

# The Open Court

A MONTHLY MAGAZINE

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

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VOL. XVIII. (NO. 7)

JULY, 1904.

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PETRARCH.

(1304-1374.)

*Frontispiece to The Open Court.*

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## PETRARCH.

BY THE EDITOR.

ITALY will celebrate this year, on July 20th, the six hundredth anniversary of the birthday of one of her greatest sons, Francesco di Petrarca, poet, humanist, patriot, whose personality is typically Italian and has become an ideal and a prophetic prototype for later generations.

The original form of the poet's family name was Petracco, which, for the sake of euphony, was changed to the Latinised form Petrarca, and in English has been shortened to Petrarch.

In speaking of Petrarch we must remember, that, being born in 1304, he still lived in the Middle Ages and his striking characteristic consists in the modern cast of his mind which distinguished him personally and made him, prophetlike, anticipate both the rise of humanism and the national ideals of the Italian people.

Contemplating the grandeur of ancient Rome, Petrarch dreamed of the greatness of the Italian nation and he exclaimed:

*"Unite, Italia, and dare once more be free!"*

Petrarch was born at Arezzo, where his parents had taken refuge during a civil war, exiled from their native city Florence, then the most powerful and opulent city of Italy. His mother, when allowed to return to the Florentine republic, settled in Incisa, a little village on the Arno above Florence, where she spent seven years with her two children, for she gave birth to a second boy, Gherardo, in 1307. In 1312 the father, a lawyer, removed to Pisa and thence, in 1313, to Avignon, the seat of the exiled Popes and the center, not only of the Christian Church, but also of all the luxuries and opulence of the times.

From his childhood Francesco was an admirer of the ancient

classical authors, especially the Latin poets, Ovid and Virgil, but at the age of fifteen, yielding to his father's wish, he studied law, first at Montpellier (1319-1323) and then at Bologna (1323-1326). On the death of his father he returned to Avignon, and here, on the 6th day of April, 1326, the youth saw in the Church of Santa Clara a beautiful lady, Laura, who impressed him so deeply that ever afterwards she continued to exercise an indelible and decisive influence upon his life and poetry.

Literary critics are even now in doubt whether the figure of Laura was a real person or mere fiction, but a descendant of Laura, the Abbé de Sade, has undertaken the task of definitely settling the



Laura.

problem by proving the identity of the poet's love with the daughter of Audibert di Nova, wife of Hugo de Sade, a beautiful and distinguished lady, noble both in birth and in mind, whom the arduous poet loved, or rather worshipped, with a rare and fervid infatuation, for she remained to him forever unapproachable, like a star in the sky, or the Virgin Madonna of the Catholic Church.

Though we accept the contention that Laura actually existed, and though Petrarch had been enraptured by her appearance in a real encounter and was carried away by a love at first sight, we may still claim that the greater part of Laura's picture as we find it in the *Sonnets*, is the product of the poet's enthusiasm, who had lit-

the opportunity to become totally acquainted with her and fed his unrequited love at a distance mainly upon the fancies of his own heart.

After Petrarch's *Lehrjahre* (1304-1326), his *Wanderjahre* began, the period in which his character was formed and the foundation laid for his fame as a poet (1327-1337).

At Avignon Petrarch had become acquainted with Giacomo Colonna, who had just been installed by the Pope as Bishop to Lombez at the foot of the Pyrenees in Southern France, and he extended to the young poet an invitation to join him as a kind of secretary and travelling companion, which invitation was cheerfully accepted.



AVIGNON.

Petrarch took orders, but he never held any high position in the Church.

Petrarch was of a restless nature and could never stay for any length of time in one place. He grew restless at Lombez and undertook a longer journey, which brought him to Paris, Ghent, Liege, Cologne and also to Rome, and everywhere he met the most prominent scholars and leading men of the age.

Among the friends of Petrarch we note one, Ludovico, a learned German philosopher, whom the poet in his writings addresses as "Socrates," and another, a native of Rome, by the name of Lelo, whom he calls "Laelius."

Petrarch was a lover of books, and he planned to establish a great library, for which he deemed Venice to be the best place. The Venetian government gladly accepted his offer and received him with hospitality and great honor as a guest of the city. But Petrarch was much embittered by the infidelity of the young Venetians, who were followers of Averroes, and when he rebuked "those freethinkers who have a great contempt for Christ and His apostles as well as for all those who would not bow the knee to the Stagyrite," they retorted on him by a mock trial which they had publicly enacted in order to criticise his philosophical and religious views. The



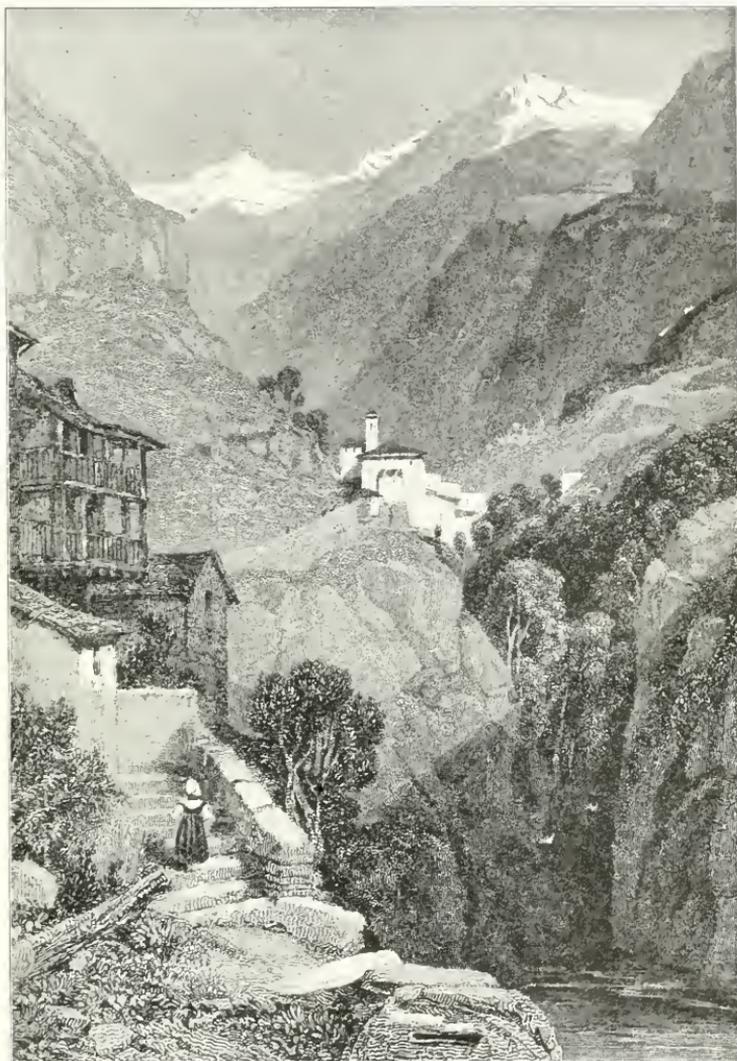
LIBRARY OF ST. MARK, ON ST. MARK'S PLACE, VENICE\*.

judges of the farcical proceeding returned a verdict that Petrarch was "a good man," but, added they ironically, "he was illiterate!"

Having returned to Avignon in 1337, Petrarch settled in Vaucluse, a secluded spot situated about fifteen miles from the city, where he made his home for several years, devoting himself to literary labors. To this period belongs the poet's relation to a woman whose name for unknown reasons he has concealed with as much scrupulous care as he has extolled the name of Laura. Two children were born to Petrarch, a son, Giovanni, in 1337, and a daughter, Francesca, in 1343. Both of them were adopted by the father and at his request, legitimised by the Pope.

\* The tower on the right has fallen during the last year.

In the year 1341 Petrarch visited the court of King Robert of Naples, and at the initiative of this sovereign was crowned as poet-



VAUCLUSE\*.

laureate at the Capitol of Rome under the applause of the Roman people.

\* This picture, as well as the others of this article (with the exception of the sketch made by Petrarch), including the portraits of Petrarch and Laura, are reproduced from *The Sonnets, Triumphs, and Other Poems of Petrarch*, by Thomas Campbell.

Rome in the meantime became the seat of great political disturbances, and Cola di Rienzi, who, with all his noble traits, was a visionary demagogue, succeeded in establishing what he fondly thought to be a restoration of the Republic of Rome, but which actually was a mob-licensed tyranny, governed by him under the modest title of "Tribune." Petrarch supported Rienzi's cause, but could not prevent the final collapse of his short reign.

In 1348 Laura died of the plague on the same date on which the poet had seen her first, April 6th.



SKETCH OF VAUCLUSE BY PETRARCH'S OWN HAND\*.

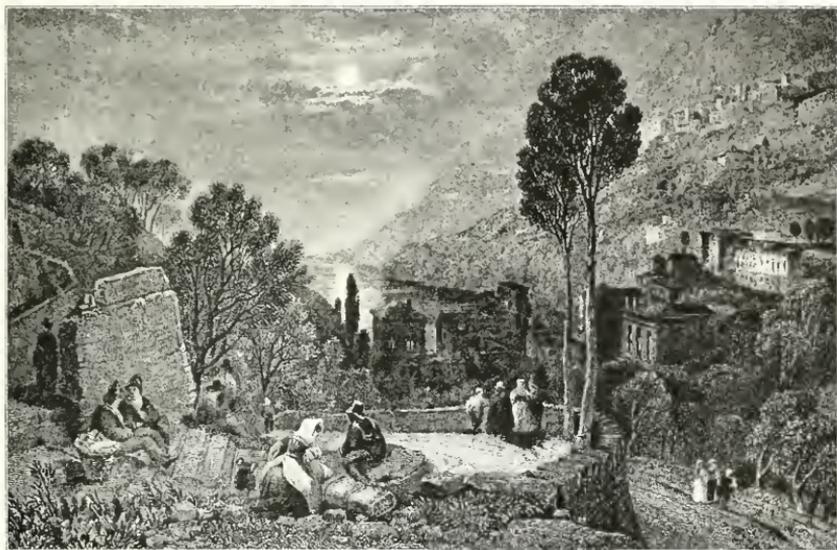
The words underneath the picture read as follows: "*Transalpina solitudo mea iocundissima*," which means, "my most delightful transalpine retreat." Petrarch drew this picture on his copy of Pliny's *Natural History*, in remembrance of the pleasant hours which he had spent at Vacluse.

The poet received the news of Laura's death at Selva Piana, and he wrote the following marginal note upon his copy of Virgil, which is still preserved and is by good authority regarded as unquestionably authentic:

"Laura, illustrious for her virtues, and for a long time cele-

\* Petrarch's sketch has been impressed on the cover of *Petrarch, the First Modern Scholar and Man of Letters*, by Robinson and Rolfye, and is here reproduced by the courtesy of the publishers, G. P. Putnam's Sons, New York, London.

brated in my verse, for the first time appeared to my eyes on the 6th of April, 1327, in the church of St. Clara, at the first hour of



SELVA PIANA, NEAR PARMA.



ROME.

Showing the dome of St. Peter at the distance and the Castle of St. Angelo to the right.

the day. I was then in my youth. In the same city, and at the same hour, in the year 1348, this luminary disappeared from our world.

I was then at Verona, ignorant of my wretched situation. Her chaste and beautiful body was buried the same day, after vespers, in the Church of Cordeliers. Her soul returned to its native mansion in Heaven. I have written this with a pleasure mixed with bitterness, to retrace the melancholy remembrance of 'MY GREAT LOSS.' This loss convinces me that I have nothing now left worth living for, since the strongest cord of my life is broken. By the grace of God, I shall easily renounce a world where my hopes have been vain and perishing. It is time for me to fly from Babylon when the knot that bound me to it is untied."

A new period begins for Petrarch. His love for Laura is less



MILAN CATHEDRAL.

passionate and more religious; he is more resigned, bestowing great praise upon monastic life and solitude. He had been appointed Canon of Parma in 1346, which he had visited ever since from time to time. He now, in 1348, accepted an invitation of the Archbishop Giovanni, Viscount of Milan, who was practically the tyrant of that city. In 1350 he became Archdeacon of Parma.

Finally Petrarch retired to Arquà, a little village in the Euganean Hills, about twelve miles south of Parma, where he continued to devote himself to his favorite studies and poetical composition, and there he was found dead on July 18th, 1374, among the books of his library.

Petrarch's last will requests his friends not to weep for his

death because tears do no good to the dead but may harm the living. He only asks for prayers and alms to the poor, leaving all details of the funeral to his friends, adding: "What signifies it to me where my body is laid?" He makes bequests in favor of religious orders and leaves an endowment for an anniversary mass which is still celebrated on the 9th of July. Among his gifts to personal friends is one of fifty gold florins to Boccaccio "for to buy him a warm coat for his studies at night." He appoints Francesco da Bassano of Milan his heir for the purpose of paying out one half of his fortune "to the person to whom it is assigned"—who is commonly supposed to be Petrarch's daughter, Francesca. His brother, Gherardo, the Carthusian monk, is offered an option of either one hundred florins payable at once or ten florins every year.

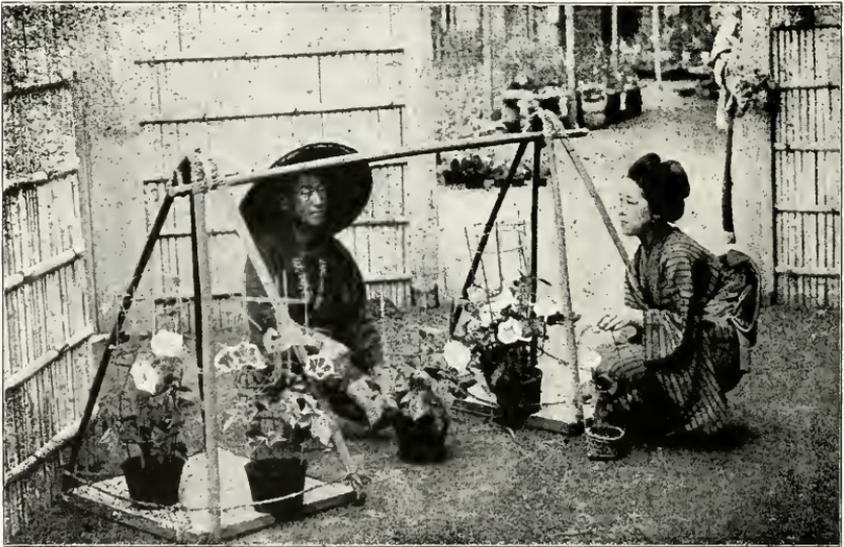
Though Petrarch had taken an active part in the political history of his time, he was a poet and rhetorician, not a hero and a character. His scholarship, the elegance of his verses, and his amiable personality endeared him to both the aristocratic men of his time and the common people of Italy. Far from being a man of definite and consistent ideals, his life is full of contradictions. Mediæval in thought and principle, he was modern in sentiment. Though an Italian patriot, he invited the German Emperor to continue the Ghibelline policy of imperial interference with Italian affairs. Though an admirer of the classics, he knew no Greek: "he was deaf to Homer as Homer was dumb to him." Though a humanist, he was a devout adherent to the most mediæval forms of Christianity. Though an enthusiastic champion of the cause of liberty, he was an intimate friend of almost all of the tyrants of his time and was instrumental in their retaining their power and usurped privileges. Though indebted to the Colonnas for many personal favors, he became an abettor of the Roman mob who massacred seven members of that noble family of Rome. Rome is to him once the eternal city, and then the impious Babylon. Though he refused lucrative positions of high duties and honor (such as secretaryship to the Pope and the rectorship of the University of Florence) in order to preserve his independence, he practically lived upon favors from the powerful as their retainer and so remained all his life dependent upon their benevolence. All these and other traits would have been fatal to any man but him who in the "vanity fair" of his poetical fancies, was little conscious of his inconsistencies. His very shortcomings seem to have added to the charm of his personality and made it possible that while he was still a child of the Middle Ages, he became one of the founders of modern Italy.

