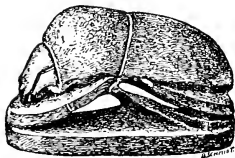


SEAL CYLINDER FROM TELL TA 'ANNAK.

After Benzinger, *H. A.*, p. 82.

reads "Attana 'hile, son of 'Habsi, servant of Nergal." It is much older than the seal just described, for connoisseurs date the seal back to the time of Abraham or 'Hammurabi about 2300-2000 B. C.

The picture of Attana 'hile's seal cylinder shows a bearded man with a long gown standing in adoration before a god in a short dress. The god has in his right hand a kind of club and in his left



SCARAB FOUND IN PALESTINE.

After Benzinger, *H. A.*, p. 225.



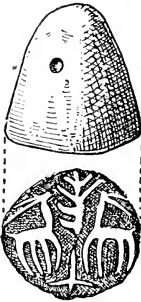
SCARABAEOID ON A RING.

After Benzinger, *H. A.*, p. 82.

hand a *gamlu* or boomerang, which is found in the hands of Marduk and other gods. Two Egyptian *ankhs* and a bird, presumably a phoenix, separate the picture on the one side from the writing, while on the other side above the shoulder of the god is found an Egyptian lute and a seven-rayed star.

A scarabæoid,<sup>8</sup> held in a bronze ring, shows a man in walking attitude covered with the North Egyptian crown.

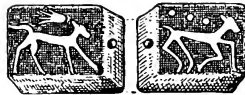
We may state here that as a general rule seal cylinders belong to the oldest period and show Babylonian influence. They were



SEAL CONE FROM TELL TA'ANNAK.  
After Benzinger, *H. A.*, p. 225.



SEAL OF "NETHANYAHU, SON  
OF 'OBADYAHU."  
After Benzinger, *H. A.*, p. 230.



SEAL CUBE FROM TELL TA'ANNAK.  
After Benzinger, *H. A.*, p. 225.

replaced between the 17th and 15th centuries by the Egyptian scarab which had acquired a peculiar sanctity as the symbol of immortality.

A seal in the shape of a cone shows two gazelles, perhaps the two sacrificial goats. It ought to be compared with other seals with two goats, for instance the seal of Nethanyahu and another seal in



SEAL OF "YEHO'AZAR, SON OF  
'OBADYAHU."  
After Clermont-Ganneau, *Rec. III*, p. 190.

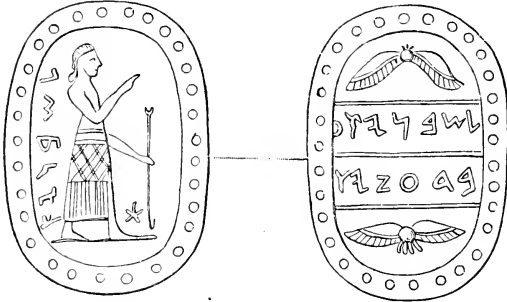


SEAL OF KEMOSHJEKHI, FOUND  
IN MOAB.  
After Benzinger, *H. A.*, p. 229.

the form of a cube which bears on either side an animal resembling a goat. The cube is perforated so as to be worn on a string. One goat of very crude but most interesting workmanship appears on the seal of Yeho 'azar belonging to the Clermont-Ganneau collection.

<sup>8</sup> This is the name of seals which are not exactly in the shape of a scarab but bear a resemblance to it.

We must remember that seals were intended to protect property. They were used for sealing the clay cases of letters or the doors of store rooms and treasuries, or the lids of boxes and jars so as to make it impossible for the servants or slaves in the house to get at



SEAL OF "SHEBANYAU, SERVANT OF 'UZZIYAU."

After Benzinger, *H. A.*, p. 180.

the contents without breaking the seal. In order to make any intrusion a sacrilege, divine protection was invoked by placing on the seals a symbol of religious significance. Thus we have either representations of the deity as a winged disk, or the symbol of gods



SEAL OF "KHANANYAHU, SON OF 'AKBOR."

After Benzinger, *H. A.*, p. 230.



SEAL OF NATANYAU FROM GEZER.\*

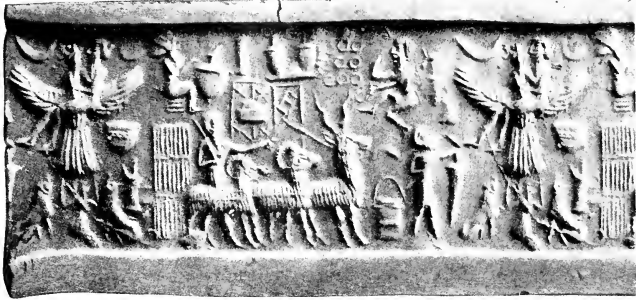
After Benzinger, *H. A.*, p. 230.



such as the bull for Marduk; the lion for Nergal; the seven-branched tree of life; the Egyptian *ankh*, the emblem of life; the trinity of solar disk, moon and star; sphinxes, griffins, eagles, etc., and sometimes the owner is portrayed on the seal in the posture of adoration.

\* This seal appears in a contract tablet as the signature of the owner of a field sold to another party. The impression is repeated three times. The document is published by C. H. W. Johns in the *Palest. Explor. Fund*, Q. S., 1905, p. 206 ff.

The solar disk is most common during the period of Egyptian influence, while the seven palm branches are of Babylonian origin. In the seal of Natanyau of Gezer both symbols appear. The seal of



THE ASCENSION OF ETANA, BABYLONIAN SEAL.\*

After Messerschmidt. *Berichte a. d. k. Kunstsamml.*, 1908, No. 232 ff.



SEAL OF "ELIAMAZ, SON OF ELISA"  
FROM 'AMMAN.

After Benzinger, *H. A.*, p. 228.



SEAL OF "YAKHMOLYAHU, SON OF  
MA'ASEYAHU."

After Clermont-Ganneau, *Rec. II*, p. 27.



SEAL OF "YORAM, SON OF  
ZIMRIYAHU."

After Lidzbarski, *Ephemeris I*, p. 11.

Khananyahu shows the seven branches planted upright on an artistic two-handed dish.

Babylonian seals frequently represent scenes of the deeds of

\* The seal is rolled a little beyond the beginning so that Etana on the eagle appears twice.

the gods, or of the national epic. So we have for instance the ascension of Etana pictured on one of them. The hero is rising up to heaven seated on an eagle. The seals discovered in Palestine bear only the owner's name and a divine symbol but no complicated illustration or pictures. The seal of a certain Eliamaz, the son of Elisa shows the owner in the posture of adoration, but no deity present.



SEAL OF "ABIYAU, SERVANT OF UZZIYAU."

After Benzinger, *H. A.*, p. 180.



SEAL OF "ZAKKUR, SON OF HOSEA."

After Levi, *S. u. G.*, Tab. III, 9.



SEAL OF "SHEMAYAHU, SON OF 'AZARYAHU."

After Benzinger, *H. A.*, p. 229.

The seal of Yaklmolyahu shows outlines of an eagle. The seal of a certain Yoram shows a crude image of a Uraeus snake. The seal of Abiyau, the servant of Uzziyau, is Egyptian, for it represents the divine child Horus on the lotus flower, having on his head the combined symbol of the sun and moon.<sup>9</sup>

The seal of Zakkur shows the head and wings of a griffin. The seal of Natanyau shows two figures in the posture of adoration



SEAL OF "KHARANYAHU, SON OF 'AZARYAHU."

After Benzinger, *H. A.*, p. 229.



SEAL OF "ELSIGGEB, DAUGHTER OF ELISHAMA."

After Levi, *Siegel und Gemmen*, Tab. III, 3.



SEAL OF "MENAKHEMETH, WIFE OF GADDIMELEK."

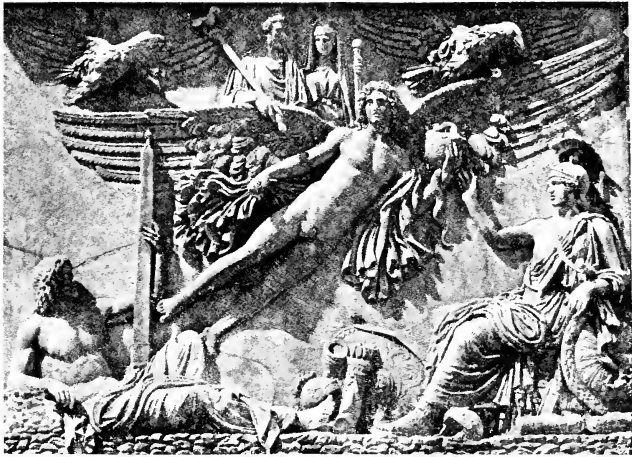
After Levi, *S. u. G.*, Tab. III, 12.

under a winged solar disk on either side of an Egyptian *ankh*, the symbol of life. The reverse shows a very crude seven-branched tree. Yahveh in the form of a bull is pictured on the seal of Shemayahu, while on the seal of Kharanyahu the name of the owner is surrounded by a circle of pomegranates. There are two seals belonging to women, one the seal of Elsiggeb, the daughter of Elishama, with two figures squatting on either side of a plant; and the

<sup>9</sup> See the author's article "The Persistence of Symbols," *Open Court*, XXII, 391.

other, the seal of Menakhemeth, the wife of Gaddimelek, exhibits two men in the posture of adoration, while between them appear the sun and the moon and above them the winged disk, an emblem of God.

In looking over the seals presented in this article, we must grant the palm of artistic beauty to the "Ascension of Etana," and this is of Babylonian, not of Israelite workmanship. When in addition we consider other facts of history, especially for instance, that the



THE APOTHEOSIS OF ANTONINUS AND FAUSTINA.

From Springer's *Handbuch der Kunstgeschichte*, Vol. 1, p. 276.

temple at Jerusalem was built by a Phœnician architect with Phœnician workmen we cannot help conceding that the Israelites were lacking in artistic originality. On the other hand we may claim for them a superiority in working out religious ideas to which they gave an excellent literary form, best instanced in the Psalms, prophetic books, and the Book of Job.

The Babylonian seal representing the ascension of Etana possesses another interest for us which throws much light on the history of religious ideas. Etana, the hero of the Babylonian national epic, is lifted up to heaven at his death, and the idea of this triumphant end to life on earth was as dear to the Babylonian as the resurrection and ascension of Christ have been to Christians.

The main figure of this seal is Etana seated on the back of a soaring eagle, holding to the bird's neck with his hands. Above the eagle's wings we see on the right the disk of the sun, on the left the crescent of the moon. Underneath on the ground stands a human figure looking up to Etana and throwing a kiss of adoration with his finger tips. Another figure surrounded by two dogs raises his hands in astonishment, and even the dogs look upward. On the left a herdsman with staff in hand drives a goat and two rams out into the field. Behind him appears a hurdle. At a distance beyond the hurdle which in wrong perspective appears above it, a potter is busy at his work while some finished vases stand before him. Further toward the right, a baker is kneading and before him lie eight round loaves. It is apparently the artist's intention to characterize briefly the entire population of the country as being all concerned in the apotheosis of the national hero. The idea of Etana's ascension symbolizes the immortality of the human soul, and it was common all over the pagan world. The artistic representation of it continued in faithful tradition throughout the ages and may be considered as typical, so that the same kind of composition continued to be current even as late as in the early days of the Roman empire.

It is interesting to note the similarity between the ascension of Etana and later art productions, and this indicates that the conceptions of mankind present a continuous development. When we compare the Babylonian seal cylinders of Etana's ascension with the apotheosis of Antoninus and Faustina as represented in relief on the bases of the Antoninus column now preserved in the Vatican, we find a similar attitude in the figures who are lifted up to heaven, only instead of the eagle there is a genius with large eagle wings. Above the wings of the genius there are two ornamental eagles accompanying the transfigured emperor and his wife in their flight up to Olympus.



## PROPHECY AND INSPIRATION.

BY JAMES B. SMILEY.

PRIMITIVE men believed that vast numbers of spirits teemed in the air, and these spirits were "supposed able either to exist and act flitting free about the world, or to become incorporated for more or less time in solid bodies."<sup>1</sup> These spirits were believed to enter men, and cause all the diseases to which they were subject. "Disease being accounted for by attack of spirits, it necessarily follows that to get rid of these spirits is the proper means of cure."<sup>2</sup> This gave rise to the world-wide practice of exorcism to drive out these intruders. Exorcism was common in ancient times, as it is among the undeveloped races of the present day.

Thus we are told that in ancient Babylonia disease was "supposed to be due to the direct presence in the body, or to the hidden influence, of some pernicious spirit. The cure was by the exorcism of the troublesome spirit."<sup>3</sup> Similarly in ancient Egypt diseases were believed to be "caused by demons who had entered into the sick. Under these circumstances medicines might be used to cause the disappearance of the symptoms, but the *cure* was the expulsion of the demons" (spirits).<sup>4</sup> A similar belief was entertained by the savages of Africa,<sup>5</sup> by the New Zealanders,<sup>6</sup> and it has been world-wide. The following is a good example of the way in which phenomena were interpreted. "On Corisco Island, in 1863, a certain man had acquired prominence as a magic doctor; he finally died of consumption. . . . A post-mortem being made, cavities were found in the lungs. Ignorant of disease, they thereupon dropped the in-

<sup>1</sup> Tylor, *Primitive Culture*, II, 123. Holt ed. 1889.

