

The Open Court

A MONTHLY MAGAZINE

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

Founded by EDWARD C. HEGELER

VOL. XXXIV (No. 8)

AUGUST, 1920

NO. 771

CONTENTS:

	PAGE
<i>Frontispiece.</i> The Ascension of Antoninus and Faustina.	v
<i>Home Rule for India.</i> SUDHINDRA BOSE	449
<i>Anthropology of Modern Civilized Man.</i> ARTHUR MACDONALD	465
<i>Alexander in Babylon.</i> (Continued.) H. A.	478
<i>The Cosmic Resurrections.</i> (Concluded.) LAWRENCE PARMLY BROWN ...	494
<i>The Turning-Point.</i> FRANK R. WHITZEL	506
"Savage Life and Custom." W. THORNTON PARKER	511
<i>Has Your Church Door-Step Its Capacity Use?</i> FLORENCE SAMUELS	512

The Open Court Publishing Company

122 S. Michigan Ave.

Chicago, Illinois

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

Entered as Second Class Matter March 26, 1897, at the Post Office at Chicago, Ill., under Act of March 3, 1879
Copyright by The Open Court Publishing Company, 1920

The Last Few Months

have revealed a marked increase in the
demand for the works of

George Burman Foster

Late Professor of the Philosophy of Religion
The University of Chicago

The Finality of the Christian Religion

\$2.50, postpaid \$2.70.

"The most important religious book of
the generation."

The Function of Religion in Man's Struggle for Existence

\$1.00, postpaid \$1.15.

"It is one of the few popular books on
religion which does not insult the reader's
intelligence or dull the sense of reality."

The Function of Death in Human Experience

(A reprint from *University of Chicago Sermons*)

25 cents, 27 cents postpaid.

"One of the most philosophical, as well as one of the most solacing
and beautiful, presentations of the great facts of death and life."

Other Worth-While Books

The New Orthodoxy

By EDWARD SURIENER AMES. \$1.25,
postpaid \$1.35. Second impression now
ready.

How the Bible Grew

By FRANK G. LEWIS. \$1.50, postpaid
\$1.65.

The Religions of the World

Revised and enlarged edition. By
GEORGE A. BARTON. \$2.00, postpaid
\$2.15.

A Guide to the Study of the Christian Religion

Edited by GERALD BIRNEY SMITH. \$3.00,
postpaid \$3.20.

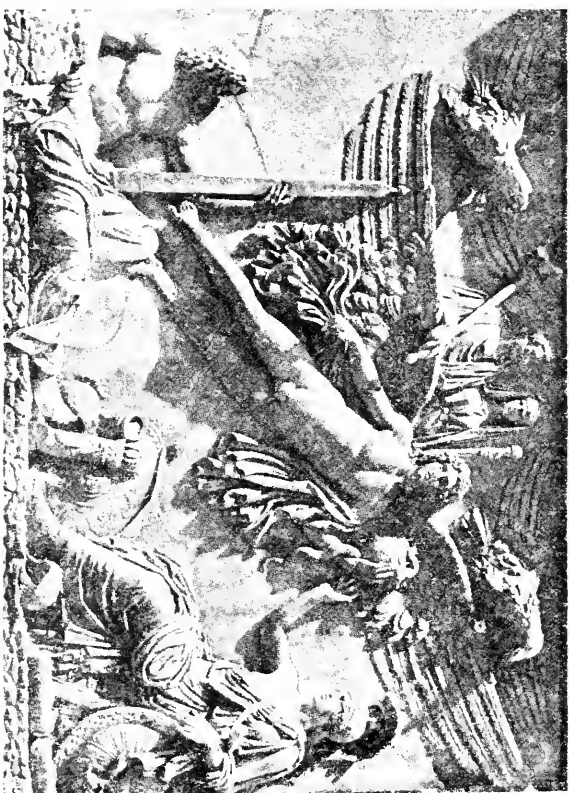
University of Chicago Sermons

Edited by THEODORE GERALD SOARES.
\$1.50, postpaid \$1.65.

The Psychology of Religion

By GEORGE ALBERT COE. \$2.00, post-
paid \$2.15.

THE UNIVERSITY OF CHICAGO PRESS
CHICAGO ILLINOIS



THE ASCENSION OF ANTONINUS AND FAUSTINA.

borne by a winged genius, with eagles above. (From Springer, *Handbuch der Kunstgesch.*, I, p. 276.)

Frontispiece to The Open Court.

THE OPEN COURT

A MONTHLY MAGAZINE

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

VOL. XXXIV (No. 8)

AUGUST, 1920

NO. 771

Copyright by The Open Court Publishing Company, 1920.

HOME RULE FOR INDIA.

BY SUDHINDRA BOSE.*

IT is a happy omen that straight-thinking, clear-headed men are everywhere anxious for world peace. But so long as one nation is kept in subjection to another, there can be no peace.

Of the many wars waged by England during the last century, the greater number have had their genesis in England's desire to rule India. "No one can understand," says Dr. Gibbons in *The New Map of Asia*, "the foreign policy of Great Britain, which has inspired military and diplomatic activities from the Napoleonic Wars to the present day, who does not interpret wars, diplomatic conflicts, treaties and alliances, territorial annexations, extensions of protectorates, with the fact of India constantly in mind." The British foreign policy with regard to Turkey, Egypt, Mesopotamia and Persia, as well as Russia, has had one supreme object: the domination of India. The Anglo-Japanese Alliance doubtless had the same ultimate purpose in view. Looked at from this angle, the Indian problem is a great world problem which no man interested in the well-being of humanity can afford to ignore.

Whatever might have been the reasons in the past for holding India as a subject nation, the declared intentions of the Allies to let every country "make its own laws and choose its own allegiance" renders it morally imperative to revise the political status of India—India which contributed so magnificently to the triumph of the Allied cause. For it should not be forgotten that the first colonial troops to come to the rescue of France in the darkest hour of

* Dr. Sudhindra Bose, Lecturer on Oriental Politics in the State University of Iowa, is the author of *Some Aspects of British Rule in India* and Editor of the Oriental Department of the *Volume Library*. A new volume from his pen, to be entitled *Fifteen Years in America*, is in the press.—Ed.

1914 were those which arrived from India. She furnished over a million and a half men to the war—more than all other British dominions put together. She contributed, out of her meager resources, over a hundred million pounds in money—more than any other possession of Britain. In acknowledging England's debt to India in "the war of civilization," Mr. Lloyd George was moved to say in Parliament: "As to India, by her remarkable contribution to our triumph, notably in the East, she has won a new claim to our consideration—a claim so irresistible that it ought to overpower all prejudice and timidity which might stand in the way of her progress." Now that the crisis is over, it is pertinent to inquire if the claims of 318,000,000 of human beings of India who constitute one fifth of the human race are being considered without "prejudice and timidity."

It is the purpose of the writer to pursue the discussion of the problem along three basic lines: economic, educational and political.

From the economic point of view, the hundred and fifty years of English rule in India may be roughly divided into two eras. "In the first era," says the gifted editor of the Indian journal, *Marhatta*, "we see the British ruler in India aggressive and militant in spirit and crude in his methods, but then he had the frankness of manners in his doing. He imposed unconscionably high import duties in England upon Indian manufacturers and even practised social boycott of his fellows for the sin of wearing foreign wares. But he knew what he was doing and he owned the deed. In the succeeding era the ruin of India's manufactures had been complete, and it was convenient and profitable for the British economic man to preach and practise free trade. Laissez-faire was the word. . . . Freedom was there for India—yes, to mind her agricultural toil and the development of her love of foreign manufactures. Freedom was there for England—yes, from the competition of the Indian manufacturers, and the development of home manufactures with the help of machinery."

What was the result of such a policy in India? It paralyzed the economic life of the nation and set it on the road to bankruptcy. To-day one of the most serious problems of India is the appalling poverty of the masses and the middle classes. "Even as we look on," writes Mr. Hyndman, a noted British student of Indian affairs, "India is becoming feebler and feebler. The very life-blood of the great multitude under our rule is slowly, yet ever faster, ebbing away." Curzon, when viceroy of India, remarked: "Of poverty, misery and destitution there is abundance in India." And the esti-

mated income from all sources during his viceroyalty was three fourths of a penny per head per day. Sir William Digby in his monumental work, "*Prosperous*" *British India*, has shown that the average annual income of the people of India is not in excess of seventeen and a half rupees, which is about six dollars. Considering a rupee to be equal to thirty-three cents in American money, it means that the average income of a man in India is about two cents a day. Economically Hindustan has been steadily on the down grade. The poor are desperately poor, while the rich are neither very rich nor are they very numerous.

India was not, however, always so poor. Says Thornton in his *Description of Ancient India*: "Ere yet the Pyramids looked down upon the valley of the Nile, when Greece and Italy, those cradles of European civilization, nursed only the tenants of wilderness, India was the seat of wealth and grandeur. A busy population had covered the land with the marks of industry; rich crops of the most coveted productions of nature annually rewarded the toil of husbandmen; skilful artisans converted the rude produce of the soil into fabrics of unrivaled delicacy and beauty; and architects and sculptors joined in constructing works, the solidity of which has not, in some instances, been overcome by the evolution of thousands of years. . . . The ancient state of India must have been one of extraordinary magnificence."

The question that at once comes to one's mind is, What has brought about such a tremendous change in the present condition of the country? Who is responsible for it? A partial explanation is to be found in the policy of the government. Take for example agriculture, upon which eighty per cent. of the population has now to depend for a living. The government theory of the land tax is based upon the assumption that the Crown is the sole proprietor of the soil, the exclusive owner of the land. This has prevented India from becoming a nation of peasant proprietors, a nation of small landowners. With the exception of the Province of Bengal, there is no permanent land settlement. The peasant has to rent his land from the government for a period of not more than twenty or thirty years. Moreover, he has to pay a high rate of taxes, which run from fifty-five to seventy per cent. of the rental.

In this connection one must not forget the system which extracts from India year after year an amount not less than thirty million pounds sterling without any economic return. I refer to the tribute India has to pay England in the shape of "dividends" to the defunct East India Company, furlough allowances and pensions, costs of

quartering British troops in India for imperial purposes, and such other items. The British imperialists defend this economic drain by calling it a compensation for services performed; but Indians maintain that many of the charges are not legitimate, and they represent an enormous profit which England makes from her political supremacy in India. At all events, no country in the world, however rich, can withstand such a drain permanently. This huge revenue of thirty million pounds which flow annually from India to England, under one name or another, is apt to give a rude shock to the naive and comfortable doctrine of the "white man's burden." It seems that though imperialism may be dressed up on occasions as altruism, ultimately it succeeds in deceiving no one—except perhaps the most unsophisticated.

The violations of fundamental economic laws are as grievous as they are many. One of the most distressing results of foreign rule is the perennial famine with which the country is afflicted. It is estimated that from forty to fifty million people in India live at present in a state of starvation. And millions of Indians have died for the lack of sufficient food and clothing during the last few years. Doubtless, in some ways, England has given India a strong government; but for men dying by inches of starvation, no strong government, any more than the "greatest show on earth," can make them forget the agonizing pangs of hunger. Then, too, the Indians may not always choose to die quietly. If the alternative is between death by starvation and the change of the present régime, men will not be lacking who will make desperate efforts to satisfy the impulse to live.

Without a doubt the most crying need of India to-day is education. The percentage of illiteracy is incredibly high. After a hundred and fifty years of English rule one finds that among adults only 106 men and 10 women in a thousand are literates, that is, can read and write. Compare the state of education in India with that of the Philippines which have been under the control of the United States less than twenty-five years. In the American insular possession, no less than seventy per cent. of the Filipino people above ten years can read and write. Why has not education made as rapid a progress in India as it has in the Philippines? The explanation is to be found in the fact that the government of India, unlike that of the Philippines, has made no attempt to provide instruction for the masses. As there is no compulsory educational system, so neither is there any free elementary school. On an average, for every four villages there is only one school.

While education is being neglected in British India, there is a different situation in the great Native States like Baroda, Mysore and Travancore—States directly under Indian rule. In Baroda, for instance, since 1906 elementary education has been made free and compulsory for both boys and girls. What is the outcome?

“In 1909 nearly 8.6 per cent. of the total population was at school, as against 1.9 in India directly under British rule, or nearly 78.6 per cent. of the male school-going population, as against 21.5 per cent. in British India; 47.6 per cent. of girls in school-going age was under instruction as against 4 per cent. in British India.

“At the end of 1914-15 each town or village had at least one institution and 100 per cent. of the boys of school-going age and 81.6 per cent. of the girls of school-going age were under instruction.

“The state of Baroda spends nearly 15 cent per capita for education; while the English Government does not allow to be spent more than two cents per capita in British territories.”

Although technological institutes and agricultural and industrial schools are a prime necessity in the economic uplift of the country, there is, as yet, no adequate provision for their creation. Had India had, like Japan, a national government free to rule its own destiny the situation would have been very different. Fifty years ago Japan was industrially no better than India. At that time Japan was a feudalistic agricultural country with a strong aversion for trade and commerce. The nation was sharply divided into many classes and subclasses of which the Samurai, the warrior class, was the most powerful faction. With the advent of Commodore Perry, Japan turned over a new leaf. The Japanese government decided to make Nippon the leading industrial country of the Orient. And how did the Japanese government go about it? Japan had no modern industrial experiences. “It was entirely without models for organization, without financial machinery, and without the idea of joint-stock enterprise.” At this juncture the government took a hold of the situation. It established schools and colleges where all branches of applied science were taught. There were “official excursions,” writes Baron Kikuchi in his informing article on Japan in *The Encyclopædia Britannica*, “into the domains of silk-reeling, cement-making, cotton and silk-spinning, brick-burning, printing and bookbinding, soap-boiling, type-casting and ceramic decoration. . . . Domestic exhibitions were also organized, and specimens of the country’s products and manufactures were sent under government auspices to exhibitions abroad. On the other hand, the effect of this new departure along Western lines could not but be injurious

to the old domestic industries of the country, especially to those which owed their existence to tastes and traditions now regarded as obsolete. Here again the government came to the rescue by establishing a firm whose functions were to familiarize foreign markets with the products of Japanese artisans, and to instruct in adaptations likely to appeal to Occidental taste. Steps were also taken for training women as artisans, and the government printing bureau set the example of employing female labor, an innovation which soon developed into large dimensions. In short, the authorities applied themselves to educate an industrial disposition throughout the country, and as soon as success seemed to be in sight, they gradually transferred from official to private direction the various model enterprises, retaining only such as were required to supply the needs of the State.

"The result of all this effort was that whereas in the beginning of the Meiji era, Japan had virtually no industries worthy of the name, she possessed in 1896—that is to say, after an interval of twenty-five years of effort—no less than 4595 industrial and commercial companies, joint stock or partnership, with a paid-up capital of forty million sterling."

Is it surprising that Japan is to-day the most prosperous industrial country of Asia? Is there any room for doubt that if India had a national government of its own like that of Japan, Hindustan, too, with her boundless natural resources and almost unlimited labor supply would have fared as well as, if not better than, Nippon?

Of the recent volumes on India, the one by William Archer has attracted considerable attention on account of its staunch British point of view. The author has had the candor to say that the government of the English viceroy is "absolutely autocratic in its relation to the people of India." Moreover, he observes that the British communities in India "as a whole care no more for the swarming brown multitudes around them, than the dwellers on an island care for the fishes in the circumambient sea." Mr. Archer adds that the most noticeable feature about the government of the English viceroy is "its undisguised and systematic foreignness." This single phrase—"undisguised and systematic foreignness"—furnishes the real key-note to English rule in India.

Let it be remembered at the outset that India is administered by a highly organized civil service, the chief places in which are the preserves of the British aristocracy. Take for instance the Indian Medical Service. It has been recently announced by the Indian government that there are 204 vacancies to fill in this Ser-

vice. Out of this number, it is stated that 136 will be filled by Englishmen and the rest by Indians, that is, 68. In other words, two thirds of the vacancies in the Medical Service will be filled by the members of the ruling race and only one third by Indians. Again, in the Imperial Service of the Indian Public Works, there are now 78 vacancies. In filling these positions only 3 persons—that is, one twenty-sixth of the total—are to be Indians and the remainder, Englishmen.

Naturally India is most unhappy under this system of government. And in an attempt to conciliate the Indian people during the war, a liberal administration was pledged to her by the Westminster Parliament: and a program of reform has been formulated. These reforms, which will be introduced next year into the governance of India, have been characterized by Lord Sydenham, an ex-governor of Bombay, as "most dangerous" and sure "to endanger the peace of India": while Lord Curzon, the ex-vice-roy, spoke of the reforms as "the boldest experiment in the history of the British Empire." Apart from the opinions of their lordships, it is evident from even a cursory examination of the new scheme of reforms that it confers no sort of real self-government upon India.