## THE JAPANESE FLORAL CALENDAR.

ERNEST W. CLEMENT, M. A.

### VII. THE MORNING-GLORY.

WHAT is known in the Occident as the morning-glory goes in Japan by the name of *asagao*, or "morning-face." But the Japanese variety is far beyond comparison with any other variety, as



A MORNING-GLORY SELLER.

we learned when our Japanese vines were the wonder and admiration of our Chicago neighbors. And the Tokyo master of the *asagao*, Suzuki by name, said to Miss Scidmore\*: "Yes; I know the Korean and the American *asagao* are little wild things, like weeds, not beautiful or worth growing." And Miss Scidmore herself testifies as follows: "For size, beauty, range of color, and illimitable variety

there attained, this sunrise flower precedes all others, until its cultivation has become a craze which is likely to spread to other countries, and—who knows?—perhaps there introduce the current Japanese custom of five-o'clock-in-the-morning teas and garden parties.”



CONVOLVULUS, OR (MORNING GLORY.)

The *asagao* is said to have been brought from China into Japan by scholars and priests who went over there to study Buddhism. And a Chinese priest who came to Japan wrote a poem to the following

purport: "The *asagao* blooms and fades so quickly, only to prepare for tomorrow's glory." It is quite likely this connection with religion as well as the fact that it fades so quickly that makes the *asagao* unsuitable for use on felicitous occasions.

Miss Scidmore states that "the late Empress-Dowager, a conservator of many old customs and aristocratic traditions, and a gentle soul with a deep love of flowers, poetry and art, kept up the culture of the *asagao*, and had always a fine display of flowers at her city and summer palaces during the lotus-time of the year." But in Tokyo the finest morning-glory gardens are at a place called Iriya, beyond Uyeno Park; there wonderful varieties, too numerous to mention, are exhibited. Of the different colors, the dark blue takes first rank.

Two well-known poems about the morning-glory run as follows:—

"Every morn, when the dawn brightens into joy,  
The morning-glory renews its beautiful flowers,  
And continues blooming long in this way,  
To give us hope and peace that wither not."\*

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

The Japanese also have what they call *hirugao*, or "noon-face," and *yugao*, or "evening-face." The latter, which Occidentals would presumably name "evening-glory," seems to be especially famous for the beauty of its white blossoms. In the *Genji Monogatari*, a lady-love of the hero sings as follows:—

"The crystal dew at evening's hour  
Sleeps on the Yugao's beauteous flower;  
Will this please him, whose glances bright,  
Gave to the flowers a dearer light?"

The most famous verse about the morning-glory is, of course, that of the maiden, O Chiyo San, who, having found a vine with its blossoms twining around her well-bucket, would not disturb it, but went elsewhere to beg some water. The poem, which is in the form of the *hokku*, runs as follows:—

"*Asagao ni*  
*Tsurube torarete*  
*Morai-mizu.*"

\* See the *Century Magazine* for December, 1897.

This means, literally translated, "By *asagao* bucket being taken, begged water." But Sir Edwin Arnold's poetical version is also worth quoting :—

"The morning-glory  
Her leaves and bells has bound  
My bucket-handle round.  
I could not break the bands  
Of those soft hands,  
The bucket and the well to her I left ;  
'Lend me some water, for I come bereft.'"

With the recommendation to read Miss Scidmore's illustrated article, quoted above, for an insight into the occult features of morning-glory culture in Japan, we close with her final sentence: "The *asagao* is the flower of Japanese flowers, the miracle of their floriculture, and one may best ascribe it to pure necromancy, and cease to question and pursue."

## A NEW RELIGION.

BY THE EDITOR.

[CONCLUDED.]

ABBAS EFFENDI.

Babism counts more adherents in Persia than one might expect considering the fact that it is a proscribed faith. It counts adherents also in Mesopotamia and in Syria and other parts of the world. Even America can claim a goodly number of adherents to the new faith. In Chicago there is a Babist congregation, the speaker and representative of which is Ibrahim George Kheiralla, and a New York lawyer, Mr. Myron H. Phelps, visited Abbas Effendi, the present representative of Mirza Huseyn Ali's family. We shall in the following pages present a *resumé* of both books, that of Mr. Phelps, which gives a description of the life and teachings of Abbas Effendi, and that of Mr. Kheiralla, which describes the faith and doctrines of the Babists who believe in Beha Ullah.

Mr. Myron H. Phelps believes that the Christian idea has lost its hold on the Western nations. Materialism is increasing and the ethical, social, and political standards need some fresh spiritual impulse, but where shall we find it, if Christianity itself cannot give it. Mr. Phelps believes that it may be supplied by the teachings of Beha Ullah and his son and spiritual successor Abbas Effendi. Convinced of the importance of the Babist faith, Mr. Phelps went on a pilgrimage to Acre and visited the present representative of the most prominent branch of the Babist faith, Abbas Effendi, the son of Beha Ullah, and he undertook to write down for Western readers his life and teachings as he had it stated by Abbas Effendi himself.

The introduction to the book has been written by the Nestor of the Babist religion, Professor Edward G. Browne, whom he had the good fortune to meet in Cairo. Professor Browne in the preface dwells on the continued spread of the Babist faith, and he asks :

“How is it that the Christian Doctrine, the highest and noblest which the world has ever known, though supported by all the resources of Western civilisation, can only count its converts in Muhammedan lands by twos and threes, while Babism can reckon

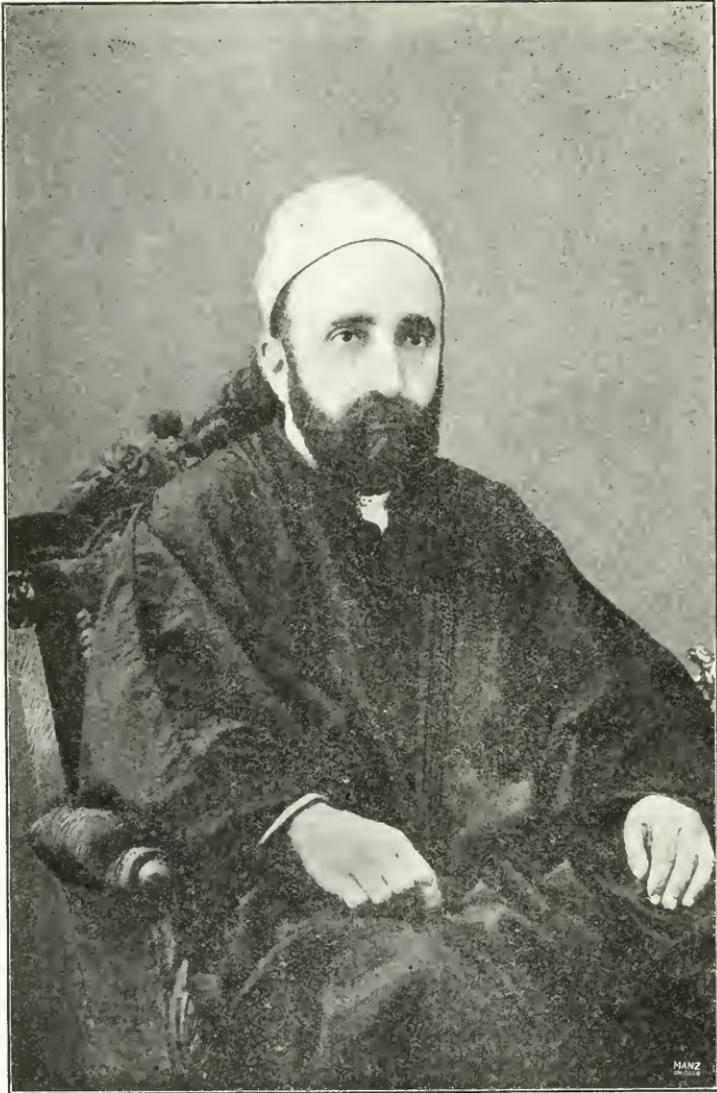


ABBAS EFFENDI.

Gusn-i-Azam (The Greatest Branch). Taken over thirty years ago.

them by thousands? The answer, to my mind, is plain as the sun at midday. Western Christianity, save in the rarest cases, is more Western than Christian, more racial than religious; and, by dallying with doctrines plainly incompatible with the obvious meaning

of its Founder's words, such as the theories of 'racial supremacy,' 'imperial destiny,' 'survival of the fittest,' and the like, grows steadily more rather than less material. Did Christ belong to a 'dominant



MUHAMMAD-ALI EFFENDI.  
Gusn-i-Akbar (The Mightiest Branch). Taken 1900.

race,' or even to a European or 'white' race? Nay, the 'dominant race' was represented by Pontius Pilate, the governor, who was

compelled to abandon his personal leanings toward clemency under constraint of 'political necessities' arising out of Rome's 'imperial destiny.'

"It is in manifest conflict with several other theories of life which practically regulate the conduct of all States and most individuals in the Western world.

"Many even of the most excellent and earnest Christian missionaries—not to speak of laymen—whom Europe and America send to Asia and Africa would be far less shocked at the idea of receiving on terms of intimacy in the house or at their table a white-skinned atheist than a dark-skinned believer. The dark-skinned races to whom the Christian missionaries go are not fools, and have no object in practising that curious self-deception wherewith so many excellent and well-meaning European and American Christians blind themselves to the obvious fact that they attach much more importance to race than religion; they clearly see the inconsistency of those who, while professing to believe that the God they worship incarnated Himself in the form of an Asiatic man,—for this is what it comes to,—do nevertheless habitually and almost instinctively express, both in speech and action, contempt for the 'native' of Asia."

There is an additional reason which gives the advantage to the Babist propagandists over the Christian missionary. While the latter explicitly or by implication rejects the Koran and Mohammed's prophetic mission, the former admits both and only denies their finality. Christian missionaries waste most of their efforts in proving the errors of Islam, but they forget that in destroying the Moslem's faith in their own religion, they are mostly making converts to scepticism or atheism, and they very rarely succeed in convincing them of the truth of Christianity. The Babist does not destroy but builds upon the religious convictions of people. He finds a foundation ready laid, but the Christian missionary deems it necessary to destroy the foundation and finds himself incapable of laying another one.

Babism makes a new synthesis of old ideas. It is the entire Eastern civilisation united into a new yet thoroughly consistent system. Not only do the Babists incorporate in their faith the traditions of the Old and New Testaments, and of the Koran, but also some most significant documents of the Manichæans of the Ismaili propagandists, the early Sufis, and also the spirit of profane poets such as Hafiz, the immortal poet of love and wine. Professor Browne in his introductory comments to Mr. Phelps' book further

calls special attention to the attitude of the Babists with whom love of Beha Ullah is paramount. It is interesting to notice first, their uncertainty as to the authorship of many of their own religious



حضرة مخضن الله الاطهر ضياء الله

ZIA 'ULLAH EFFENDI.

Gusni-At'har (The Holiest Branch). Departed October, 1898.

books; second the unfixed character of most important doctrines such as immortality of the soul; third, their inclination to ignore

and even suppress facts which they regard as useless or hurtful to their present aims. All these marks are characteristic of a growing faith. The Babists are by no means broad and tolerant. If they came into power in Persia, a case which is by no means impossible, the persecuted would be apt to turn persecutors.

The Behaists are especially fond of listening to the reading of the epistles of Beha Ullah which are mostly rhapsodies, interspersed with ethical maxims, rarely touching on questions of metaphysics, ontology, or eschatology. They show a dislike to historical investigation and says Professor Browne, "Some of them even showed great dislike at his attempts to trace the evolution of Babi doctrine from the Shia sect of Muhammedans through that of the Shaykhi school (in which the Bab and many of his early disciples were educated), to the forms which it successively assumed in the hands of the Bab and his followers." An English diplomat who knew the Babists thoroughly once said to Professor Browne: "They regard you as one who, having before his eyes a beautiful flower, is not content to enjoy its beauty and fragrance, but must needs grub at its roots to ascertain from what foul manure it derived its sustenance."

The first part of Mr. Phelps's book is devoted to Beha Ullah's life which we learn here from the lips of his daughter Behiah Khanum, one of the Three Leaves, so-called, of the new prophet's family. The story is interesting in so far as it adds the zest of a personal narrative to the history of Beha Ullah as related by Professor Browne in his several accounts of the Babist movement. We learn also of the accusations made against Mirza Yahya who is supposed to have poisoned Beha Ullah, the father of Abbas Effendi, but the attending physician walked around the bed of the patient, and repeated three times, "I will give my life—I will give my life—I will give my life." Nine days later the physician died. Another physician was called in, but he looked upon the case as hopeless. Nevertheless Beha Ullah grew stronger and finally overcame the effects of the poison.

A footnote informs us that the Ezelis, the adherents of Mirza Yahya, claim that Beha Ullah had prepared the poison for the purpose of killing Mirza Yahya, but the dish of rice containing the poison was prepared with onions, a taste which Yahya disliked; and Beha Ullah, thinking that his scheme had been betrayed, deemed it best to take a little of the poisoned rice, whereupon he almost died of its effects. Mr. Phelps simply states the narrative without giving his own opinion, and there is no need to believe the accusa-



حضرة غصن الله الانور بديع الله

BADI 'ULLAH EFFENDI.

Gush-i-Anwar (The Most Luminous Branch). Taken 1900.

tion of either party. It is quite common that fanatics are apt to accuse their rivals in dignity of the absurdest crimes, and we have here a highly colored story on both sides which may be paralleled in almost all the religions of history. The fact that Beha Ullah fell sick cannot be doubted; that he had eaten rice together with his half-brother, his rival in the leadership of the Babist faith, may also be true, but that either had made an attempt to poison the other may be regarded as highly improbable.

When Beha Ullah died a new schism split up the Babist church, and Abbas Effendi, the "Greatest Branch," became the recognised leader of one party, and Mohammed Ali Effendi, the "Mightiest Branch," the leader of another party.

The philosophy of Behaism, especially its psychology and its ethics, are related by Mr. Phelps, and he adds a few discourses all of which are greatly interesting on the standards of truth, on the nature of God and the universe, on spirit, the parable of the seed, reincarnation, heavenly wisdom, on heaven and hell, on love, talks to children, the poor, the prayer, and similar topics.