<sup>2</sup> *Ibid.*, II, 125.

<sup>3</sup> Jastrow, *Religion of Babylonia and Assyria*, p. 246.

<sup>4</sup> Wiedemann, *Religion of the Ancient Egyptians*, p. 271.

<sup>5</sup> Ellis, *Tshi-speaking People*, p. 14.

<sup>6</sup> Rev. R. Taylor, *New Zealand and Its Inhabitants*, p. 170.

vestigation, saying that his own 'witch' had 'eaten' him,"<sup>7</sup> i. e., his lungs had been "eaten" by an intruding spirit.

Naturally the unusual and almost super-human strength often displayed by the insane would be ascribed to a spirit's power. Thus we are told that in savage Africa "the insane being supposed to be physically and mentally possessed by an intruding spirit, their actions are necessarily not considered to be the outcome of their own volitions. . . . In some regions a tribe holds the following reasoning: This person is possessed by a spirit. That spirit is occupying his body and using his voice and limbs for some reason."<sup>8</sup> And this was the general primitive belief.

Our words catalepsy (Greek *katalepsis*, from *kata*, down or into, and *lambanō*, future *lēpsō*, I seize) and epilepsy (from *epi*, upon, and *lēpsō*, I seize) are derived from a Greek word meaning to seize. i. e., it was the ancient belief that the victim was "seized" by an entering spirit, which was the cause of the disease and the peculiar symptoms. The pale and emaciated appearance of invalids was in ancient times attributed to the action of intruding spirits or demons that were sucking the blood of the victim, much as the legendary vampires, which were mythical blood-sucking ghosts, were believed to do. In Rome, epileptics were sometimes carried into the arena to suck the wounds of dying gladiators. Pliny says that in his time the lips of epileptics were smeared with human blood as a prophylactic. The reason for this was probably similar to that which led the inhabitants of Peru to sprinkle llama's blood "on the doorway and internal walls" of the houses "to keep out the evil spirit,"<sup>9</sup> and the natives of Dahomey, in Africa, to strike blood on "the lintel and two side posts of all the houses,"<sup>10</sup> and the ancient Hebrews to smear blood "on the two side posts, and on the upper door-post of the houses" (Exodus xii. 7—the passover) so that the approaching spirit, seeing the blood, might be prevented from entering.

An Algonquin song asked "Who makes this river flow?" and it answered "The spirit, he makes the river flow,"<sup>11</sup> i. e., the spirit that dwelt in the river. There has been a world-wide belief that spirits

<sup>7</sup> Nassau, *Fetichism in West Africa*, p. 87.

<sup>8</sup> *Ibid.*, pp. 271, 272. See also Declé, *Three Years in Savage Africa*, p. 154; Tylor, *Primitive Culture*, II, 128; Spencer, *Sociology*, I, 227, 232, 248, etc.

<sup>9</sup> Payne, *History of America*, I, 436, 437.

<sup>10</sup> Forbes, *Dahomey and the Dahomans*, I, p. 172. See also Nassau, *Fetichism in West Africa*, pp. 93, 219, for other instances.

<sup>11</sup> Tylor, *Primitive Culture*, II, 210.

dwelt in trees, springs, wells, lakes, rivers, etc.<sup>12</sup> The rippling of the leaves of trees, the bubbling of wells and springs and the dashing of the torrents in brooks and rivers were attributed to the action of these indwelling spirits.<sup>13</sup> These spirit inhabited wells, rivers, etc., have been regarded as sacred, and it was a common ancient belief that diseases could be cured by bathing in these sacred waters.<sup>14</sup> The healing power of rivers has in some places been attributed to the power of the "spirits who dwell in running water. . . . to counteract the seizure of the patient's body by those malevolent spirits who cause disease."<sup>15</sup> Sacred wells and springs have been common in Europe,<sup>16</sup> and other parts of the world.<sup>17</sup> Thus we are told that "sacred wells in connection with sanctuaries are found in all parts of the Semitic area. . . . Healing springs and sacred springs are everywhere identified. . . . and the Arabs still regard medicinal waters as inhabited by *jinn*" (spirits).<sup>18</sup> When the water in the pool at Bethesda, mentioned in the New Testament, was "troubled" (bubbled) it was believed that an angel (spirit) had entered it, and thus manifested his presence. The first person who then stepped into the pool was "made whole of whatsoever disease he had" (John v. 2-4). Possibly it was the Hebrew belief that the spirit that entered the pool and manifested his presence by troubling the water, would drive away from the first person afterward entering it the spirit that caused his disease. The faith in the healing power of this spirit-possessed pool seems to be merely a Hebrew example of a wide-spread belief.

In ancient Mexico drunkenness, "like other pathologic states, was considered. . . . to be merely possession by a god or spirit,"<sup>19</sup> and this belief has been world-wide. Our word "spirits," which is

<sup>12</sup> For a large number of instances of river spirits see *Prim. Cult.*, II, 209-214.

<sup>13</sup> Payne, *History of America*, I, 497.

<sup>14</sup> Haddon, *The Study of Man*, p. 298. Payne, *Hist. of Amer.*, p. 492. In pre-Aryan times almost every river in India had its inhabiting spirit and was worshiped. This appears to be the origin of the belief in the sacredness of the Ganges, which is of great antiquity, and the reader will recall the desire of the modern Hindu to bathe in this sacred stream, which is a modern survival of a very ancient belief. (See *Prim. Cult.*, II, 211, 212.)

<sup>15</sup> Payne, *Hist. of Amer.*, pp. 494, 492.

<sup>16</sup> For sacred wells in Europe see R. C. Hope, *Legendary Lore of the Holy Wells of England*; Gomme, *Ethnology in Folk-Lore*; Haddon, *The Study of Man*, 295, 298, 304, etc.

<sup>17</sup> For Japan see Ashton, *Shinto*, p. 43. For Peru, see Payne, *Hist. of Amer.*, I, 494. See also Tylor, *Prim. Cult.*, II, 213, 214.

<sup>18</sup> Smith, *Religion of the Semites*, 152, 153.

<sup>19</sup> Payne, *History of America*, I, 478.

applied to intoxicating beverages, originated in the belief entertained by our ancestors, that when liquor was imbibed a "spirit" entered the drinker and caused the intoxication, and his strange actions and utterances.

Many plants and drugs which produced abnormal mental states have been regarded as divine. In India the soma plant produced an intoxicating beverage. "The exhilarating effects of the beverage were attributed to inspiration by a supernatural being who was therefore lauded and adored. . . . 'The Rishis had come to regard Soma as a god, and apparently to be passionately devoted to his worship.'"<sup>20</sup> The soma plant, in which the spirit (god) was believed to dwell, was regarded as a divine plant. The mescal plant yielded buds which, when eaten, produced mental excitement. The visions resulting were believed to be divine revelations and the plant was revered as divine, because inhabited by a spirit.<sup>21</sup> In ancient Peru tobacco was called "the sacred herb on account of the nervous stimulation it afforded."<sup>22</sup> The cocoa plant was also regarded "with feelings of superstitious veneration,"<sup>23</sup> and the same is true of opium.<sup>24</sup> The spirits that dwelt in the plants might at times enter men, and cause visions and intoxication.

Growing out of the belief that spirits thus entered and took possession of men, there would naturally arise the belief that at times these spirits could speak through them. Such men were believed to be inspired, and to have the gift of prophecy. Their words were not their own, they were the words of the indwelling spirit or god. Men who were thus inspired were regarded with superstitious reverence by the people, and spirit possession was often desired, and artificial means were frequently resorted to for this purpose, such as fasting, drinking blood, inhaling smoke, taking drugs of various kinds, etc. "According to Gassandi, a shepherd of Provence produced visions and prophecy through the use of deadly nightshade. The Egyptians prepare an intoxicating substance from hemp, called oosis. They roll it into balls of the size of a chestnut. After having swallowed a few they experience ecstatic visions. Johann Wier mentions a plant in the Lebanon (Theangelides) which, if eaten, causes persons to prophesy."<sup>25</sup>

<sup>20</sup> Spencer, *Sociology*, I, 348, Appleton ed., 1887.

<sup>21</sup> *Pop. Science Monthly*, May, 1892, art. "Mescal."

<sup>22</sup> Spencer, *Sociology*, I, 350.

<sup>23</sup> *Ibid.*

<sup>24</sup> *Ibid.*, p. 345.

<sup>25</sup> Ennemoser, *History of Magic*, trans. by William Howitt, I, 81.

The following examples, selected from many, are given to show how common and wide-spread this belief in inspiration and prophecy has been in the world. Miss Kingsley thus describes what she saw in West Africa. "After a time the fetish-man is wrought up into a state of fury. He shakes violently and foams at the mouth; this is to indicate that the fetish (spirit) was come home and that he himself is no longer the speaker, but the fetish who uses his mouth and speaks through him." Then people who have requests to make say that "knowing he is a great fetish they have come to ask his aid, and beg him to teach them what they should do. He then speaks kindly to them, expresses his hope that he shall be able to help them, and says, 'I go see.' It is imagined that the fetish then quits the priest and after a silence of a few minutes he is supposed to return and give his responses to the inquiries."<sup>26</sup> Mr. Ellis thus describes the process of prophecy in Dahomey, in Africa. "In regard to possession the priests seem fully aware of the fact that an empty stomach is productive of hallucinations and mental aberrations; hence persons who wish to consult the gods are enjoined to fast, while drugs are sometimes administered as well. The honest priest, in a condition of morbid mental exaltation produced by these means, fully believes, I think, that he is inspired by a god, when, wound up to a pitch of religious enthusiasm, he makes those utterances which are regarded by the bystanders as the words of the god."<sup>27</sup>

"Mr. Backhouse describes a Tasmanian native sorcerer, 'affected with spasmodic contractions of the muscles of one breast, which he attributes, as they do all diseases, to the devil'; this malady served to prove his inspiration to his people. . . . The Patagonian wizard begins his performance with drumming and rattling till the real or pretended epileptic fit comes on by the demon entering him, who then answers questions from within him in a faint and mournful voice. Among the wild Veddas of Ceylon the 'devil-dancers' have to work themselves into paroxysms, to gain the inspiration whereby they profess to cure their patients. . . . In the Pacific Islands spirits of the dead would enter for a time the body of a living man, inspiring him to declare future events, or to execute some commission from the higher deities. . . . The Fijian priest sits looking steadfastly at a whale's-tooth ornament, amid dead silence. In a few minutes he trembles, slight twitchings of the face and limbs come on, which increase to strong convulsions, with swelling of the veins, murmurs and sobs. Now the god has entered him, and with eyes protruding.

<sup>26</sup> Kingsley, *West African Studies*, p. 172.

<sup>27</sup> Ellis, *Ewe-speaking People*, pp. 150, 151.

unnatural voice, pale face and livid lips, sweat streaming from every pore, and every aspect of a furious madman, he gives the divine answer, and then, the symptoms subsiding, he looks around with a vacant stare, and the deity returns to the land of spirits."<sup>28</sup>

Sometimes by drinking blood a spirit was believed to enter the prophet, as in the following instances. "In Southern India a devil-dancer 'drinks the blood of the sacrifice, putting the throat of the decapitated goat to his mouth. Then, as if he had acquired new life, he begins to brandish his staff of bells, and to dance with a quick but unsteady step. Suddenly the afflatus descends. There is no mistaking that glare or those frantic leaps. He snorts, he stares, he gyrates. The demon has now taken bodily possession of him; and though he retains the power of utterance and motion, both are under the demon's control, and his separate consciousness is in abeyance.... He is now worshiped as a present deity, and every bystander consults him respecting his diseases, his wants, the welfare of his absent relatives, the offerings to be made for the accomplishment of his wishes, and, in short, respecting everything for which superhuman knowledge is supposed to be available.' At a festival of the Afoors of Minahassa, in Northern Celebes, after a pig has been killed the priest rushes furiously at it, thrusts his head into the carcass, and drinks the blood. Then he is dragged away from it by force and set upon a chair, whereupon he begins to prophesy how the rice crop will turn out that year.... It is thought there is a spirit in him which possesses the power of prophecy."<sup>29</sup>

From India we get the following account. "In the wide range of human history, it is difficult to find an example of a primitive horde or nation, which has not had its inspired prophet or deified ancestor. The man-god whom the Kanjars worship is Máná.... The worshipers collect near a tree, under which they sacrifice a pig or goat, or sheep, or fowl, and make an offering of roasted flesh and spirituous liquor.... At the close of the ceremony there is a general feast, in which most of the banqueters get drunk. On these occasions—but before the drunken stage has been reached—a man sometimes comes forward, and declares himself to be especially filled with the divine presence. He abstains from the flesh and wine of which others partake, and remains standing before a tree with his eyes closed as in a trance. If he is seized with a fit of trembling the spirit of Máná is thought to have possessed him, and while the in-

<sup>28</sup> Tylor, *Primitive Culture*, II, 131, 133, 134.