To be sure, the Government of India Act, the official title of the new reform legislation, does grant certain nominal powers, does open a little more the door which has hitherto been kept tightly closed to Indians. Nevertheless, the Act does not alter the despotic character of the government. That the suffrage is still regarded as the exclusive privilege of a microscopic minority rather than the inherent right of all is clear from the fact that it enfranchises only 1.5 per cent. of the Indian male population. That, by the way, affords another striking contrast to the liberal United States policy in the Philippines, where 17 per cent. of the population can vote. The overwhelming mass of public opinion in India demanded that women, possessing the same qualifications and subject to the same conditions as men, should be admitted to the suffrage. Two women delegates, Mrs. Hirabai A. Tata and Miss Mithibai A. Tata, were sent to England as representatives of forty-three different branches of the Women's Indian Association which demanded equal suffrage for women, whether that suffrage be based upon property or education, or both. The issue squarely presented by Indian women to the Parliamentary Joint Committee in Westminster was successfully dodged when the committee contented itself with a pious expression of hope that in due course the question would be solved by the Indian provincial legislative councils.

Now the legislative councils, which will be composed of both elected members and hand-picked government appointees, will be little more than debating societies. Almost every power of any importance which the Indian people wished to keep in their hands is reserved to the viceroy. It is true that a number of local subjects is to be transferred to the Indian ministers of the provincial governments; but these ministers, who are the government nominees, will in no way be responsible to the provincial legislatures. The ministers will be under official control. In fact, they will be more or less the rubber stamps of the provincial governors.

Again, the Indian people will have no control over the national budget; neither will they have any power to regulate the tariff. For years India has been asking for a moderate measure of protection to build her nascent industries. This is now definitely refused to her. The new Act categorically denies to India the right to fix her own tariff—a right which has already been conceded to Canada, South Africa, Australia and New Zealand. When all are members of the same empire, why should there be one law for India and another for the other colonies? Is it possible that England has forgotten the lessons of the Boston "Tea Party"?

Under the new scheme of reform the control of all vital national affairs remains with the viceroy. Even the meager powers which the provincial legislatures may exercise are contingent absolutely upon the sanction of the ruler of the province. Moreover—and the point seems in Indian judgment very significant—the viceroy himself reserves the right to stop the progress of a bill in the legislature and even to prevent the discussion of the whole or any part of the bill at any time he sees fit. Then, too, every bill passed by the provincial legislature may be set aside either by the ruler of the province or the viceroy of India, against the unanimous decision of the entire legislative body.

The reforms have not introduced the smallest iota of responsible government. The viceroy, now as ever, is as absolute as Jove. Popular sentiment, public opinion and national representation need not be heeded in reaching a decision or adopting a measure—in which even Louis XIV, Czar Nicholas or Kaiser William would have used more formality. The viceroy is the government. Well might he say: "The State—it is I." Under the new law, the viceroy will reserve as a general thing an absolute veto. He will still remain the prosecutor of public meetings, the proscriber of books and the jailor of the press. The Government of India Act, unlike the organic act of the Philippines known as the Jones Law, provides for no

charter of national or personal rights; it does not grant freedom of speech, freedom of press, right of trial in open court, the privilege of the writ of *habeas corpus*, or any other essential rights and privileges which are the solid foundation of justice, liberty and law. He who runs can read from this that the present scheme of reforms is not based upon any principle of self-determination. "The Reform Bill," declared *The Amrita Bazar Patrika*, a leading Nationalist daily paper of Calcutta, "is the contemptible product of bankrupt statesmanship."

To destroy the indigenous industries of India in order to make it a land of raw material; to tax the people into poverty; to drain millions of money out of the country; to withhold the education of the masses; to obstruct commercial and industrial progress; to deny the people effective control in the making of laws, levying of taxes, and in the spending of their own public money—these are a few outstanding marks of the government of the bureaucracy and by the bureaucracy. It is worth while to recall, however, that in the minds of the millions of India whom the last European war called to pour forth their blood and treasure, there was a well-defined hope that at bottom they were fighting for democracy against despotism, for self-determination against absolutism. That hope, alas, seems to have dwindled almost to the point of death! At this moment there is in India a wide-spread economic discontent, a seething political unrest, similar in magnitude to that of Ireland. The sober public opinion of Hindustan is disposed to the view that the only way to cure the unhappy situation is through root and branch reforms—to borrow a phrase from John Milton of other days. India has now earned the clear title to self-determination. "There can be no justification whatever," says the President of the India Home Rule League of America, "for withholding the application of this principle to India. The plea of unfitness, usually advanced by ignorant people or vested interests, is untenable and untrue. The civilization of India is admittedly much more ancient and venerable than that of Rome or Athens. British statesmen themselves have often declared that India was civilized centuries before the modern nations of Europe emerged from barbarism. Indian society has been held together for thousands of years without foreign aid or intervention. Peace, order and good government existed in India for hundreds of years, and its annals compare favorably with any period of European history. Even democratic forms of government flourished in various parts of India centuries before Alexander

came to measure his strength with the *ganas* or republics of the northern Punjab."

In the learned *Oxford History of India*, just published by Vincent A. Smith, it is shown that the Maurya empire of India (B. C. 322-185) was in size and area the Roman empire of Europe at its height during the second and third centuries A. D., that the Gupta empire of the fifth century, the Vardhana empire of the seventh century and the Chola empire of the eleventh century were hardly equaled in splendor and magnificence by the empire of Charlemagne. Coming to more recent times, we find that neither the European possessions of Charles V nor those of Napoleon ever reached the proportions of the Tughlak empire of the fourteenth, or the Moghul empire of the seventeenth, or the Maharatta empire of the eighteenth century. Indeed, the Indian historians may justly claim that "there is no European institution of any importance from Diocletian to Frederick the Great of which a counterpart is not to be found in India from B. C. 322 to 1300."

India stands four-square upon the immutable principles of justice: to-day she demands home rule. This does not mean an immediate attempt to break away from the British Empire; it does not imply an endeavor to drive the English out of India, as the Moors, let us say, were driven by the Spaniards. The leaders of the home-rule movement are willing to leave the army and the navy as well as foreign affairs in the hands of England. They demand, however, complete control of administration, of commerce and industry, of taxation and the economic development of the country. India simply wishes to be the mistress in her own house—to run her domestic affairs in her own way. India is not opposed to remaining an integral part of the British Empire; but she insists that hers must be the status of a self-governing dominion rather than a dependency. Indians cannot remain a subject people: they must be conceded the status of citizens with equal rights of other citizens of the British commonwealth. Indeed, India is not thinking of separation. The Indian home rulers are frankly of the opinion that the best thing for both England and India is not separation, but union. This union must, however, be of copartners, of friends. "India," said Mrs. Sarojini Naidu, the poet-patriot, the matchless leader of the Indian equal suffrage movement, "India would go with England only as a comrade and not as a slave."

If history teaches anything it is this: until India is freed from bureaucratic control and is allowed home rule, she will know neither peace, nor prosperity, nor good government. Mailed fists, police

raids, arrests, deportations, machine guns, tanks, bombing aeroplanes will disappear only when the nation has effective control over its rulers.

This contention is no mere theory. It is based upon the facts of experience. As a most recent illustration of the policy of absolutism which has characterized English rule in India, mention should be made of the Rowlatt Act and the tragedy which followed upon its heels. The repressive character of the Rowlatt Act, which was enacted last year and is still in force, may be judged from some of its important provisions. They are:

1. The sudden arrest without warrant of any suspected person, and detention without trial for an indefinite duration of time.
2. Conduct of proceedings in secret before three judges, who may sit in any place, and who may not make public their proceedings.
3. The accused is kept ignorant of the names of his accusers or of witnesses against him.
4. The accused is not confronted with his accusers or the witnesses against him.
5. The accused has only the right of a written account of the offenses attributed to him.
6. The accused is denied the right of defending himself with the help of lawyers.
7. No witnesses allowed in his defense.
8. Usual legal procedure may be disregarded.
9. The right of appeal is denied.
10. Any one associating with ex-political offenders may be arrested.
11. Ex-political offenders must deposit securities.
12. Ex-political offenders may not take part in any political, educational or religious activities.

The passage of this Act, which took away the last vestige of some of the most elementary rights of the individual and subjected him to the terrors of Star Chamber proceedings, was vigorously protested throughout the length and breadth of the continent; but to no avail. At length the resentment of the Indians against the Rowlatt legislation took the more practical form of a national *haratal* (complete suspension of business) on March 30, 1919, at Delhi, and on April 6 all over India. Moreover, a large number of

the followers of M. K. Gandhi, a leading spirit of Constitutional Nationalism, took the pledge of passive resistance or *satyagraha* against the Rowlatt Act. This led to violent repression on the part of the viceroy's officials in many parts of the country, especially in Delhi, Lahore, Gujranwala, Kasur and Amritsar. As the space limits will not permit a full account of the reign of terror, I will confine myself to only a few typical instances of its manifestations.

Various were the indignities, bodily and other punishments inflicted upon the people, including even college students and school-boys. At Lahore, the students of the Dyal Singh College were made to march ten miles twice a day in the hot summer sun for days between their college and a muster-place where an English officer called the roll. The Medical College students were made to walk from twelve to sixteen miles a day in the scorching sun and sultry wind. Many a student fainted.

In Gujranwala, the Royal Air Force commanded by Captain Carberry indulged in bombing from aeroplanes and firing from machine guns upon helpless people. One of the bombs was dropped in a school dormitory full of small boys. The manner in which the bombs were dropped upon the defenseless people may be imagined from Lieutenant Dodkin's statement. He said, "I saw twenty or thirty people in a field talking to one another and dropped bombs on them. I did not know who they were, whether they had assembled for unlawful purpose, but I bombed." The result of this air attack upon Gujranwala, which was treated as if it were a fortified belligerent city in Flanders, was twenty-seven wounded and eleven killed.

The most horrible act of the bloody tragedy was enacted at Amritsar in the Province of Punjab. In this place an open-air mass meeting was being held on the afternoon of April 13. And to this unarmed and peaceful gathering, which included old men, women and children, came a dashing brigadier general named Dyer. He came not merely with a body of troops with rifles in hand, but with armored cars with machine guns. The result of the general's visit is briefly told in the following paragraph from *The Manchester Guardian*:

"When General Dyer arrived on the scene he proceeded through a narrow entrance at the northern extremity. The crowd facing him was estimated at more than five thousand. The crowd was not asked to disperse. Within thirty seconds he had ordered fire to be opened. A huge roar went up from the crowd, and they

struggled madly to get out. . . . The firing was not in volleys, but each man took his own time. General Dyer subsequently said that he went on firing until they ran short of ammunition. Altogether 1650 rounds were fired, and it lasted about ten minutes.

"The number of killed was between four and five hundred, and the wounded were estimated at three times that number. As regards the wounded, General Dyer said his force was not in a position to render medical aid. *It was not his job to go and aid the wounded*, but the hospitals were open and they could have gone there."

After the massacre, General Dyer issued a proclamation ordering the people to keep off the street on pain of severe punishment. The consequence was that hundreds of dead and dying, maimed and wounded were left alone in the field for twenty-seven hours with no one to look after them.

Later on at a Commission of Inquiry, Justice Rankin, a member of the investigating body, asked General Dyer: "Excuse me putting it this way, general, but was it not a form of frightfulness?"

General Dyer: "No, it was not. . . . I thought that I should shoot well and strong, so that I or anybody else should not have to shoot again. If I had the right to fire one shot, I had the right to fire a lot of rounds. . . ."

When asked what reason he had to suppose that the crowd would not have dispersed without firing he said: "I think it is quite possible I could have dispersed the crowd without firing, but they would have come back again and laughed, and I should have made what I consider to be a fool of myself."

One of the members of the Commission then read out a telegram from Lahore to the General, which said: "Your action correct. Lieutenant Governor approves". . . .

Terrible as was this massacre, General Dyer did not stop there. On April 15—two days later—martial law was proclaimed in Amritsar; and then followed another chapter of despotism. All Indians in the city were ordered to alight from vehicles and salute any English officer whom they met. Nor was this all. Hundreds of people, practically without any trial, were stripped and flogged in public. There was also a "crawling order" which required Indians passing through a certain street to get down on their knees and

crawl on all fours. Whom the gods desire to destroy, they first make mad.

One may ask: What has the British nation had to say about this terrorism? What has the British Parliament done about the Punjab massacre? While all India was shocked and convulsed, all information relative to these outrages was carefully prevented from reaching the Parliament for nine long months. The press was rigidly censored, and cablegrams dealing with the disturbances were withheld from transmission. This method of procedure by the viceroy, it is almost needless to point out, is typically illustrative of the fiction of the "responsibility of the government of India to Parliament." At all events the Parliament has not yet called any one to account. In the meanwhile Judge Rowlatt, the father of the Rowlatt Act, has already been decorated by his Imperial Majesty, King George, with the insignia of the Knight Commander of the Star of India. And Dyer has been promoted, in recognition of his "services," to an important command. In fact he has been hailed in England by the champions of British imperialism as a great hero.

The Morning Post (London) declared that Dyer "has done the highest credit to the British Empire's rule of subject nations," and *The New Statesman*, also of London, which has at least the quality of frankness, stated in commenting upon the affair that "we hold India by the sword" and will hold it by the sword alone. Briefly, the British imperialists said in effect that order could only be maintained in India by massacres, and massacres must go on. To this an answer was, however, returned by *The Manchester Guardian* in these terms: "It is also exactly what the partisans of Abdul Hamid declared to be the state of things in Constantinople when he caused his agents to massacre crowds of Armenian civilians in the streets. The Sultan's friends pleaded that if he was not to be free to do such things the game of law and order would be up." Is it any wonder then that the Indians believe their rulers have gone beyond Prussian methods and have resorted to the practices of the Turks? And who knows that the inevitable consequences of such acts will not again be writ large in blood and fire across half the world?

As might be expected, the application of the ruthless policy of the viceroy has caused a wildfire of passionate moral indignation to sweep over the whole continent. The well-known Hindu poet Rabindra Nath Tagore, recipient of the Nobel Prize, in asking the viceroy to relieve him of the title of English knighthood, gave voice to what Indians felt when he said in part:

"The enormity of the measures taken by the government in the Punjab for quelling some local disturbances has, with a rude shock, revealed to our minds the helplessness of our position as British subject in India. The disproportionate severity of the punishments inflicted upon the unfortunate people and the methods of carrying them out, we are convinced, are without parallel in the history of civilized government, barring some conspicuous exceptions, recent and remote. Considering that such treatment has been meted out to a population, disarmed and resourceless, by a power which has the most terribly efficient organization for destruction of human lives, we must strongly assert that it can claim no political expediency, far less moral justification. . . . Knowing that our appeals have been in vain and that the passion of vengeance is blinding the noble vision of statesmanship in our government which could so easily be magnanimous as befitting its physical strength and moral tradition, the very least that I can do for my country is to take all consequences upon myself in giving voice to the protest of the millions of my countrymen, surprised into a dumb anguish of terror. The time has come when badges of honor make our shame glaring in their incongruous context of humiliation, and I for my part wish to stand, shorn of special distinctions, by the side of those of my countrymen who, for their so-called insignificance, are liable to suffer a degradation not fit for human beings."

Modern India which has absorbed the political teachings of Mill and Mazzini, of Jefferson and Lincoln, cannot long be held down by bayonets and machine guns, by deportations and massacres. The system of absolutism has been tried in Germany, Austria, Russia, and it has been found wanting. The same is also true in India. The government of the viceroy must come to an end. If India is to be saved for the Empire, she must have complete self-government. If India is to be made a strong bulwark of the British commonwealth, a potent force for world progress, she must have home rule. "Can India play her proper part," asks Dr. Rutherford, an ex-member of the British Parliament in his *Commonwealth or Empire*, "a useful and glorious part, in human evolution, while in bondage to Britain? In refusing India freedom and self-government is not England a great barrier to freedom and justice in the world? If India were under the iron heel of Prussia or Russia, would not Britons be the first to cry out 'intolerable iniquity!' 'insufferable crime against liberty!' and in the event of India fighting for her freedom, would not Britons lend their aid, as they are now doing to free Belgium or Serbia? British government of India may be

good of its kind, but 'good government is no substitute for self-government,' as Campbell-Bannerman wisely said. . . . The atmosphere of subjection is poisonous, crushing all that is virile and worthy, and fostering all that is vile and ignoble. I am prepared to please British imperialists by confessing that I think British over-rule is better than Prussian or Russian over-rule, but at the same time I must remind my countrymen that Britons have stooped to Prussian and Russian methods in the government of India."

The new Government of India Act will not be able to protect India from a repetition of the Rowlatt Act and the Punjab atrocities. The only solution of the Indian problem, which is after all a vast world problem, is autonomy. The India of to-day is not the India of two or three decades ago. Within the last few years India has traversed the track of centuries. Events in that land are now marching with increasing rapidity. The rising flood of Nationalism has changed India almost as completely as the Revolution of 1789 changed France. India will not "stay put." Indian statesmen may make mistakes—and what statesmen do not and have not? On the other hand, Indians, because they are Indians, because of the faith that is in them, are likely to rule their own country far better than any foreign bureaucrat can ever hope to. The unqualified opinion of the Indian *intelligentsia* is that England has made a mess of things, and had the country been in charge of the Indians instead of the English administrators whom Edmund Burke in his day called "birds of passage and beasts of prey," affairs could have gone no worse. Indians, therefore, are now asking, Why cannot England do for India what the United States has done for Cuba? In any event, India, filled with profound political and economic discontent, cannot be kept indefinitely under an autocratic administration. The time has come when India should be given a determining hand.