A most charming picture of Abbas Effendi's daily life is given in the first chapter and brings the personal appearance of the man more home to us than can be done by an exposition of his philosophy and psychology. Mr. Phelps describes the master of Akka in the first chapter of his book.

#### THE MASTER OF AKKA.

"Imagine that we are in the ancient house of the still more ancient city of Akka, which was for a month my home. The room in which we are faces the opposite wall of a narrow paved street, which an active man might clear at a single bound. Above is the bright sun of Palestine; to the right a glimpse of the old sea-wall and the blue Mediterranean. As we sit we hear a singular sound rising from the pavement, thirty feet below—faint at first, and increasing. It is like the murmur of human voices. We open the window and look down. We see a crowd of human beings with patched and tattered garments. Let us descend to the street and see who these are.

"It is a noteworthy gathering. Many of these men are blind; many more are pale, emaciated, or aged. Some are on crutches; some are so feeble that they can barely walk. Most of the women are closely veiled, but enough are uncovered to cause us well to believe that, if veils were lifted, more pain and misery would be seen.



MOUSA EFFENDI, EL KALEEM. THE ELDEST BROTHER OF BEHA ULLAH.\*

\*Mousa means "Moses," and El Kaleem "Speaker With God."

Some of them carry babes with pinched and sallow faces. There are perhaps a hundred in this gathering, and besides, many children. They are of all the races one meets in these streets—Syrians, Arabs, Ethiopians, and many others.

“These people are ranged against the walls or seated on the ground, apparently in an attitude of expectation;—for what do they wait? Let us wait with them.

“We have not long to wait. A door opens and a man comes out. He is of middle stature, strongly built. He wears flowing light-coloured robes. On his head is a light buff fez with a white cloth wound about it. He is perhaps sixty years of age. His long grey hair rests on his shoulders. His forehead is broad, full, and high, his nose slightly aquiline, his moustaches and beard, the latter full though not heavy, nearly white. His eyes are grey and blue, large, and both soft and penetrating. His bearing is simple, but there is grace, dignity, and even majesty about his movements. He passes through the crowd, and as he goes utters words of salutation. We do not understand them, but we see the benignity and the kindness of his countenance. He stations himself at a narrow angle of the street and motions to the people to come towards him. They crowd up a little too insistently. He pushes them gently back and lets them pass him one by one. As they come they hold their hands extended. In each open palm he places some small coins. He knows them all. He caresses them with his hand on the face, on the shoulders, on the head. Some he stops and questions. An aged negro who hobbles up, he greets with some kindly inquiry; the old man’s broad face breaks into a sunny smile, his white teeth glistening against his ebony skin as he replies. He stops a woman with a babe and fondly strokes the child. As they pass, some kiss his hand. To all he says, *‘Marhabbah, marhabbah’*—‘Well done, well done!’

“So they all pass him. The children have been crowding around him with extended hands, but to them he has not given. However, at the end, as he turns to go, he throws a handful of coppers over his shoulder, for which they scramble.

“During this time this friend of the poor has not been unattended. Several men wearing red fezes, and with earnest and kindly faces, followed him from the house, stood near him and aided him in regulating the crowd, and now, with reverent manner and at a respectful distance, follow him away. When they address him they call him ‘Master.’

“This scene you may see almost any day of the year in the



**KHADIM ULLAH. THE SERVANT OF BEHA ULLAH.\***

Khadim Ullah served Beha Ullah faithfully for over forty years. He survived his master and died in 1901. We are informed that he supported the cause of Mohammed Ali Effendi.

\* The name Khadim Ullah means "Servant of God."

streets of Akka. There are other scenes like it, which come only at the beginning of the winter season. In the cold weather which is approaching, the poor will suffer, for, as in all cities, they are thinly clad. Some day at this season, if you are advised of the place and time, you may see the poor of Akka gathered at one of the shops where clothes are sold, receiving cloaks from the Master. Upon many, especially the most infirm or crippled, he himself places the garment, adjusts it with his own hands, and strokes it approvingly, as if to say, 'There! Now you will do well.' There are five or six hundred poor in Akka, to all of whom he gives a warm garment each year.

"On feast days he visits the poor at their homes. He chats with them, inquires into their health and comfort, mentions by name those who are absent, and leaves gifts for all.

"Nor is it the beggars only that he remembers. Those respectable poor who cannot beg, but must suffer in silence—those whose daily labor will not support their families—to these he sends bread secretly. His left hand knoweth not what his right hand doeth.

"All the people know him and love him—the rich and the poor, the young and the old—even the babe leaping in its mother's arms. If he hears of anyone sick in the city—Moslem or Christian, or of any other sect, it matters not—he is each day at their bedside, or sends a trusty messenger. If a physician is needed, and the patient poor, he brings or sends one, and also the necessary medicine. If he finds a leaking roof or a broken window menacing health, he summons a workman, and waits himself to see the breach repaired. If any one is in trouble,—if a son or a brother is thrown into prison, or he is threatened at law, or falls into any difficulty too heavy for him,—it is to the Master that he straightway makes appeal for counsel or for aid. Indeed, for counsel all come to him, rich as well as poor. He is the kind father of all the people.

"This man who gives so freely must be rich, you think? No far otherwise. Once his family was the wealthiest in all Persia. But this friend of the lowly, like the Galilean, has been oppressed by the great. *For fifty years he and his family have been exiles and prisoners.* Their property has been confiscated and wasted, and but little has been left to him. Now that he has not much he must spend little for himself that he may give more to the poor. His garments are usually of cotton, and the cheapest that can be bought. Often his friends in Persia—for this man is indeed rich in friends, thousands and tens of thousands who would eagerly lay

down their lives at his word—send him costly garments. These he wears once, out of respect for the sender; then he gives them away.

“He does not permit his family to have luxuries. He himself eats but once a day, and then bread, olives, and cheese suffice him.



A PREACHER OF BEHAISM.

“His room is small and bare, with only a matting on the stone floor. His habit is to sleep upon this floor. Not long ago a friend, thinking that this must be hard for a man of advancing years, presented him with a bed fitted with springs and mattress. So these stand in his room also, but are rarely used. ‘For how,’ he says.

'can I bear to sleep in luxury when so many of the poor have not even shelter?' So he lies upon the floor and covers himself only with his cloak.

"For more than thirty-four years this man has been a prisoner at Akka. But his jailors have become his friends. The Governor of the city, the Commander of the Army Corps, respect and honour him as though he were their brother. No man's opinion or recommendation has greater weight with them. He is the beloved of all the city, high and low.

"This master is as simple as his soul is great. He claims nothing for himself—neither comfort, nor honour, nor repose. Three or four hours of sleep suffice him; all the remainder of his time and all his strength are given to the succour of those who suffer, in spirit or in body. 'I am,' he says, 'the servant of God.'

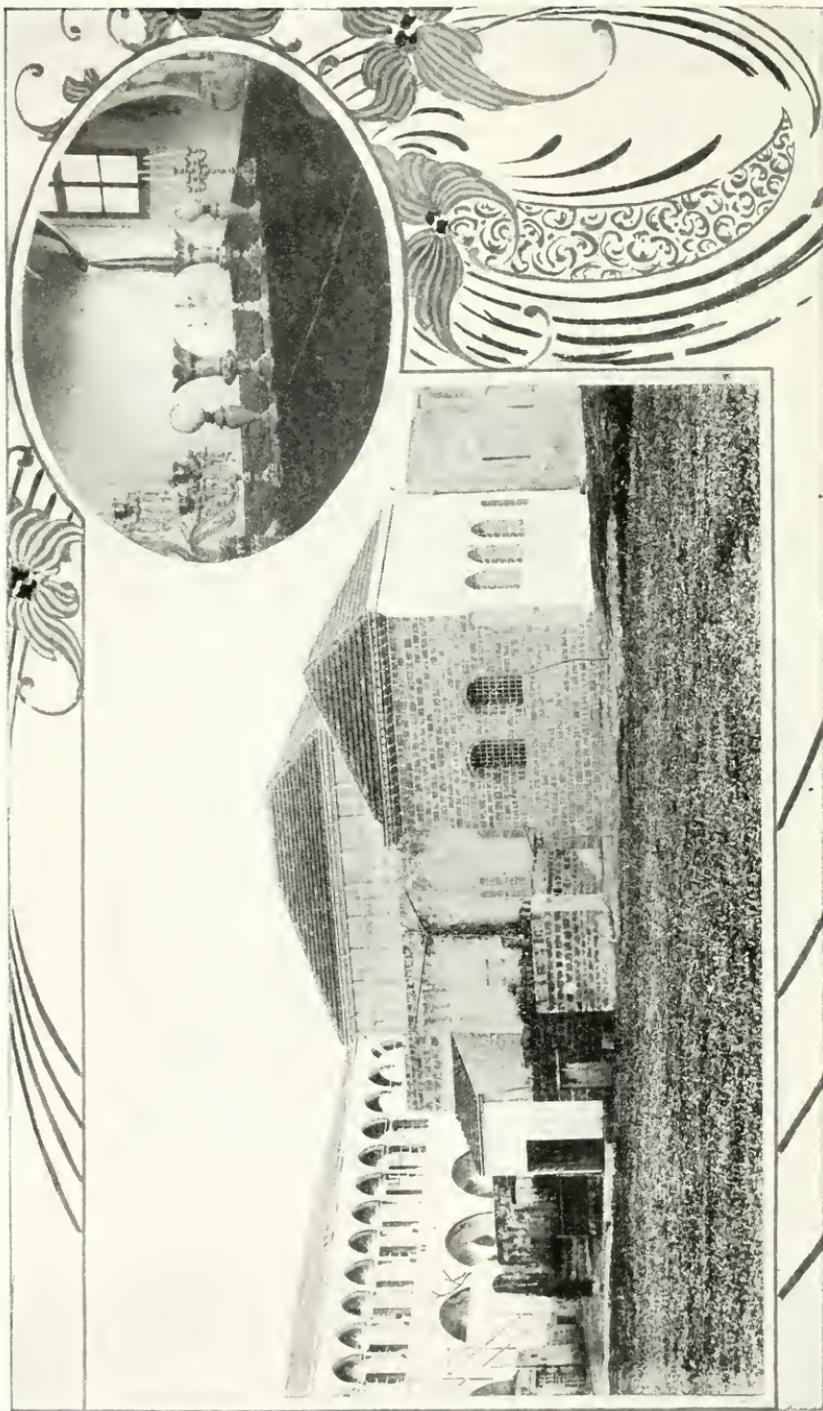
"Such is Abbas Effendi, the Master of Akka."

#### THE LATEST DEVELOPMENTS OF BEHAISM.

For the sake of completeness we have to add that the Behaist Church has been rent again by a schism which at first sight seems to be a personal matter,—question of leadership.

For a long time Abbas Effendi, the oldest son of Beha Ullah, has been the recognised head of the Church. He is the son of the wife whom Beha Ullah married first, some time before he had declared himself to be the Manifestation of God, and this Abbas is known to Behaists as "the greatest branch." Three young half-brothers of Abbas Effendi were born to Beha Ullah by another wife and among them Mohammed Ali was called by his father "the mightiest branch."

For a long time the leadership of "the greatest branch" was accepted without objection, but finally a dissension arose between Abbas Effendi on one side and his younger half-brothers on the other, and the Behaists in Persia and other countries began to doubt the divine inspiration of "the greatest branch." In fact some of them declared that Abbas Effendi has changed the doctrine of his father and has introduced some innovations which are contrary to the spirit of Behaism. It seems that several Behaists, including some of the congregations that exist in the United States, no longer recognise Beha Ullah's oldest son "the greatest branch," but look to Mohammed Ali, "the mightiest branch," as their spiritual guide and head of the Church. Abbas Effendi claims that his authority is absolute and that it rests on the testament left him by his father



THE TOMB OF BEHÁ 'U'LLÁH. The Interior of the Tomb. The Palace of Behjá

Beha Ullah, and it is true that Beha Ullah declared that his sons, among them "the greatest branch," should spread his fragrances, but similar declarations have been made of the other branch, and so the opponents of Abbas Effendi claim that Beha Ullah intended to have his son, Mohammed Ali, succeed Abbas Effendi, and that the leadership at present has passed to "the mightiest branch."

We here will omit as much as possible purely personal complaints and limit our report to matters of doctrine.

The report of Mr. Phelps already indicates that Abbas Effendi must somehow have become acquainted with ideas that seem to be Buddhistic, and a critical reader of Mr. Phelps' book might be inclined to think that these thoughts were imputed to him by his interviewer, for Mr. Phelps is well acquainted with Buddhism, and so he might have suggested some of the answers that indicate a similarity with Buddhist doctrines, but such is not the case. Abbas Effendi has actually gone away from the simple Semitic soul conception, and teaches a theory of reincarnation that might not be unacceptable to the disciples of Shakya Muni. On the other hand, he surrenders the rigidity of monotheism, which has always been the cardinal point in the religion of the Semites, the Jews as well as the Mohammedans, and propounds a philosophical trinity that would appeal to Christians influenced by modern philosophy.

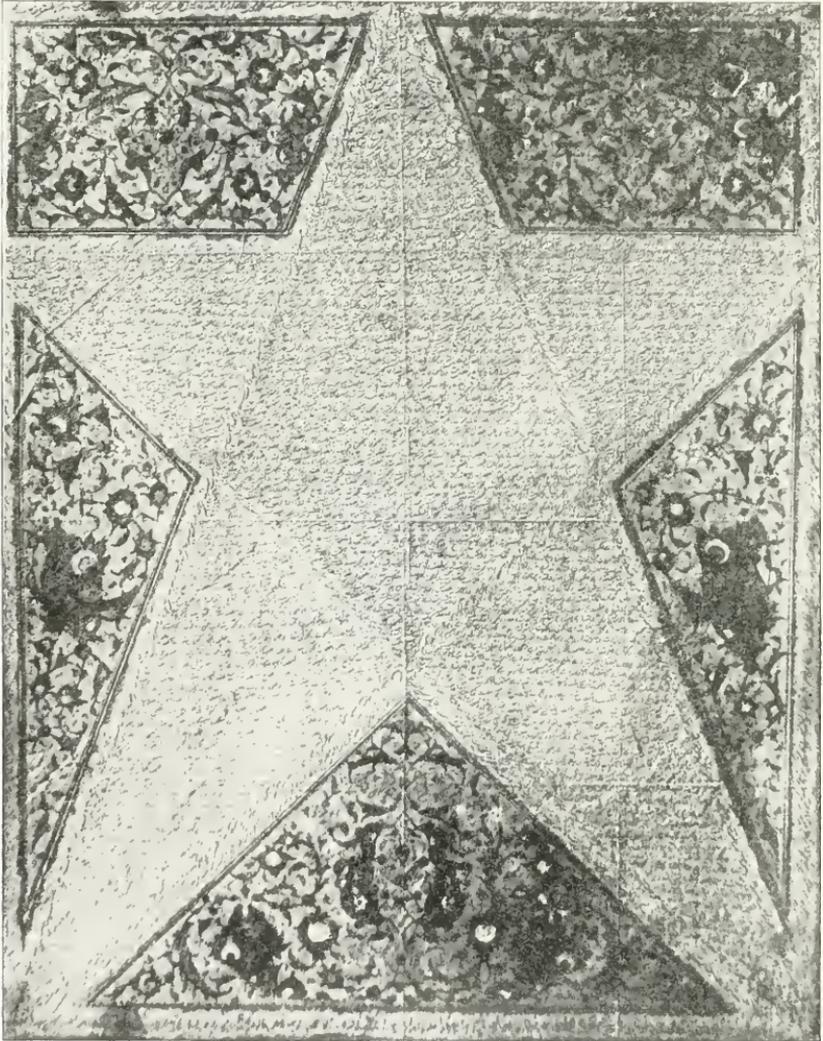
A lady, Mrs. Rosamond Templeton, who visited Acre and showed great interest in Behaism, although she herself is not a Behaist but a Christian, tried to reconcile the two parties and proposed that the brothers should meet on a certain date at the tomb of their father, which is considered as their common shrine, and show their testaments because Abbas Effendi bases upon his testament the claim of leadership. But Abbas Effendi would not accede to the terms. He insisted on his claims and refused to show his father's testament to his brothers. Mrs. Templeton's correspondence is published as a pamphlet\* and we here reproduce the most essential passages of her letter to Abbas Effendi:

"The principal accusation which you made against your brothers was that they have refused to obey you as the chief of the religion of 'Bab' at d'Acre.