<sup>29</sup> Frazer, *Golden Bough*, I, 134.

spiration lasts he is consulted as an oracle by any man or woman of the assembly who desires to be helped out of a difficulty."<sup>30</sup>

In the Hindoo Koosh a fire is kindled with twigs of the sacred cedar, "and the Dainyal or sibil, with a cloth over her head, inhales the thick pungent smoke till she is seized with convulsions and falls senseless to the ground. Soon she rises and raises a shrill chant, which is caught up and loudly repeated by the audience. . . . The Bacchantes ate ivy and their inspired fury was by some believed to be due to the exciting and intoxicating properties of the plant."<sup>31</sup> Among the Fijians a dish of scented oil is placed before the priest with which he anoints himself. "In a few minutes he trembles; slight distortions are seen in his face and twitching movements in his limbs. These increase to violent muscular action which spreads until the whole frame is strongly convulsed, and the man shivers as with an ague fit. . . . The priest is now possessed by his god, and all his words and actions are considered no longer his own, but those of the deity who has entered into him."<sup>32</sup>

It was early perceived that fasting had a tendency to produce vivid dreams or visions, and these were generally regarded as caused by spirits, and as giving glimpses into futurity, and also into the spiritual world. This was one cause of the world-wide observance of fasting as a religious exercise. All visions resulting from the use of drugs like mescal and opium were similarly regarded and explained. To illustrate the way in which fasting was viewed we are told that among some "American tribes the 'jossakeed' or soothsayer prepares himself by fasting and the use of the sweating-bath for the state of convulsive ecstasy in which he utters the dictates of his familiar spirits." . . . Among the Abipones "those who aspire to the office of juggler are said to sit upon an aged willow, overhanging some lake, and to abstain from food for several days, till they begin to see into futurity. . . . The Zulu doctor qualifies himself for intercourse with the *amadhlozi* or ghosts, from whom he is to obtain directions in his craft, by spare abstemious diet, want, suffering, castigation, and solitary wandering, till fainting fits or coma bring him into direct intercourse with the spirits. These native divines fast often, and are worn out by fastings, sometimes of several days duration, when they become partially or wholly ecstatic, and see visions. . . So thoroughly is the connection between fasting and spiritual intercourse acknowledged by the Zulus, that it has become a

<sup>30</sup> Nesfield, *An Account of the Kanjars of Upper India*, pp. 12, 13.

<sup>31</sup> Frazer, *Golden Bough*, I, 135.

<sup>32</sup> Williams, *Fiji and the Fijians*, I, 224.

saying among them, 'The continually stuffed body cannot see secret things.' They have no faith in a fat prophet."<sup>33</sup>

I have already stated that in antiquity intoxication was regarded as caused by a spirit which entered the body. Thus, of the Greek Dionysus, Euripides says: "And this deity is a prophet. For Bacchic excitement and raving [intoxication] have in them much prophetic power. For when this god enters in force into the body he causes those who rave to foretell the future."<sup>34</sup>

At Delphi, in ancient Greece, there was a famous oracle which was consulted by the Greeks for hundreds of years. It seems to have owed its origin to the fact that here, from a cleft in a rock, an intoxicating vapor arose, and those inhaling it were believed to be possessed by a spirit (god) and so were inspired and could prophesy. The method of consulting this oracle has been thus described. "The Pythia had prepared herself by bathing and a three days' fast. She burned barley meal on the altar at the stone of Apollo, drank from the spring of Cassolis. . . . took laurel leaves in her mouth, and arrayed in a long garment and with gold ornaments in her hair ascended the tripod, beside which the prophet took his place. The ascending vapors gradually brought the Pythia into a state of ecstasy. Foaming at the mouth and with convulsive movements, she gave utterance to some incomprehensible tones which the prophet caught, and having connected them into a sentence announced it to the inquirer."<sup>35</sup> Here the disconnected utterances of the Pythia into whom the spirit had entered, were caught by a priest and construed into a sentence, which was interpreted as the utterance of a god.

Spirits were also believed to enter trees and other objects as well as men. Thus in Dodona in Greece, there was a tree inhabited by Zeus who manifested his will by rustling the leaves. This was a very old oracle, and Hesiod said, "There at the outlying limit, Dodona is founded, which Zeus loved and decreed for his oracle to be loved of men." This tree was an oak, and Plato said that the sayings of the oak were the most ancient prophetic utterances. "Priestesses of the temple led inquirers to the oak, and when it rustled said to them, 'Zeus speaks thus.' . . . The priestesses fed the god with offerings of food."<sup>36</sup>

<sup>33</sup> Tylor, *Prim. Cult.*, II, 413, 414.

<sup>34</sup> Quoted in Spencer, *Sociology*, I, 350.

<sup>35</sup> Duncker, *History of Greece*, II, 234.

<sup>36</sup> *Ibid.*, I, pp. 27, 169, 170. For spirits rustling leaves see also Letourneau, *Sociology*, 284; Payne, *History of America*, I, 497. For spirits inhabiting trees see Tylor, *Prim. Cult.*, II, 217-221.



Similarly we are told that in West Africa "spirits are believed to inhabit large rocks, caves, hollow trees, etc.... A deep cavern, with an echo, is always fixed upon as a favorite residence for these spirits, and oracular answers are given on all subjects, provided a suitable offering is presented at the same time."<sup>37</sup> So also in America the savage inhabitants consulted the spirits for advice in "hunting and fishing expeditions. The Esquimaux still consult spirits for this purpose, and their wizards are as familiar with the art of giving ambiguous replies to their anxious clients as were the well-informed keepers of the oracles of Greece. . . . The principal gods of aboriginal America universally performed the function of oracles, exactly as did the gods of the Old World previously to the rise of philosophy."<sup>38</sup>

I have already stated that dreams were believed to be caused by spirits, and regarding these spirits Tylor says that "man's most distinct and direct intercourse is had where they become actually present to his senses in dreams and visions. The belief that such phantoms are real and personal spirits, suggested and maintained as it is by the direct evidence of the senses [in dreams] of sight, touch and hearing, is naturally an opinion usual in savage philosophy, and indeed elsewhere, long and obstinately resisting the attacks of the later scientific doctrine."<sup>39</sup> "The North American Indians allowed themselves the alternative of supposing a dream to be either a visit from the soul of the person or object dreamt of, or a sight seen by the rational soul, gone out for an excursion while the sensitive soul remained in the body."<sup>40</sup> It is also said that "an Indian who wants anything will fast till he has a dream that his manitu [god] will grant it to him. While men are hunting, the children are sometimes made to fast, that in their dreams they may obtain omens of the chase. Hunters fasting before an expedition are informed in dreams of the haunts of the game."<sup>41</sup>

In many oracles the gods were believed to speak to men in dreams. "We can trace occasional survivals of the most primitive form of the hero-oracle. The person who seeks advice goes to sleep over the actual grave, and the dead man appears in a dream."<sup>42</sup> In such cases the spirit was believed to reside in the dead body in the grave, and it came forth and appeared to the suppliant for ad-

<sup>37</sup> Wilson, *West Africa*, p. 218.

<sup>38</sup> Payne, *History of America*, I, 442.

<sup>39</sup> Tylor, *Primitive Culture*, II, 188.

<sup>40</sup> *Ibid.*, I, 442.

<sup>41</sup> *Ibid.*, II, 411. See also Spencer, *Sociology*, I, 133-139.

<sup>42</sup> *Encycl. Brit.*, article "Oracle."

vice, in his dreams. At Oropus, in Attica, in ancient Greece, there was an oracle. "Those who consulted it, fasted a whole day, abstained from wine, sacrificed a ram to Amphiaraus, and slept on the skin in the temple, where their destiny was revealed by dreams."<sup>43</sup> The scores of oracles found in various parts of the world appear to have all had their origin in the ancient belief that spirits (gods) entered these places, and from them would reveal the future, and give counsel and advice to men.

In ancient Egypt prophecies of a general kind took place during the religious procession of the god Apis. "Then the youths who accompanied him sang hymns in his honor. . . . Suddenly the spirit took possession of the youths and they prophesied."<sup>44</sup>

In common with the other nations of antiquity the Hebrews believed that all diseases were caused by spirits, and for centuries they believed in spirit possession, the "Talmud and other Rabbinical writings being full of allusions"<sup>45</sup> to it. As late as the time of Christ it is several times referred to in the New Testament. Thus in Acts reference is made to a "damsel possessed with a spirit of divination. . . . which brought her masters much gain by soothsaying." Paul "said to the spirit, I command thee in the name of Jesus Christ to come out of her. And he came out the same hour." (Acts xvi. 16, 18). Here a spirit had entered the girl, and spoke through her, and it is evidently the same belief that we have found in other parts of the world.

The Hebrew word *nābî*, translated "prophet" in the Old Testament, "is neither part of the old Semitic vocabulary. . . . nor has it any etymology in Hebrew, the cognate words 'to prophesy' and the like being derived from the noun in its original sense. But we know that there were *ncbîim* among the Canaanites; the 'prophets' of Baal appear in the history of Elijah as men who sought to attract their god by wild orgiastic rites. . . . The new Hebrew enthusiasts had at least an external resemblance to the devotees of the Canaanite sanctuaries, and this would be enough to determine the choice of a name which in the first instance seems hardly to have been a name of honor."<sup>46</sup> The exact interpretation of the word *nābî* is none too clear, but it seems to have been connected with the idea of ecstasy or exhilaration, and in some cases with the idea of madness. Thus it is said that "an evil spirit from God came mightily upon Saul and

<sup>43</sup> *Chambers' Encycl.*, article "Oracle," Lippincott ed., 1886.

<sup>44</sup> Wiedemann, *Religion of the Ancient Egyptians*, p. 189.

<sup>45</sup> *Supernatural Religion*, pp. 66, 67, Watts ed., 1902.

<sup>46</sup> *Encycl. Brit.*, article "Prophecy," p. 811.

he prophesied<sup>47</sup> [raved] in the midst of the house." (Sam. xviii. 10). Again it is said that "the spirit of God" came upon Saul, "and he also stripped off his clothes, and he also prophesied [raved] before Samuel, and lay down naked all that day and all that night. Wherefore they say, Is Saul also among the prophets?" (1 Sam. xix. 24). Here are some of the well-known phenomena found in other parts of the world—raving, attributed to possession by a spirit, and prophecy. The prophet that spoke to Jehu was called a "mad fellow" (2 Kings ix. 11). Jeremiah speaks of "every man that is mad, and maketh himself a prophet" (Jer. xxix. 26), and Isaiah says it is the Lord who "maketh diviners mad" (Isaiah xliv. 25). Dean Stanley says that the real meaning of the Hebrew word *nābî* is "to give forth exciting utterances, as appears from its occasional use in the sense of raving."<sup>48</sup>

In order to induce the desired state of prophetic exaltation music was sometimes employed (2 Kings iii. 15; 1 Sam. x. 15). Speaking in the time of Saul it is said, "he that is now called a Prophet was before time called a Seer" (1 Sam. ix. 9). A seer was one who was subject to visions and could foresee or divine the future. At times messages appear to have been received by dreams. Thus Jeremiah says, "The prophet that has a dream, let him tell a dream." (Jer. xxiii. 28. See also 1 Sam. xxviii. 6; Zech. x. 2; Jer. xxvii. 9.)

Large numbers of prophets arose, and after the time of Samuel many of them gathered together in groups, which have sometimes been termed "schools of the prophets." The people fully believed they could foresee and foretell future events, and no doubt many agreed with Amos who said, "Surely the Lord will do nothing, but he revealeth his secret unto his servants the prophets" (Amos iii. 7). They were frequently consulted and their advice sought. But at times different prophets gave exactly contrary predictions about the same future event, as in the case of Ahab, who was told by many of the prophets that he would be victorious if he went into battle, while Micaiah said he would be defeated. (1 Kings xxii. 6-28. See also Jer. xxvii. 12-14.) Repeated prophetic failures would naturally cause perplexity, and to guide the people the following advice was given to them: "And if thou say in thine heart, How shall we know the word which the Lord hath not spoken? When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken, but the

<sup>47</sup> Revised Version of the Bible says "raved" in the margin.

<sup>48</sup> Stanley, *History of the Jewish Church*, I, 367.

prophet hath spoken it presumptuously." (Deut. xvii. 21, 22.) That is to say, if the prophecy came true he was a true prophet, but if it failed he had "spoken it presumptuously." The common belief that the prophets had a supernatural power of peering into the future, so that they could foresee and correctly foretell future events, does not appear to be in accordance with the facts, but it is part of a world-wide belief.

In studying the work of the Hebrew prophets undue attention seems to have been paid in the past to certain questionable predictions of future events. After the time of Amos (B. C. 810-785) a number of remarkable prophets appeared whose really great work for the world consisted in helping to develop a conception of a moral God, who demanded moral conduct of men, instead of ceremonial observances. Thus Isaiah said, "To what purpose is the multitude of your sacrifices unto me? saith the Lord: I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he-goats. . . . Bring no more vain oblations: incense is an abomination unto me. . . . Put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow" (Isaiah i. 11-18).<sup>49</sup>

The beneficial influence of such teaching has been incalculable, and it was clearly the most important work they did. "Although the prophets were far from originating a new conception of God, they none the less were the founders of what has been called 'ethical monotheism.'"<sup>50</sup> Also, echoing down through the centuries has come the optimistic voice of their prophetic hopes that at some time in the future every man should sit under his own vine and fig-tree, and nation should no longer make war against nation (Micah iv. 3, 4). The optimistic hope of the great Hebrew prophets that a brilliant future awaits the human race has been a wonderful help and stimulus to millions of men.