In conclusion, there is no affectation in saying that the writer as a student of political science has great respect for the British form of government in Great Britain, has great personal admiration for the liberty-loving individual Briton. At the same time none of us can forget that the people of India are now pleading before the bar of the world's conscience for a great cause. That cause—home rule for India—is as great as the cause of Belgium, Servia, Bohemia, Poland or Armenia. That cause—the reclaiming of one fifth of the human race for self-government—is as sacred as the cause of justice, as the cause of humanity.

ANTHROPOLOGY OF MODERN CIVILIZED MAN.

BY ARTHUR MACDONALD.

IN the organization of a university many years ago, one of the questions which arose was whether to class anthropology under psychology, or psychology under anthropology. Inasmuch as the psychological department of the university was the predominating one, anthropology was made a subdivision of psychology.

But anthropology has long been established while psychology has not as yet produced a sufficient body of truths to be called a science in the rigid sense, though it has made great progress in application of scientific methods in its work. Like sociology, psychology is called a science by courtesy, but this does not lessen its value, for some of the most promising branches of inquiry have not yet reached the scientific status, though they are of great service to the community. Yet the older and better established subject should be the basis. The word anthropology itself is also more directly applicable to man. In fact, all branches of science that deal directly with man's body and mind should be under the head of anthropology. As the modern development of psychology has been mostly in its connection with anatomy and physiology, this brings it very close to anthropology in a fundamental way.

The anthropology of modern man, as distinguished from that of ancient, savage and prehistoric man, is very recent. A proof of this is the fact that the first scientific study ever made of a human being was that conducted upon Zola by some twenty French specialists in anthropology, psychology and medicine. This was published in 1897.¹

Even the word "anthropologist" in the sense of a student of mankind as it is to-day, is scarcely heard. It may seem strange that

¹The author has made a summary of this study in his work entitled "Juvenile Crime and Reformation," Senate Document No. 532, 60th Congress, 1st Session.

anthropology has been occupied so little with the study of modern man.

Whatever the reasons for this, it is due time that anthropological study be directed much more to man as he is now, for he is directly accessible to investigation, whereas ancient and prehistoric man is much less so. It is almost an axiom of scientific method that the better you can control the material, the more trustworthy the conclusions.

STUDY OF THE NORMAL MORE IMPORTANT THAN INVESTIGATION OF THE ABNORMAL.

While the author has given much attention to the abnormal, yet one of his earliest and most extensive investigations was that of the Washington school children.² He also has made numerous studies of the normal in colleges and other educational institutions.³ Also in the study of penal and reformatory institutions the inquiry concerns the normal mainly, since about three fourths of the inmates are normal, it being their environment which was abnormal. Moreover, the methods of study are the same both for the normal and the abnormal; the study of either one assists in the study of the other.

Within past years the author has turned his attention almost wholly to the normal, especially persons of ability, talent or genius.⁴ While the investigation of the abnormal, so called, has its great value, the study of the normal, especially the supernormal, is still more important, for it is better to understand those things which lead to success than to learn the causes of life's failures.

SYNTHETIC TRAINING REQUIRED.

One difficulty in developing this modern phase of anthropology is the necessity of extensive preliminary training, because not only anthropological knowledge, but medical courses and especially experience in psycho-physical laboratories are required to be adequately equipped for such work; that is, a synthetic training is called for.

² "Experimental Study of Children," published in the *Annual Report of the U. S. Commissioner of Education*, 1897-1898, Washington, 1899.

³ "A Plan for the Study of Man." Senate Document No. 400, 57th Congress, 1st session, Washington, 1902.

⁴ "Mentality of Nations," published in *The Open Court*, August, 1912; also in *The Scientific American*, New York, and in *Nature*, London, Nov. 14, 1912. Cf. "Estudio del Senado de los Estados Unidos de America," in *Revista Argentina de Ciencias Políticas*, 8th year, Vol. XV (24 pages), Buenos Aires, 1918. See also: "Scots and Scottish Influence in Congress," to be published in *The Scotch Encyclopedia*, New York.

I appeal to university students to direct their attention especially to the scientific study of humanity. Let the university encourage students more to take up these subjects which have been so long neglected and in which there are great opportunities to aid humanity, directly through knowledge gained by first-hand study of individuals themselves.

When a student chooses for his lifework a subject in the older branches of knowledge, as physics, philosophy, philology, Greek, Latin and natural history, he finds the field somewhat well developed; but not so in more recent sociological lines of research, as anthropology, and other cognate subjects, in which there is full opportunity for mental acumen and scientific ability of the highest character to carry out most lofty purposes.

The question may arise as to what course of study will prepare one best for such work. I would suggest the following:

1. Courses in psychology laboratory work.
2. Medical studies to the extent of anatomy, physiology, general pathology, nervous diseases and insanity, especially clinical studies.
3. A practical course in craniology in the laboratory.
4. Facility in reading modern languages.

Thus, the anthropology of modern man requires more extensive preliminary training perhaps than any other subject, for it involves the investigation of man both mentally and physically. Such training is synthetic, which in this age of specialism is much needed. Some students should be trained to combine and utilize cognate branches of knowledge. They should know enough of such branches to properly interpret the results obtained by specialists.⁵ As such education is relatively new and experience in it as yet limited, it is difficult to designate a preparatory course. I have myself followed the course of study just indicated, but more extensively, especially in medical lines.

DIFFERENT KINDS OF ORIGINAL WORK.

It would be too much of a digression to consider the various kinds of original work, yet a very brief statement might be made. What is generally understood in science by "original work" is investigation of the raw material in the field itself (*in situ*). Thus from various physical examinations of children made by physicians, a new and original truth may be found; likewise by different mental

⁵ See "Man and Abnormal Man" (by author), Senate Document No. 187, 58th Congress, 3d session, Washington, 1905, p. 227.

tests of the same children new and original psychological results may be brought to light. But to analyze and combine these two kinds of truths into a psycho-physical new truth is equally original work and probably of a higher order and importance, and requires both medical and psychological knowledge with the resultant insight; that is, synthetic training is necessary. Yet in spite of the lack of such training, much good work has been done, but it might have been done much better with proper equipment.

One great danger of specialism in the study of modern man is ignorance of closely related lines, so that the narrow specialist (if we may use that term) does not understand the relation of his work to cognate subjects, that is, its setting. He is somewhat like a person who is familiar with his stateroom, but does not know where the vessel is going.

NORMAL MAN CAN BE STUDIED IN PRISON.

Penal and reformatory institutions are specially suited for scientific investigations on account of the uniformity of conditions which surround the inmates, as compared with the heterogeneous and variable environment of individuals living in freedom. Also, the great majority of the inmates are normal, it being their abnormal (sometimes criminal) surroundings that have brought them to such institutions. Therefore, the study of these mostly unfortunate people is mainly an investigation of normal human beings, and the results of such studies will apply in general to most people. The relatively few really abnormal inmates can be distinguished from the others. It is unfortunately true that some have their abnormalities developed by long-continued unscientific treatment in institutions which are supposed to exist for the improvement of mankind.

LABORATORIES FOR HUMANITY.

As institutions for the abnormal and unfortunate classes are supported by public funds, there is no reason why they should not be utilized for humanitarian scientific study, the main object of which is not only to improve prison discipline and prepare the inmates to be better citizens, but to prevent others from going wrong by knowledge gained through the direct study of the individuals themselves. Thus, one function of these institutions will be that of humanitarian laboratories for the good of the community.

A large number of laboratories have been established, most of which are in the universities. But the plan of these laboratories is

mainly for pedagogical purposes. The research work is generally done by students desiring to prepare theses for their doctorates. While many of these are very valuable, a university could hardly extend such work to large numbers of individuals, for to gather the facts, compute and tabulate the results, would involve clerical duties and other work not undertaken by universities. Experiments in the university are generally confined to small numbers of persons who are a special class, so that it is doubtful whether conclusions obtained can always be applied to people in general.

The main object of a university is to prepare men for work, not to carry on their work.

There is need, then, for a laboratory different from those in our universities—that is, one not pedagogical, but sociological and practical, and of more utility to society directly.

HISTORY A LABORATORY.

From the anthropological point of view, history can be looked upon as a laboratory for the purpose of the study of humanity with a view of understanding it better and assisting in its progress.

In the past, anthropology has concerned itself mainly with savage and prehistoric man, but it is due time that it take up the more important and much more difficult subject of civilized man, not only as an individual, but as an organization,⁶ or nation, or group of nations. It is true that other departments of knowledge, like history and politics, have pursued these fields, but unfortunately not always in the scientific sense. To use an ancient pun, it is *his*-tory, rather than all the facts. Anthropology in this new field should seek to establish only those truths which can be based upon facts. There are doubtless many very important truths which cannot be established by scientific methods, but they perhaps can be better treated in psychology, politics, ethics, philosophy and theology.

WAR A SOCIOLOGICAL MONSTROSITY.

War is like the shaking of the tree in the hurricane; everything falls down—fruit, good, bad and rotten—dead limbs and worms—all is stripped off—the social organism is shaken to its very foundation and rent asunder—all things are laid bare—human nature yields itself up.

From the anthropological standpoint, war is not only abnormal but a sociological monstrosity, belonging under the head of tera-

⁶ See the author's "Estudio del Senado de los Estados Unidos de America" cited above.

tology, a science which treats of monsters. The monstrosity consists in militarism and navalism, driving out humanity. War is probably an anthropological necessity, and if the late war had not come when it did, it would have probably started later, and have been still more terrible.

One of the objects of anthropology is to lessen war by knowledge gained through study of causes, and just as the spread of education and knowledge gradually liberated the intellect, so as to undermine the ideas upon which religious wars were based and thwart them forever, so a similar process of enlightenment may be necessary to cause political wars to cease.⁷

ANTHROPOLOGY USEFUL TO EVERY ONE.

As a further illustration of the benefit from anthropological study the extensive use of the Bertillon measurements and fingerprint systems might be mentioned. As soon as false and morbid sentimentality can be dispelled, and the *absolutely impersonal nature* of anthropological inquiry understood, these and other systems of identification can be made of practical value to all people. For instance, banks, life insurance and other institutions could establish personal identity easier and better. There would also be fewer soldiers and citizens with nameless graves.

No one should fear a law-compelling and adequate record of all persons. If one be conscious of some weakness which might cause him to go wrong, the feeling that his identity is fully recorded will have a salutary effect. In short, the more thoroughly anthropological methods are utilized for the study of mankind, the better.

To make the investigation of man more accurate, the time may come when many and eventually all persons will be willing to be examined by responsible and official experts, and after death dedicate their bodies to the study of humanity. If one had before him the anthropological history of his ancestors one, two or three generations back, giving in each case the height, weight, lung capacity, color of hair and eyes, cephalic index, measurement of pain and other sensibilities, mental ability and moral status, trade or profession, different diseases from childhood up and age at death; if these and other data concerning our ancestors were accessible, we might then be able to really know and understand ourselves, and as a result live more rational, successful and happy lives.

⁷See article (by author) entitled "Suggestions of the Peace Treaty of Westphalia (1648) for the Peace Conference in France," published in *Journal of Education*, Boston, March 27, 1919; also in *The Open Court*, April, 1919, and in *Central Law Journal*, St. Louis, April, 1919.

If necessary, stringent laws could be made against any misuse of the records. The eventual benefit to mankind of such facts would be inestimable. It would remove the stigma of our ignorance of human beings as contrasted with our more accurate knowledge of animals.

DIFFERENCE BETWEEN NORMAL AND ABNORMAL MAN.

The fundamental conception of the abnormal is *excess* of the normal. When the normal acts in an unfit way, or at the wrong time or place, it may become abnormal. The abnormal is potentially in the normal and is further distinguished from the normal by unequal or less consistency. All that is pathological is abnormal, but not all that is abnormal is pathological. Thus, a hand with six fingers is abnormal but not necessarily pathological.

From normality to abnormality there are many stages, and the difference between these stages is one of degree, and this difference in degree can become so great as to result in a difference in kind. Just as in mixing two chemical fluids, when the quantities reach a certain amount a precipitate is formed which is very different from the ingredients from which it was deposited. These stages constitute what may be called an intermediate zone.⁵ In this zone are those who are slightly abnormal mentally, morally, or criminally. Their status may vary with the environment. Thus, unfortunate surroundings are liable to develop their abnormalities, while under favorable circumstances the abnormal may become normal again. Also a man's environment may be abnormal rather than the man himself.

NORMAL MAN SHOULD BE STUDIED MOST.

To study abnormal man we must investigate normal man, for we should know the normal in order to comprehend the abnormal. Also the methods of investigation should be similar, for we must have some general criterion or measuring-rod to distinguish between them. It is more important to study genius, talent and statesmanship than it is to investigate crime, pauperism and defectiveness. For to learn how to become useful, talented and brilliant citizens is much more advantageous than to discover what causes life's failures. But as society must protect itself, the abnormal, especially those who are dangerous, need attention. For, however in-

⁵ Cf. "Mattoids" (by author), in *Medical Fortnightly*, St. Louis, April 25 1911.

significant such abnormals may be in themselves, they are at least important on account of the injury they can do.

The greatest of all studies is that of man himself as he is to-day. A scientific investigation of man must be based primarily upon the average individual, who is the unit of the social organism.

SUMMARY OF RESULTS OF WORK.

If we are ever to have sufficient definite knowledge of living human beings that may become a science, it can only be done by the careful study of large numbers of persons.

It would take one far beyond the purpose of this article to consider the many original and varied studies of modern civilized man which have already appeared. The author, therefore, will summarize the results of his own investigations, but will state only those conclusions which, so far as he knows, were new at the time published, and were based upon a sufficient number of cases to be worth while mentioning.

The total number of cases studied by the author is 42,375, being either investigated by him personally or under his direct supervision. The author has also made intensive detailed studies of about twenty-five criminals,⁹ but they vary so much in age and environment that no general conclusion can be drawn. Should the reader desire to know the methods employed, the detailed conditions of experiments and nature of instruments used by the author in arriving at his conclusions, he should consult the works of the author referred to in the footnotes.

The following conclusions are divided into six sections, the first five of which concern mental ability in relation to physical, neurological and abnormal condition of children mainly, and in connection with sociological and racial factors. Section VI refers to a relation between anthropology and disease.

I. *Conclusion as to Mental Ability and Circumference and Shape of Head.*¹⁰

Head measurements are the most important of any, not only because the head encases the brain, but it is also preserved the longest

⁹ Many of these cases appear in *Criminology*, New York, 1894, and in *Le Criminel-Type*, Lyons and Paris, 1895.

¹⁰ Conclusions 1, 2, 4 and 5 are based upon studies in "Man and Abnormal Man," Senate Document No. 187, 58th Congress, 3d session, 780 pages, 1905. Conclusion 3 is found in Senate Document No. 400, "A Plan for the Study of Man," 57th Congress 1st session, 166 pages, 1902. See also article (by author) in *Medical Record*, New York, Dec. 14, 1918, entitled "Anthropometry of Soldiers."

after death and is a strong connecting link between modern, ancient and prehistoric man. The most important measurements of the head are its maximum length and width, which are the bases of the cephalic index. Too many psycho-physical investigations omit the cephalic index and thereby lessen greatly their scientific value.

1. The larger circumference of head in children, the greater the mental ability (21,930).¹¹ Physiologists have long believed this, but it had not been shown by actual measurements upon large numbers. This also accords with the opinion of zoologists, that the larger the head in animals, the greater the intelligence.

2. Broad-headed (brachycephalic) children are mentally superior to long-headed children (dolichocephalics), which is confirmed by the further facts that colored children are more dolichocephalic than white children, and also have less mental ability (1165).

These statements accord with the result of research in prehistoric anthropology, that brachycephaly increases as civilization increases.

3. Dolichocephalic university students are less sensitive to pain than the brachycephalic (377).

4. Children of foreign parentage (2074) have slightly larger circumference of head than children of American parentage (12,487), but children of mixed (foreign and American) nationality (1912) have smaller head circumference than those of American parentage (12,487).

This appears to indicate an unfavorable result of mixing nationalities.

5. Circumference of head is less in children with abnormalities (2244) than in children in general (16,473).

II. *Mental Ability, Physical and Social Condition and Nationality.*¹²

Conclusions as to mental ability in connection with physical and social conditions and nationality are summarized as follows:

1. American-born children (12,487) are superior in height, but inferior in weight to foreign-born children (2074).

2. White children (16,473) are superior to colored children (5457) in height and sitting height, but inferior in weight.

3. Children of American parentage (12,487) are brighter than

¹¹ Figures in parentheses indicate number of cases studied by author or under his direct supervision.

¹² Conclusions 1, 2, 3, 4, 5, 7 and 8 are discussed in Senate Document No. 187, conclusion 6 in Senate Document No. 400, both already cited.

children of foreign or mixed parentage (1912), suggesting that mixture of nationalities may not be an advantage.

4. The lowest percentage of nervousness are found in children of foreign parentage (2074) and in colored children (5457).

5. Children of laboring classes (5890) are more nervous than children of the professional and mercantile classes (6096).

6. Chattanooga boys (239) are superior in height and weight to Washington boys (7953).

This agrees with the belief that men of the Southern States are taller than men of the Northern States.