"You state that your authority is based on a Testament given by your venerable father, and you say that this Testament is in your possession and that it has been read by Colonel Bedrey-Bey. On leaving your house I went directly to the house of your brothers in order to present to them your objection. Their answer is that they

\* *Facts for Behaists.* Translated and edited by I. G. Kheiralla. 1901.

are absolutely ready to obey the Testament, which has been given by their father on condition that they can see this Testament written by the hand of Beha Ullah. This question, therefore, is a simple one. Effendi; I propose that you, Abbas Effendi, Mohammed Ali Effendi,



A TABLET IN THE HANDWRITING OF THE BAE.

Bedi Ullah Effendi and myself, with three witnesses chosen by you and three chosen by your brothers, an interpreter, an English photographer whom I will bring—I propose that these twelve persons shall meet at the sacred tomb of your father at noon on the 7th day of



this authority you would be quite ready to read it before witnesses and to send photographic copies of it to Persia."

Having refused to submit his father's Testament to the inspection of his brothers, the opponents of Abbas Effendi declare that he cannot make good his claim. Moreover, they believe the Beha Ullah was the great and only manifestation of God and that his sons are only venerable expounders of his doctrines but not new manifestations. In other words, they are regarded as inferior to him, and Beha Ullah alone is believed to be 'exalted above all those who are upon the earth and in heaven.' Mr. Kheiralla in the name of the Behaists that have rejected Abbas Effendi's claim declares:

"Beha Ullah, since He declared Himself, has conclusively proved from all Scriptures that He was the Promised One. He has uttered tablets and written epistles which attracted the hearts and refreshed the souls. The noble life He lived astonished and impressed the people, and His fame spread to all countries. All who knew him acknowledged His Supremacy and were awed by the loftiness and greatness of His character.

"His claim that He was the Promised One of the Holy Scriptures and that His Appearance was the Greatest, and that it will take place only once in every five thousand years, may be found in His many writings. He also proved that a higher virtue and greater grace distinguished His day."

The teachings of Abbas Effendi may be characterised by the following quotations:\*

Abbas Effendi, in reply to a question of a Behaist concerning the return of spirit (i. e. reincarnation), distinguishes five kinds of spirit. He says:

"As to what thou askest concerning the Spirit and its return to this world of humanity, and this elemental space, know that the Spirit in general is divided into five sorts, the Vegetable Spirit, the Animal Spirit, the Human Spirit, the Spirit of Faith, and the Divine Spirit of Sanctity."

For the three first spirits there is no light, for they are subject to "reversions, production and corruption." In other words they are mortal. They originate and pass away. There is immortality only for the Spirit of Faith and the Divine Spirit of Sanctity. Abbas Effendi says:

\* *Tablets from Abdul Beha Abbas to some American Believers in the Year 1900.* The Truth Concerning: (A) Re-Incarnation; (B) Vicarious Atonement; (C) The Trinity; (D) Real Christianity. Published by the Board of Counsel, Carnegie Hall, New York, 1901.

“The Spirit of Faith, which is of the Kingdom (of God) consists of the all-comprehending Grace, and the Perfect Attainment (or salvation, fruition, achievement, etc., as above), and the power of Sanctity, and the Divine Effulgence from the Sun of Truth on Luminous, Light-seeking essences, from the Presence of the Divine Unity. And by this Spirit is the Life of the Spirit of man, when it is fortified thereby, as Christ (to whom be Glory!) saith: ‘That which is born of the Spirit is Spirit.’ And this Spirit hath both restitution and return, inasmuch as it consists of the Light of God, and the unconditioned Grace. So, having regard to this state and station, Christ (to whom be Glory!) announced that John the Baptist was Elias, ‘who was for to come’ before Christ. (Matt. xi:14.) And the likeness of this station is as that of lamps kindled (from one another): for these, in respect to their glasses and oil-burners, are different, but in respect to their Light, ONE, and in respect to their illumination, ONE; nay, each one is identical with the other, without imputation of plurality, or diversity, or multiplicity, or separateness. This is the Truth, and beyond the Truth there is only error.”

The idea of trinity appeals to Abbas Effendi and he defends it on the following considerations:

“There are necessarily three things, the Giver of the Grace, and the Grace, and the Recipient of the Grace; the Source of the Effulgence, and the Effulgence, and the Recipient of the Effulgence; the Illuminator, and the Illumination, and the Illuminated. Look at the Mosaic cycle—the Lord, and Moses, and the Fire (i. e., the Burning Bush), the intermediary; and in the Messianic cycle, the Father, and the Son, and the Holy Ghost the intermediary; and in the Muhammedan cyle, the Lord and the Apostle (or Messenger Mohammed) and Gabriel (for, as the Mohammedans believe, Gabriel brought the Revelation from God to Muhammad,) the intermediary. Look at the Sun and its rays, and the heat which results from its rays: the rays and the heat are but two effects of the Sun, but inseparable from it and sent out from it; yet the Sun is one in its essence, unique in its real identity, single in its Attributes, neither is it possible that anything should resemble it. Such is the Essence of the Truth concerning the Unity, the real doctrine of the Singularity, the undiluted reality as to the (Divine) Sanctity.

“As to the question concerning the Atonement on the part of the Holy Redeemer, I have explained this to thee by word of mouth in a plain and detailed manner, devoid of ambiguities, and I have made it clear to thee as the Sun at noonday. (I.)

“And I ask God to open unto thee the Gates, that thou mayest

thymself apprehend the true meanings of these mysteries: Verily. He is the confirmer, the Beneficent, the Merciful."

While he approaches Christianity in the question of trinity, Abbas Effendi rejects "Vicarious Atonement." He says:

"There is no such thing as 'Vicarious Atonement,' as held and taught by the theologians and 'Churches.' As it was the custom in the old times to offer sacrifices for sins, so did Christ (Glory be to Him!) say in substance, 'I offer myself as an example and as a sacrifice for the safety and salvation of the people, i. e., I am willing to accept every disaster and calamity for the sake of guiding the people'—even death, for He was necessarily opposing everybody. I have accepted all things that the people may know the Truth as it is. If I wish to guide you to Jerusalem, I must personally accept the hardships of the journey first. So Jesus Christ first accepted all the trials, sufferings and death for the purpose of quieting the people. Had He not so accepted He could not have finished His Work."

Reincarnation is explained by the instance of John the Baptist who according to Christ was Elijah. Abbas Effendi says:

"John the Baptist was right in saying that he was not Elijah, considering material body, name, time (he came 900 years after Elijah), place, etc. Christ was right in declaring that John the Baptist was Elijah in Spirit; thus both were right. The Divine Spirit is One only, no matter how many it is manifested in or through."

Mr. Kheiralla had visited Acre after he had become a believer in Beha Ullah. He saw Abbas Effendi and accepted him at the time as the representative of Behaism, but when he became acquainted with Abbas Effendi's doctrine of immortality which to him implies destruction of personal identity, and when he heard of the complaints of Abbas Effendi's younger brothers, he changed his mind and became an adherent of "the mightiest branch." Mr. Kheiralla says in his Behaist pamphlet which appeared under the title "The Three Questions":

"While I was in Syria visiting, I was not allowed by the diplomatic policy of Abbas Effendi to meet any of the Branches, his brothers, or any of the family, or any of their followers, just like all those who went there and visited him. So I remained ignorant of the facts.

"Abbas Effendi had, while there, honored me to the utmost degree in the presence of his followers. This was the chief cause of my delusion. It is the case of all those who have been there to visit him.

For he and his followers are past masters in the art of treating visitors wonderfully fine."

As to points of doctrine the views of Behaism represented by Mr. Kheiralla may be condensed in the following quotations:

"Abbas Effendi has taught plainly that the human spirit is perishable, like the vegetable spirit, and the end of it is corruption or mortality; and that it 'consists of the rational (or logical, reasonable) faculty which apprehends general ideas and things intelligible and perceptible.'

"The Pre-existence of man's soul was taught by Beha Ullah, by the prophets and by Christ.

"Beha Ullah taught us in the book of Heykle, that there are some souls in the Pavillion of Greatness and Might, who though they have never been upon the earth, yet they shall come here to help the Cause of God and promulgate His Word.

"Beha Ullah taught us also, that if we come to this earth and do not attain the truth for which we came, we shall return to the spiritual realms and resume the positions in which we were before our coming to this earth.

"The Bible, as well as the Koran, teaches, that God cometh to judge the living and the dead. How can this be true if there were no Return of the Soul?

"So we see, that the teachings of Abbas Effendi are not in accordance with the teachings of Beha, neither with the teachings of Christ whom he quoted. Christ taught us, as did Beha, that the human soul or spirit is immortal, and that it keeps its identity after death and that it has its own existence and is distinguishable from all other spirits or souls. For Christ taught that the soul of the rich man, after death, went to Hell, and there it kept its own individuality and was separated from the Spirit of Abraham, and from that of Lazarus; and that it conversed with Abraham from Hell to Heaven, and that it was not 'the Spirit of Faith, which is of the Kingdom of God.'

"Beha Ullah taught, that His appearance has ended the manifestations, for one complete thousand years; but He foretold us that somebody will claim to be a manifestation, and warned us from following him.

"Abbas Effendi has proved beyond doubt, that he is the one against whom the warning was uttered.

"Beha Ullah strictly taught us, in nearly every tablet He uttered to observe the Oneness and Singleness of God. He declared Himself to be the Father and Comforter. In the letter to the Pope,

He said: "This is indeed the Father, whereof Isaiah gave you tidings, and the Comforter whom the Spirit (Christ) promised."

"Beha Ullah taught, in many of his utterances, that there is no son to Him, no successor, no equal, no agent.

"Abbas Effendi teaches, that he is divinely the son of Beha Ullah, and His successor. If he is the successor of Beha, he is equal to Beha, for the successor is not less than the succeeded. Also the son is not less than the Father. In both cases, Abbas Effendi is a claimant; and the teachings of Beha Ullah do not permit this.

"Beha Ullah had foreseen the probability of the schism and so he left the following rule for the settlement of disputed points in Kitab-i-Ackdas, p. 20; he said:

"If ye differ in a matter, bring it to God, so long as the Sun is shining from the Horizon of this heaven; but when He sets, bring it to what he uttered, verily it suffices the worlds."

"Abbas Effendi, and his disciples teach that Beha Ullah was like all the other prophets; only he was a greater Manifestation, because He was a larger Mirror. According to their teachings we must conclude that Beha Ullah was not what He claimed, and was not the Father whom the Christians expected. If Beha Ullah was like Jesus, He would be merely a vine, like Jesus, though a larger one. But He cannot be the Lord of the vineyard, because the Lord of the vineyard cannot be one of the vines which He planted. Jesus said, that He was the vine, the disciples were the branches, and the Father was the Husbandman. There is a great difference between the vines and the *Lord of the vineyard* or the *Husbandman*. Beha's superiority is not realized by Abbas Effendi, or for some reason he does not wish to confess it.

"This point is the greatest one in this religion; for the followers of Beha must believe, that Yahoah, the 'Everlasting Father,' Beha, is the known God who appeared and spoke in Jesus Christ, in Moses, in Abraham, who were His ministers, and at the latter days He came himself in the flesh, to judge the living and the dead; and that the Unknown Being which cannot be known from the beginning which has no beginning to the end which has no end, hath appeared and spoke in Beha Ullah just as Beha Ullah appeared and spoke in Jesus Christ and in the other prophets. This Infinite being, the 'Unknowable' Creator of heavens and earths is called by Beha Ullah the '*Eternal Identity*.' Beha said: 'Zatul Azel cannot be seen.'"

## THE RELIGION OF PROTO-SEMITISM.

BY THE EDITOR.

SAMUEL IVES CURTISS of Chicago, Professor of Old Testament Theology at the Chicago Theological Seminary, has spent much time in Syria in studying the religious customs of the modern Semites with the intention of finding a key to the primitive religion of their prehistoric ancestors. The first summary of his studies appeared in a book, published in Chicago in 1902, under the title *Primitive Semitic Religion To-day*, but in the meantime its contents have been considerably increased, and in this improved form Prof. Curtiss's book has been translated by Pastor H. Stocks of Arnis, Schleswig, and lies now before us under the title *Ursemitische Religion im Volksleben des heutigen Orients*, published by Hinrichs, Leipzig, with a preface by Count Wilhelm Baudissin, Professor of Old Testament Theology at Berlin.

Count Baudissin, an authority in the same branch of work, does not agree with several details of his American colleague, yet he does not hesitate to recommend the book as a most important contribution to the study of primitive Semitic religion.

The title of Professor Curtiss's book is aptly chosen, for it suggests the plan of work pursued by the author, who believes that some religious practices of the Proto-Semites are preserved even to-day. Views alluded to in the Bible, ancient rituals, and other remnants of pre-Biblical beliefs which antedate the post-exilic monotheism, are still preserved in remote places of Syria. They agree neither with the orthodox Islam nor with Christianity, yet the people cling to them with tenacity, and it is important for our knowledge of the history of religion, to preserve an accurate account of them before they entirely disappear. Little\* is left of

\* On his first journey Professor Curtiss visited remote places, because there he expected the purest survival of Proto-Semitism. In the mean time he has learned that in the big cities, too, many ancient customs are still preserved. He writes:

these primitive conditions in the great cities, but the villages are to a great extent still pagan. From Professor Curtiss's descriptions we must infer that Christian, Mohammedan, and Jewish institutions are only an external polish and that the inhabitants of Syria in some obscure localities cherish in their hearts, still, the same views as their prehistoric ancestors. When they offer, *e. g.*, a *fedu*, a sacrifice of ransom by blood, the Mohammedans mumble Mohammedan prayers, Christians repeat the Lord's Prayer or the Christian creed, and Jews recite passages from the Old Testament, but the ceremony itself, and the details of the ritual and the expectations connected with it, are the same, and we have reasons to believe that they simply follow the traditional customs of the ancient Semites.