The belief that spirits (gods) took possession of men and spoke through them, so that they were inspired and could predict future events, arose in the world centuries before the art of writing was invented. But after this art was developed the belief would naturally be extended so that the indwelling spirit could dictate the written, as well as the spoken, word. Thus certain writings would be regarded as inspired, and as the utterances of a god.

<sup>49</sup> See also Micah vi. 6-8; Amos v. 8-15. Many similar passages will occur to the reader.

<sup>50</sup> *Encycl. Brit.*, article "Israel."

The Egyptian "Book of the Dead" was "according to Egyptian notions essentially an inspired book."<sup>51</sup> Kobo who founded a system in Japan in the early part of the ninth century, went to the temple of Ise, the most holy place of Shinto, and followed out the "ordinary Shinto plan for securing god-possession and obtaining revelation; that is, by starving both the stomach and the brain. After a week's waiting he obtained the visitation. The food-possessing goddess... manifested herself to him and delivered the revelation on which his system is founded."<sup>52</sup>

It is said that to the Nichiren sect of Japan "the very book itself is inspired, for the Nichirenites are extreme believers in verbal inspiration, and pay divine honors to each jot and tittle of the sutra, which to them is a god."<sup>53</sup> Here we find profound belief in a *book* which is regarded as *verbally inspired* and sacred. So also Zend-do, the famous Chinese founder of a Chinese sect, "when writing his commentary, prayed for a wonderful exhibition of supernatural power. Thereupon a being arrayed as a priest of dignified presence gave him instructions on the division of the text in his first volume. Hence Zend-do treats his own work as if it was the work of Buddha, and says that no one is allowed either to add to or take away even a word or sentence of the book."<sup>54</sup>

Mohammed, who lived 570 to 632 A. D., seems to have been subject to attacks resembling epilepsy, which the Arabs, like other people in antiquity, believed to be due to a possessing spirit. He was also subject to visions and dreams, and he was regarded as an inspired prophet. Ayishah, one of his wives, said, "The first revelations which the Prophet received were in true dreams... Haris ibn Hishan asked the Prophet, 'How did the revelations come to you?' and the Prophet said, 'Sometimes like the noise of a bell, and sometimes the angel would come and converse with me in the shape of a man.'<sup>55</sup> "It is certain that he had a tendency to see visions, and suffered from fits which threw him into a swoon, without loss of inner consciousness."<sup>56</sup>

The Koran was dictated by Mohammed to a scribe in fragmentary passages, during a period of twenty-three years, and without any attempt at connected order. After his death these frag-

<sup>51</sup> Bunsen, *Egypt's Place*, V, 132.

<sup>52</sup> Griffin, *Religion of Japan*, p. 201.

<sup>53</sup> *Ibid.*, 274.

<sup>54</sup> *Ibid.*, 267.

<sup>55</sup> T. P. Hughes, *Dictionary of Islam*, article "Qur'an" (Koran).

<sup>56</sup> *Encycl. Britan.*, article "Mohammed."

ments were gathered together and subjected to two or three redactions before they assumed their final form. It is said that some passages were dictated to the scribe "immediately after one of those epileptic fits which not only his followers, but (for a time at least) he himself also, regarded as tokens of intercourse with the higher powers."<sup>57</sup> Sometimes his revelations came from inspirations "in the Prophet's breast," and sometimes from God himself, "veiled and unveiled, in waking and in the dreams of night."<sup>58</sup>

The adherents of Islam regard the Koran, which was thus dictated by Mohammed, with the highest reverence. The book has been carried wherever Islam has extended. We are told that "the claim to divine inspiration is made in every chapter and every line of it; God himself is the speaker." The book was "exalted in later stages to the highest conceivable honors; and one of the greatest controversies of Islam raged round the question whether it had existed from eternity and was uncreated."<sup>59</sup>

There has been much discussion as to whether Zoroaster (which is the Greek form of the Iranian word Zarathushtra) is a real historical character or purely mythical. After discussing this question the *Encyclopædia Britannica* says, "It becomes impossible to answer otherwise than affirmatively every question as to the historical character of Zoroaster."<sup>60</sup> The exact date and place in which he lived is uncertain, although it was probably in eastern Iran (Persia) and at some time prior to B. C. 1000. The sacred book of his followers is commonly called the Zend-Avesta. It consisted "of twenty-one books, called Nasks, each containing Avesta and Zend, i. e., an original text (the Avesta) and a commentary on it (the Zend). The number 21 was evidently an artificial arrangement, in order to have one Nask for each of the 21 words of the most sacred formula of the Zoroastrians. . . . From the contents of the Nasks. . . we clearly see that they must represent the whole religious and scientific literature current throughout the ancient Persian Empire; for they treated not only of religious topics, but of medicine, astronomy, agriculture, botany, philosophy, etc. . . . This extensive literature. . . in all probability was already complete in B. C. 400. . . . At least this much seems to be certain, that at least a thousand years must have elapsed before a sacred literature so varied and extensive could have grown

<sup>57</sup> *Ibid.*, article "Koran."

<sup>58</sup> *Chambers' Encycl.*, article "Koran."

<sup>59</sup> Menzies, *History of Religion*, 236, 237.

<sup>60</sup> *Encycl. Brit.*, article "Zoroaster."

up out of the seeds sown by the great founder of the Parsi creed, Spitama Zarathushtra."<sup>61</sup>

"The meaning of the supposed Zoroastrian authorship of the whole Zend-Avesta is that the scripture is the joint work of the high-priests of the ancient Persian Empire, and other priests nearest to them in rank, compiled in the course of centuries."<sup>62</sup> The original texts are believed to have been long transmitted orally. "As long as the language of the hymns or prayers repeated was a living one and perfectly intelligible, there was no need of committing them to writing; but as soon as it had become dead, the aid of writing was required in order to guard the sacred prayers against corruption and mutilation. This was, in all probability, the case a thousand years before the beginning of our era."<sup>63</sup>

The above are the conclusions of modern scholarship, but we are told that the authorship of these books was "ascribed by the ancient Greeks and Romans, and is so by the present Parsis, to Zoroaster himself." Parsi tradition asserted "that all the twenty-one Nasks were written by God Himself, and given to Zoroaster, as his prophet, to forward them to mankind. . . . The prophet was believed to have held conversation with God Himself, questioning the Supreme Being about all matters of importance, and receiving always the right answers to his questions. The prophet accordingly, after having been instructed, communicated these accounts of his conversations with God to his disciples and the public at large."<sup>64</sup> "Zoroaster experienced within himself the inward call to seek the amelioration of mankind and their deliverance from everlasting ruin, and regarded this inward impulse, intensified as it was by means of dreams and visions, as being the call addressed to him by God Himself. Like Mohammed after him, he often speaks of his conversations with God."<sup>65</sup>

The Hindu word *veda* is derived from the Sanskrit *vid*, "to know." Hence it literally means "knowledge." It is applied to those "ancient Sanskrit works on which the first period of the religious belief of the Hindus is based." The word is applied to four collections of sacred books, called respectively the Rig-veda, the Yajur-veda, the Sama-veda, and the Atharva-veda. "The oldest of

<sup>61</sup> Haug, *The Sacred Language, Writing and Religion of the Parsis*, pp. 125, 135, 136.

<sup>62</sup> *Ibid.*, 138.

<sup>63</sup> *Ibid.*

<sup>64</sup> *Ibid.*, 137. The reader will recall the Old Testament account of Moses conversing with God.

<sup>65</sup> *Encycl. Brit.*, article "Zoroaster." The italics are mine.

these works—and in all probability the oldest literary document existing—is the Rigveda; next to it stands the Yajurveda and Samaveda; and the last is the Atharvaveda.”<sup>66</sup> “Each Veda is divided into Mantras and Brāhmanas. The Mantras are a collection of hymns in which the praises of the gods are sung and their blessings invoked. The Brāhmanas are treatises written in prose for the use of the Brahmins, and contain both the liturgical institutes, in which the ceremonial application of the hymns is prescribed, and the Aranyakas and Upanishads, or the theological disquisitions, in which the spiritual aspirations gradually developed in the minds of the more devout of the Indian sages find expression.”

“When the four collections of the Vedas were arranged by Vēdavyāsa, their mythical compiler, when the Brāhmanas were compiled, and probably for three or four hundred years afterwards, writing was unknown in India. . . . It is evident, therefore, that all the literature of the Vedas was handed down orally, like the Homeric poems. Every Brahmin had to learn the Vedas by heart during the twelve or more years of his student life. . . . Long after writing was introduced the Brahmins were strictly forbidden to write or read the Vedas. In the Māhābhārata it is written, ‘Those who sell the Vedas, and those who write them, those also who defile them, they shall go to hell.’ ”<sup>67</sup>

“It has been the prevalent belief in India for centuries that the Vedas came not from man, but from God. And though the hymns are ascribed to various Rishis, or saints, whose names they bear, yet the Hindus have maintained for ages, and continue to maintain, that the Rishis were only ‘Seers,’ who intuitively saw them, or vehicles through which they were communicated by divine power. Hence many conflicting theories of inspiration have been propounded, and many contradictory schemes for proving the divine origin of the Vedas have been set forth.”<sup>68</sup> The word Rishi is derived from the Sanskrit *rishi*, “to see,” and in its origin and meaning it is probably similar to the “seers” found among the ancient Hebrews, and in other parts of the world.

“The Hindus hold that the Vedas have existed from all eternity and survive the periodic dissolutions of the universe, and that they have no human authors, but are ‘seen’ by the Rishis or ‘seers’ to whom they are from age to age revealed.”<sup>69</sup> Some 600 B. C. “every

<sup>66</sup> *Chambers' Encycl.*, article “Veda.”

<sup>67</sup> Phillips, *Teaching of the Vedas*, pp. 21-23.

<sup>68</sup> *Ibid.*, p. 5.

<sup>69</sup> Appleton's *Universal Encycl.*, article “Sanskrit Literature.”



word, every verse and every syllable" of the Rigveda was counted, and the number "now agrees with existing copies as nearly as one could expect." The Brahmans hold the four Vedas to be "entirely the work of God," and both hymns and commentaries to be "god-given and inspired."

Thus we find that the Koran, the Zend-Avesta and the Vedas are alike held by the adherents of the religions to which they belong, to be verbally inspired and sacred books. Nowhere has the belief in such inspiration been more devout and unquestioned than among the millions who adhere to those religions.

The exact date at which the Septuagint translation of the Old Testament was made from the Hebrew into Greek is uncertain. It was called the Septuagint because the translation was reported to have been made by seventy-two learned and eminent men. By some the translation was believed to have been made about B. C. 280-270. Philo, an Alexandrian Jew, who wrote about the beginning of our era, was a man of much learning, and his writings have had much influence. He said that the Hebrew prophets "are interpreters of God, who uses their organs for declaring whatever he will." "They speak nothing of their own, but only what another suggests; and their own reflection resigns the citadel of the soul to the divine spirit dwelling within them."<sup>70</sup> This we have already found to be the world-wide primitive conception of inspiration—that of a "spirit dwelling within" the prophet, and speaking through him. Of the Septuagint translation it is said that he accorded "to the Greek text as profound a veneration and faith as if it had been written by the finger of God himself."<sup>71</sup> This belief in inspiration, entertained by Philo, was current in his day, and it has been current ever since that time. It has been extended to include the whole Bible as well as the Old Testament. It is difficult to see how the belief in the inspiration of the Bible, either in its origin or character, differs essentially from the belief in the inspiration of the other sacred books of the world.

#### SUMMARY.

In primitive times the belief arose that all sickness was caused by spirits that entered the body. Hence to cure the sick it was merely necessary to drive out the intruding spirit. Thus exorcism became a world-wide practice to cure disease.

<sup>70</sup> Drummond, *Philo Judæus*, I, p. 14.

<sup>71</sup> *Ibid.*, p. 16. See also the belief, explained above, regarding the Koran, the Zend-Avesta and the Vedas.

Dreams and visions produced by fasting or other means, or by the use of various drugs like soma, mescal, opium and others, were believed to be caused by the action of intruding spirits, and to bring men into communion with the gods, lift the veil which hides the future, and give glimpses of the future life. Plants which yielded such drugs were often worshiped as divine, because a spirit (god) dwelt in them, as in the case of the soma, the mescal and others.

So, also, all abnormal mental phenomena, like those resulting from insanity and intoxication, were believed to be caused by spirits which took possession of men. The broken utterances of such men were regarded as the utterances of these possessing spirits.

The spirits (gods) which thus entered men might speak through them. Such utterances were not those of the man himself, but of the indwelling spirit (god). Men thus possessed were often called "seers" or "prophets," and were regarded as inspired. They were supposed to be able to predict, or foresee and foretell future events. Their utterances were treasured as divine, and people shaped their actions accordingly. This belief was unquestioned, and almost universal in ancient times, and it is common to-day among the lower or undeveloped races.