7. Girls (8520) are brighter than boys (7953) in their studies. but girls show more (15 per cent.) average ability than boys, suggesting less variability, which, from an evolutionary point of view, is not advantageous.

8. As age increases in children, brightness decreases in all studies, except drawing, manual labor and penmanship, that is, in the more mechanical studies (16,473).

III. *Sensibility to Pain.*¹³

One of the main objects of the study of humanity is to lessen pain by knowledge gained through the study of pain itself. The following are some results of such study, gained through the use of instruments of precision. This may help toward finding the best method of lessening pain.

1. Children are more sensitive to pain before puberty than after puberty (247). Another independent investigation by the author confirming this, shows that

2. Sensibility to pain decreases as age increases (899).

3. The left hand is more sensitive to pain than the right hand (188). This may be due to the greater use of the right hand, increasing its obtuseness or hardihood to pain, and also

4. The left temple is more sensitive to pain than the right temple (2559).

5. Girls (1083) are more sensitive to pain than boys (887), and in accord with this

6. Women (188) are more sensitive to pain than men (142). But this does not refer necessarily to endurance of pain.

7. University women (184) and men (227) are much more sensitive to pain than working women (14). These last two state-

¹³ Conclusions 1, 2, 4, 5, 6, 7, 8 and 9 are discussed in Senate Document No. 400, cited above. Conclusion 3 is explained in Senate Document No. 187, also cited above.

ments suggest the probability that sensibility to pain increases as sociological condition improves.

8. Blondes, born in summer (247), are more sensitive to pain than children born in winter (259).

If all the pleasurable and all the disagreeable and painful thoughts, feelings and sensations of all the inhabitants of the world were added in separate columns, and the two results compared, this might give an approximate answer to the question as to whether there is more pleasure than pain in the world.¹⁴

For the purpose only of illustration and suggestion, the author took a record of a government clerk for one day in Washington by placing the number of his positively pleasant thoughts, feelings and sensations in one column and the number of his positively unpleasant and painful thoughts, feelings and sensations in another column. Adding up these two columns of pleasant and unpleasant states of consciousness, it was found that the government clerk experienced 521 pleasant and 158 unpleasant states of consciousness; that is to say, if the experience of this clerk be considered as a general average, there is three times as much pleasure in the world as pain.

IV. *Sensibility to Heat and Locality on the Wrists.*¹⁵

1. Colored children (91) are much more sensitive to heat than white children (1014). This probably means that their power of discrimination is better, and not that they suffer more from heat.

2. Bright children (506) are more sensitive to heat and locality on the wrist than dull children (286), but this difference is greater in the case of heat.

3. Children, including colored children, are more sensitive to heat and locality on the left wrist than the right (1165). This may be due to greater use of right hand, causing obtuseness of feeling.

4. Girls (548) are less sensitive to heat and more sensitive to locality on the wrist than boys (526).

5. Children are more sensitive to heat and locality on the wrist before puberty than after puberty (1074). In colored children (917) there is little difference.

6. Children of the professional and mercantile classes (583) are more sensitive to heat and locality on the skin than children of the laboring classes (252).

¹⁴ See "Juvenile Crime and Reformation." Senate Document No. 532, cited above.

¹⁵ See Senate Document No. 187, cited above.

V. *Children with Abnormalities.*¹⁵

1. Boys (1582) and girls (662) with abnormalities are inferior in height, sitting height, weight and circumference of head to children in general (16,473).

2. Dull children (2131) are much more defective in hearing than bright children (195).

3. About 10 per cent. of dull (1214), 3 per cent. of average (3375) and 1½ per cent. of bright boys (2899) are unruly; that is, unruliness increases with dullness.

4. Abnormalities in children (2244) are most frequent at dentition and puberty.

5. Defects of speech are three times more frequent in boys than in girls (8520).

VI. *Anthropological Study of Diseases.*¹⁶

The conclusions given below are based upon a study of 1486 college women. The professor of physical culture and the physician in charge assisted the author.

Those (445) having had no diseases are equal in strength, less in weight, but greater in height and lung capacity than those (707) who had one or more diseases, indicative that strength and weight are not necessarily signs of health.

Those (85) having had constitutional diseases are shorter in stature than those (956) who have had other diseases.

Those (54) having had typhoid fever are superior in lung capacity and strength, but inferior in weight to those (1041) having diseases in general.

The cases of infectious diseases (270) are distinctly superior in weight, lung capacity, height and strength to those (1041) with diseases in general.

Those (89) having had hereditary diseases are inferior in weight to those with diseases in general (1041).

Hereditary cases (89) are distinctly inferior in weight, lung capacity, height and strength to infectious cases (270).

Digestive cases show less weight and lung capacity, but greater height than cases in general (1041).

Cases of heart murmurs (185) have greater weight, lung capacity, height and strength than cases of diseases in general (1041).

¹⁶ See note 10 above.

SPECIAL POINTS TO BE NOTED IN THE STUDY OF MAN.

In the scientific investigation of man as he is to-day, the rigidity required by the older sciences, as physics and mathematics, cannot be followed, for modern inquiry must depend much upon psychology and sociology, which, as we have seen, are not sciences in the strict sense of the word.

While, as a general rule, the probable truth of a conclusion increases with the number of cases investigated, in certain subjects where there is great regularity and uniformity, the results based upon smaller numbers may be equally probable.

The public must be cautious against applying general conclusions to individual cases, as is sometimes attempted. Thus, children with a larger average circumference of head are as a rule brighter than those with a smaller, but it by no means follows that James with a larger head circumference is brighter than John because John has a smaller circumference of head. For every general truth has many exceptions, and we do not know which are the exceptions. If general conclusions are three fourths true and one fourth false, they are valuable, for they indicate the direction toward which truth is traveling.

ALEXANDER IN BABYLON.

BY H. A.

ACT III.

SCENE: Belshazzer's Hall in the Palace at Babylon. The room is vast and ornate. The walls are adorned with winged bulls, gryphons, bearded divinities and triumphing kings, set off by bands of varicolored encaustic. The entrances are high and pillared. At one end is a lofty throne, rich with gold and supported by carven images of captives from the various nations of the ancient world, chained and bowed.

Enter Kidinnu, the Astrologer, and Calanus, the Gymnosophist.

KIDINNU: Behold the hall of the kings of Babylon!
'Twas here they sate, O friend from the wiser East,
Here in their glory thro' the proud great years
Of Babel's might. High Khammurabi, here,
Who from the stars their better wisdom brought
And set their order for a law to men;
Semiramis here, kissed by our holy Ishtar—
Her fame re-echoes thro' the sounding world
With swelling tumult! Ah, she was a queen,
As he a king who crushed to futile dust
Vain Nineveh, and reared his mightier son—
Nebuchadrezzar, may his soul find peace!
To roar with thundrous chariotry thro' the lands,
E'en to the coasts of Egypt. These be they—
My race, my kings, down from the dawn of time—
Who sate with haughty splendor in this hall!

CALANUS: Tales I have heard of these, on Gunga's bank,
Told dimly like faint dreams. We of the East—
Though our kings, too, each in his bustling day,
Bray with loud trumpets—we remember less.

KIDINNU: Can ye forget? Oh, we can not forget,
Who gave such monarchs to resounding time!

CALANUS: Shadows of Brahman. . . . O my friend, thy stars
Should read thee deeper quiet. Kings are wraiths
On the glass of the eternal. Thine are gone.

KIDINNU: Gone, aye—but to return! . . . In this same hall
And on this crusted throne, Belshazzer sate.
Harps and singing women and the clash
Of sounding timbrels fell to sudden hush
When on the wall a spectral hand did write—
There, on that wall—words of an unknown doom.
A cursèd slave of the cursèd Jews read out,
“God hath numbered thy kingdom, and finished it;
“Thou art weighed in the balances, and art found wanting.”
That very night the Persian Cyrus cleft
Our citadels of bronze, and this wide hall
Was ruddied with the wine of royal blood. . . .
Fools in their day destroy us, but my stars
Still tell that Babel’s crown shall be her own!
We are old, old, old, and can abide the gods.

CALANUS: In years ye are old, but Wisdom knows no age:
And e’en these ancient years are but a dream
That mars the night of Brahm. Behind the stars
We Indians see a vacant plenitude:
Ye call it death; our name for it is peace:
And kings and their ambitions are its fools.—
But who comes here?

KIDINNU (*contemptuously*):

These lithe and supple Persians!

Oh, they too deem them wise—and yesterday
They hunted asses and clothed in asses’ hair!
’Tis the Magian Sisimithres, who now hates
These conquering Greeks as we have hated them
Who conquered us—their Cyrus and his tribe.
(Sisimithres, who has entered, approaches the two wise men.)

SISIMITHRES (*to Kidinnu*):

Seer of the stars, I, who am friend of light,
Salute thee, and thy friend!

ROXANA: Oh, husband! And this night another's husband! . . .
 Sisimithres, once, ere Alexander came,
 My father pledged me to thy proffered love:
 Didst thou love me then?

SISIMITHRES: With love which yet I bear,
 O starriest of women! I am now,
 As then, thy slave.

ROXANA: Magian, thou heardst me speak?
 Am I less royal than Statira is?
 Less fit to mate the King? And she a queen!
 And I—what shall I be? And what my son?

SISIMITHRES: The line of Media's kings—thou know'st it well—
 Is nearer to the Magi than the new
 Proud line of Cyrus.

ROXANA: Thou wilt help me, then?
 Oh, in thy sorceries is some dark spell,
 Some charm, some potency of mounting love
 Will win me back his heart and meward draw
 The eyes of his desire? But bring me it—
 Bring me it! Oh, I'll give thee such reward
 As queens do buy with!

SISIMITHRES: Where Dusiyara reigns
 There is a rock within the wilderness
 Congealed of frosty dew, from whence distil
 Thin potent potions which we Magians draw.
 But know, O Princess, that in every drop
 Are life and death and love so intermixed
 That none save God resolves them.

ROXANA: Bring it me.
 I'll pray to Auramazda. Bring it me.

SISIMITHRES: The third day hence, when upward toward the noon
 The sun ascends, to Semiramis' Gardens
 I will bring the potion.

ROXANA: Oh, thou art kind to me. . . .
 But whither dost thou gaze? What seest thou?

SISIMITHRES: There!
 Upon the throne! A form did come and go,
 Like to a king—or god. See! Nay, 'tis gone. . . .
 This Calanus!

ROXANA: Away! The feasters come.
 Oh, fail me not, Sisimithres—fail me not!
 (Exit.)

SISIMITHRES: Ghosts sit upon his throne. . . . I'll bring such draught
 As he who drinks shall ghostly sit, mid ghosts!
 (Exit.)

Enter Onesicritus, Iolaus and servants. The latter go about placing couches
 and tables for the banqueters.

ONESICRITUS: Son of Antipater, thy father is—
 Antipater! Is it not so?

IOLAUS: So 'tis.
 My father bath my mother's word for it,
 And in my face his better repetition.

ONESICRITUS: Enough, enough! Thou art thy father's son,
 Thy face doth save thy mother's character—
 Though methinks a fairer face had much absolved
 In thy mother's conduct. Antipater 's thy sire;
 Thy brother is Cassander?

IOLAUS: Aye, Cassander.

ONESICRITUS: Famously well; and now more famously,
 Thou servest Alexander?

IOLAUS: Him I serve.

ONESICRITUS: Answering to his call, as when he saith,
 "Iolaus," thou dost come; and when he saith,
 "Iolaus," thou dost go? Thy name 's Iolaus?

IOLAUS: 'Twas so my father called me.

ONESICRITUS: Thou hast said it:
 Antipater is thy father, and the big
 Cassander is thy voiceful brother—so!
 Thy master 's Alexander, and thou art called—

Being an empty nothing—father's son,
 Brother's brother, master's man, each a blank
 That bears the tag "Iolaus." Seest thou me?

IOLAUS: As bat sees bat.

ONESICRITUS: I am Onesicritus—
 Who may have had a father, may have not;
 And as for brother, one there is who saith,
 Puffing admirèd cheeks, "My brother is
 "The learnèd Onesicritus, who serves
 "No lord, who answers to no call, but stands
 "The proper image of a man!"

IOLAUS: Indeed!
 And like an image empty of the stuff
 That makes man manful! . . . Poom! . . . Thou echoest back
 As hollow as a cask that's soundful sucked
 By slakeless Promachus!

ONESICRITUS: Now chance mischance thee!
 If thews were matched with wit, I'd make of thee
 A prime philosopher. But 'tis thy art
 To fill the cup that steals from other men
 The wit that thou 'rt denied. Resolve me this:
 Since thou bearest the cup that heats men's appetites,
 Is it an honest trade?

IOLAUS: Honester than thine.

ONESICRITUS: Nay, mine is to discover honesty.
 For that, the lanthorn of Diogenes
 (Which is the light of mine own sapience),
 I chose. Now answer: Is it right to rob?

IOLAUS: 'Tis not accounted so.

ONESICRITUS: And he who robs
 From those who have takes what they have?

IOLAUS: Quite true.

ONESICRITUS: Which is not honesty?

IOLAUS: To steal 's dishonest.

ONESICRITUS: Then thou'rt self-proven dishonest.

IOLAUS: How is that?

ONESICRITUS: Why, cupbearer, so: the wine thou tak'st to men
Takes from them thirst, which is their own. Theft one.
It makes them bibulous and gives their tongues
In artless wagging unto other men.
Theft two. And as thou emptiest thy cups
Into men's bellies, wine doth there condense
The natural rarefaction of their wits
To heavy slumber. Sleep's the twin of Death!
Oh, this third theft of thine smells nigh to murder!

IOLAUS: Nay, thou'rt the murtherer! For when thou sleep'st,
Thou snor'st, and snores are slumber's suicide!... Ha!
Here come the lords. Seek thine own kennel—Dog-wit!

During this colloquy the servants have been arranging couches for the banqueters. Now Cassander, Nearchus, Craterus and others enter leisurely, garlanded for the feast.

CASSANDER: It is not thus the kings of Macedon
Were wont to lord it—perfumes and Persian tire,
And heads to earth, and tongues that mew and mow
Their fulsome flattery. The King a god!
Amyntas and stout Philip were content
To be but men among men. Aye, men were—
Men as well as kings—in those good days.

CRATERUS: Cassander takes this day no Persian bride
Earned in the Bactrian snows or India's heat!

NEARCHUS: He breathes good Macedonian, which blows fresh
As old Atlantic's gales. But here in the East
Avoyaging, he'll tack to softer breezes.

CASSANDER: And here 's the temple cella, painted o'er
With humbled gods! And here the worshipers
Will feast and sacrifice, and on that throne
Will Zeus himself—

(He stops amazed.)

NEARCHUS (*astonished*): By heaven, there he sits!

CASSANDER: What is 't? Not Alexander?

NEARCHUS (*in consternation*): 'Tis no man.
It is some god.

CRATERUS: In garb 'tis Nysa's son—
Great Bacchus come to grace the marriage rite!

CASSANDER: A god forsooth! A mummer—a mere man.

CRATERUS: Hephæstion—

Enter Hephæstion, dressed like Bacchus in long embroidered robe, ivy-leaf garland and leopard skin. He holds up before him a great cluster of grapes.

HEPHAESTION: O purple glory of the grape!
Each sphere more lucent than the spherèd world,
Richer in ruby wealth, in golden hope—
Love's swift persuader, in whose juices runs
The ichor of high gods! By Bacchus, yes—
And in my veins the Bacchic liquor, too,
Feeds life with splendors! . . . Ho friends! ho, Panes mine!
This day there 'll nuptials be! . . .

(He sees the figure seated on the throne:)

What man is this
Dare steal the garb of Bacchus? . . . Or what god
Dare sit enthroned? . . . Nay, man or god, not thou
Shalt have the better of Hephæstion!
Oh, I am full of gods! and from this throne
I'll challenge the immortal!

As he rushes forward, there enter Alexander and generals—Ptolemy, Perdiccas, Seleucus—guards with spears, attendants. Alexander, in royal Persian attire, crowned with the blue and white tiara, advances. He perceives Hephæstion, and thence the figure on the throne.

ALEXANDER: Hold thee, man!
'Tis not for thee—no, nor for any friend
Of Alexander to ascend his throne!

Alexander, advancing, pulls Hephæstion back from the stair of the throne. He turns toward the image seated there.

ALEXANDER: What art thou that dost sit impassive there
Where kings do seat them? I am the King.
I'll seat me in thy stead though it cost the world!

He mounts the throne and seats himself, the wraith vanishing as he does so

CASSANDER: Where is 't?

CRATERUS: 'Tis gone.

NEARCHUS: It vanished like thin smoke.

PTOLEMY: As if the King had drunk it.

NEARCHUS: Hephæstion 's sick.

PTOLEMY: In figure 'twas his double.

CRATERUS: 'Twas his soul,
Or yet the god that seized him—Bacchus' self.

ALEXANDER: Where kings ascend, none stay to meet them.
For good or ill this ghost is come and gone.
Bring hither Aristander, my diviner.
(Aristander comes forward.)

ALEXANDER: Aristander, what means this sign?