Prof. W. R. Smith has called attention to the importance of the religious life of the present Semites as a source of information concerning the primitive religion of the Semites, but he has not furnished us with the rich material that we have here collected in Professor Curtiss's work. The criticisms which Professor Baudissin has to offer are insignificant and in many respects it seems that the opinion of Professor Curtiss is quite tenable, or at least probable, in spite of his over-cautious German critic. Professor Baudissin describes the book as follows:

"The author has set himself the task to reconstruct, from the views prevalent in modern Syria and Palestine, the oldest religious institutions of the Semitic inhabitants of Canaan and its neighboring countries. He pursues the same course which for a series of problems in the history of the civilization of Arabia, the Nestor of Arabists, J. G. Wetzstein has chosen, who with methods that in their way are unexcelled and final, has after a long sojourn in the Orient learned not only to speak Arabic but also to feel Arabic and to reproduce the true meaning of the Arab. Professor Curtiss, with his remarkable American energy, has endeavored during several prolonged sojourns in remote parts of Syria, to understand, by the felicitous method of quizzing natives and missionaries, the religious customs and ideas of Syria which are not part of the religious systems now prevailing. For this purpose he has preferred to visit such parts which have been least affected by Judaism, Christianity, and Islam.

"Undoubtedly he has chosen the right moment, for since we

"Since the publication of my book I have found that all of the old ideas survive in such a city as Beirut. The next investigation I have in mind is to visit at least Hama (Hamalti), Hums (Emesa), Damascus, and Jerusalem with reference to these survivals."

receive new information almost annually through reports of excavations upon Assyrian and Babylonian soil concerning the religion of the North Semitic peoples, we ought to be better posted on practices and religious conceptions, which have endured down to the present day, in order to compare them with the results of our discoveries. At the same time our author supplements the descriptions which Robertson Smith and Wellhausen have made from literary sources concerning the primitive religion of the ancient Semites as well as the Arabians."

The undertaking is fully justified, and Count Baudissin compares the conditions to the state of affairs in Grimm's *Fairy Tales*. In spite of their Christian dress, these ancient tales contain innumerable traits of German paganism. In the same way, the present conditions of Syria and Palestine betray the prevalence of the most ancient faith and customs, especially in those localities where the conquest of Christianity and Islam was only superficial. Under the surface soil of these superadded strata, we can discover institutions of a most primitive age, still unchanged, which are older even than the religion of the Old Testament. There is a belief in holy stones, in holy caves, in holy trees, in holy springs, and rivers, and even if these sacred objects bear Christian or Mohammedan names the ancient paganism becomes apparent in all the rituals connected with them.

Professor Baudissin expresses his doubt whether now and then what appears to be primitive may not be a degenerate form, and he objects especially to the idea that the victim that is sacrificed as a ransom should be considered a sacrifice of "vicarious atonement." He grants that the symbolic action of placing a razor at the throat of a murderer who wants to be freed from the evil consequences of his deed, suggests the idea that he has forfeited his life and that the sacrificial animal is offered as a ransom; also, the words "blood for blood," and other phrases suggest the idea of "vicarious atonement," but he claims that all the expressions and symbolic actions connected with sacrifices need not be explained in the sense of the Christian idea of a "vicarious atonement." While it cannot be denied that the ceremony admits the interpretation of a sacrifice offered merely as a gift for the purpose of gaining the favor of the deity, and while there is no absolute necessity of thinking of the *jus talionis*, we think that after all the difference between the two views is trivial and, even if we grant Professor Baudissin's contention, we cannot deny that the progress from the old Semitic rite to the Christian idea of "vicarious atonement" is but one step. If it

did not prevail among the primitive Semites, we must grant that its development was naturally suggested under the given conditions. At any rate, the idea of the primitive Semite that "without the shedding of blood there can be no salvation" survived in both Judaism (Lev. xvii:11) and in Christianity (Heb. ix:22).

Unfortunately for Professor Baudissin the theory of Professor Curtiss is fully borne out by cuniform documents of ancient Assyria. The idea of a vicarious atonement was perfectly familiar among the Proto-Semites. The sacrifice of animals is most unequivocally interpreted as a vicarious atonement in which an animal takes the place of man. The following quotations made by Professor Zimmern from the cuniform text will be sufficient: A priest, offering a sacrifice for some person who has engaged him for the purpose, says: "The lamb, a substitute for man, he gives for his life; the head of the lamb, he gives for the head of the man; the neck of the lamb, he gives for the neck of the man; the chest of the lamb, he gives for the chest of the man," etc.; and in another place: "A pig he gives in place for him (viz., the patient for whom the sacrifice is offered), the flesh of the pig instead of his flesh; the blood of the pig in place of his blood, he offers and may the gods accept it."

We need not add that all the details of Professor Curtiss's studies are extremely interesting and throw much light upon the Old Testament. In case of trouble the natives of Syria do not pray to God but seek the assistance of the Weli, the local Saint, or their ancestor, or the special genius of the locality whom they revere as their favorite tutelary deity, and these conditions extend even to the places where religion has been strongly modified by Islam and Christianity.

When for instance the Diab Arabians were frightened by a spread of the cholera in Tiberias, they built a Makam, a fane, to their ancestor Diab, and when it was finished every family sacrificed a white sheep and sprinkled with its blood the front wall of the Makam. They prayed their ancestor's forgiveness that they had not sacrificed enough and asked him to preserve them from the epidemic. Every head of a family slew a sheep and besmeared with the blood the foreheads of their sons. Even before the building of the Makam they used to sacrifice a sheep in the middle of the Spring for the benefit of their herds. Every shepherd offers one sacrifice and sprinkles with the blood his whole herd in the hope that the animals will be thereby protected. People sacrifice to their ancestors for the sake of the entire tribe and call their sacrifices "for the tents," a *fedu* (ransom), for "house and herd." Anyone who neg-

lects these sacrifices runs the risk of losing a member of his family or a part of his herd.

The Ruala Arabians, who pitch their tents near the Diab, have preserved also the sacrifice for the tents, but at the outbreak of a war they sacrifice to their ancestor Abo Ed-Duhur, and they believe that this will render them unconquerable. They sing:

" Abu Ed-Duhur unfailingly comes  
To help those who don their garments of war.  
Through his assistance their horses inspire awe."

It is commonly claimed (see e. g. Hughes's *Dictionary of Islam*, London, 1896, p. 554) that Mohammed was opposed to both Christianity and Judaism in not demanding bloody sacrifices, but this is an error. Sacrifices are limited to the month of pilgrimage but after all they are demanded, and Aisha makes the prophet say: "On the day of the sacrifice man can do nothing that is more pleasing to God than the shedding of blood (viz., of the victim). Verily the sacrificed animal shall come on the day of judgment with its horns, and fur, and hoofs, and will weighten the scales of the balances of good and evil deeds. Verily, God is pleased with its blood even before it falls to the ground. Therefore be zealous." (*Mish Kat el-Masabih*, Calcutta, 1809, I, p. 321).

In Nazareth, Professor Curtiss notices a great number of crosses and symbols inscribed in recognition of vows made to *en-Nasrije*, the Holy Virgin, as to a Weli, and so firmly are the people there convinced of the truth of the old views that a Christian of Kefr Kenna declared that even the Church of the Holy Sepulchre is a Makam. Even the practice of religious prostitution is still preserved in many places or has been abolished only lately through the interference of the authorities. The book contains much noteworthy information on this point. (e. g., chapters 11 and 16.) In order to understand the Semites as well as their religion we must bear in mind that they are Orientals and that their views as to the relations between the sexes differ from ours. Genuine love is almost unknown in Syria and Arabia (p. 49), but erotic enthusiasm reaches an extraordinary pitch of passion. The songs of Nimr, who was famous on account of the love he bore for his wife, are known and sung near Karyaten, and rank high as poetry. His great love of hospitality, too, is very sympathetic to Arabian minds. Yet the looseness of morals in parts of Syria and Arabia is such that Lot's behavior to a guest, as narrated in Genesis xix, 8, and the deportment of the Levite toward the men of Gibeon, Judges xix, 24, 26,

would be nothing extraordinary to-day (Cf. footnote p. 49). Holy men and women at sacred places serve the same purpose as did the Kadeshas of ancient times (p. 170).

Yet the common people look up to their "holy men" with religious awe and their superstition renders many things possible which stand in strong contradiction to any of the great orthodox religions, Christianity, Judaism, and Islam.

Saints and local deities are more prominent than God himself, because they are supposed to be more human and near to mankind. They are quicker in revenge and thus ought to be feared more than God. The Arabs, it is true, believe in God, but their god is more of a Bedouin sheik idealized. They do not look up to God as a father whom they ought to love, but as a powerful and capricious despot. His place of residence is frequently considered the sun. He is more powerful than their own chief but otherwise similar in kind and character. If the monotheism of Islam and of Christianity agrees little with their practices we must consider that the present Semite simply observes traditional practices but otherwise thinks very little about matters of religious importance.

Proto-Semitism as a religion is a power which is not overcome either by Roman or by Greek Christianity, nor by Judaism and the Islam. There is but one faith that can cope with it—Protestantism. Jews, Mohammedans and the Catholics of both orthodox churches remain under the sway of ancient superstitions; they continue to perform the ancient rites and become scarcely aware of the fact that they are incompatible with the spirit of their religion. However, as soon as the natives turn Protestants, they become conscious of the paganism that pervades the sacrifices, and other primitive customs. They cut loose from their ancient traditions and show greater aptitude to learn new truths.

It appears that the Protestant missions through the sober spirit of their schools exercise a most wholesome influence which it is to be hoped may bear some good fruit if not now, yet certainly in the distant future.

Professor Curtiss does not surrender the claim of Christianity to be a special revelation of God which has taken place "not merely through natural development, but through the power of God's spirit co-working with man." Yet at the same time he recognizes the right of science to investigate and does not oppose the doctrine of evolution. He says:

"I think no student who weighs the evidence can question the fact of development in the religion of Israel from elementary ideas,

such as are characteristic of the childhood of the race, to those which we find in the most spiritual utterances of prophets and psalmists. This fact can be as truly demonstrated as the development of the eagle from the egg and the egg from the parent germ, or of the mighty oak from the acorn. None who admits the facts can dispute such a conclusion.”—(English edition, p. 258.)

“The theory of the traditionalist, that the teachings of the Old Testament are new revelations direct from God, without relation to past customs and institutions, is not borne out by facts.”—(p. 341.)

“We have seen how easily the Semite deifies men, makes the saint his mediator, and for all practical purposes his god. I have shown in another place how there is nothing startling to his mind in the physical fatherhood of deity, that a mortal woman may have a divine husband. Hence there was a prepared people, in these original and natural ideas, for the mystery of the incarnation, which to them was no mystery. That Jesus should be begotten by the Holy Spirit through the Virgin Mary, as son of man and son of God, was no surprise to the Semitic mind, still believing in the possibility of such a connection even to the point of credulity.”—(p. 242.)

There are indeed cries in the Semitic world, as we see from the Babylonian Penitential Psalms, which indicate a consciousness of sin, on the part of a few select souls, far deeper than anything we find in primitive Semitism. The Babylonian Psalms reach a height that almost reminds of the Psalms of David. In one of the Penitential Psalms of Babylon we find the following pathetic confession:

“My god, my sins are seven times seven, forgive my sins.  
 My goddess, my sins are seven times seven, forgive my sins.  
 Known and unknown god, my sins are seven times seven, forgive my sins.  
 Known and unknown goddess, my sins are seven times seven, forgive my sins  
 Forgive my sins and I will bow myself before thee in humility.”

And the divine response is fraught with comfort:

“May thy heart be glad as the heart of a mother who has brought forth.  
 Be glad as of a mother who has brought forth, as of a father who has begotten a child.”

“It is clear,” continues Professor Curtiss, “from the above confessions that the Babylonian had made progress beyond the primitive Semite in his consciousness of sin, and if he could have had the teaching of an Isaiah, he might easily have passed on to such a discovery of the true nature of sin as is indicated by the Old Testament saints.”—(p. 244.)

“Again, the original idea of sacrifice seems to be one derived from experience in the East, if not in the West, that ‘every man has his price.’ Hence the gods have their price. If God has brought misfortune upon man, he can be bought off; if he demands a human life, the price may be paid through a substitute; if the price is the ‘bursting forth of blood before the face of God,’ then the blood of sheep, goat, bullock, camel, the best that a man has of animal life, may avert the misfortune and cover the sin. This is indeed a crude idea. There are many stages between it and that contained in the musings of penitent Israel concerning the vicarious sufferings of the Servant, which strike through every Christian heart with love and sorrow, so that we read them with the same solemn hush, and sometimes with falling tears, as if we stood with Mary and John beneath the cross of Him who bore our sins.”—(p. 244.) “In no other way is the divine love, patience, and condescension more manifest than in its method of reaching down to the ignorance and superstition of a group of Semitic families, to teach the lessons needed, until the fullness of the times should come, when He who was to be the mediator of the love, mercy, and justice of God should be revealed.”

Such are the results of Professor Curtiss’s studies during his sojourn in the East, and such are his views concerning the relation between natural development and revelation. Considering the fact that Christianity originated in Judea, and that Judaism developed in the Orient and from an Oriental surrounding, we must grant that a thorough knowledge of Semitism from its primitive beginning to the development of a pure monotheism is an indispensable condition for a proper comprehension of Christianity, and one of the most important links in this chain is furnished by the labors of Professor Curtiss.

The picture which Prof. Curtiss draws of the modern Semite is not favorable, and if, as he contends and as his critic Count Baudissin grants, the modern Semite furnishes us with a good illustration of the Proto-Semitism, we come to the conclusion that the inhabitants of Canaan and the surrounding countries were an extremely sensual and passionate race, and their religion too was one of blood and superstition mixed with idolatrous ceremonies, many of which betray both impurity and cruelty. Traces of it are preserved in the religions which derive their origin from Semitism, and there is much that Professor Curtiss reveals in his reports which throws a new light upon the stories of the Bible. The ancient Hebrews and the people among whom they moved and lived were true Orientals, more emotional than intellectual, and their impetuosity exhibits a

deep religious sentiment, but also great faults. The Bible itself still reflects Orientalism but the spirit of the Bible is not Oriental; on the contrary it is a protest against, and a condemnation of, Oriental impurities with all the excrescences of its wild imagination. In consideration of the character of the people among whom the Biblical books received their final shape, we must admire the sober, and pure, and wholesome spirit of the Biblical redactors who worked out a nobler religion from which these primitive crudities were discarded, finally making the origin of Christianity possible.

## THE YELLOW PERIL.

BY THE EDITOR.