Growing out of this belief, oracles arose, like those at Delphi and Dodona in ancient Greece, where utterances of the gods took place. Hundreds of oracles, more or less similar, have existed in the world. Living in a world of which they knew little, tossed about by mighty forces which they did not understand, harrassed by all the disasters and uncertainties of life, and desiring light on the future, men sought the advice of the gods where they believed it could be obtained. As the primitive belief that all disease is caused by spirits which enter the body, gives place to more scientific medical conceptions, and as men acquire more accurate knowledge of the general processes of nature and the causes of phenomena, they cease to consult oracles and prophets, because they no longer entertain the ancient belief that spirits enter objects and speak through them; hence their belief in the prophetic power of such objects declines. But the lower and undeveloped races still retain the primitive misconceptions regarding the origin of disease, and spirit possession, and they have full faith in the divine origin of the utterances of their oracles and prophets, regard them as inspired, and flock to them, much the same as people did in ancient times.

The belief in prophecy and inspiration is of great antiquity, and it arose in the world hundreds, possibly thousands, of years before the art of writing was invented. After that art was developed

the primitive belief was expanded, so that written as well as oral utterances were viewed as dictated by a spirit (god), either dwelling within or talking to the writer. Books thus written were regarded as inspired and sacred. There have been many such books.

Among the legacies which the past has bequeathed to the present are the sacred books of the world. They contain much of the accumulated wisdom of the race. Some of them contain material which dates back to the dawn of civilization, and historical records of great importance. They have preserved for the world primitive legal codes, showing early society trying to substitute law for the sword, and peaceful for violent methods of settling disputes. They contain psalms and hymns giving voice to the hopes and aspirations of men, and touching appeals for help in hours of distress. And they contain moral precepts evolved as the result of centuries of experience, and at the cost of untold suffering. Born out of the struggles and trials of life, wrung from the hearts of men in the bitterness of their strife, they appeal to the hearts of other men, going through similar struggles. These records would not have been treasured for centuries by millions of men unless they had contained precepts which appealed strongly to them, and much truth which they could not afford to ignore.

This brief inquiry into the origin and development of the belief in prophecy and inspiration, which has been world-wide, may serve to shed some light on the problem of why the believers in the great world religions have regarded their sacred books as verbally inspired.

## WISE KNUT.

BY THE EDITOR.

FOLLOWERS of Mrs. Eddy, mental healers, and believers in the mysteries of spiritual phenomena, call their views "New Thought," but Mr. Bernard Stahl finds that kindred experiences were known and recorded long before Christian Science existed. He offers to the English speaking world the translation of a little book written by the late Björnstjerne Björnson,<sup>1</sup> the famous Norwegian poet, in which the story is told of a poor neglected boy who suffered in childhood from epilepsy and heard voices, and who as he grew older was looked upon by his neighbors as a God-inspired seer. He was called Wise Knut.

The story of Wise Knut is remarkable but contains nothing that is miraculous or incredible. It is obviously a faithful record, perhaps now and then exaggerated but upon the whole trustworthy. The failures of the seer are mentioned but not made as prominent as they ought to be in a scientific investigation. However, we can recommend the work as an instance that shows how belief in the supernatural originates.

Björnson's knowledge of Wise-Knut was not at first hand. He owes it to another Norwegian author, Johannes Skar, who wrote in the peasants' dialect and not in the literary language of Norway. Björnson says of him (pages 23-24):

"The author of this book was born of peasants but he was a man of classical education. His name was Johannes Skar and he was brought up so to speak on the strange stories related of Wise Knut. He traveled over a good deal of the country in order to search for evidence and make personal investigations, and it is safe to say that he never gave up or contented himself until he had found those who had been in personal contact with the famous seer.

"Johannes Skar very often spoke with Knut himself. He lived here at Svastum in Gausdal—only a few miles from my own estate—and many of the

<sup>1</sup> Björnstjerne Björnson, *Wise-Knut*, transl. by Bernard Stahl. New York, Brandu's [1909].

stories here related I've heard myself, some from the very first source and some more from the second or third, and from my very childhood indeed I've been told stories similar to those related by Johannes Skar without being able to enter into any investigations. But this has been done by Johannes Skar, and, of his ability, good intention, and love for truth there is not the slightest doubt."

Björnson says of Wise-Knut (page 69) :

"He believed that his strange abilities were given him as a gift from God, that God in every case 'used him' as his tool. He said, 'The prophets have had it like myself.'"

Knut's abnormal sensitiveness appears from the fact that he could not touch gold, silver nor copper without feeling pain. People came to consult him whenever they were in trouble, when a cow was lost, when they intended to dig wells, when they wanted to know of a medicine for their illnesses, or when they needed advice of any kind. On the spur of the moment he could give them answers, saying that the cow would come home, that she had only lost her way, that she had fallen down a cliff, or whatever he thought had happened, and frequently he hit it right.

It is said that Knut often felt bored when people came to consult him. On page 103 it is stated that he said, "Those people will never let me alone, I've no peace."

Björnson records many remarkable answers which Wise-Knut gave but he does not conceal the failures. On page 103 he writes: "Nor did he always 'receive' messages or was he 'told' what to do. Many were those who sought his help in vain and had to leave as ill and troubled as they arrived." Again (page 116) :

"If any one asked Knut the reason for those failures and mistakes, he would answer, 'I can't say more than what is whispered into my ear,' (It was always through the 'ear' he received his messages) 'and,' he commonly added, 'I'm told that what I say is usually true.' In this he was right; what he said was indeed found to be 'usually true.'"

If we consider that these are second-hand statements, we shall understand that Knut's case was not extraordinary. His failures are explained by Björnson in this way (pages 118-119) :

"In my heart of hearts I've a suspicion, however, that his failures were all results of a surpassing goodness. He would attempt to go farther than was possible in trying to help persistent people, many from far districts and lands; and he couldn't 'find things' when he was tired out or when he was suffering from harsh weather.

"His excuse for not being able to help was always the same, 'God is punishing me.' He bore all adversity and ridicule in this simple patient way.

"But he wasn't scorned by any except those who didn't know him. Those

who associated with him were *all*, believers or non-believers, his reverent friends, with full trust in his honesty and in his wonderful gift."

Wise-Knut was born and brought up in a poor mountain district on one of its very poorest farms; to quote Björnson' (page 13) :

"Knut was not like other children. Far from it. He was often very sick, and suffered intensely from the falling-sickness (epilepsy) and for that reason was unable to take part in the hard farm work or in fact do anything at all. Nor could he be taught to read except by listening to the other children. But the teacher soon took a liking to this strange ailing boy, with big sparkling and strongly squinted eyes, a defect, however, which only gave an added impression of something strange and absent. It happened quite often that Knut suddenly fell down from the school-bench and lay for a long while entirely unaware of himself and his surroundings. His schoolmates saw something quite supernatural in him.

"The falling-sickness, however, became less pronounced as the boy grew up."

Mr. Stahl accompanies his translation with a picture of Knut which, however, is wisely hidden within the bulk of the text between pages 64 and 65. As a frontispiece he offers the vigorous features of the venerable Björnson. The portrait of Wise-Knut shows enough pathological traits to arouse our compassion, not our admiration, and it takes a strong faith in the supernatural to regard this countenance as that of a prophet. The portrait, though crude, is probably faithful in all particulars, and we can only add that there is no idealizing about it.

It is but natural that the opinions of Wise-Knut's contemporaries differ greatly. We learn that some looked upon him simply as an epileptic, while others had an implicit faith in him as a truly god-inspired man. But one thing must be stated in his favor. He never traded upon the belief of the people for pecuniary gain. He never demanded money for advice given or for cures effected. This disarmed his enemies who otherwise might have taken the opportunity to sue him for practising medicine without a diploma. Once, however, he was arrested and suffered undeserved persecution on account of a disturbance which he caused in his harmless zeal in the little village church, but the officers who had to remove him were positively in danger from the threatening attitude of his followers. They escaped rough treatment only by Knut's patience and love of peace. Among the indignant populace was a giant of unusual strength who begged Wise-Knut for the privilege of liberating him and retaliating upon the guards according to their deserts, but Knut quieted him down and order was preserved.

Knut was of a religious disposition which (page 16) "made him trust in God and lean upon Him as his only support."

"During this sickness he was a defenceless prey to perpetual intoxications of the senses. After days of fainting spells he became at last calmer and then he could hear harps playing in the air (compare Ibsen's 'The Masterbuilder'—Hilde's repeated talk about harps playing in the air) and the singing of hymns. Later he heard music played on violins and clarinets, sweeping along the floor as though it came from the earth itself, accompanied by a choir of heavenly voices. Finally the music rose up towards the skies—and faded into silence.

"Later on he was able to apprehend and understand a few words of the hymns. The form was very simple and the object was to tell him that he should throw away all witchcraft, and trust in the medicament of his God which was the 'flesh and blood of our Lord.' The hymn ended with these lines,

'If sickness, dread and pain thou fear  
Then sin from heart and soul first tear.'

"It is to be noted that the hymns he then and later 'heard' were sung in the general written language of the country, while Knut himself to his death spoke the dialect of the parish only, a dialect which differed a good deal from the common language."

In comment on this remark of Björnson we have to say that the religious hymns of Norway are all written in literary language and not in any dialect. Since we must assume that this hearing of voices is an echo of Knut's memories, it is but natural that the hymns he heard were sung in the same language with which he was acquainted. The hearing of voices, as well as other hallucinations, is a common occurrence in epileptic subjects, and unless the patient is of a scientific education it is but natural that he will attribute an objective significance to these phenomena.

The translator of the book believes in telepathic communications and spiritual phenomena though he suggests as a possible solution, "that the apparent mysteries of spiritualism and spiritual manifestations are nothing more or less than mysteries of the human nervous system." But whatever the author's motives, we recommend his enthusiasm for "making this interesting book available to the American reader" (page 8).

## THE ART OF PRIMITIVE MAN.

BY THE EDITOR.

PRIMITIVE man was an artist to a much higher degree than we might suppose, and it almost seems as if all the faculties that depend on intuition were developed first; a scientific comprehension appears to have come later. Even to-day we may be astonished at the artistic taste of such races as the Mexicans. Their skill in manufacturing ornaments of filigree silver, and in shaping human figures from clay, wax or other materials which they sell at low prices, is remarkable. If some American youth born and brought up in one of our large cities could do the same and would apply his talent to the manufacture of great art works he would be deemed a genius.

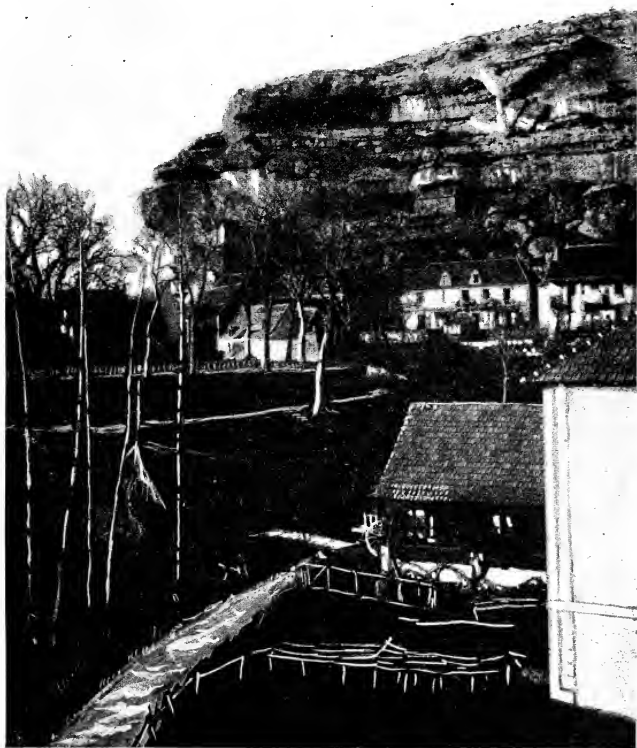
Anthropologists have discovered in ancient caves drawings scratched and painted on the walls which indicate that these prehistoric humans who antedate even the savage must have possessed remarkable gifts of an artistic kind. Discoveries have been made in the cave of Cro Magnon near Les Eysiés, in the bluffs of Le Moustier and in the caves of Mas d'Azil, all of which may date back to 10,000 B. C. and earlier. In the cave of Brassempouy the torso of a female figure, an ivory carving, has been discovered which is perhaps the oldest statuette of a woman in existence, and is therefore most appropriately called the Venus of Brassempouy. The head and legs of this statue are broken off, but the figure itself is said to show remarkable ability in its creator, who must have worked with insufficient utensils and could have had no schooling of any kind.

If we look over the drawings and paintings that adorn the several caves, we notice that primitive artists like to represent the animals which play the most important part in their lives, the bison, the hind, the reindeer, and the mammoth. If we contemplate these first attempts at art, we feel inclined to think that artistic interest prevailed to a greater extent at the dawn of human evolution than it exists to-day, and although art may be more highly appreciated at



the present time, the larger portion of human activities have been turned into other channels.

We may assume that this holds good generally. Sentiment was



CAVES IN THE BLUFFS OF THE RIVER BÊUNE NEAR LES EYZIÈS.