ARISTANDER: Lord King,
From the image that was seated where thou sitst
Find only joy. It was like the holy god
Whose cup delights our banquets. For the nonce
He held Hephæstion's soul; now enters thine.
Let but the feast its bright libation pour
Unto the god in thee, and all is well.

ALEXANDER: Thou call'st me to my duty. Let there be wine
From Persia's richest flâgons bubbling drawn
Into the richer flâgons of our souls!—
Hephæstion, wake thee to thy brighter self:
Thy spirit's loss is all our spirits' glory!
Oh, we will make a wedding that shall be
The song of centuries! Drink to it, friends!
Drink to the queenly beauty of the world!

While Alexander is speaking, the lords and generals betake them to the couches prepared by the servants. The latter bring in great jars of wine, and from lesser vases fill the cups, which they hand to the feasters. As they all drink to the King's toast, music is heard, and a gorgeous and beflowered procession enters—the Persian Princesses and their attendants.

Alexander descends from the throne and meets Statira, who is foremost of those who come; he takes her by the hand.

ALEXANDER: Royal Statira, daughter of the line
 That Achæmenes sired and Cyrus made
 Great in the world, unto the ancient throne
 Thy house hath glorified I do conduct thee—
 There royally to sit, Queen over Greece
 And Persia and such realm as never yet
 Was woman queen of—which thy love shall bind
 In unity and peace, healing the wounds
 Of ancient wars and bringing the golden joy
 Of Kronos' reign back to the world forever.

STATIRA: My lord and King, 'tis given unto men
 To know the ways of statcraft. Ye make wars
 And heal them with the glitter of great thrones.
 We women harken, though the deep-seamed scars
 Within our hearts still bleed beneath the shows
 Wherewith ye do adorn us. It is my prayer
 That from our union here there may come peace
 To women's hearts hereafter. . . . My loyalty.

She kisses Alexander's hand. He leads her toward the throne. As they pass Hephæstion, who is leaning in a half stupor against a pillar, Statira gazes for a moment into his eyes. She drops a rose at his feet, and passes on. Hephæstion picks up the rose, looks at it, then at Statira ascending the throne-stair with Alexander.

HEPHAESTION (*in a muttered aside*):
 "Life is sweet, but love is sweeter. . . ."

Alexander seats Statira and takes his place beside her. The Macedonian generals (excepting Cassander) similarly conduct their several brides to seats beside them, the women sitting, the men reclining on the couches. Wine is handed to each bridegroom. Alexander takes his cup and rises.

ALEXANDER: To Persia's gods and Persia's fair, I drink,
 And may the wine Statira sips with me
 Unite our souls in wedded harmony!

Each bridegroom pours a bit of the wine in libation to the gods; each tastes from his own cup and then offers it to his bride, who likewise sips of it. Then all rise.

ALL: Hail! Hail to Persia! To Macedonia, hail!

They seat themselves. Musicians have arranged themselves in the background. Dancers come forward, in voluptuous Oriental dances, to the accompaniment of music. The dances cease, and a Greek Singer with a lyre steps forward to sing the prothalamion.

THE SINGER:

Goddess, whose zone is the star-zone!
 Goddess, whose feet clave the sea,
 Imbuing its waves with the anguish
 Of ever aspiring to thee!

Whose tresses englamor Olympus
 And weave all the world in their gold,
 Till the hearts of immortals and mortals
 Are caught in each aureate fold!

Ourania, Pandemos and Cypris,
 Cytherea, Mylitta, the Bee
 Who doth sting with desire and doth cure it
 With the honey that nourisheth thee!

Implacable Queen of the Heaven,
 Implacable Mistress of Earth!
 Oh, purge my hurt soul with thy passion:
 Bring Eros, winged Eros to birth!

(The Singer ceases and the Auditors cry their applause—)

ALL: Fair sung! Fair sung!

(Alexander leaps from the throne and embraces the Singer.)

ALEXANDER: A wreath! a wreath! O singer of sweet Love!
 And this gold flagon filled with Orient pearls
 To match the pearlèd treasure of thy song! . . .
 Ho, friends! The praise of Love shall be the theme
 Whereto each tunèd fancy shall be turned,
 And he who praises best shall wear a crown
 Richer than Persia's! Let the wine-jars pass:
 Whose cup is emptied first is Love's first tongue!

ONESICRITUS: Althea loosed my tongue when I was born:
 It needs no other wine to give it leash
 Than love of truth, and love of truth 's the love
 That makes love truthful—or tells the truth of love!
 Weave ye the net of truth: 'twas in her mesh
 That Ares and Aphrodite lay entrapped
 To be the laughter of the better gods.

CRATERUS: Sour wine 's sour visage, thou! A man of wars
 Takes alternate potations, love and life:
 He bivouacs on the battle's bloody field
 Or on his mistress' bosom, with a soul
 Nor Ares nor the goddess can o'erawe.

PTOLEMY: In Greece fair Thais, in Persia Artacama,
 To Ptolemy's soul bear such a bodied bliss
 That wit of words doth quite love's measure miss—
 Whose better answer is a lover's kiss!

(He kisses his bride.)

NEARCHUS: As a sea without salt, so is life without love—
 Savorless to man and to the gods above.

CASSANDER: Who praises love, lauds women. I praise men.
 Zeus and Apollo are the gods for me,
 And the bitter winds of Macedonian hills
 More tonic than is all the soft-limbed freight
 Of amorous Persia. Three snares Olympus sets
 To test men's manhood, whercof one is wine,
 And one is dainty love, and for the third,
 'Tis named ambition. Than lesser men no less
 Kings are in peril of these; let kings beware!

ALEXANDER: Beware thou, too! who speak'st with so green a tongue!
 With blood so venomous as thine, Cassander,
 I would not stain this feast. . . . Dog that thou art,
 Come puling of women into Asia, here
 To read us manhood's lecture! . . . Nay, tremble!
 I am thy master; thou shalt own me god,
 And smite thy head before me!

(Alexander advances terribly upon Cassander, who retreats before him.)

ALEXANDER: Get thee gone!
 Mine eyes do blister with the sight of thee!

CASSANDER (*aside, as he goes out*):
 I go—but to return some redder morrow!
 (Exit.)

ALEXANDER: Am I not King? And does this hand not hold
 The world's full sphere? Nay, liker to a god
 Than king! Thriambus is my name, and I

Do will thriambic revelry! Wine, wine—
 Let wine be drunk! We'll drive this kill-joy out!
 Love is our theme, which makes of mortal men
 Divinities! . . . Hephæstion, what of love?

HEPHAESTION (*rousing from his stupor of thought*):

My King, I was a poet and a god—
 I am a man, blinded with such a glare
 Of queenly splendor that my words do fail
 The glory of the goddess seated there
 Within the circle of thy jeweled rod.
 Of love 'tis not for kings to give the right
 To speak. None but the goddess in her might
 And loveliness can sweep aside the veil
 That hides the vision, and release the tongue
 To utterance of such words as can be sung
 Only in love's dear presence.—Princess, now
 None other can release me—none save thou—
 To praises of the wonder that I seek;
 Thine only 'tis to will that I should speak.

STATIRA: Sing to me of love, Hephæstion—sing.

I am a queen, but dearer than a throne
 Are words of love that thou alone canst sing.

ALEXANDER: How like a shining dust the world swims round,

Thin and dissolvent, full of stings and pricks
 That smart the soul! Is 't this, to be a god?

HEPHAESTION (*at the feet of Statira*):

Love! I beheld thee, Titan of the Dawn,
 Like huge Astræus touching sea and skies
 With flowing splendors ever drifting on,
 While still and tender stars shone in thine eyes,
 And far thy twain spread pinions had outfurled
 Their plumes in silken banners o'er the world!

Love! I beheld thee, shining at Life's morn
 Upon the glowing margent of the Sphere!
 First of Immortals from Darkness thou wert born
 To vanquish Death and vision give us here
 Of the high glories veiled by the opal she!
 That domes this shadowy mead whereon we dwell!

ALEXANDER (*holding aloft the reddened spear*):

The god is in me, and mine ears do ring
With clamor of the Bacchanals that climb
The Nysæan mountain, chasing the spotted fawn
Through myrtled vallies! I am he who holds
The peak of Meros, casting o'er the world
The purple mantle of mine empery!
Wreathe me with vine, with vine, as I will wreathe
My world with vinèd splendors, who am god!

He rushes forth, as if possessed of the god, followed by the excited and horri-
fied revelers.

[CURTAIN.]

[TO BE CONCLUDED.]

THE COSMIC RESURRECTIONS.

BY LAWRENCE PARMLY BROWN.

II.

An early tradition in which the resurrection of Jesus was his only miracle appears to be preserved in Matt. xii. 38-41, where some of the scribes and Pharisees say they wish to see a sign (or miracle) from him, and he answers: "A generation wicked and adulterous seeks for a sign, and a sign shall not be given to it, except the sign of Jonah the prophet (cf. xvi. 4, and Luke xi. 29-32). For even as Jonah was in the belly of the great fish (for the underworld) three days and three nights (see Jonah i. 17), thus shall be the Son of Man (= Jesus) in the heart of the earth three days and three nights." Psalm xvi. 10—"For thou (God) wilt not leave my soul in Sheol (Sept., 'Hades'), neither wilt thou suffer thine holy one to see corruption"—was recognized as the chief prophecy of the resurrection (and ascension) of Jesus, as in Acts ii. 27. The primitive Christians considered the resurrection of Jesus the great proof of his Messiahship, and the Apostles define their mission as that of witnesses to this event (Acts ii. 14, 15, 22-23; iii. 14, 15, etc.), which was also put forth as a proof that mankind would be resurrected (in the Messianic kingdom—1 Cor. xv. 13-17, etc.), just as the Egyptians declared of Osiris that "he died not (i. e., was not annihilated in the underworld), and thou shalt not die" (Budge, *Gods*, II, pp. 150, 157).

In the original Gospel story of the resurrection of Jesus, he was probably conceived in the character of the sun-god who is restored to life three days after his death and at the time of the spring equinox as (approximately) marked by the Jewish Passover; with Mary the Magdalene representing Venus as the morning star, and Peter representing Pisces, the first spring sign at the beginning of the Christian era. But the relation of Isis and Nephthys to the resurrected Osiris appears to have suggested the introduction of

two women in a later version of the Gospel story, where we now find three in Mark's version—as if for the morning star, the dawn and the moon. According to Mark, the death of Jesus occurred late in the afternoon on the day of preparation for the Passover as identified with a Friday—"And the sabbath (Saturday) being past," Mary the Magdalene, Mary the mother of James, and Salome, very early on the first day of the week (Sunday) came to the tomb to anoint the body of Jesus, "the sun having risen." The great stone before the tomb was found rolled away, and when the women entered, they saw "a young man (an angel) sitting on the right, clothed with a white robe," who announced that Jesus had risen, and said to the women, "But go, say to his disciples and to Peter that he goes before you into Galilee (= Circular, for the zodiac path); there ye shall see him, as he said to you (cf. *ibid.* xiv, 28, and Matt. xxvi, 32); and having gone out quickly, they fled from the tomb. And trembling and amazement possessed them, and to no one they spoke, for they were afraid" (xvi, 1-8). Critics are agreed that what followed in the original Mark has been lost, and that the last twelve verses of the extant text is from a later hand—indeed, some of the earliest manuscripts end with verse 8, after which the old Syriac has "Here endeth the Gospel of Mark." We probably have a fragment of Mark's lost ending in Matt. xxviii, 16, 17: "But the eleven disciples went into Galilee, to the mountain whither Jesus appointed them. And seeing him, they worshiped him; but some doubted. And having come to them, Jesus spoke to them. . . ."

In Matthew's variant parallel to Mark's original account we read: "Now late on the sabbath, as it was getting toward dusk the first day of the week (i. e., toward the Jewish sunset—beginning of that day, answering to our Saturday sunset), came Mary the Magdalene and the other Mary (as if for Isis and Nephthys) to see the sepulcher." Then an angel rolled away the stone from the door and sat on it, bidding the two women to go to the disciples and tell them that Jesus had arisen—"and behold, he goes before you into Galilee; there ye shall see him. . . . But as they were going to tell it to his disciples, behold also Jesus met them, saying, Hail! And they, having come to him, seized hold of his feet, and worshiped him. Then Jesus says to them, Fear not: Go, tell my brethren that they go into Galilee, and there they shall see me" (xxviii, 1-10).

Luke has it that the Magdalene, Joanna and Mary the mother of James, "and the rest with them," went to the tomb "on the first day of the week at early dawn"; that they entered and saw two men (angels) in shining garments, who told them that Jesus had

risen—omitting the reference to Galilee, but adding that Jesus had once said in that district that it behooved the Son of Man “to be crucified and the third day to arise.” And having returned from the tomb, the women related what they had heard and seen “to the eleven and all the rest,” after which Peter ran to the tomb and saw that the body of Jesus was not there (xxiv. 1-12). Luke also has a new element in the appearance of Jesus to “two of them,” one of whom was Cleopas (probably originally “Cephas” = Peter), on the road from Jerusalem to Emmaus; but they did not recognize him until he joined them in their meal at the latter place, when “their eyes were opened and they knew him. And he disappeared from them.... And rising up the same hour, they returned to Jerusalem, and they found gathered together the eleven and those with them, saying (to them), The Lord is risen indeed, and appeared to Simon (Peter—of which appearance there is nothing elsewhere in Luke, unless ‘Cleopas’ above be an error of transcription for ‘Cephas’)... And these things as they were telling, Jesus himself stood in their midst and says to them, Peace to you. But being terrified and filled with fear, they thought they beheld a spirit”; whereupon Jesus proves that he is “flesh and bones” by showing them his pierced hands and feet, having them handle him, and eating part of a broiled fish and a honeycomb. He then tells them to remain in Jerusalem until they are “clothed with power from on high,” and finally leads them to Bethany, whence he ascends into heaven (verses 13-53—with nothing of the Galilee appearance of the Mark tradition).

In the Gospel of John (xx) we find the Magdalene alone at the tomb shortly before sunrise (for Venus as the morning star), and Peter arrives somewhat later (as the Apostle of Pisces); but these mythic concepts are obscured by the arbitrary introduction of John himself in connection with Peter. The text has: “But on the first day of the week, Mary the Magdalene comes early, it still being dark, to the tomb, and sees the stone (already) taken away from the tomb. She runs therefore and comes to Simon Peter, and to the other disciple (the one) whom Jesus loved (i. e., John),” and informs them of her discovery. John outruns Peter in a race to the tomb (cf. Peter running thither alone, in Luke), but the latter enters first; and when they leave, Mary remains outside, weeping. She then looks into the tomb, and sees two angels, who converse with her (cf. Luke); and when she turns she “beholds Jesus standing, and knew not that it is Jesus” until he addressed her as “Mary” (as apparently suggested by the rising of the sun). He also says

to her, "Touch me not, for not yet have I ascended to my father; but go to my brethren, and say to them (that) I ascend to my father"—and Mary obeys. "It being therefore evening on that day, the first day of the week, and the doors having been shut where the disciples were assembled, through fear of the Jews (but probably suggested by the underworld as a closed place), Jesus came and stood in the midst (of them—in spite of the shut doors, implying that his body was then supernatural)." Thomas was absent, and therefore doubted; but "after eight days" (for seven, counting both extremes), Jesus again appeared in spite of shut doors, and permitted the doubting Thomas to touch his wounds. Here the original Gospel of John ended, all critics agreeing that chap. xxi is from a later hand. According to this appendix, "After these things Jesus again manifested himself. . . . at the Sea of Tiberias" (or Sea of Galilee) to seven disciples—Peter, Thomas, Nathaniel, the two sons of Zebedee (James and John) and two others unnamed (as if for the seven planets). These disciples had fished all night without result, and "morning already being come," Jesus stood on the shore, and worked the miracle of the multitudinous draft of one hundred and fifty-three fishes—a similar story evidently having been found in the *Gospel of Peter* (14), where the extant text is fragmentary.

In the extant text that replaces the lost ending of Mark (xvi. 9-20) we read: "Now having risen early the first day of the week, he (Jesus) appeared first to Mary the Magdalene (cf. John). . . . And after these things to two of them (disciples) as they walked he was manifested (as in Luke) in another form (supernatural or spiritual, as suggested by his disappearance in Luke, and his reappearance in spite of shut doors in John). . . . Afterward, as they reclined at table, to the eleven he was manifested" (as in Luke). In Acts x. 39-41, it is said of Jesus: "This one God raised up on the third day, and gave him to become manifest, not to all the people, but to witnesses who had been chosen before by God, to us (the eleven Apostles) who did eat and drink with him after he had risen from among the dead" (as in Luke); and again, in Acts i. 23, we read of the Apostles "to whom also he (Jesus) presented himself living after he had suffered, with many proofs, during forty days having been seen by them" (cf. xiii. 31, where it is said that Jesus "appeared for many days to those who came up with him from Galilee to Jerusalem"). In 1 Cor. xv. 3-8, Paul says that he testified to what he had received—that Christ "was raised the third day, according to the Scriptures; and that he appeared to Cephas (= Peter), then to the twelve (v. r., 'eleven'). Then he appeared to about

five hundred brethren at once, of whom the greater part remain until now, but some also are fallen asleep. Then he appeared to James; then to all the apostles; and last of all, as to an abortion, he appeared also to me." The several appearances to Paul are visionary rather than actual, as is the appearance to Ananias; and both come after the ascension of Jesus (Acts ix. 3-16; xxii. 6-21; xxiii. 11). There is no appearance to James in the canonical New Testament; but Jerome (*De Ver. Illust.*, II) cites the lost *Gospel of the Hebrews* for an account in which Jesus gave his grave-clothes to a servant of the priest and then appeared to James, who had sworn he would eat nothing from the hour of the Last Supper until he saw Jesus risen from the dead; so Jesus brought bread and blessed it and gave it to James, saying, "My brother, eat thy bread, for the Son of Man is risen from among those who sleep" (also in pseudo-Abdias, *Hist. Apostol.*, VI, 1, etc.).