NEWSPAPERS of the European continent show in many of their comments a fear of what is commonly called "the yellow peril." They see in Japan the representative of the East Asiatic nations and dread the rise of a new power in the world which would not be European but Asiatic. Before the war began, the opinion prevailed that Japan had no chance of winning, for Asiatics cannot beat Europeans and pagans cannot defeat Christians; moreover Japan is poor while the resources of Russia are inexhaustible. But the progress of the war has upset the argument and proves that poor little Japan is quite a match for gigantic Russia with its unlimited wealth, and now again the fear of the "yellow peril" pops up in the minds of the people with renewed force.

Suppose that Japan would take the lead of the Asiatic nations, that it would Westernise the East and educate the Chinese not only in modern industrial methods but also in the science of war. What would be the result? Would not a non-European nation practically come in control of Asia, and would they not be able to compete and cope with the Western powers?

Japan's power is growing, but we can hardly assume that it will ever overtake England and Germany and the United States, not to mention France and other Western nations, combined. It cannot be denied that there is indeed a peril that may threaten to upset the social conditions of the West, if the multitudes of China could as rapidly be educated in Western methods as has been the case with Japan; however, the danger is not military but economical. We may further grant that the Japanese might succeed in taking possession of several points of strategic importance and even hold their own against the intrusion of the Aryan races, and finally there is a possibility that the Chinese and Japanese might turn the tables, and, instead of having foreigners come to their countries, would in the

future settle in America, Europe, and Africa. The probability of the Mongol race taking possession of the entire world lies still in a very dim future, and we do not see that they could easily crowd out the Aryan nations from their own homes. For argument's sake, however, we will grant that the fear of the yellow peril is justified, and we only inquire into the means by which alone the enormous increase of power among the people of Japanese and Chinese nationality can come about. Japan has in its institutions and social conditions actually become a Western nation; it has surrendered several of its most essentially Asiatic features and has broadened out into an international development. It has accepted from the West many methods and principles that are good and recommendable, and to that extent introduced Western civilisation more quickly and more thoroughly than could have been done if it had been colonized by Western settlers. Japan has become like ourselves and this likeness is growing more so from day to day. What do we want more? Trade and commerce is protected in Japan not less than in America or in Europe. Japan has adopted our methods of warfare; it has adopted our views of international law, our views of religious toleration, our views of humane methods in warfare. Why then should we be afraid of the increased power of Japan? It is an obvious truth that Japan has become more European or generally Western than is Russia. Russia is more Asiatic than its Asiatic enemy. Japan has a constitution which closely resembles the constitutions of England and Germany. Russia is purely autocratic. Japan has been more considerate in respecting the rights of neutrals than Russia. Japan favors "the open door" while it is well known that Russia is bent on excluding all other nationalities. Why then should we be afraid of a power that has adopted our own methods and has been schooled in our own civilisation? All that we Americans or Europeans may expect in Asia is to have the freedom of trading and to be sure to have the rights of foreign residents protected.

You may answer that at present Japan exhibits a liberal spirit, but it will change its policy as soon as the Japanese nation has acquired sufficient strength to oppose the Western powers; and I answer that from the day on which Japan would swerve from the liberal course which she pursues at present, her strength will wane again.

But the yellow peril is not so much a fear of the Asiatic civilisation as of the Asiatic race. Our pessimists see in the distant future the world colonised by Chinamen, and an excited imagination represents them in the shape of coolies and haggard-looking laundrymen,

who are expected to pour in to take the place of Western laborers. This fear is in so far justified, as Chinese workmen are more frugal, more trusty, more industrious, more intelligent than Western laborers; and if that be so, the Western laborer will not be able to compete with the coolie.

But is not the truth here rather a warning and a lesson than a real danger to the interests of humanity? Our fear is based not upon a recognition of any fearful quality of the yellow race but upon a recognition of their many virtues, and so we believe that the future will take care of itself. Perhaps we Western races will find it wise if the yellow races have learned from us, to learn in our turn also from them. Perhaps we may deem it best, instead of having a contempt for other races, to understand what gives them their strength, and by appreciating their good qualities we may be in a condition to prevent future defeats by adopting their virtues.

It is true that the destinies of mankind are not entrusted to any one family or to any one race of any one state of the representatives of one special type of civilisation. We have seen how the lead of mankind has changed since the dawn of civilisation. There was a time when the black heads of Akkad and Sumer in lower Mesopotamia developed the foundation of civilised life. Of what race they were we know not; we are only sure that they were neither Semites nor Aryans, and may have been Turanians or members of the great Mongolian family. These primitive people who had settled in the valley of the two rivers were not so numerous as the Semitic tribes, born of the Arabian desert, and they must have recognised the threatening danger when Babylonians crowded them out of their homes, when they supplanted their language by a Semitic dialect and finally inherited their country and civilisation. It may be that the Semitic Babylonians saw the threatening clouds of a yellow peril when the yellow-haired race of Aryans took possession of the empire. The Persians, an Aryan race, took possession first of Iran, then Elam, and finally acquired dominion over Mesopotamia. They became acclimatised in Babylonia and became soon like them in appearance and habits of life. They again saw a yellow peril in the purely Aryan Greeks. The Greeks again were defeated by the Romans upon whom they looked as barbarians, and Tacitus is very pessimistic when pointing out the yellow peril of the North, where the yellow-haired Teutons lived beyond the Rhine. However, when Rome was at the mercy of the barbarians of the North, they took hold of the Roman civilisation and carried it to a higher plane, developing what is now called European civilization.

American civilisation is considered as a purely European development, and yet Europe is afraid of "the American danger" that threatens their holy institutions and may in time Americanise their business and also their public and private life.

All these several fears are blind alarms, and whenever they were well founded, the change that came was for the better. The god of history gives the lead to those nations which in the general struggle for life prove to be the best, the most energetic, the ablest. If the leading nation ceases to be progressive, if she refuses to learn, he calls another one to take its place. There is no nation that ever fell from its dominant position but deserved its fate. Changes in history (at least when we consider all the conditions that lead to them) were always for the better in the general interest of mankind and the evils of the transitional periods were small if compared to the progress that was finally attained.

Now the Western world looks with fear upon the yellow peril that might threaten the world from East Asia. The West need not be alarmed, for China is too conservative to be transformed so suddenly, and then one other thing is sure, that there is danger only if the yellow nations possess sufficient virtues to make themselves formidable, and if they should in the future really become the predominant race, they can take the lead only by excelling and surpassing the representative nations of the West. We believe that this assumption lies at such a distance that the cry of alarm seems unwarranted, but even if there were an actual danger, a possible change in the present balance of power, there is no need of fear, since the sole condition for the yellow race to rise into prominence would consist in the great task (which is by no means an easy one) of outdoing all other nations, not only in military accomplishments, but also, and mainly, in the industrial pursuits of peace.

## MISCELLANEOUS.

### WAS HAMLET INSANE?

*To the Editor of The Open Court:*

Professor Flint in the May number discusses this question largely from the standpoint of an alienist; and for that reason his judgment must carry weight. But having for years given much attention to this play, and having for some time been of the opinion that Shakespeare intended to depict Hamlet as really insane at times, I for one am not quite convinced by Professor Flint's arguments to the contrary. There appears to be this material fallacy in his reasoning, that he assumes in Shakespeare such an accurate knowledge of the various forms of insanity, as no one but an alienist could have. Yet Professor Flint, in discussing King Lear further on, himself declares that Shakespeare is in error, from the standpoint of an alienist, when he describes the king's sudden return to mental health from senile dementia. There is also, as I believe it is commonly recognized, another scientific error concerning insanity in Hamlet. Hamlet, as proof to his mother that he is not insane, says,

“My pulse, as yours, doth temperately keep time,  
And makes as healthful music.”

Professor Flint may enlighten us on the question, whether an irregular pulse is a symptom of delusional insanity, as Shakespeare here assumes.

There are certain passages which Professor Flint has not mentioned, or to which he has apparently given but slight attention, that seem to me to give evidence that Shakespeare intended to depict Hamlet as at times genuinely insane. First, in his conduct immediately after his first interview with the ghost, he betrays such an excited state of mind as borders on insanity, and sometimes even passes over the border. Horatio is compelled to reprove him for his “wild and whirling words.” Indeed, even before Horatio and Marcellus had rejoined him, there is a trace of whimsicality, when Hamlet, musing on what his father has told him, pauses to write on his tablets what occurs to him as a clever epigram.

“O villain, villain, smiling, damnéd villain!—  
My tables,—meet it is I set it down,  
That one may smile, and smile, and be a villain;  
At least, I am sure it is so in Denmark. (*Writing.*)  
So uncle, there you are. Now to my word.”

Where Hamlet, in this scene, passes beyond the line of sanity, is in his jesting

with the ghost at the time he swears his companions to secrecy. To accost the spirit of his father as, "true-penny," and speak of him as "this fellow in the cellarage," and "old mole," is shockingly irreverent, and at that time peculiarly flippant. Either Hamlet was "not himself" at this time, or else he was beginning already to play the part of a madman. But if he was simply playing mad, it was foolish of him to tell the trick at the same time.

"How strange or odd, soe'er I bear myself; —  
As I, perchance, hereafter shall think meet  
To put an antic disposition on."

It was also, in any case, foolish of Hamlet to attempt to make a jest of the whole transaction, when he could not help showing how agitated he was, nor help assuring them that the apparition was "an honest ghost." In fact, from the interview with his father, to the close of the scene, Hamlet's mind appears to be distracted and wavering.

Passing over the intrusion into Ophelia's room, and the whimsical letter he wrote her, concerning which things something could be said on either side, we come to his conduct with Rosencrantz and Guildenstern, at his first meeting with them in the play. Through most of this interview he shows himself very shrewd, sifting their purpose and then with a pretense of frankness telling them just what he would like them to think. But before he gets through with them, he begins to give hints of his secret—speaks of his "uncle-father" and aunt-mother," in allusion to what he considered an incestuous marriage, and in a very humorous way insinuates that he is sane enough when it suits his purpose to be so. Hamlet doubtless chuckles to himself when he tells these spies he can tell a hawk from a henshaw if the sun is not in his eyes; but it was really very foolish of him to say it under the circumstances. It was fortunate for him that these two young men were so stupid they did not even report these tell-tale speeches to the king.

In the interview with Ophelia, when Polonius and the king were concealed behind the tapestry, we must ask, If Hamlet was deliberately acting a part in this scene, what was his purpose? was it to deceive the king? But the king was not deceived.

"Love! his affections do not that way tend;  
Nor what he spake, though it lack'd form a little,  
Was not like madness. There's something in his soul,  
O'er which his melancholy sits on brood;  
And, I do doubt, the hatch and the disclose  
Will be some danger."

True enough it is, that Hamlet's words to Ophelia "lack'd form a little"—especially when they are compared with the sublime soliloquy that had preceded them. It is to be noted that the king does not deny Hamlet's insanity, but only his madness, which would be a violent form of the disease. He gets indeed very close to the prince's secret, but does not suspect that the prince is only feigning to be insane. We too should hardly think of such a thing, were it not that Hamlet himself on several occasions hints of putting an antic disposition on. Professor Flint says, "A few rare instances are on record, one of which came under my own observation, in which persons, actually insane, have feigned insanity, but it is not supposable that this idea

occurred to Shakespeare." Why is it not supposable? The idea is thinkable enough.

But to return to his interview with Ophelia. Hamlet asks, suddenly, as if he had just come to suspect that Polonius was spying on him, "Where's your father?" Ophelia replies, dishonestly, "At home, my lord." Hamlet then says, and probably means it for her father's eavesdropping ears, "Let the doors be shut upon him; that he may play the fool nowhere but in his own house." If Hamlet, then, is conscious he is being watched by Polonius, it is certainly injudicious of him to make the following threatening fling at the king: "I say, we will have no marriages; those that are married already, all but one, shall live."

Now let us go back to that famous soliloquy. Hamlet is at this time deep in a plot to surprise the king into a confession of his guilt. He has also the ulterior purpose, to murder Claudius in revenge for the wrongs against his father. The time is almost at hand to spring the "mouse-trap" upon his uncle. Is not this a strange time for the young man to pause and meditate on death and suicide? Surely here is a defect of will that borders on insanity.

The soliloquies generally, in fact, show such a defect of will. The first ends in the despairing cry, "Break, my heart, for I must hold my tongue!" In the second, he vows to keep the words of the ghost ever uppermost in his mind. In the third, he first reproaches himself for his lack of emotion, till he succeeds in working himself into a wordy passion; then he reproaches himself again for that; and finally sets his brain to work contriving the plot whereby the king's guilt might be discovered. In the fourth, he muses on death and suicide; speculates, with pertinacious pessimism, on the evil "dreams" that may come to the dead, if consciousness persists; and indirectly excuses his own indecision by the reflection that many great enterprises are stopped by dread of possible evils in the unknown hereafter. In the fifth soliloquy, he does at last seem ready for action and "bitter business." But in a few minutes he has an opportunity to kill the king at prayers, and — soliloquizes. In the seventh and last, after meeting the army of Fortinbras, he reproaches himself for his "craven scruples," and consequent delay in the execution of revenge. But even then his resolution is, characteristically, that his "thoughts," not deeds, "be bloody."

Besides this shrinking from action, do not these soliloquies show a morbid tendency to excessive introspection and self-reproach?

In the burial scene, Hamlet's insanity appears to take a violent form. For it is incredible that there could be any element of feigning here. Inhuman indeed he would be, if he could deliberately desecrate the funeral of a lady he had once loved — especially when it was plain to him that her death was peculiarly tragic, and had been caused by his conduct. Hamlet himself, next morning, admits to Horatio that he forgot himself on that occasion, and confesses,

"Sure, the bravery of his grief did put me  
Into a towering passion."

As Hamlet is always frank with Horatio, we may be sure that it was passion and not feigning that caused Hamlet's shocking conduct at the grave. And if it was passion, it must have been insane passion. Hamlet, a few minutes later, apologises to Laertes, and solemnly proclaims that his misconduct

toward him was due to madness. It is difficult to think he was not sincere at this time. Is it not possible that, in a moment of exceptionally clear vision, he was enabled to survey past actions and perceive how irrational they were? I know an insane person that asked me, "Would you like to read about my case? You will find it in the article on Insanity in the cyclopedia."

My opinion, to conclude, is still that Hamlet was a man of exceptional intellectual power, but whose mind was clouded by a melancholy that was very near to madness, and that sometimes passed well over the line. This affliction began before his interview with the ghost, but was aggravated by that and subsequent experiences. This diagnosis may be absurd to an expert alienist. Would it, however, seem absurd to Shakespeare, who, for all his genius, must have depended for his knowledge on the subject to chance observations, some reading, and perhaps mainly to introspection—who, in short, was not a specialist, and had no statistics or laboratory methods to aid him?

JOSEPH C. ALLEN.

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### MR. GEORGE BRANDES ON THE SHAKESPEARE-BACON PROBLEM.

*To the Editor of The Open Court:*

In your pages for April, 1904, your learned and able contributor, Edwin Watts Chubb, Esq., quotes Mr. George Brandes as follows:

"It is well known that in recent years a troop of less than half educated people have put forth the doctrine that Shakespeare lent his name to a body of poetry with which he had really nothing to do . . . which has fallen into the hands of raw Americans and literary women."