After a photograph.

developed first and a calm consideration of facts followed slowly in the wake of progress. Speech was less articulate and more musical,

and the communication of ideas more poetic or even dramatic. Intonation and gesture were integral parts of language, and the differentiation of the meaning of the various sounds presumably remained for a long time of secondary importance. Men thought in unison, they felt in unison, and they expressed their sentiments in unison. To be sure they must have had leaders, but he only could be a leader who anticipated the sentiment of his tribesfolk.

The extraordinary artistic faculties of prehistoric man may appear to many as a new problem, and in fact we believe that with a



BLUFFS OF LE MOUSTIER WHERE PREHISTORIC CAVES OF THE PALEOLITHEAN PERIOD HAVE BEEN FOUND.

After a photograph by M. Belvès.

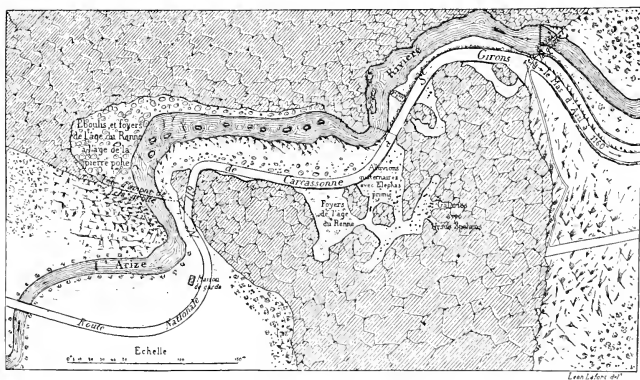
greater knowledge of his accomplishments we shall be compelled to view this early stage in a new light, and it seems probable that this new light will not be unfavorable to the *homo alalus*, the speechless man, the human being in his stage of brute infancy.

Schopenhauer has called attention to the fact that children are much more ingenious than adult people. He claims that a genius is more like a child with his naïveté and other charming attributes, while the commonplace man of a civilized period becomes hardened by his experience in this worst of all possible worlds. Though we



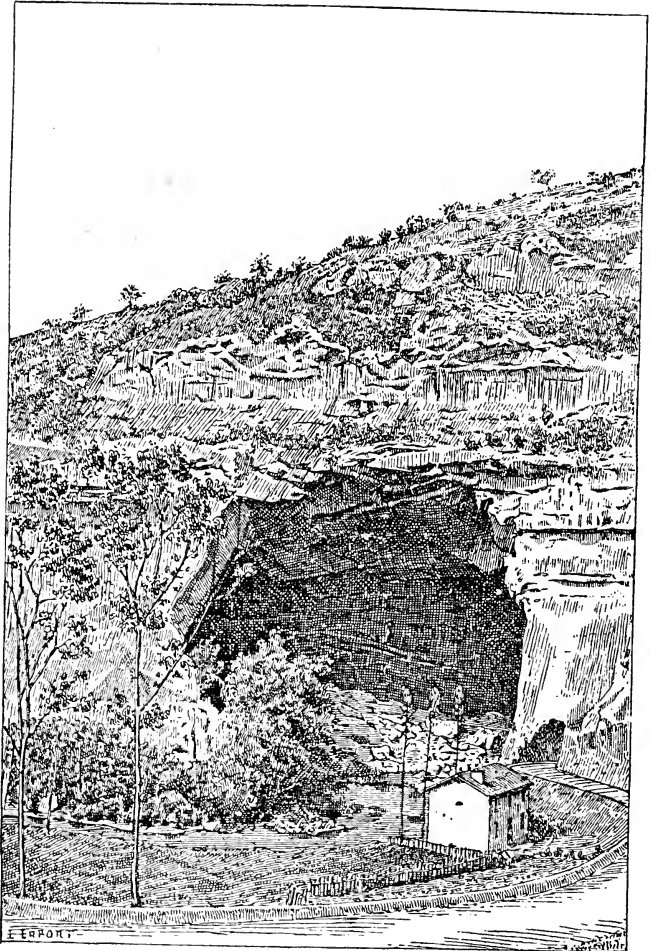
CAVE OF CRO-MAGNON ON THE RIVER VÈZÈRE NEAR LES EYZIÈS.

After a photograph.



MAP OF THE CAVES OF MAS D'AZIL.

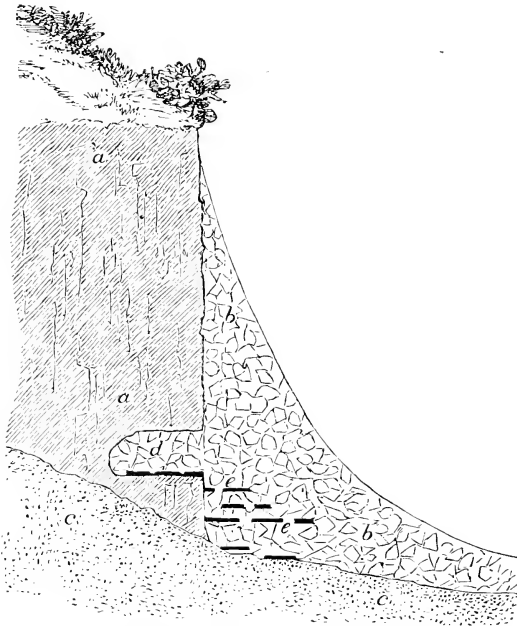
would not endorse Schopenhauer's views or make converts to his exaggerated pessimism, we feel that there is a truth in his observation. There is a peculiar charm in childhood which is perhaps most



THE CAVES OF MAS D'AZIL.

obvious when we see children of lower races, pickaninnies or papooses. The cunning attractiveness of the baby is absolutely lost in the adult, and we may assume that something analogous existed in primitive man.

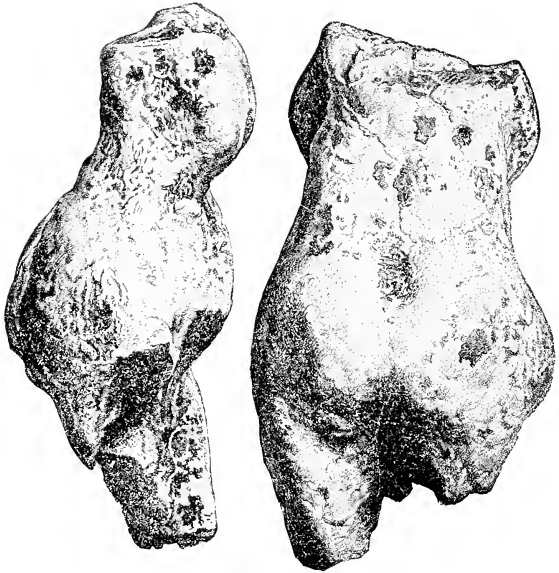
The same temperature in spring by no means represents the same weather as the same temperature in autumn, though this is more true of the European climate than of the American where the Indian



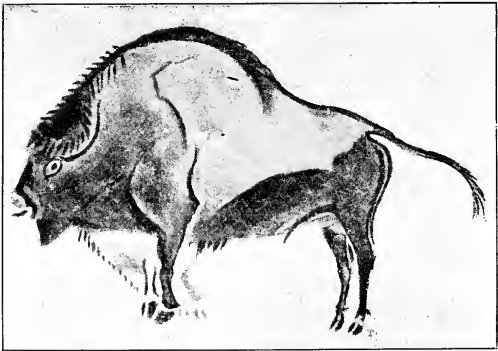
CROSS SECTION. DIAGRAM TYPICAL OF A CAVE MADE BY PRIMITIVE MAN IN LOESS, COVERED LATER ON BY ALLUVIUM.

*a*, loess; *b*, alluvium; *c*, tertiary sand; *d*, the cave; *e*, primitive fire places.  
According to Mathäus Much.

summer has a peculiar charm of its own entirely lacking in European countries. A spring day prepares for the coming summer. Everything is growth. Plants and animals are filled with the expectation of a new and more bounteous life, while the same temperature in a European autumn presages the dreary winter and is only a last glimpse of departing summer.



THE VENUS OF BRASSEMPOUY.



BISON PAINTED IN SEVERAL COLORS.

After a pastel reproduction by Abbé Breuil. Size of original 1.30 meters.

Man certainly passed through a stage which is analogous in amount of knowledge and intellectual abilities to the comprehension of the ape. But there is this difference, that the brute representing the pre-human existence was rising; his intellectual abilities were sprouting and blossoming and developing new faculties; his soul was stirred by great hopes which were to be fulfilled in a not too distant time. There is a difference between a rising and a stagnant



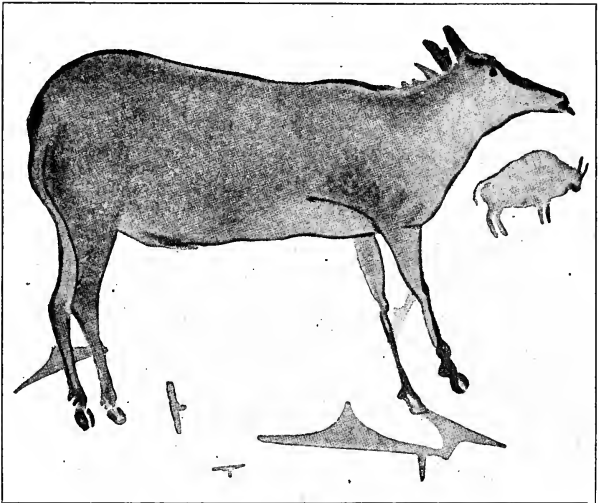
DRAWING OF A BISON SCRATCHED INTO A WALL.

In the background is a figure which may have been intended for an elephant. After an impression taken by Abbé H. Breuil. The original is .50 meters long.

or descending motion. They may be on the same stage, just as the thermometer may mark the same point in spring and fall, yet what a difference between the upward aspiration and the dull stagnation of brutish indifference! While we grant that man actually passed through a stage which can be compared in many respects to conditions of animal life, it would be very wrong to say that he is des-

cended from the ape. There was never an ape or any one of the monkey tribes among the ancestors of man; whatever similarities the ancestor of man possessed to the anthropoids, the actual state of mind was all the time incomparably different.

In connection with these considerations we might mention an article by Professor Schwalbe<sup>1</sup> which proves that the skull of the Neanderthal man is in many respects much nearer to the formation of the anthropoid apes than to the skull of the present *homo sapiens*,



PICTURE OF A HIND.

Painting in colors after a pastel of Abbé Breuil. Reproduced from *Les peintures et gravures des cavernes murales pyrénéennes*, by E. Cartailhac and Abbé H. Breuil.

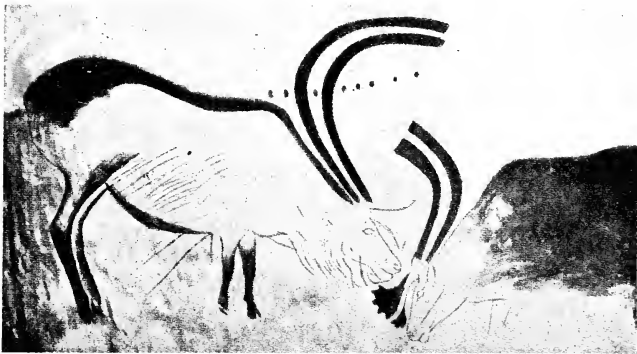
and yet it would be very wrong to consider this most interesting specimen of creation as an ape. He may have been a species of *homo sapiens* that died out, and present man may have developed from some other primitive race. This would offer a scope for new problems. But one thing is sure that if we could see the ancestor of man we might on superficial observation judge him to be a mere brute, but a careful appreciation of his aspirations would reveal the

<sup>1</sup>"On the Specific Characteristics of the Neanderthal Skull" in the *Verhandlung der Anat. Gesellsch.* With 13 diagrams. May, 1901. Pp. 44 ff.



dawn of his higher destiny and would show him in a light which has so far not been sufficiently recognized.

If we try to imagine the details of primitive human life, we may be sorry for our remote ancestor because he lacked the conveniences of civilization; we may pity him for the dangers of his precarious existence and may look down upon him on account of his ignorance and savage habits, but at the same time we may envy him for what he has accomplished. When we consider the story which primitive art productions tell us and bear in mind the guesses which suggest themselves with reference to the communal joys and hopes, sorrows and fears, labors and struggles and successful triumphs, we may very well assume that even then life was worth living. Think of the



REINDEER IN A CAVE NEAR FORT DE GAUME IN THE VALLEY OF THE VÉZÈRE.

After a photograph by Professor Capitan of Paris.

communal sing-song of a primeval tribe, of their wailings, their mournings, their longings, their rejoicings; what a warmth of feeling must have pervaded them, and how these half-understood sentiments must have thrilled their souls. Such communal life gradually shaped sound into language and laid the foundation of the humanity of man.

Every age has troubles and charms of its own, and it is not improbable that as the dawn of morning is more beautiful than the broad daylight, so the time when man was in the making was possessed of a grandeur and a poetic freshness which we in our artificialities and conventions can no longer fully appreciate.

## NAZARETH—GENEZARETH—ELIZABETH.

BY DR. EBERHARD NESTLE.

“IT is absolutely excluded that *Nazarenes* can mean men born in Nazareth; the word must be the name of a sect of which Jesus was a member” (P. Carus, *The Pleroma*, 1909, p. 46).