In Matt. xxvii. 51-53, but nowhere else in the New Testament, it is stated that when Jesus died on the cross, "the veil of the temple was rent in two from top to bottom (as if for the mythic opening of the underworld at sunset), and the earth was shaken, and the rocks were rent, and the tombs were opened, and many bodies of the saints fallen asleep arose; and having gone forth out of their tombs after their arising, (they) entered into the holy city and appeared to many." According to the *Gospel of Nicodemus*, two of those who were thus resurrected gave the account of Christ's descent into hell which appears in that Gospel (II); the second Latin version of which puts the number of the resurrected at twelve thousand (II, 1). But this resurrection does not appear as of mythic origin, but rather to have been suggested by the earthquake that opened the graves—from which it is quite probable that only the spirits of the dead were originally conceived as coming forth, just as Ovid tells us that it was said "that the ghosts of the departed were walking, and the City (Rome) was shaken by earthquakes," while "the sad face of the sun gave a livid light" (cf. the darkness at the crucifixion of Jesus), at the time of the assassination of Julius Caesar (*Met.*, XV, 780, 798). According to the *Book of the Great Decease*, there is a mighty earthquake both when a Buddha dies and when one is born (III, 19, 20).

III.

The gods who are fabled to have lived on earth are generally conceived to have ascended into the celestial regions after a terrestrial death; and similar ascensions, sometimes in the living material

body, are related of some human beings—these ascensions in some cases being visible, with witnesses, while in other cases they are invisible and unwitnessed, as when the god or man, or his lifeless body, is said to have disappeared suddenly from the earth.

When the solar Memnon was killed by Achilles, his mother Eos (the dawn) removed his body from the field of battle, and he was granted immortality by Zeus, who took him to Olympus (Serv. *ad Virg. Aen.* I, 493, etc.). The solar Dionysus descended alive into Hades, from which he led his lunar mother Semele, renaming her Thyone (= Inspired), and rising with her into Olympus (Apollod., III, 5, 3—the place where they emerged from the underworld being localized by the Troezenians in the temple of Artemis



THE ASCENSION OF ETANA, BORNE BY AN EAGLE.

Babylonian seal. (From Messerschmidt, *Berichte a. d. k. Kunstsammlung*, 1908, No. 232.)

Soteira, while the Argives said it was the Aleyonian lake (Pausan., II, 31, 1; 37, 5). The solar Heracles went alive upon his funeral pyre, and when it was set ablaze he was taken to Olympus by Zeus in a chariot drawn by four horses, or on a cloud amid peals of thunder (Ovid, *Met.*, IX, 255-272, etc.); and Elijah was borne to heaven by a whirlwind, in a chariot of fire drawn by horses of fire (2 Kings ii, 11). The hero Amphiaraus, when pursued by an enemy was swallowed up by the earth, together with his chariot; but Zeus rescued him and took him to Olympus (Pind., *Nem.*, IX, 57; *Ol.*, VI, 21, etc.). Castor and Pollux, who were supposed to have lived and died on earth before the Trojan war, were fabled to ascend from the underworld on alternate days; one remaining below while the other is in Olympus (Homer, *Il.*, II, 243—perhaps originally

figures of day and night). Æsculapius, son of Apollo (the sun) and Coronis (= the crow, for the night), and himself of solar character, was killed with a flash of lightning by Zeus (see above), who placed him among the stars at the request of Apollo (Hygin., *Poet. Astr.*, II, 22—Heracles, Castor and Pollux and many others also becoming constellation figures after death). Manco Capac, accompanied by his sister Mama Oello (for the sun and moon), descended from heaven to establish civilization among the ancient Peruvians, and he finally ascended to his father, the sun (Bancroft, *Native Races*, III, p. 269). The Babylonian hero Etana ascended to heaven clinging to an eagle, but fell to the earth with the bird and died (doubtless as suggested by the rising and setting of the sun—Jastrow, *Rel. Bab. and Ass.*, p. 519). The Egyptian kings, as early as the Pyramid texts, were conceived as ascending to heaven at death, borne by the mythic seref, a sort of griffin. Thus, too, the Egyptian Ptolemies and the Greek kings of the East were supposed to ascend among the gods after the life on earth; and nearly all the Roman emperors were deified by a formal ceremony of apotheosis, a waxen image of the deceased being burnt on a sumptuous funeral pyre from which an eagle was set free to bear the soul into the heaven (see Herodian, IV, 2). From extant representations of such apotheoses we know that more than sixty individuals, male and female, received these honors from the time of Julius Cæsar to that of Constantine the Great. Julius Cæsar was deified by a decree of the Senate, and his soul is said to have appeared as a comet that blazed for seven days shortly after his death (Ovid, *Met.*, XV, 840 seq.; Sueton., *J. Cæsar*, 88). While the body of Augustus was burning, a man of prætorian rank "saw his spirit ascend from the funeral pyre to heaven" (Sueton., *August.*, 100).



ASCENSION OF A ROMAN, supposed to be Germanicus. Agate (From Monfaucon, *Antiq. Expl.*, Suppl. Vol. II, p. 137.)

According to the *Shah Namah* (VII, 62, 63), the glorious career of Kai-Khosrau (Cyrus) was terminated by his disappearance at sunrise in a mountain spring, all his followers dying in a snow-storm shortly after. Romulus disappeared from earth in a dense mist and a terrific thunderstorm while reviewing his troops on the field of

—Jastrow, *Rel. Bab. and Ass.*, p. 519). The Egyptian kings, as early as the Pyramid texts, were conceived as ascending to heaven at death, borne by the mythic seref, a sort of griffin. Thus, too, the Egyptian Ptolemies and the Greek kings of the East were supposed to ascend among the gods after the life on earth; and nearly all the Roman emperors were deified by a formal ceremony of apotheosis, a waxen image of the deceased being burnt on a sumptuous funeral pyre from which an eagle was set free to bear the soul into the heaven (see Herodian, IV, 2). From extant representations of such apotheoses we know that more than sixty individuals, male and female, received these honors from the time of Julius Cæsar to that of Constantine the Great. Julius Cæsar was deified by a decree of the Senate, and his soul is said to have appeared as a comet that blazed for seven days shortly after his death (Ovid, *Met.*, XV, 840 seq.; Sueton., *J. Cæsar*, 88). While the body of Augustus was burning, a man of prætorian rank "saw his spirit ascend from the funeral pyre to heaven" (Sueton., *August.*, 100).

According to the *Shah Namah* (VII, 62, 63), the glorious career of Kai-Khosrau (Cyrus) was terminated by his disappearance at sunrise in a mountain spring, all his followers dying in a snow-storm shortly after. Romulus disappeared from earth in a dense mist and a terrific thunderstorm while reviewing his troops on the field of

Mars, near the Goat's Lake; the storm carrying him aloft, according to the common tradition (Livy, I, 16), while some said that his father Mars took him to heaven in a chariot (Horace, III, 3). Shortly after, at daybreak, he descended to earth and appeared in more than mortal size to one Julius Proculus, on the road between Alba and Rome; and by this man he sent a message to his people, bidding them to weep no more for him, but to be brave and warlike and so make his city the greatest on earth—"Having said this, he (again) ascended to heaven," and became a god under the name of Quirinus (Livy, *loc. cit.*; cf. Plut., *Rom.*, 27, 28, etc.). Apollonius of Tyana finally disappeared when he entered the temple of Dicitymna one night; the doors opening of themselves to receive him, and again closing, while a chorus of maidens within was heard singing, "Hasten thou from earth, hasten thou to heaven, hasten!"—and Apollonius after his ascension taught men in visions that the soul is immortal (Philostrat., *Vit. Apollon.*, VIII, 30). A certain Cleomedes was fabled to have disappeared when he shut himself in a chest in a sanctuary of Athena, and one Euthymus was said to have escaped death, taking leave of the world in some other way (Pausan., VI, 9, 3; 6, 3). According to one account, the dead body of Alcmena, mother of Heracles, was taken from her coffin by Hermes and carried to the Islands of the Blessed, where she was revived and married to Rhadamanthys (Pausan., IX, 16, 4; cf. Plut., *Rom.*, 30).

In Deuteronomy, Moses dies on the top of Mount Pisgah or Nebo (of the Abarim range—see Num. xxxiii. 47), near the close of the fortieth year of the wanderings of the Israelites, and is buried in a ravine—"but no man knoweth his sepulcher to this day" (xxxiv. 3-7; cf. i. 3). In Arabic tradition his death is dated on the 7th of Adar, the last month of the Jewish year (Jalaladdin, p. 388); while in Josephus he "vanished out of sight" on Mount Abarim, where he dismissed the elders with the exception of Eleazar and Joshua; and as he was still discoursing with the two latter, "a cloud stood over them, and he disappeared in a certain valley" (*Antiq.*, IV, 8, 48; cf. Clement of Alexandria, *Strom.*, VI, 15). Enoch's solar character is indicated by the 365 years (for days) assigned to his life; and in the Hebrew of Gen. v. 24, he "walked with God (Elohim), and he was not, for God took him"—where the Septuagint has: "And Enoch was well-pleasing to God (Theos), and was not found, because God took him up (or 'translated him')." According to Ecclesiasticus xlix. 14, "he was taken up from the earth," while *ibid.* xlv. 16, "he was taken up—into paradise," as the

Vulgate adds. Thus we read in Heb. xi. 5: "By faith Enoch was taken up, that he should not see death"; and Josephus says that "Enoch departed to the deity" (*Antiq.*, I, 3, 4). In the *Book of Enoch*, he is hidden and in communication with angels while still living (XII, 1) as also in the *Book of Jubilees* (IV, 21). Again, in the *Book of Enoch* he is borne toward the west and carried alive into heaven by a whirlwind (XXXIX, 3; LII, 1; cf. XIV, 8—only his spirit being translated, according to LXXI, 1, 5, 6). Here we doubtless have the immediate suggestion for John's visit to heaven in the spirit, according to Revelation (iv. 1, 2; cf. i. 10), in which book Elijah and Enoch probably appear as the "two witnesses" who are slain (after their return to earth) and resurrected after three and a half days—"And they went up to heaven in a cloud, and their enemies beheld them. And in that hour there was a great earthquake" (xi. 3, 7-12). The solar Enoch has been identified with the Babylonian Izdubar, the fabulous King of Unuk (= Enoch) or Erech (*Cyclopædia Biblica*, s. v. "Cainites," 6), who descends into the underworld and again returns to earth (see above). According to the *Fo-sho-hing-tsan-king*, Buddha at one time rose into the air, where he remained seated, "diffusing his glory as the light of the sun" (IV, 20); and again he ascended into heaven for three months, preaching to his mother and converting the devas (angels), and then returning to earth, on a celestial ladder (*ibid.*, and *Travels of Fa-hien*, XXVII). Mohammed is fabled to have been transported in one night from the temple of Mecca to that of Jerusalem, and thence through the seven heavens and back to earth (*Koran*, XVII, and Sale's note, p. 226). Hiram, King of Tyre, is said to have been received alive into paradise, by way of reward for supplying the timbers for Solomon's temple; but after a thousand years he sinned through pride and was thrust into hell (Eisenmeyer, *Ent. Jud.*, I, 868). Nebuchadnezzar, after prophesying the destruction of Babylon by the Medes and Persians, vanished out of the sight of men, according to Abydenus (in Euseb., *Praep. Evang.*, IX, p. 456).

In the extant text that replaces the lost ending of Mark, the ascension of Jesus is introduced with the simple words: "The Lord indeed therefore after speaking to them (the Apostles) was taken up into the heaven (apparently from the dining-room), and sat at the right hand of God" (verse 19—with the final phrase suggested by Ps. cx. 1, as also in Mark xii. 36; Acts ii. 25; vii. 55, etc.). There is nothing of this in Matthew or John; but the latter makes Jesus allude to his ascension (xx. 17, etc.). According to Luke xxiv. 50,

the resurrected Jesus led the eleven Apostles "out as far as Bethany, and having lifted up his hands, he blessed them. And it came to pass, as he was blessing them, he was separated from them and was carried up into the heaven." In Acts i. 3-11, it is said that Jesus had been seen by the eleven "during forty days" after his resurrection; and finally, on the Mount of Olives, "they, beholding him, he was taken up, and a cloud withdrew him from their eyes (i. e., 'their sight'). And as they were looking intently into the heaven as he was going, behold two men (= angels) stood by them in white apparel, who also said, Men, Galileans, why do you stand looking into the heaven? This Jesus, who was taken up from you into the heaven, thus will come (down) in the manner ye behold him going into the heaven"—i. e., he will descend in the future on a cloud, as suggested by Dan. vii. 13; cf. Mark xiii. 26, etc., and also the ascensions of Heracles, Moses (from a mountain) and the "two witnesses" in Revelation. The two men = angels were probably suggested by the two "men" in the tomb of the resurrected Jesus, according to Luke, followed by John. In the Syriac *Teaching of the Apostles*, the ascension of Jesus is definitely assigned to the day of Pentecost, and it is said in two of the three extant manuscripts of this work, "At the completion of fifty days after his resurrection, make ye a commemoration of his ascension." Indeed there can be little doubt that the forty days of Acts are variant representatives of the $7 \times 7 = 49$ days from the second day of the Passover, Nisan 16, to Pentecost, the feast of the fiftieth day, which was also called the Feast of (Seven) Weeks—the whole period being a great harvest festival, while the resurrected Christ is the "first-fruit" of the d. ad, in 1 Cor. xv. 20, 23. Pentecost, on Sivan 6, was finally recognized as the anniversary of the Giving of the Law on Sinai, after Moses had remained on the mountain forty days, during which he fasted (Ex. xxiv. 18; xxxiv. 28, etc.); and Nisan 26, just forty days before Pentecost, is assigned to the death of Joshua (= Jesus; Greek Iêsous) in the later Jewish calendar (see M'Clintock and Strong's *Cyclopadia*, s. v. "Calendar"). Thus there is a possibility that some of the earliest Jewish Christians, recognizing Joshua as a type of Jesus Christ, assigned the latter's death to Nisan 26, and his resurrection to Pentecost. In the first *Toledoth Jeschu* (of medieval Jewish origin) it is said that Peter commanded that the ascension of Jesus, on the fortieth day after his death, should be celebrated "in place of the Feast of Pentecost" (see Baring-Gould, *Lost and Hostile Gospels*, p. 91). In the *Apostolic Constitutions* (V. 20), the ascension is placed ten days before Pentecost and forty days after

the Gospel resurrection, which is thus assigned to Nisan 16—at sunrise, about forty hours after the death of Jesus in the afternoon of the day of preparation for the Passover, Nisan 14. Thus the original Lenten season was fixed at forty hours (Tertull., *De Jejun.*, II, 13, etc.), for which finally were substituted the forty days of the fasts of Moses, Elijah (1 Kings xix. 8) and Jesus (Matt. iv. 2). But it cannot be supposed that this typical fast period, or any other Biblical forty days, suggested the interval between the resurrection and ascension of Jesus in Acts; the primary suggestion for which is probably found in the forty days assigned by the Romans to the “dog days” as belonging to the ancient midsummer reign of the Dog Star, Sirius—the Greeks, however, assigned fifty days to this period (see Allen, *Star Names*, p. 126, etc.). As Isis was sometimes identified with Sept or Sirius, and as the reign of this star was connected with the resurrection of Osiris at the beginning of the Egyptian year at the summer solstice (as we saw in an earlier section of this article), it was natural enough for some of the primitive Christians to assign the forty or fifty days to the earthly resurrection period of Jesus, transferring them to the Palestinian harvest season beginning at about the time of the spring equinox.