Mr. Brandes is one of the most brilliant of the younger generation of Scandinavian critics. Attracted, as most Continental critics are, sooner or later, to Shakespeare, he produced in the year 1898 a work that is universally admitted by English-reading people to be almost the very finest work on Shakespeare ever written outside of England, almost equaling Gervinus in Germany, and certainly surpassing Taine, Stapfer, and Jusserrand in France. But—*Quando dormitat bonos Homerus*; and Mr. Brandes overlooked a passage on page 48 of Sir James Prior's *Life of Edmund Malone* (London: Smith, Elder & Co., 1859, line 1, *et seq.*). From that passage Mr. Brandes would have learned that the anti-Shakespearean Authorship Theory sprang up, or at any rate existed, in London, in and about the year 1780, among men, and not among women; and among Englishmen and not among Americans (who at that date were not exploiting literary but rather very strenuously fighting for certain political theories). Sir James Prior's work is entirely a record of the first "Shakespearean Revival" (as we should call it now) in England. Up to that "Revival," Shakespeare had been taken for granted and read and praised unstintedly by such great authorities as Dryden, but no examination had been attracted to his biography or environments, his circumstances or neighborhoods.

Mr. Brandes, in putting together a history of Opinion on Shakespeare, should by no means have overlooked this volume, since nowhere else is the subject so detailedly followed as in these five hundred or so pages. To find that, actually concurrent with the examination of Shakespeare's biography, a doubt of his authorship occurred, was a fact too important to have been

overlooked by a historian of Shakespearean criticism, certainly too important to have been concealed, if that historian had come across it. In either case, Mr. Brandes's oversight would excuse a suggestion that there might possibly be other things connected with the English Shakespeare which his Scandinavian critic may also have overlooked. Even in the teeth, then, of Mr. Brandes's authority, Mr. Chubb must acquit the half-baked American and the literary woman of these days of the initiative of the doubt.

May I suggest to him something nearer to his own date and focus?

In January of the year 1900, in the City of New York, two "raw Americans" participated in a joint debate upon the Shakespeare authorship question. The Shakespeare interest in that debate was entrusted to Dr. Appleton Morgan, a dignified and scholarly barrister, for thirty years president of the Shakespeare Society of that city, while the Baconian side was in the able hands of Dr. Isaac Hull Platt, long renowned as a foremost and alert champion of the Heretics, and for a lifetime a student of Elizabethan matters.

This debate was of course not discussive of the problem *ab ovo*, but rather a summary disposition of the postulates already proposed on both sides. And I should recommend Mr. Chubb, before reading it, to fortify himself with Mr. Edwards's *Shaxper not Shakespeare* (which does not mention the name "Bacon" at all, but is confined to an examination of the London playhouses, audiences, etc., etc., of the required dates, to enquire as to their capacity for mounting or supporting the Shakespeare Plays as printed in the First Folio), and then, having read that book, he might care for Edwin Reed's *Bacon versus Shakespeare*, which boldly places Bacon himself in the midst of the vacua created by Mr. Edwards. As to books written by "literary women," Mr. Chubb must communicate directly with Mr. George Brandes. I confess to never having heard of any except Miss Delia Bacon, but her book only announced the theory, and never pretended to be, or, if it did, is certainly not at present considered as an authority upon the problem itself. And I might add that of thousands of books upon this question twelve, all of them written by Englishmen, or at least by subjects of the British crown and not by Americans, have appeared within the last two years, though to none of these does Mr. Chubb refer.

The conclusions arrived at by these two particular "raw Americans" were embodied in the form of a consensus or "protocol"; which, together with a full report of the debate, was published in the *Conservator* and later in *New Shakespeareana*. That consensus was (I abridge the preamble) as follows:

"1. The Plays were produced as William Shakespeare's in London "between 1584 and 1616, and printed as his without cavil or demurrer from "anybody except Richard Greene and perhaps a few other rival playwrights. "2. As they stand in the First Folio the Shakespeare Plays are the "product of either the growth or the augmentation, by their author or "others, of the quarto versions, and contain thousands of eloquent lines "and twelve entire plays which, so far as any record can be discovered, "never saw the light in Shakespeare's lifetime, or until seven years after "his death. 3. There are so many thousands of identities of thought, "opinion, circumstance, error and simultaneous correction of error, in the

“literatures we call respectively Shakespeare and Bacon, and so many coincidences between Bacon’s known circumstances, doings, and studies and the material of certain Shakespeare Plays, that it is a well-nigh successful demonstration that Bacon had more or less to do with the issuing of the First Folio Edition of the Plays. 4. The spirit of the whole series of plays is dominated by one man, though he might have had and probably did have, helpers and coadjutors.”

I read this debate with peculiar interest for the reason below given and I wrote Dr. Morgan as follows:

“ . . . . In our correspondence of December, 1899, which was printed in *The New York Times’s Saturday Review* of January 6, 1900, you said: ‘I long since accepted the orthodox Shakespeare as the author of the Plays. . . . Shakespeare is a miracle as he stands. But, as he stands, he is a much less complicated miracle than he would be if any of the current explanations of him were accepted.’ It seems to me that your and Dr. Platt’s Consensus or ‘Protocol’ is a little irreconcilable with this statement.”

To this letter I received an answer in part as follows:

“My Dear Mr. Langford:—I do accept Shakespeare as the ‘Author,’ etc. But I am anxious to take the opportunity to say that my Debate with Dr. Platt was not a perfunctory agreement between us to put into print what we each thought upon questions that we had both studied and guessed about for so many years, but a genuine effort to convince each other. The Debate was an education to me at any rate. I confess myself staggered by the flood of coincidences which Dr. Platt poured in. Such as that the arms of Nicholas Breakespeare (Pope Adrian the Fourth), who was a native of St. Albans, were used to frame the draft of arms for Shakespeare by the Herald’s College, thus bringing Shakespeare in some sort into the neighborhood of St. Albans just as the fact that King Cymbeline, who is the subject of one of Shakespeare’s Plays (and who is nowhere else mentioned in English literature except in Holinshed), is brought into the neighborhood of Bacon when we learn that Cymbeline’s Court and Royal seat were at Verulam. And what was I to say to the fac-simile of the volume entitled *Baconiana or Certaine Genuine Remaines of Sir Francis Bacon*, etc., printed by J. D. for Richard Chiswell, in London in 1679, in which occurs a reference to some Folio of 1623 as one in which ‘the forme of the letters of the Alphabet in which much of the mysterie consisteth’ is observed, etc., and in which the letters T. T. in identically the same curious form in which they are used in the first edition in 1609 of the ‘Sonnets’ printed in London by G. Eld for T. T. occur? Typographers tell us that types are not preserved or do not last in use for seventy years, but must be reproduced. Who reproduced these, and why? Learned book reviewers tell us that these and the like things are mere trifles and mare’s nests. But it is my experience that learned Judges in Courts of Justice have called less things than these ‘items of circumstantial evidence.’ And when Dr. Platt remarked: ‘But, Dr. Morgan, do you not think it curious that whenever we scratch the cuticle of a Shakespearean reminiscence we uncover an association with Francis Lord Bacon?’ I don’t remember that I was prepared just then with any rejoinder to that!

"I think that it would be at least safe for anybody who proposes to be 'cocksure about these problems to read Dr. Platt's argument in that Debate. "And so — being very far from cocksureness myself — I propose, as you "quote me, to still 'accept the orthodox Shakespeare as the author of the "plays, and so the less complicated form of the miracle,' etc.

"And now let me make one more attempt to close what I have to say in "the matter. Let me put it historically:

"1. Several gentlemen have lately been searching the probate (or what "answered to probate) records for the inventories of personal property filed "by executors and administrator in Stratford-on-Avon during the years "covering Shakespeare's lifetime. They have been unable to find mention "of a single library, printed book or manuscript in any of those inventories, "though books were of exaggerated value in those days and were plentiful "enough in London at the time.

"2. Mrs. Shakespeare was buried August 8, 1623.

"3. In the year sixteen hundred and twenty-three the First Collected "edition of Shakespeare's plays was published by Messrs. Jaggard and Blount, "who first, however, made this entry upon the Records of the Stationers' Com- "pany: '8 Nouembris 1623, Rr. Jac. 21. Mr. Blounte Isak Jaggard. Entred "for their copy vnder th' hands of Mr. Doctor Worrall and Mr. Cole war- "den. Mr. William Shakspeers Comedyes Histories and Tragedyes soe "monie of the said copies as are not formerly entred to other men.'"

[Here follows the sixteen names of the previously unentered plays.]

"4. In this same year, 1623, Ben Jonson was Lord Bacon's Private Secre- "tary. He contributes to the First Folio of 1623 the Lines to Shakespeare's "portrait and the Commendatory verses.

"Now, here again, learned book reviewers say that these are only trifles "and coincidences and mare's nests. But I am afraid that if I were profes- "sionally employed to search the title to the Shakespeare Plays I should be "obliged to advise my client that my conclusions from this array of facts "were:

"1. That at Mrs. Shakespeare's death in 1623 some trust or personal "possession in or to sixteen Shakespeare plays terminated, and permitted "Messrs. Jaggard and Blount to acquire the copyright. (That they or their "solicitors spelled the name 'Shakspeer' means nothing, I think. That the "Editors of a book should spell its title one way and its publishers another, "only indicates that people spelled as they pleased in those days.)

"2. That, therefore, though these Plays could not have been written in "Stratford-on-Avon, they had belonged to the William Shakespeare whose "wife this Mrs. Shakespeare was; and,

"3. That Lord Bacon, whose Secretary Ben Jonson was, knew of the "existence of these Plays.

"So far I should find what seemed to me conclusions of fact. If I should "be asked why Bacon, in all his voluminous memoranda, notes, correspond- "ence and printed works, never mentions his most illustrious contemporary, "William Shakespeare, though his lordship was constantly 'scouring the Uni- "versities' and the community for 'good pens' (which I take to mean, that "he was a careful observer of literary matters), if asked this, I think I should "discreetly answer that I did not know.

"So now, my dear sir, you have all the facts in my possession. Please "go ahead and solve the Shakespeare Enigma. I have been at it for almost "thirty years and have given it up. Yours faithfully,

"APPLETON MORGAN."

"New York, March 6th, 1904."

I suppose if Mr. George Brandes sees this, he will add Dr. Morgan to his list of "raw Americans." Will he please also add the name of

HENRY GROSS LANGFORD.

1244 Ridge Avenue, Philadelphia, Pa.

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#### THE PRAISE OF HYPOCRISY—A REJOINER.

*To the Editor of The Open Court:*

I have read the reply to my letter in your issue of May, which reply I presume is by Dr. Knight, and fail to see that he in any way touches the question that I raised. This question was, allowing that the utterances of "the defenders of Christianity" which he so lavishly quotes are true, is his "Praise of Hypocrisy," a judicious or well timed paper? Will it prove helpful to any one, especially to one who,—weakly perhaps, if Dr. Knight is right,—is clinging to his or her church as the only thing that can save that one's faith? Let me commend to Dr. Knight a study of the warning which he quotes from Matthew xxvi. 52: *emfwyp emfwyp shrdlu shrdlu shrdlu emfwyp shrdlu shrd* And looking at the spiritual signification of the ear, may it not be possible that Dr. Knight, in the mighty swing of his sword, has struck off some one's right ear, with no loving power at hand to touch and heal the wound? I think he *has* done this, and in this opinion I am not alone.

When Dr. Knight's article came to hand, I read it with much interest. Its power, whatever his intent may have been, is indubitable. I took it up to the home of a very dear old friend, one to whom hypocrisy, or sympathy with hypocrisy, is an impossibility. Her daughter and grandson, a youth of seventeen, were present, and I began to read the article. I had not proceeded far when I noticed signs of unrest and disturbance, and the mother sent the boy out of the room. A little further on both interrupted me, and earnestly desired me to cease reading it, declaring it "the most unbalancing attack on simple, trusting faith they ever listened to."

Dr. Knight denies Paul's regard for the "law of conformity," but will he favor us with an "exegesis" on I. Corinthians ix. 19-22.

I did not say that reformation is to be effected by *an* individual, but by *the* individual,—*each* individual, if this will make my meaning plainer. It seems to me that too much stress is laid on the reformation of "the church," which is only an aggregation,—and a very incongruous one,—of individuals. If I run up against a case of scarlatina in a family, I do not dose the whole family with aconite and belladonna. I bestow my attention on the *sick member*, and when he or she recovers the whole family is well.

Dr. Knight tenders me a free prescription, "Truth, Honesty, Sincerity," in heroic doses. Many thanks to him,—it is a fine, "all round" tonic, equally good for the layman or the Doctor of Divinity. Doubtless Dr. Knight has used the prescription to some purpose himself, but,—in the interests of

spiritual hygiene,—I suggest to him that in the clearing of his lungs he should be careful where he deposits the sputum.

Dr. Knight "is sorry to have shaken the faith of a good man." If he means *me*, I pass by the apparent irony of his sentence, and hasten to assure him that he may "conserve his sorrow." He is not big enough,—intellectually or otherwise,—to "shake my faith." Nor can all the D.D.'s in "the church," with all the carping atheistic critics outside of its pale, have the least effect on that Faith. Let Dr. Knight "lay this flattering unction to his soul."

I thought to stop here, but I would like to say a word or two further, even if I appear egotistic.

Some years ago, while I was an infidel of the Andrew Jackson Davis stripe, my only sister united with the Baptist church, which was the church of both my parents. I could not understand her acceptance of a creed which we had both of us considered the climax of absurdity. Shortly after this I emerged from my atheism through a study of the philosophy of Swedenborg, and finally joined the Swedenborgian church. After a time my sister, not finding her church answering her spiritual questionings, followed me into the Swedenborgian church, where she found what filled her needs. One day I asked her how she came to join the Baptist church, and she told me that she did it to "save her faith." I remembered this when I read Dr. Knight's paper, and,—iconoclast as I am by nature,—it seemed to me certain to disturb the faith of many who found in "the church" an ark of safety, "honeycombed with hypocrisy," as it may be, and probably is. And one can but ask, if the man is known by the company he keeps, how one who vaunts his integrity and honesty can remain in an organization which he confesses is *hopelessly* corrupt, for Dr. Knight suggests no remedy.

It is on record that our Divine Master was in the habit of attending the synagogue on the Sabbath, and taking part in the services. Did he not know that the Jewish church was "honeycombed with hypocrisy"? One would judge from his utterances on various occasions that he was fully aware of the fact, although his denunciations were directed principally towards the leaders of "the church." He did not pronounce his "woe unto you" on the humble worshipers who thronged the synagogue, but on the Scribes and Pharisees. Is this race extinct in this day? And further He counseled obedience to their teaching and commands, while cautioning His followers against imitating their practices. May not His suggestion on this point have some force in our time? (See Matthew xxiii. 2-3.)