Of course when Paul is called “a ringleader of the sect of the Nazarenes,” this does not mean that all the men whom he led were born in Nazareth, but to deny that of the first from whom the sect took the name is a verdict far too sweeping.

The objection in the Fourth Gospel that nothing good could come out of Nazareth (quoted by Carus, p. 112) is made by Nathanael (John i. 46) who is said to have been from Cana (John xxi. 2), i. e., from the place nearest to Nazareth, and the saying may be one of those expressions by which the inhabitants of neighboring places are wont to provoke each other.

As frequently pointed out, the difficulty lies in the linguistic fact that the Semitic name of the place has a sharp *s*, while the name of the sect, and in the Greek Gospels the name of the town as well, is spelled with a soft *z*. This strange spelling of Nazareth puzzled me for a long time, but I now think it due *merely to wrong analogy*.

Those people to whom we owe the Greek Gospels knew of the Nazirites (with *s*) and consequently spelled the name of the town also with *z*, which they ought to have spelled with *s*.

Analogy, and wrong analogy, is one of the most powerful forces in the formation of languages, and I can now adduce two very nice parallels to this process to which I ascribe the origin of the spelling Nazareth.

\* \* \*

Ask any German Protestant the name of the lake on whose borders Jesus taught, and he will answer, the lake Genesareth. The name is spelled in this way with a soft *z*, for instance, on the

maps accompanying my editions of the Greek Testament. Why? Because these maps are taken from an edition of the German Lutheran Bible. Luther himself had spelled the name in Mark vi. 53 in all his impressions, Genesareth (with *s*); it is only the work of the German Bible-version of 1892 that the spelling in this place also was assimilated to the spelling of Matt. xiv. and Luke v., where Luther had already used the soft *z*. The same analogy was in force even in the pre-Lutheran editions of the Bible to such an extent that two of them (that of Anton Sorg, Augsburg 1477, and that of H. Schönsperger, Augsburg 1487) printed the name Genesareth in Mark vi, in two words: "Sie kamen in das Land *gen naza-reth*" (as if it were: "They came into the country towards Nazareth"). Even some early editions of the Greek Testament (for example those of Erasmus, Bogardus, Colinaeus and Gerbel) spell the name with ζ (soft *z*) and I should not wonder if the same spelling would turn up in some Greek manuscripts, as it is also found in Latin and Coptic manuscripts. (In Luke v. almost all Coptic manuscripts have soft ζ.)

\* \* \*

Another example of the transition of a sharp or broad *s* into a soft *z* is offered by the name Elisabeth, the ordinary English form of which is now Elizabeth. I do not exactly know the linguistic causes which in this case led to the transition; but how old it is may be gathered from the fact that the oldest Latin manuscripts of the Gospels written on English soil (in Northumbria) or by English scribes give the name Elizabeth. Such are the codices of Dublin, Lichfield, Kells, Tours, Lindisfarne (see the Latin New Testament of Wordsworth-White). These manuscripts date partly from the seventh century.

After these dry examples to illustrate the power of analogy, let me conclude with two which may provoke a smile.

The monastic rule of St. Benedict of Narsia begins in the best tradition. *Obsculta fili*, "Harken, Son, to my words." This spelling with *b* for *osculta* (= *ausculta*) is merely to be explained by the fact that the Saint wrongly saw in the first part of the word the Latin preposition *ob*. But the same spelling is found in two wall-inscriptions in Pompeii.

Quite the same mistake may be frequently observed in Suabian schools in the pronunciation and spelling of the German word *Ameise*, meaning "ant." When in a Suabian country school the children ought to say or write, "Go to the ant, thou sluggard," they

frequently say and write *An-meise* for *Ameise*, because in their dialect the *A* of *Ameise* is pronounced in the same nasal way as the preposition *an* in words like *ansehen*, *Angesicht*. Therefore, they believe, if they wish to pronounce and spell the word correctly they must say and write *An-meise*. In former days it was written even *On-meise* or *Ohn-meise*, as if it contained the preposition *ohne*, "without."

In view of such parallels from various places, languages and centuries I think the supposition not too daring, that the puzzling spelling Nazareth is due to an early confusion with the Nazirites.

## BJÖRNSON AND HIS WORK.

THIS little volume<sup>1</sup> is the only systematic study which has yet appeared in English of the work of this famous Norwegian poet, novelist and dramatist. It has been rewritten from a thoughtful appreciative paper which appeared in 1902 in commemoration of Björnson's seventieth birthday. Dr. Payne emphasizes the nationalism of Björnson in spite of the message he bore to the intellect and conscience of the world at large. His earliest work *Synnöve Solbakken* which was written in the twenty-fifth year of his life, opened a new era in Norwegian letters which up to this time had not been independent of the Danish capital where all Scandinavian literary tradition had hitherto centered.

Björnson was born at Kvikne, December 8, 1832, the son of a country pastor who six years later removed to Romsdal, one of the most picturesque regions of Norway. The impression made upon the boy's sensitive nature by these surroundings was deep and enduring. He received his secondary education in a famous school at Christiania, where Ibsen was attending at the same time. He entered the university in his twentieth year, but his student career was not a brilliant one. He was too much occupied with his own intellectual interests to make a model pupil. One of his first attempts at literary work after leaving the university was a juvenile drama, *Valborg*, which was accepted by the theater. The result, however, was remarkable; for, having been given a complimentary ticket of admission, the young playwright made such good use of it that his eyes were opened to the defects of his own accepted work, and he withdrew it before it came to be presented.

The next fifteen years were richly productive. "Thus at the age of forty," says Dr. Payne, "Björnson found himself with a dozen books to his credit, books which had stirred his fellow countrymen as no other books had ever stirred them, arousing them to the full

<sup>1</sup> *Björnstjerne Björnson (1832-1910)*. By William Morton Payne. Chicago: McClurg, 1910. Pp. 98.

consciousness of their own nature and of its roots in their own heroic past."

One of the first of these was "Arne," which is familiar to English readers and in which is found a beautiful lyric which expresses the poet's feeling of awe and longing in the presence of his native mountains. Some of its stanzas read as follows in Dr. Payne's English:

"Often I wonder what there may be  
Over the lofty mountains.  
Here the snow is all I see,  
Spread at the foot of the dark green tree;  
Sadly I often ponder,  
Would I were over yonder.

"The apple-tree, whose thoughts ne'er fly  
Over the lofty mountains,  
Leaves, when the summer days draw nigh,  
Patiently waits for the time when high  
The birds in its boughs shall be swinging,  
Yet will know not what they are singing.

"He who has yearned so long to go  
Over the lofty mountains—  
He whose visions and fond hopes grow  
Dim, with the years that so restless flow—  
Knows what the birds are singing,  
Glad in the tree-tops swinging.

"Oh, shall I never, never go  
Over the lofty mountains!  
Must all my thoughts and wishes so  
Held in these walls of ice and snow  
Here be imprisoned forever?  
Till death shall I flee them never?

"One day, I know, shall my soul free roam  
Over the lofty mountains.  
Oh, my God, fair is thy home,  
Ajar is the door for all who come;  
Guard it for me yet longer,  
Till my soul through striving grows stronger."

Björnson is perhaps best known to English readers through his tales of peasant life in which he may really be said to have discovered the Norwegian peasant for literary purposes. Another sense in which Björnson may be considered particularly nationalistic is in his use of the wealth of the traditional literature of the Scandinavians. The ancient sagas of the Norsemen helped him greatly

in his delineation of the peasant character, and he wrote five saga dramas of which the trilogy Sigurd Slembe is one of the noblest masterpieces of modern literature. Though written in prose with the exception of a prologue in blank verse, the drama is interspersed with several lyrics one of which Dr. Payne has admirably translated in the original meter.

“Sin and Death, at break of day,  
Day, day,  
Spoke together with bated breath;  
‘Marry thee, sister, that I may stay,  
Stay, stay,  
In thy house,’ quoth Death.

“Death laughed aloud when Sin was wed,  
Wed, wed,  
And danced on the bridal day:  
But bore that night from the bridal bed,  
Bed, bed,  
The groom in a shroud away.

“Death came to her sister at break of day,  
Day, day,  
And Sin drew a weary breath;  
‘He whom thou lovest is mine for aye,  
Aye, aye,  
Mine he is,’ quoth Death.”

“The volume of lyrics [published in 1870] includes many pieces of imperfect quality and slight value,—personal tributes and occasional productions,—but it includes also those national songs that every Norwegian knows by heart, that are sung upon all national occasions by the author’s friends and foes alike, and that have made him the greatest of Norway’s lyric poets. No translation can ever quite reproduce their cadence or their feeling; they illustrate the one aspect of Björnsson’s manysided genius that must be taken on trust by those who cannot read his language. A friend once asked him upon what occasion he had felt most fully the joy of being a poet. His reply was as follows: ‘It was when a party from the Right in Christiania came to my house and smashed all my windows. For when they had finished their assault, and were starting home again, they felt that they had to sing something, and so they began to sing, “Yes, we love this land of ours”—they couldn’t help it. They had to sing the song of the man they had attacked.’ Into this collection were gathered the lyrics scattered through the peasant tales and the

saga dramas, thus making it completely representative of his quality as a singer."

At the end of the fifteen years above referred to, Björnson's poetic impulse seemed to be almost exhausted, but the world could not foresee the 35 years of splendid activity for which he was preparing in the few intervening years of silence. The transformation in literary manner and choice of subjects from national lyrics and saga dramas to novels and plays of modern life, began when he sent home from abroad the two plays "The Editor" and "A Bankruptcy." Fourteen plays and seven volumes of prose fiction represent this later period, and during the greater part of the time their author was also an active influence in the political and social press and platform of his country. Of his modern dramas perhaps his greatest is "The King," while his two great novels are "Flags Are Flying in City and Harbor" and "In God's Ways." From this last book Dr. Payne selects a passage which he thinks best typifies Björnson's message to mankind. It consists of a sermon preached by a clergyman on the Sunday following the certainty of his child's recovery. In this he states that it is life, not faith, which is the first concern of man. The little book closes with a few characteristic anecdotes of the poet's irresponsibility in details, and impulsive temper. Björnson died in Paris which had been his winter residence for a number of years. "The news of his death occasioned demonstrations of grief not only in his own country, but also throughout the civilized world. Every honor that a nation can bestow upon its illustrious dead was decreed him by King and Storthing; a warship was dispatched to bear his remains to Christiania, and the pomp and circumstance of a state funeral acclaimed the sense of the nation's loss."



## MISCELLANEOUS.

### A TRIBUTE TO MR. E. C. HEGELER.

BY F. W. MATTHIESSEN.

Mr. F. W. Matthiessen of the Matthiessen & Hegeler Zinc Company of La Salle, Illinois, responded to the request of the editor of the *La Salle Tribune* with the following tribute to his partner and lifelong friend, Mr. Edward C. Hegeler, which is at the same time an account of the early history of zinc manufacture in the United States as represented by the experiences of these two pioneers in that industry.

"I met Mr. Hegeler in Freiberg in November, 1853. He had already made up his mind to come to America and I had been here before. It was thus natural that we formed an early acquaintance, which afterward ripened into friendship.

"Mr. Hegeler finished his studies in the spring of 1856, but did some important surveying in the mines of Freiberg after that. I had gone to Heidelberg for the summer. We met again in the fall of 1856 and traveled together through various mining districts of Germany, Belgium and England. Thence we sailed on a steamer for the United States, landing in Boston, and immediately thereafter going to New York. In the latter city we learned that at Friedensville, near Bethlehem in Lehigh county, Pa., attempts had been made to make zinc from the ore deposits found at that place. The ore was a fine silicate, but all attempts to produce zinc from it had failed. We were aware that success would be difficult to attain, but Mr. Hegeler looked upon it as an excellent opportunity to test his skill and I would have undertaken anything with him as co-worker. We were successful, and we made some metal. This was all done at our own expense. After attaining our object we found that the company had not sufficiently recovered from the panic of the year before to furnish the necessary funds to properly equip a smelter, in addition to their works for the manufacture of white zinc. We did not feel inclined to invest our money further since we would have been dependent upon a company owning one mine only. We considered that the ore deposits would not stand the additional drain for metal-making, being already taxed to supply the paint works.

"We heard about the discovery of zinc ore in the West and concluded to ascertain what chances there might be out west. We had learned of the existence of zinc ore in southeastern Missouri and in Wisconsin. On our way west we stopped for a few months at Pittsburg, which was the great manufacturing center, believing that by so doing, we might get acquainted with American necessities and American business methods. Then we went and explored the mines in southeastern Missouri. We made investigations with a

view of establishing, perhaps, a smelter in the coal region of East St. Louis. Our experiments with the ore were satisfactory, but we found difficulties in our way on account of political conditions. We could do nothing there. This was in the spring of 1858.

"We then turned our attention to the zinc mines of Wisconsin and were given great encouragement. This was also true when we came to La Salle, the closest coal field to these ore mines, with the object of establishing a smelter here. Especially did the late Alexander Campbell encourage us in our enterprise, obtaining for us the necessary real estate and also a contract with the Illinois Central railroad. We located near the Central tracks and built the first furnace a little north of the present furnaces. Mr. Hegeler had examined the fire clay in St. Louis and had ascertained that it was suitable to our needs. He bought the necessary fire brick in St. Louis and had it shipped by boat to La Salle. And we started to build the factory.