In accordance with the solar mythos, it was conceived by some that Jesus also ascended into heaven immediately after his resurrection or return from the underworld, and that he shortly descended to earth again (like Romulus) for the sojourn of forty days. In the old Latin Codex Bobbiensis, at Mark xvi. 4, angels from heaven ascend with Jesus from the tomb, in the brightness of the living God; and then the stone is seen to have been rolled from the door (see Resch, *Agrapha*, p. 454). In the *Gospel of Peter* (8-10), the tomb of Jesus is guarded by soldiers and elders of the Jews—“And in the night in which the Lord’s day was drawing on,” two angels descended; the stone rolled of itself from the door, and they saw “three men come forth from the tomb, and two of them supported one, and a cross following them: and of the two the head (i. e., the heads of the two angels) reached unto the heaven, but the head of him (Jesus) that was led by them overpassed the heaven. And they heard a voice from the heavens, saying, Thou hast preached to them that sleep. And a response was heard from the cross. Yea” (all of which evidently relates to an immediate ascent into heaven). In the *Gospel of Nicodemus* we have a circumstantial account of Christ’s descent into hades or hell, from which he delivers the saints or just ones, rising with them into paradise, where he finds the translated Elijah and Enoch and also the penitent robber

who was crucified with him (II, 8-10; cf. Luke xxiii. 43, for the robber); and according to both *Nicodemus* (I, 15) and the *Narrative of Joseph of Arimathæa* (4), when Christ returned to earth he first appeared to Joseph of Arimathæa—accompanied by the penitent robber, according to the *Narrative*. A priest, a teacher (or soldier) and a Levite testify to having seen the ascension of Jesus from the Mount of Olives, according to *Nicodemus* (I, 14, 16); the second Greek form of this Gospel, in I, 14, including these three witnesses among the five hundred of 1 Cor. xv. 6, and representing all of them as having been present at the ascension of Jesus.

In the *Falling Asleep of Mary* and the *Passing of Mary* (first Latin form), when she dies in her old age her soul is taken to paradise by Jesus, and her body is borne thither by angels three days after her entombment; but in the second Latin form of the latter book, she is resurrected from her tomb by Jesus, who delivers her soul to angels, and "He was lifted up on a cloud and taken back into heaven, and the angels along with Him, carrying the blessed Mary into the paradise of God." Thus associated with the solar Jesus, Mary appears to be of lunar character; indeed in the second Latin form of the *Passing of Mary* it is said that before her entombment, "There appeared above the bier a cloud exceeding great, like the great circle which is wont to appear beside (for 'around') the splendor of the moon." (For other stories of the so-called Assumption of the Virgin Mary see R. A. Lipsius, *Die apokryphen Apostelgeschichten*, I, 13).

THE TURNING-POINT.

BY FRANK R. WHITZEL.

"And he closed the book, and he gave it again to the minister and sat down. And the eyes of all them that were in the synagogue were fastened on him."—Luke iv. 20.

ALMOST every one of mature age can look back to some incident that marked an epoch in his life. In a few cases it may have been of great immediate importance, as some poignant grief or love, some desperate struggle or perhaps darksome tragedy; but much oftener, no doubt, the incident at the time seemed trivial, even insignificant. Subject-matter for such episodes is still plentiful enough, but the modern field is quite bereft of one particular class of them which, could we but see clearly into the lives of the ancients, would no question be found exceedingly large, probably the most numerous of all, that is to say, omens. Modern rationalism has stripped from nature many attributes in which men used fondly to believe, has robbed it of its terrors, its caprice, but above all of its prophetic function, meaning its power to apprise mankind in some indirect manner of the important events which the future holds in store.

But once upon a time omens were the meat and drink of all classes. The ancients, throughout their waking moments were curiously on the lookout for a chance word, a misstep, a flash of lightning, any circumstance which might be construed as a warning or a promise. Their writings are strewn thickly with omens and prodigies; even so sane a man as Cæsar noted the portents that heralded the battle of Pharsalus. The men of the day carried their belief so far that if they found it necessary to mention anything untoward, if it were but in a private letter, they piously ejaculated, "Avert the omen."

A number of allusions to matters of this nature are to be found in history and throw a curious sidelight upon the mental processes of our ancestors. There was this same Cæsar's famous stumble

when he landed on the shore of Africa to begin his Thapsus campaign. "Africa, I take thee!" exclaimed the quick-witted Roman, thus at a word turning evil presage into good, to the no small effect on the morale of his superstitious troops. At Brindisi, when Marcus Crassus was setting out on his ill-fated Parthian expedition, the "hot dog" or "crawfish" peddlers of the day were crying their wares in the evening streets, "*Cauneas, cauneas.*" The hearers promptly noted the identity of the sound with "*Cave ne eas.*," or "Take care, do not you go," and they previsioned the disastrous event of the war.

It is difficult for us to-day to appreciate this firm and confident belief, but there is no question of the fact that omens were regarded and revered as direct revelations of deity, fully as valid to the ancients as later on Holy Writ became to Christians. It is from this standpoint that exceptional significance attaches to an incident briefly recorded in the life of a young man of Galilee, the meaning of which seems to have been almost altogether overlooked.

Something like two thousand years ago, a youthful serious-minded carpenter named Jesus heard the rumor that in a near-by region a prophet had appeared who was exhorting his hearers in a new and effective style. The young man, having himself studied attentively the sacred books of his people, and having also read deeply in the book of nature, felt that here perhaps was a chance to learn something definite about the matters that were disturbing his spirit. He laid aside his labor for a few days and betook himself to hear the prophet.

When he arrived at his destination he listened to a strange discourse indeed. This world, announced the prophet, was about to be destroyed. The Kingdom of Heaven was close at hand. It would be established immediately after the destruction of the world, but it would be open only to those who had previously forsworn their iniquities and by prayer and repentance had prepared themselves for admission. These, as a symbol of regeneration and abandonment of the present world, were required to pass through the ceremony of baptism, a rite little known at the period. The prophet told his hearers that he himself was but the forerunner or announcer of the coming events, and that another person, to him unknown, was to be the real guide into the promised haven. It is of course possible that John did not entertain the latter idea at all but that it arose subsequently among the followers of Jesus to justify his well-known previous connection, but it seems more likely that John really had some such notion.

At all events, the young carpenter was profoundly impressed.

The world as he saw it about him was so full of iniquity, his own people, the chosen of God, were so oppressed both by the careless cruelty of a conquering nation and by the formalism of their own hierarchy that mere amendment seemed impracticable. Only a plan involving destruction and a new creation could give promise of overcoming the power of Satan. Deeply religious in his nature, moved, too, by the prophet's enthusiasm and disregard of consequences, Jesus quickly announced himself a convert and submitted to baptism at the hands of John.

Apparently he did not at once return to his home but lingered for some time listening attentively to the words of the prophet who on his part had formed a liking for his youthful follower. Jesus, so far as we can conjecture, did not at this time look upon himself as any different from the hundreds of other seekers after truth who surrounded the master. But undoubtedly the question soon arose in his mind, Where do I personally fit into the scheme? What is my part to be in the work of preparing mankind for the coming Kingdom? John needed no assistant in his present labor though he had recognized the ability and enthusiasm of his new disciple, and the latter had not as yet conceived of initiating a separate evangel. His way was shrouded in darkness.

This personal question was still unanswered when Jesus, feeling nothing was to be gained by a longer stay, withdrew from the company of John and set out for his home in Nazareth to resume his usual employment. The influence of the rugged prophet remained with him, however, and on his way homeward, possibly even after his arrival there he made some addresses to the people; but in these he merely iterated the burden of John's message, "Repent, for the Kingdom of Heaven is at hand."

But we can easily surmise that the part of a follower could not long satisfy the ardent and aspiring spirit of the young Nazarene. His journey and conversion were well known, and his public addresses had marked him among the peasantry as a man of unusual ability. No doubt there was much speculation as to what he would do next, for it seemed unlikely that he would be content to resume the humdrum life of a carpenter after having been so powerfully moved.

It was while in this state of suspense, uncertain of his mission, groping for guidance, that an incident took place fraught with far-reaching results not only to Jesus himself but to all succeeding generations of mankind. But a preliminary word of explanation is necessary to make the incident comprehensible.

Each community of Jews kept in its synagogue a copy of the various books of their Scriptures. These were not books as we understand the term; they were rolls of parchment attached at each end to a rod. A reader held the two rods upright before his face and about a foot apart, and after reading the page thus presented to view, rolled up the manuscript on one rod as he unrolled the other until the next page was exposed. It was the regular practice for the custodian of the books to bring them out each Sabbath day in order that the elders and any others who felt so disposed might read aloud from them to the assembled worshipers.

As a devout Jew Jesus was of course present in the synagogue the next Sabbath after his homecoming. The hour arrived when according to custom the chief men read in turn from the holy books, and the custodian was busy carrying them from one to another. Especial interest attached to Jesus, and all eyes were bent upon him when his turn to read came.

Now, one of the commonest modes of divination since the world began has been to open a book at random and apply the first passage that meets the eye to the circumstances of the moment. And just at this juncture, to Jesus, troubled by his inner emotion and anxious for a word of guidance, such a proceeding would appeal with exceptional force. Nor, as he repeatedly proved in his after-life, did he lack that supreme courage extolled by the poet, he dared to put it to the touch to win or lose it all. Resolving to cast his doubts on the bosom of God and to seek counsel in the words which divine wisdom should place before him, he took the roll of Scripture from the attendant, revolved the rods to insure a chance exposure and opened it in sight of the congregation.

Lay it to chance if you will. Ascribe it to the personal direction of the Deity if you can. The fact remains that Jesus found his eyes resting upon a passage than which none more significant could be found in all the holy books of his people. It was a direct answer to the questions agitating his soul, an oracle of his nation's God applying personally to himself and pointing out clearly his office and mission. He read from Isaiah lxi. 1:

"The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound;

"To proclaim the acceptable year of the Lord."

Jesus was overwhelmed. Mechanically he handed the roll back to the attendant and sat down.

Let us make an attempt to visualize the scene. Round about the room sat the silent and absorbingly interested congregation. There were his family, his friends, his neighbors, in all stages of surprise at this apparently clear manifestation of divine will. All saw that the reader was moved to the heart by the pregnant and pertinent words which had just fallen from his lips. What would he do? Would he sit silent and let the moment pass, or would he promptly accept the oracle as a God-given command?

As for Jesus himself, his mind must have reacted powerfully to the stimulus. The passage from Isaiah was calculated to resolve all his doubts as in a flash of light. It was the *Ecce Homo* of Pilate prefigured, the visible finger pointing directly to him and the voice of God saying "Thou art the man." No doubt he envisioned all it meant should he accept, the unreasoning opposition of his family, the fickle adulation of the throng, the dangerous antagonism of authority, the complete severance from all his worldly interests. But Jesus had been taught that man's highest duty was to obey the behest of God when that behest was plainly spoken. And he was made of such stuff as are heroes and martyrs in all ages. He must go out to fight the battle of faith, to hold aloft with God's aid the banner of righteousness, to announce the catastrophic ending of the power of Satan, to preach the year of the Lord. Self must be ignored, he was God's chosen agent. He could not refuse.

He sat for a few moments while the portentous message shook his soul; then slowly he arose, and looking around on the waiting congregation he announced his irrevocable decision.

"This day is this scripture fulfilled in your ears."

It was the turning-point in the life of Jesus. Never again was he troubled by uncertainty as to his mission. Never again did he show perplexity or hesitation. He knew that God had selected him to preach the advent of the Kingdom, and he carried out his work with utter singleness of purpose and disregard of personal consequences until it reached its conclusion—or was it its true commencement?—on the summit of Golgotha.

No doubt his estimate of himself and also his conception of his mission grew with the passing months, but his conviction of divine guidance became never firmer than in that instant when, obedient to the Scriptural lot, he abandoned his former life, turned all his energies in a new direction and consecrated his being to the work of redemption. Never could greater exaltation be his than that with which God illumined his soul upon that momentous morning in the synagogue at Nazareth.

MISCELLANEOUS.

"SAVAGE LIFE AND CUSTOM."

The interesting communication by Mr. Edward Lawrence in the April *Open Court* concerning "Savage Life and Custom" induces me to add a word on the subject. By the kindness of good Dr. Carus I have been permitted to publish some of my personal experiences among our North American Indians.

First in the Indian War in Kansas I came in contact with Cheyennes, Comanches, Kiowas, Arapahoes, Sioux and with other tribes and afterward with the fierce and at that time unconquered Apaches of New Mexico in the Apache Indian War. Later I served on a large Indian Reservation, and still later, at Fort Elliott in Texas, I met again some members of the fighting Cheyennes and in western Colorado and northeastern Colorado other Indians, so that I may justly claim some knowledge of our North American Indians. From the most excellent and reliable book published recently by D. Appleton & Company of New York, Sears, *The Career of Leonard Wood*, Chapter II, The Indian Fighter, I will quote as follows:

"No one can for a moment hesitate in his judgment of the inevitableness of the conquest of the North American Continent by the white man since it is and always will be the truth that the man or the race or the nation which cannot keep up with the times must go under—and should go under.

"Education, brains, genius, organization, ability, imagination, vision—whatever it may be called or by how many names—will forever destroy and push out ignorance, incompetence, stupidity."

A vast country inhabited by comparatively few roaming bands of Indians could not successfully hold back millions seeking homes and eminently necessary in the development of the great West. Poetry and romance may pretend to object, progress will ride over and redeem the uncultivated lands.

The wild Western savages had neither the desire nor the ability to develop the great Western lands, now built up with great cities, towns and villages and vast farming lands feeding millions.

Tragic as the truth is—the Indians were not able to move onward or even to assist in the advance of civilization, and so they were forced to move out and give place to the more worthy tenants. Have these savages left any record or even a tradition of any attribute, mental, physical or moral, worth preservation save for the needs of writers concerning aboriginal romance? The white man is here to stay, the Indians contemplating the setting sun. The Indian declares war as would a cowardly thief and murderer; he does not wish

to fight; if he fights at all it is to steal, destroy and murder. *He* can surrender and be clothed, fed, sheltered and protected—not so with the white man, if *he* surrenders he is *always* the victim of devilish Indian torture until life is ended.

W. THORNTON PARKER, M. D.

Indian War Veteran, U. S. Army.

NORTHAMPTON, MASS.

HAS YOUR CHURCH DOOR-STEP ITS CAPACITY USE?

BY FLORENCE SAMUELS.

There is a neighborhood down-town in Buffalo which, not unlike other neighborhoods in many cities we all know, has been given over to the indifferent interest of a boarding-and-lodging house proprietorship. Fifteen years passed while the well-to-do residents were leaving this down-town section. The neighborhood was going through a process of transformation from a residential district to a rooming-house district, and the church too had gradually passed into a life of drabness.

Not willingly was the abbreviation of its life as a house of worship accepted by the trustees and the pastor. Only an ephemeral interest could be aroused among the transient members of the neighborhood, however, with the result that the church, a thing of empty pews, had outlived its usefulness. It had become a temple of disuse.

Just about the time the question of selling the property was troubling the trustees, the pastor and his aids decided to take the church to the people, since the people were not coming to the church. They determined to do this by way of *recreation*. That is, they outlined a program of play which would appeal to young and old and would bring them to the church to plan their own self-expression during their hours of leisure—hours which hitherto many of them had spent in loneliness or in an environment planned for them by commercial amusement interests.

The trustees bought a new moving-picture machine. The church woman's club which had not held a meeting for two years was reanimated, its first constructive task being to visit the boarding-houses in the neighborhood to invite their occupants to avail themselves of the new recreational opportunities the church was opening to them.

A recreation expert of the Buffalo Community Service organization helped carry out the program. He interested a song-leader in the church's adventure in rejuvenation and secured his services for a nominal sum. A trained recreational leader was induced to add his assistance without cost. Likewise, a trained dramatic teacher consented to launch plays until the activities had gained so much momentum that they would run on without the initial push of a trained leader. Volley ball teams and a folk dancing class were organized at a near-by office of the New York Central and Hudson River Railroad.

It was a big work, a constructive task, and it succeeded. By recognition of the human need for self-expression during leisure time through some form of play, this church management gave its door-step its old accustomed use.

Non-Euclidean Geometry

The Elements of Non-Euclidean Geometry

By D. M. Y. Sommerville, Prof. of Mathematics, Victoria University College, New Zealand. Cloth, \$2.00.

"An excellent text book for teachers who wish to understand the position in which Euclid's parallel postulate has been placed by modern thought."—*Journal of Education*.

Non-Euclidean Geometry

By Roberto Bonola, late professor in the University of Pavia. Translated by H. S. Carslaw, Professor in the University of Sydney. Cloth, \$2.00.

A critical and historical study of its development.

The Science Absolute of Space

Independent of the truth or falsity of Euclid's Axiom (which can never be decided a priori). By John Bolyai. Translated from the Latin by Dr. George Bruce Halsted. Cloth, \$1.00.

Geometrical Researches on the Theory of Parallels

By Nicholas Lobachevski. Cloth, \$1.25.

Space and Geometry

In the Light of Physiological, Psychological, Physical Inquiry. By Dr. Ernest Mach. Cloth, \$1.00.

William Oughtred

A Great Seventeenth Century Mathematician. By Florian Cajori. Cloth, \$1.00.

Geometrical Solutions Derived From Mechanics

A treatise by Archimedes. Translated from the Greek by Dr. J. L. Heiberg. Pamphlet, 30c.

Archimedes was primarily a discoverer and not a compiler, as was Euclid. This pamphlet gives an intimate view into the workings of the mind of its author.

Geometrical Lectures of Isaac Barrow

By J. M. Child. Translated from a first edition copy. Cloth, \$1.00.

The Foundations of Geometry

By David Hilbert. An attempt to choose for geometry a simpler and complete set of independent axioms. Translated by E. J. Townsend. Cloth, \$1.00.