But I have trespassed too much on your space. In conclusion I wish to call Dr. Knight's attention to the fact that I *did* indicate a remedy for the condition of which he complains. And the remedy is that each and every one divest himself or herself of the idea that any human power or organization can effect regeneration. All regenerative work is accomplished within, and when every man and woman is "*True, Honest and Sincere*," it follows, as a matter of course, that the church,—which is an aggregation of these men and women,—will become the same.

DR. J. R. PHELPS,

Dorchester, Mass.

[The Editor seriously doubts the advisability of publishing Dr. Phelps' rejoinder to Professor Knight, but considering the fact that our correspondent believes his most sacred faith attacked, he shall have the last word in the con-

troversy, which, however had now better be closed. So far as the Editor's personal attitude is concerned, he must confess that while he deems Professor Knight's position justified, he has not lost sympathy with and consideration for the religious conviction of people who cling to faith for faith's sake. But is not this position weak because it involves a despair of truth?—ED.]

### THE POLYGAMY OF THE MORMONS.

The Mormon problem has again come broadly before the public and we extract the passages here published from a pamphlet\* by George Seibel that appeared a few years ago.

"It will surprise many people to learn that the Book of Mormon in plainest terms forbids polygamy. Here are the words:

"Behold, thus saith the Lord, This people began to wax in iniquity; they understand not the Scriptures. . . . David and Solomon truly had many wives and concubines, which thing was abominable before me, saith the Lord. . . . Wherefore, my brethren, hear me, and hearken to the word of the Lord; for there shall not any man among you have, save it be one wife; and concubines he shall have none; for I, the Lord God, delight in the chastity of women."

"This passage shows that a multiplicity of wives formed no part of the Prophet's original scheme. Indeed, in the early days of his career he found it difficult enough to support a single wife, much less a harem of forty, as is charged against him later. John Hyde, one of the few apostates who spoke with fairness of the church after seceding, said 'polygamy was not the result of Smith's policy, but of his passions.'

"There is ample evidence of flagrant immoralities practiced by Smith and others at Nauvoo, and perhaps earlier, which gradually transpired, and made necessary the 'special revelation' given in 1843, sanctioning and commanding a plurality of wives. For many years that revelation was kept secret, and the practice was publicly denied—partly because Illinois had laws to punish bigamy, chiefly in order that proselyting might not be hampered; but in 1852, Young at Salt Lake City officially proclaimed the doctrine, and ever since it has been a cardinal tenet of the church, which simultaneously made the startling discovery that 'Jesus had several wives, among them Mary and Martha, the sisters of Lazarus.'

"Simple polygamy was not broad enough for these peculiar Saints, so they invented the doctrine of celestial ensequence, which makes Mormonism almost a revival of the obscene cult of Babylonian Mylitta, of which the practical application means sexual promiscuity under the sanction of the church. A man may wed as many 'spiritual' wives as he can persuade to enter into that relation with him—while they may at the same time be the temporal wives of other men. A woman may have any number of 'celestial' husbands—that is, she can be 'sealed' to some dead person, who has an earthly proxy, with all marital rights, save that the children born are credited to the Saint in heaven.

"The Saints defend polygamy by an elaborate line of argument, the

\* *The Mormon Problem.* The story of the Latter-Day Saints, and an exposé of their Beliefs and Practices. George Seibel. Pittsburgh Printing Co. 1899.

salient points of which are as follows: 'If it is not wrong to have one wife, why should the possession of two, or a score, be stigmatized as a crime?' Abraham, Isaac, Jacob, Moses, David and Solomon had many wives and concubines, and it was accounted unto them for righteousness—nowhere in the Bible is there a word of disapproval. Besides, according to Mormon theology, all space is peopled with spirits awaiting incarnation; unless there is plural marriage these spirits can not all be supplied with human bodies to join the ranks of the saints on earth, and so attain to salvation. . . . Monogamy, it is further claimed, makes the one wife more truly the slave of her husband than are the many wives of the polygamist; it promotes licentiousness and fosters prostitution; finally, it exists in name only, for among the professedly monogamic communities practical polygamy is just as common as among the openly polygamous.'

"The institution of polygamy enabled the Mahometan tribes rapidly to overrun and conquer a vast stretch of territory; but within two centuries it had sapped the vigor of those races, and the colossal fabric of their empire slowly crumbled into ruins. No polygamous nation is at this day a factor in the world's progress.

"A people's greatness is built upon its homes, and the family is the nation in miniature. Home is a kingdom where love is the supreme law—the love of the one man for the one woman, of the one woman for the one man. From this close union of interests and affections, this loss of self and intermingling of two lives, there springs the highest, holiest ideals that human kind has ever known. Only from such homes, only from the nurture of such parents, only out of the sunshine of such ideals, can issue forth men and women great and strong to do the work of coming time. Without such men and women the Republic is doomed, and the Capitol, like the Alhambra, will be to coming ages only a melancholy wreck and relic of a ruined race."

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#### THE THEORY OF EVOLUTION AND MAN'S PLACE IN NATURE.

The editorial, "The Ascent of Man," has, upon the whole, been well received in theological circles. The theory of evolution, including the idea that man is kin to lower animals and has risen to his present high state through efforts of his own by the acquisition of mental and moral accomplishments, has been broadly accepted by the majority of religious minds and leading churchmen. The opposition to the theory of evolution which still prevails in many quarters is obviously based upon the idea that man ought to hold a place of his own in nature, and back of it lies the conception of a soul theory which has practically been abandoned by the psychologists.

We have received only one criticism of the article on "The Ascent of Man," and the argument is so characteristic of the situation that, with the permission of the writer, we take pleasure in publishing it.

Mr. Kepler Hoyt writes in behalf of his mother, Mrs. Hoyt, wife of John Wesley Hoyt, well known as the advocate of the establishment of a United States university at Washington. The scheme has been before Congress for some time and was approved by many, but it failed to be realized and is at present held in abeyance. Mrs. Hoyt is well known for her great interest in philosophical and religious subjects, and the letter characterizes not only her own conviction, but is typical of the attitude of a whole class of thoughtful religious people.

We recognize the strength of the reason that man's place in nature is unique, but the uniqueness consists not in the start of man's career, but in the aim which he attained, and this aim is the acquisition of reason, the actualisation of the divine logos in man's mental disposition. Man, though kin to the animal world, can truly be called divine, and while his bodily formation is of the earth, his spirit is and will remain spiritual.

The letter expressing Mrs. Hoyt's kindly criticism reads as follows :

"My mother says that, notwithstanding the able presentation which you give of the evolution theory, she is unable to agree with your application of it to man. She is willing to admit that the doctrine may apply to animal life below man, but thinks it more consistent with the distinctive characteristics of man and his personal immortality to believe that he was an absolutely new creation, for whose specific use and mastery the whole mineral, vegetable and animal world had been prepared. To imagine that the divine image, in which the animal world does not partake, was a slow evolution from the lowest forms of life, appears to her less reasonable than that man was created in the divine image *de novo*. It would seem to reflect more honor on the Supreme Intelligence, and to confer more dignity to man, and so would seem the more probable."

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#### BOOK REVIEWS AND NOTES.

THE TRUTH ABOUT THE EGYPT EXPLORATION FUND. The Singular Reorganization of the American Branch. By William Copley Winslow, Ph.D., D.D., D.C.L., LL.D., late Vice-President and Honorary Secretary. Boston: Published by the Author.

The Egypt Exploration Fund was founded in England and Dr. Winslow was the founder of the American Branch in 1883. He has served for all these years most successfully as its head and chief promoter in America. When he found much gross mismanagement of affairs he asked that the objectionable office secretary be replaced. He was met by clever intrigues, with the result that, without consulting the corps of ninety local secretaries and hundreds of subscribers, and against the protest of many of them, those controlling the English committee reorganized the affairs of the American Branch by asking a *single* person, a non-subscriber at that, to form a committee here, which he, unfriendly to Dr. Winslow, proceeded to do. As the London committee continued to pay no attention to protests and inquiries from many eminent American subscribers, Dr. Winslow finally published this, his statement, with evidence, a thick pamphlet of 186 pages embellished with portraits. This he did in defense of himself and the rights of American subscribers to have a voice in their own government here.

We cannot go further into details; the story reads like a detective story or romance, yet abounds in data and evidence. Many eminent names figure in it. All we can do is to express our regret that such a disgraceful condition of affairs could have become possible, and to say that we have quitted membership in the society. Perhaps the remedy will be an out-and-out American society.

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THE PANAMA CANAL QUESTION, A Plea For Colombia. New York: 1904. Pp., 130.

We are in receipt of a pamphlet entitled "The Panama Question, a Plea For Colombia," published anonymously, and being a denunciation of the United States

policy. Panama, it is claimed, is an integral part of Colombia, and it is insisted upon that the Republic of Colombia is practically the same as the *Confederacion Granadina*. Since the territory had remained unchanged during the transformations of the country, its several names and the change of its constitutions should be regarded as unessential. Accordingly, all the treaties made by the United States with former governments of this tract of land, are binding still. Colombia, the anonymous author states, stands on a sound basis, and in refusing to give up sovereignty over any part of its territory she did not act by any bias against the United States, but simply insists on an inalienable right. The appendix contains reprints of the treaty of 1846 and other official declarations concerning the Panama question, including English press opinions and diplomatic notes.

It is a pity that the publication is anonymous, as it is obviously an *ex parte* statement, and it would have more weight if the author would openly countenance his position.

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WAYS OF THE SIX-FOOTED. By *Anna Botsford Comstock, B. S.*, Lecturer in Cornell University Extension, Illustrator and Engraver of the "Manual For the Study of Insect Life," and of "Insect Life," by *John Henry Comstock*. Boston, U. S. A.: Ginn & Company. 1903.

In this little volume Miss Anna Botsford Comstock has compiled for children stories of insects in which she brings the life of these queer little creatures within the comprehension of the young by pointing out their physical life and creating a sympathy for their joys, their sorrows, troubles and struggles. The contents of the book are: Pipers and Minnesingers; A Little Nomad, by which she means the maple-leaf cutter, a moth which attacks maples and produces little oval holes in their leaves; A Sheep in Wolf's Clothes, which is the Viceroy butterfly; The Perfect Socialism, which obtains in the olden cities of the bees; Two Mother Masons, or wasps; The Story We Love Best, which is an account of the *Ceratina Dupla* or Little Carpenter Bee; A Dweller In Tents, or the caterpillar who spins his own house before he changes to a butterfly; A Tactful Mother, a study in *Chrysopa*; The Seine-Maker or *Hydropsyche*, or water-sprite, who catches his prey over brooks, and the Hermit and Troubadour, the little cicada hermit living in caves like Tibetan monks.

The author is a lecturer on the Cornell University Extension Course and shows an ability to present the subjects in the most fascinating style. The illustrations, done by the author and two friends, W. C. Baker and L. O. Foster, are appropriately executed and the subjects very well chosen.

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Mr. Ernest W. Clement, our esteemed contributor and author of the articles on "The Japanese Floral Calendar," which are at present appearing in *The Open Court*, has written a timely work entitled *A Hand Book of Modern Japanese*.<sup>1</sup> It is neatly bound in green and gold, with a bamboo design on the cover, and richly illustrated with appropriate portraits of the leading men of Japan, pictures of Japanese life, Japanese buildings, reproductions of Japanese art, etc., etc. In brief it is Japan, not as it was, but as it is. The past is, however, sufficiently referred to, only in order to explain the present.

The contents of the book are built up systematically. We become acquainted with Japanese physiography, its industries, its modes of transportation and commerce; the food, dress and housing of the people; their manners and customs, and

<sup>1</sup>A. C. McClurg & Co., Chicago, 1904.

their typical character. Mr. Clement further contrasts Old Japan with New Japan and sketches its present constitution, which is constitutional imperialism and which gives great sway to local self-government.

Japan has of late emerged as a world power and Mr. Clement devotes a special chapter to this interesting topic. Additional articles of special interest are an explanation of the new legal conditions, the judiciary, prisons, the crusades against vice, the treatment of convicts, the rights of the police, etc., etc.

Ladies will be interested to read the article on the new woman in Japan, which decidedly proves that Japan is not behind the United States on the woman question. Woman in Japan has been more independent than in the Old World, but the relations between the sexes are different, and there are different forms of marriage and concubinage. Professor Clement is professor of a missionary college and thus we may trust that he has a fair knowledge of Japanese Christianity and the missions of Japan. His articles on the subject prove both the interest which the Japanese take in Christianity and the prospects of Christianity in the "Land of the Rising Sun."

The book is so full of interesting materials that it must contain something of interest for everyone, whatever be his special hobby or preferences. In addition to the subjects mentioned he outlines Japanese language and literature, education, art, religion, Shintoism, Confucianism, the moral God of knighthood called Bushido, Buddhism, and the views of modern Japan. The appendix furnishes comparative tables of Japanese measures, money, weights, etc., etc., and notes of general interest, such as fruit-growing in Japan, shipbuilding, the Osaka exhibition, cost of living in Japan, wages of Japanese workmen, railroads, postal service, oil industry, statistical tables, etc., etc.

Not the least valuable feature of the book is its complete list of references added to several chapters.

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Mr. Charles F. Dole has written an essay, "From Agnosticism to Theism," which appeared first in the Hibbard Journal, and is now reprinted by James H. West Company, Boston, as No. 1 of the Liberal Press. Cloth, 25 cents; paper, 10 cents. Postage extra.

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Professor W. S. Andrews has constructed a radioscope which shows the constant scintillations of radium, this most interesting substance of recent invention. It is mounted in a brass ring and armed with a lense on either side. Considering the market value of radium, the price of the instrument at \$2.00 is very low. It can be obtained from Megrowitz, in New York; Williams, Brown & Earle, in Philadelphia, and the Apfel Murdock Company, in Chicago.

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In the November issue *The Open Court* contained a poetical tribute by Mrs. Callie Bonney Marble to the memory of her father, the Honorable C. C. Bonney, stating at the time that she was seriously ill, and now after a few months, she too has passed away. She has never been in good health, yet she accomplished a great deal of laborious literary work, among which we may mention *Wit and Wisdom of Bulwer*, and *Wisdom and Eloquence of Webster*, while other compilations of verse still await publication. Moreover, she was a frequent contributor to *The Youth's Companion*, *The Home Maker*, *Motherhood*, *Wide Awake*, and *The Congregationalist*. Two of her poems have been composed by F. Nicholls Crouch, the composer of "Kathleen Mavourneen,"

and several by Eben H. Bailey, the noted composer of "*Auf Wiedersehn.*" Her "Dear Heart at Rest" was sung at her funeral after the Episcopal service, the last verse of which reads as follows:

"No pain nor sorrow more;  
 All gone with fleeting breath,  
 To live with those we love;  
 And this, dear one, is 'death.'  
 Then, till we meet again,  
 These words are best:  
 His angels keep thee safe,  
 Dear Heart at rest."

Our last issue contains an article on Adolf Bastian, the father of German ethnology, a venerable octogenarian and chief of the Ethnological Museum at Ber-



lin. We here supply a picture of the institution which he called into existence, an institution as rich in anthropological collections as any other museum in the world, except, perhaps, the national museum at Washington.

# WHY "PAGANS" ?

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