"The first shovelful of dirt was turned up December 24, 1858. We had a furnace running successfully when the Civil War broke out. There being no sale for spelter after the outbreak of hostilities, we ceased temporarily, but commenced operation again when in 1862 or 1863 a lively demand arose for zinc in the manufacture of arms and cartridges. During the cessation of manufacturing we had been making experiments so that when we started again we did so with decidedly improved methods. Our means were limited, and we were very careful in our expenditures. We spent no money that was not absolutely necessary. The history of the factory here is well known and through it the citizens have had many proofs of Mr. Hegeler's sterling qualities.

"Mr. Hegeler was a most untiring and indefatigable worker. Having set out to do a thing, he had the most unyielding determination, the equal of which I have never seen. He deprived himself of all luxuries so that his means would not give out before he had accomplished success. He never did anything for the sake of appearances, but was always firm for what he believed to be right and was always true to his principles and to his convictions, without regard to financial loss or loss of popularity. Even though he considered a protective tariff to favor his personal interest, he did not advocate it, but opposed it. He realized the advantages of a tariff to manufacturing, but believed in the principle of free trade, and always stood by that principle. He had the courage of his convictions and acted accordingly. Having once decided that a certain line of conduct was correct, nothing could sway him from that course; and in business, having conceived an idea, he would leave nothing undone to bring it to success. Mr. Hegeler was always willing to tackle the most difficult problems. He would work night and day with little or no rest in order to solve them, and he usually succeeded. He had great energy, tenaciousness and perseverance.

"The death of my old friend is a source of great sorrow to me, but I certainly consider it a privilege to have enjoyed the friendship, companionship and confidence of a man so eminent as Edward C. Hegeler."

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#### HOME AGAIN.<sup>1</sup>

BY T'AO CH'ÏEN (A. D. 365-427).

[T'ao Ch'ïen is a name still familiar to all students of poetry in the Middle Kingdom, says Professor Giles from whose *History of Chinese Literature* we

<sup>1</sup> Translated by James Black.

take the following particulars. T'ao Ch'ien or T'ao Yuan-Ming, as he was called in early life, after a youth of poverty obtained an appointment as magistrate. But he was unfitted by nature for official life; all he wanted, to quote his own prayer, was "length of years and depth of wine." He only held the post for eighty-three days, objecting to receive a superior officer with the usual ceremonial on the ground that "he could not crook the hinges of his back for five pecks of rice a day"—such being the regulation pay of a magistrate. He then retired into private life and occupied himself with poetry, music, and the culture of flowers, especially chrysanthemums, which are inseparably associated with his name. In the latter pursuit he was seconded by his wife, who worked in the back garden while he worked in the front. The "Peach-Blossom Fountain" of T'ao Ch'ien is a well-known and charming allegory. One critic speaks of him as "drunk with the fumes of spring." Another says, "His heart was fixed upon loyalty and duty, while his body was content with leisure and repose. His emotions, scenery, facts and thoughts were all real." Much of his poetry is political, and bristles with allusions to events which are now forgotten, mixed up with thoughts and phrases which are greatly admired by his countrymen. The following poem in the original is considered, in point of style, one of the masterpieces of the language. Its theme is the author's retirement from office, when, weary of official restraints and formalities he heard and heeded, like many another, the call of home. Why, he thought, should he bend any longer before superiors in the prescribed salutations? Were not his fields fallow, and his garden neglected; and his beloved chrysanthemums without any one to tend them?]

"Come home again!" Why not? My fields are choked  
 With weeds, and I to painful office yoked.  
 No more, then, sadly will I grieve alone.  
 What's past is done. The future is my own.  
 And homeward now I soon shall wend my way.  
 Yesterday I was wrong: I'm right to-day.

A down the stream my boat sails lightly on,  
 My clothing stirred by gentle breezes blown.  
 News of the road each traveler affords.  
 Too slow the light each rising sun accords.  
 Afar, at last, my humble dwelling shows,  
 And hastes my journey joyfully to a close.

The servants all run eagerly to meet me  
 And on the threshold waits my boy to greet me.  
 Though mid the weeds I tread where paths were laid,  
 Chrysanthemum and pine<sup>2</sup> rise undismayed.  
 I pass the door, and children's arms entwine;  
 Now sit to rest, and call, "A cup of wine."

How fine that old tree in the court appears!  
 How good to look on it across the years!  
 That calm recess by southern window placed,  
 How comfortable there to sit and rest.  
 The garden, too, I visit every day,  
 There, when the gate is shut, alone I stay.

Walking now, and now sitting, oft I raise  
 My eyes, inquiring, toward the distant haze.

<sup>2</sup>Chrysanthemum and pine: symbols of high character and long life.

I watch the cloud, without intention, come,  
 The bird that, tired of flying, knows its home.  
 The sun grows dimmer fast, and soon will set,  
 But in the pine's deep shade I linger yet.

Musing, I ponder why the world I left,  
 Being now of office and of friends bereft.  
 The world and I were mated ill. In vain  
 Return and ask of it what here I gain,—  
 The simple converse of relations dear,  
 The lute to soothe the heart, and books to cheer.

Now tells the farmer of the season due  
 When sowing in the west field should be through.  
 And now the country round, through height and hollow,  
 In cart or skiff, the winding ways I follow,  
 The flowery land I view, the bubbling spring,  
 And myriad nature ever flourishing.

Not such am I. How brief my sojourn here!  
 This body's flickering light, its term how near!  
 But ah! Why think of life as short or long,  
 Or seek we aught the busy marts among?  
 Be wealth and honors far from my desire,  
 I dare not to the "Emperor's land"<sup>3</sup> aspire.

Afield, then, let me hie, my staff in hand,  
 To watch the laborers cultivate the land,  
 Or climb the eastern hill my flute to play,  
 Approach the spring and try poetic lay,  
 In Fortune trust to lead life's journey through,  
 For Heaven well ordering all, my doubts—adieu.

#### BOOK REVIEWS AND NOTES.

RITUAL, FAITH AND MORALS. By *Frank Hill Perrycoste, B. Sc.* London: Watts & Company, 1910. Pp. 252.

The preface to this work gives a rather pathetic insight into the struggles of the scholar who feels convinced that he has a message for the world but is prevented from delivering it because of insufficient financial support. In this case the message as a whole consists of an historical inquiry into the influence of religion upon moral civilization, and the present volume contains only chapters 5 and 6 which seemed the best fitted for independent publication out of a work of 48 chapters in all, divided into six "Books." Since the ultimate publication of the whole comprehensive work depends upon the financial success of this specimen volume, the author gives a table of contents of the entire work. The first book entitled "Prolegomena" is of an introductory character, giving the object and method of the inquiry, and defining religion as we are told in this preface, "so as to leave no room for ambiguity, and to exclude that merely figurative or rhetorical use of the term from which all the real meaning of religion has been eviscerated." The author states that in

<sup>3</sup> "The Emperor's land," i. e., the Court; symbolically, heaven.

this he agrees with the orthodox and hopes he has solved "the special difficulty presented by esoteric Buddhism." Thus it is clear that he limits religion to a belief in a personal God, and has found some new way of disposing of the fate of so extensive a world-religion as Buddhism. The second book discusses "The Influence of Religion upon Morality in General," taking the influence of the various periods of Christianity in detail. Book III is to be "A Natural History of All Priesthoods," while the last three books treat of the influence of religions on the domestic, humanitarian, and some manly virtues. The two chapters now published are "On the Perversion of Morality by the Subordination of Virtue to Faith," and "On the Perversion of Morality by Rite-Mongering." A bibliography of over ninety book titles besides various magazine and Britannica articles is evidence of the extent of the author's preparation for his work and this is only one-third of the list used for the entire work. In the literature he cites he has taken pains to get his material largely from Christian authors, the most important for his purpose and most widely quoted of whom are Catholics. His object was to avoid accepting conclusions which might be open to the charge of prejudice in the main line of the argument.

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LIBERTY AND PROGRESS. By C. Y. C. *Darobarn*. London: Longmans, 1909. Pp. 339. Price 9s. net.

The author here adds another to his interesting and instructive studies on economic questions. He claims no new gospel of reform but calls attention to the fact that too many are already in the field, all with the common characteristic of spending other people's money, and he makes the suggestion that the social and economic reform most needed at present is to "reflect more and scatter less." He believes that progress "is not to be achieved by making a clean sweep of every existing institution, when we shall probably have nothing but a ruin for our reward, but by trying to appreciate what existing conditions really are, and then proceeding by steps." The book is, in the main, a brief for much-abused capital. "Poverty is not due to others' wealth, its alleviation is." Part I, "The Employed," discusses questions of liberty and individualism, with chapters on the underpaid, fairly paid, the overpaid, and the nature, limitations and varieties of property. Part II, "The Principles of Employment," first defines employment and states the principles involved, devoting special chapters to good and bad times, conflicting interests, to change in channels of employment and the state as organizer of labor and finder of work. Part III, "Our Underpaid and Unemployed," discusses nature's laws in relation to parental responsibility, thrift, and organization, also poor laws, poverty, crime, and the housing problem.

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LESSINGS BRIEFWECHSEL MIT MENDELSSOHN UND NICOLAI ÜBER DAS TRAUERSPIEL. Herausgegeben von *Prof. Dr. Robert Petsch*. Philosophische Bibliothek, Bd. 121. Leipsic: Dürr, 1910. Pp. 144. Price 3 m.

This is an interesting collection of writings covering most dramaturgical problems. The correspondence with Lessing had its occasion in a prize offered by Friedrich Nicolai in 1796 for the best German tragedy. It is hard to estimate how great an influence this correspondence must have had on Lessing's future work, and so it is an important contribution to be considered in a study of the great dramatist's work. Dr. Petsch's Introduction gives

important excerpts from Bodmer's "Critical Letters" and further discusses the history of the theory of tragedy from the Renaissance to the middle of the eighteenth century. It is complemented by the notes and index with the intention that no difficulty in the text should remain unexplained.

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*Messiah, the Ancestral Hope of the Ages, "The Desire of All Nations,"* "As proved from the records on the sun-dried bricks of Babylonia, the papyri and pyramids of Egypt, the frescoes of the Roman Catacombs, and on the Chinese incised Memorial Stnoe of Cho'ang," is a most gorgeous book with many colored lithograph illustrations which has been printed by Keiseisha, Tokyo, Japan. Its author, Mr. E. A. Gordon, Member of the Society of Biblical Archeology, and of the Japan Society of London, and also of the World's Chinese Students' Federation, Shanghai, has published several books, including *The Temples of the Orient and Their Message, Clear Round, a Story of World-Travel*, etc. In the present volume he has before his mind an ideal which underlies all his labors. It is this, that a Saviour or a Messiah has been expected in all countries and that this hope has found expression in the several religions of the world, not alone in Christianity but also in Buddhism and pre-Christian creeds. We can not say that the author is critical in the selection of his arguments, but it would lead us too far to enter into details. Suffice it to say that he speaks of Ačvaghosha as being one of the Magi who went to Bethlehem, and thinks that he was presumably baptized by St. Thomas. This, according to the author, would explain the Christian spirit of that sage's famous work, *The Awakening of Faith*.

Most of the illustrations are Japanese, some of them are Chinese, a few are Egyptian, and three or four are products of European art. There is also a map of Palestine and of India, the Holy Lands of the two greatest religions on earth.

The front cover design is the tombstone of St. Thomas, and the back cover shows the cross on the Nestorian monument, both published some time ago in *The Open Court* (Vol. XXIII, pp. 26, 172), and reprinted in the pamphlet on *The Nestorian Monument*, published by the Open Court Publishing Company.

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Interest in the study of comparative religions is rapidly becoming general and the result is an ever-increasing demand for reliable and interesting accounts of historical religions. Two notable books of this character have just been issued by Gabriel Beauchesne & Company of Paris, in their series of studies on the history of religions (*Etudes sur l'histoire des religions*). One of these books is on Buddhism and is written by L. de la Vallée Poussin (*Bouddhisme: Opinions sur l'histoire de la dogmatique*, Price 4 fr.); the other by the Baron Carra de Vaux treats of Mohammedanism (*Le doctrine de l'Islam*, Price 4 fr.).

Both are illustrated and well printed on good paper and bound in the excellent French style which commends itself for simplicity and good taste, as well as being inexpensive. It is a custom which might be followed by American publishers to the advantage of buyer as well as publisher. Libraries especially would be glad to buy their standard books unbound. The volumes are of uniform size and style and make a very good appearance.

# CLAVIS UNIVERSALIS

By ARTHUR COLLIER

EDITED WITH INTRODUCTION AND NOTES BY ETHEL BOWMAN, M. A., WELLESLEY COLLEGE. OPEN COURT Co., CHICAGO, 1909. CLOTH \$1.50; PAPER \$0.50.

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Miss Bowman's Introduction discusses briefly the editions, translation, and criticism of the book; sketches the life of Collier; considers his relation to Berkeley and decides for the independence of the one from the other; and indicates the line of philosophical argument. The notes supply the passages from Malebranche, Norris, Plato and Aristotle to which Collier makes reference besides explaining the biographical allusions.

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