OPEN COURT PUBLISHING COMPANY

122 South Michigan Avenue

— — — Chicago

LETTERS TO TEACHERS

BY

HARTLEY B. ALEXANDER

Professor of Philosophy, State University of Nebraska

Pages, 256

Cloth, \$1.25

PRESS NOTES

"Well-written and highly stimulating chapters on aspects of modern education."
—*The English Journal*, Chicago.

"The book is an admirable one for the library of small or large extent, for it is readable, simple, and direct; it has the democratic virtues which it aims to cultivate."—*The Nation*, New York.

"Professor Alexander is concerned to combat the spirit of regimentation, of administrative centralization, of an illiberal curriculum, of standardization, of servility to texts and methods, in short of the dangers that threaten every good institution when the forms dominate the spirit and subdue it."—*The Dial*, New York.

"Whilst written from the non-Catholic point of view, the volume contains so much that is good and helpful to the Catholic teacher that it fills a place in our pedagogical libraries not easily supplied by works of similar trend and scope."—*Ecclesiastical Review*.

"Not in recent years have any papers appeared on the topic of education that exceed in value these letters by Professor Alexander, which treat so luminously on the office of the school-teacher in the community, the study of languages, the cultivation of the humanities and the inculcation of the ideals of democracy."—*San Francisco Chronicle*.

"A rare combination of academic culture, community vision, native common sense and patriotic devotion."—*Journal of Education*, Boston.

"Good healthy chapters, of a tonic quality for any teacher."—*Religious Education*, Chicago.

"Frankly journalistic and frankly propoganda. They deal with the problems of reconstruction as related to the education of the American citizen."—*The Historical Outlook*, Philadelphia.

THE OPEN COURT PUBLISHING COMPANY

122 SOUTH MICHIGAN AVENUE

CHICAGO

ILLINOIS

Send for Complete Catalog of Scientific and Educational Books.

Books By Dr. Paul Carus

SURD OF METAPHYSICS. An Inquiry into the Question, Are There Things-In-Themselves. 75c net

This book is not metaphysical, but anti-metaphysical. The idea that science and philosophy are contrasts still prevails in many circles even among advanced thinkers, and the claim is frequently made that philosophy leaves a surd, some irreducible element analogous to the irrational in mathematics. Dr. Carus stands for the opposite view. He believes in the efficiency of science and to him the true philosophy is the philosophy of science.

KANT'S PROLEGOMENA TO ANY FUTURE METAPHYSIC.

Cloth, 75c net; paper, 60c

Convinced of the significance of Kant's Prolegomena, Dr. Carus offers a new translation of this most important Kantian pamphlet, which is practically an explanation of Kant himself, setting forth the intention of his Critique of Pure Reason.

RELIGION OF SCIENCE. From the Standpoint of Monism.

Cloth, 50c; paper, 25c

THE ETHICAL PROBLEM. Three Lectures on Ethics as a Science.

Cloth, \$1.25; paper, 60c

The publication of these addresses elicited a number of discussions with Rev. Wm. M. Salter and other men interested in the philosophy of ethics, among them Prof. Harald Höffding of Copenhagen, Prof. Friedrich Jodl of Vienna, Dr. Robert Lewins, the English philosopher of solipsism, Dr. L. M. Billia of Italy, etc. The book contains also discussions of the views of Goldwin Smith, Gustav Fechner, H. Sidgwick, John Stuart Mill, Rosmini, etc.

PERSONALITY. With Special Reference to Super-Personalities and the Interpersonal Character of Ideas. Cloth, 75c net

In this book Dr. Carus explains the nature of personality and the problems kin to it. Among other matter, it contains an explanation why the Trinity idea is so predominant in all religions.

THE NATURE OF THE STATE.

Cloth, 50c net; paper, 20c

The Nature of the State is a small treatise conveying a great truth, throwing light not only on the character of communal life, but also on the nature of man's soul.

THE RISE OF MAN. A sketch of the Origin of the Human Race.

Boards, cloth back, 75c net. Illustrated

In this book Dr. Carus upholds the divinity of man from the standpoint of evolution.

THE FOUNDATION OF MATHEMATICS. A Contribution to the Philosophy of Geometry. Cloth, gilt top, 75c net

The enormous significance of the formal sciences makes it desirable that any one who attempts to philosophize should understand the nature of mathematics.

THE MECHANISTIC PRINCIPLE AND THE NON-MECHANICAL.

Cloth, \$1.00

The truth of the mechanistic principle is here unreservedly acknowledged without any equivocation or limitation, and it is pointed out that the laws of mechanics apply without exception to all motions; but they do not apply to things that are not motions.

NIETZSCHE and other Exponents of Individualism.

Cloth, \$1.25

The appearance of a philosopher such as Nietzsche is a symptom of the times. He is one representative among several others of an anti-scientific tendency. He is characterized rather as a poet than a thinker, as a leader and an exponent of certain unruly and immature minds. Though his philosophy is severely criticised, though it is weighed and found wanting, his personality is described not without sympathy and with an appreciation of his genius.

Write for a complete descriptive catalog of publications.

THE OPEN COURT PUBLISHING COMPANY

122 SOUTH MICHIGAN AVENUE

— — CHICAGO, ILLINOIS

ANATOLE FRANCE

By LEWIS PIAGET SHANKS

Assistant Professor of Romance Languages and Literatures in
the University of Wisconsin. Cloth, \$1.50

PRESS NOTES

"The best book in English on the world's greatest living man of letters."—*The Nation, New York City.*

"The critical chapter with which this book ends is most admirable."—*Richmond News Leader.*

"Those who have omitted to read France may save their faces by reading Mr. Shank's volume, which will enable them to talk intelligently of the French master, even if they never take their information first hand."—*The Chicago Tribune.*

"All who would comprehend the work of the greatest of living French authors should read this book. No better estimate of France as man and author is likely to appear in the near future."—*Stratford Journal, Boston.*

"The lovers of Anatole France will set a great value upon this book."—*Washington Star.*

"*Anatole France* is a biography of the French author and a critical study of his forty books."—*The Writer, Boston.*

"Mr. Shank's volume will form an excellent guide to the work and genius of Anatole France."—*Boston Evening Transcript.*

THE OPEN COURT PUBLISHING COMPANY
122 South Michigan Avenue
Chicago, Ill.

CAN A RESULT INFLUENCE ITS CAUSE?

IS THE HARDEST PROBLEM IN BIOLOGY

Eugenio Rignano, celebrated Italian editor of "Scientia," presents a mechanical solution of this problem in his book,

THE INHERITANCE OF ACQUIRED CHARACTERS

Price, cloth, \$2.00

ESSAYS IN SCIENTIFIC SYNTHESIS by the same author gives a full survey of modern scientists' theories and presents his own solution from the standpoint of philosophy. Price, cloth, \$2.00.

THE OPEN COURT PUBLISHING COMPANY

122 SOUTH MICHIGAN AVENUE

CHICAGO

ILLINOIS

Publishers of scientific and educational books

AN ETHICAL SYSTEM

BASED ON THE LAWS OF NATURE

By M. DESHUMBERT

Translated from the French by Lionel Giles, M. A.

With a preface by C. W. Saleeby, M. D., well-known writer on Eugenics.

Pages 231. Paper, 75c.

This book has already appeared in seven languages and will shortly appear in three others. One of the simplest and most inspiring little books on the scientific basis of human behavior.

THE OPEN COURT PUBLISHING COMPANY

122 S. MICHIGAN AVENUE

CHICAGO

ILLINOIS

Saccheri's Euclides Vindicatus

Edited and translated by

GEORGE BRUCE HALSTED

Latin-English Edition of the first non-Euclidean
Geometry published in Milan 1733.

Pages 280.

Cloth, \$2.00.

A Geometric Endeavor in which are established the foundation principles of universal geometry, with special reference to Euclid's Parallel Postulate.

THE OPEN COURT PUBLISHING COMPANY

122 SOUTH MICHIGAN AVENUE

CHICAGO

ILLINOIS

The Spiritual Message of Literature

By Kenneth Sylvan Guthrie

Cloth, \$1.65

CONTENTS

- Book I. WHAT IS COMPARATIVE LITERATURE?** Chap. I. Definition of Comparative Literature.—Chap. II. The International Human Problem.—Chap. III. Definitions of Prophecy.
- Book II. RACIAL PROPHEPIC ELEMENTS.** Introduction.—Chap. I. The Hindu, Persian and Arabian Sources.—Chap. II. The Chinese and Japanese Sources.—Chap. III. The Semitic Sources.—Chap. IV. The Hellenic Sources.—Chap. V. The Surviving Aboriginal Sources.—Chap. VI. The Northern Sources.
- Book III. SPIRITUAL MESSAGE OF LYRIC PROPHECY.** Introduction.—Chap. I. The Lyrical Aspiration: Consecration.—Chap. II. Human Potentialities: Conservation.—Chap. III. The Higher Pantheism: Attainment.—Chap. IV. The Transcendent Divine: Initiation.
- Book IV. MESSAGE OF GREAT DRAMAS.** Introduction.—Elaborations of Legends.—Dramas of Original Plot.
- Appendix. Topical Outlines; Lists of Books.

The Open Court Publishing Company

122 S. Michigan Ave.

Chicago, Illinois

The Rival Philosophies of Jesus and Paul

Being an Explanation of the Failures of Organized Christianity,
and a Vindication of the Teachings of Jesus, which are shown to contain
a Religion for all Men and for all Times. By Ignatius Singer.

Cloth, \$2.00

"The author's general position, his attitude towards institutional religion—the churches and ecclesiastical authority—are clearly set forth. . . . the author attributes to all thinking people a desire to know not merely why the church has failed, but why Christianity has failed in its mission—by which he means, not the religion of Jesus, but that of the Christian churches. . . . Much has been said of religious unrest, of uncertainty and "honest doubt," of absenteeism from church, indifference to religion, and cooling of religious sentiment in which there is a possible confusion of cause and effect. . . . The people are looking for something which the churches do not supply. . . . The restoration of Reason to the judicial bench, its virtual enthronement, is the key to the volume, the distinctive feature of the structure of Mr. Singer's building. . . . But it was theology that fell, and not Religion. . . . the Christ of the Gospel is held to be a myth. He was evolved by Saint Paul many years after the death of Jesus, and Saint Paul, therefore, was the founder of Christianity as the word is now understood. . . . The book makes strenuous reading, and there is in it more strong meat for man than milk for babies."—*From the London Montrose Standard.*

THE OPEN COURT PUBLISHING COMPANY

122 South Michigan Avenue

Chicago

The Buddhist Annual of Ceylon

Vol. 1.

No. 1.

Edited by

S. W. Wijayatilake

\$1.00

A new Buddhist magazine has just been published by W. E. Bastian and Company of Ceylon. Americans will remember with much interest the interesting Buddhist delegation from Ceylon to the Congress of Religions held in 1893 during the World's Fair at Chicago.

One of the editors of this magazine formed the Maha Bodhi Society which numbers among its members some of the greatest scholars and prelates of the world.

The Open Court Publishing Company has been invited to take subscriptions for this magazine which is published annually at a price of \$1.00 a copy. It is illustrated and very interesting in giving the modern religious history of Ceylon including the educational and religious progress made during the last forty years.

It is well worth the price to anyone who wishes to keep in touch with the religious aspects of Oriental Civilization.

The Open Court Publishing Company

122 South Michigan Avenue

Chicago, Illinois

THE EARLY MATHEMATICAL MANUSCRIPTS OF LEIBNIZ

PUBLISHED BY CARL IMMANUEL GERHARDT TRANSLATED FROM THE
LATIN TEXTS WITH CRITICAL AND HISTORICAL NOTES

By J. M. CHILD

Cloth, \$1.50

A study of the early mathematical work of Leibniz seems to be of importance for at least two reasons. In the first place, Leibniz was certainly not alone among great men in presenting in his early work almost all the important mathematical ideas contained in his mature work. In the second place, the main ideas of his philosophy are to be attributed to his mathematical work, and not *vice versa*. The manuscripts of Leibniz, which have been preserved with such great care in the Royal Library at Hanover, show, perhaps more clearly than his published work, the great importance which Leibniz attached to suitable notation in mathematics and, it may be added, in logic generally. He was, perhaps, the earliest to realize fully and correctly the important influence of a calculus on discovery. Since the time of Leibniz, this truth has been recognized, explicitly or implicitly, by all the greatest mathematical analysts.

It is not difficult to connect with this great idea of the importance of a calculus in assisting deduction the many unfinished plans of Leibniz; for instance, his projects for an encyclopædia of all science, of a general science, of a calculus of logic, and so on.

THE OPEN COURT PUBLISHING COMPANY
CHICAGO LONDON

BOOKS BY WILLIAM ELLERY LEONARD

AESOP AND HYSSOP. Being Fables Adapted and Original with the Morals Carefully Formulated. Cloth, \$1.50.

"The primary purpose of the Aesopian fable, had been no other than to teach morality, or rather *mores*, to help the youngsters grasp and mind the rules of good behavior and social wisdom which their elders had in turn inherited from their own forefathers.

"Teachers may and will appreciate this version of Aesop as a stimulating revelation of human nature."—From a review by Traugott Boehme in *The Open Court*, November, 1919.

THE FRAGMENTS OF EMPEDOCLES. Translated into English Verse. The original Greek accompanies translation. Cloth, \$1.00.

Empedocles was a Greek philosopher, poet and statesman. He was a supporter of the democratic party in his native city against the aristocracy, and possessed great influence through his wealth, eloquence, and knowledge. He followed Pythagoras and Parmenides in his teachings. He professed magic powers, prophecy, and a miraculous power of healing, and came to have, in popular belief, a superhuman character. He was said to have thrown himself into the crater of Etna in order that from his sudden disappearance, the people might believe him to be a God.

The figure of Empedocles of Agrigentum, when seen across the twenty-three centuries which separate us from him, presents perhaps a more romantic appearance than that of any Greek philosopher. This is owing, in a great measure, to the fables which invest his life and death with mystery, to his reputation for magical power, and to the wild sublimity of some of his poetic utterances. Yet, even in his lifetime, and among contemporary Greeks, he swept the stage of life like a great tragic actor, and left to posterity the fame of a genius as a poet, a physician, a patriot, and a philosopher.

SOCRATES, MASTER OF LIFE. Cloth, \$1.00.

"Socrates passed through the soul-refining process of meditation on the great problems, being and becoming, and of man, his power to move and think and create. . . . The principles emanating from this stressful period of Socrates' experience were: (1) the knowledge of our own ignorance; (2) the conviction that the quest for true knowledge must be pursued through knowledge of oneself. Hence it is that Socrates was no mere individual but was a movement personified. He was to philosophy what Isaiah was to Hebrew religion; what, afterwards, Michelangelo was to art; what Milton was to literature. . . . For Socrates' life was a mission, not a trade."—*The Classical Weekly*.

THE OPEN COURT PUBLISHING COMPANY

122 SOUTH MICHIGAN AVENUE

CHICAGO

ILLINOIS

The Contingency of the Laws of Nature

By Emile Boutroux of the French Academy. Translated by Fred Rothwell. With a portrait of the author. Pages, x, 195. Cloth, \$1.50.

COMMENTS OF THE PRESS

"There are some startling statements in the book, and various incidental discussions of great value.—*The Oxford Magazine*.

"M. Boutroux wrote this book in 1874 as a thesis for a doctor's degree and expresses surprise at the attention it receives after this interval. The explanation seems to be that the central idea of the thesis, deemed paradoxical at the time of its first presentation, is receiving careful consideration of today's philosophers."—*The New York World*.

"Prof. Emile Boutroux's "*Contingency of the Laws of Nature*," reveals the action of the keen modern intellect on the ancient problem of freedom versus necessity."—*Boston Herald*.

"An accurate and fluent translation of the philosophical views of nearly a half a century ago."—*New York Tribune*.

"A valuable contribution to the literature of philosophy."—*London Review*.

"He closes his essay with words which can be counted upon not only to astound the determinist, but to make even the average scientist feel uncomfortable."—*Boston Transcript*.

"Thoughtful analysis of natural law."—*New York Times*.

THE OPEN COURT PUBLISHING CO.

122 S. Michigan Avenue CHICAGO, ILLINOIS

JUST OFF THE PRESS

THE ORIGIN OF THE GERMAN CARNIVAL COMEDY

By MAXIMILIAN J. RUDWIN

A discussion of Carnival Custom and Comedy in Europe * * * An investigation into the ritual origins of the drama * * * A contribution to the comparative study of mythology and religion * * * The book is intended not only for the special inquirer, but also for the general reader.

XII+85 pp. Price: cloth, \$1.75; paper, \$1.25.

BY THE SAME AUTHOR

Die Prophetensprüche und -zitate im religiösen Drama des deutschen Mittelalters.
IV+37 pp. Price: paper, \$0.50.

Der Teufel in den deutschen geistlichen Spielen des Mittelalters und der Reformationzeit. Ein Beitrag zur Litteratur-, Kultur- und Kirchen-Geschichte Deutschlands. (Hesperia: Schriften z. germ. Philologie. Nr. 6.)

XI+194 pp. Price: cloth, \$2.00.

Order from

G. E. STECHERT

151 W. 25th St.

NEW YORK

HAVE you read *The Truth Seeker*, a Freethought weekly newspaper that discusses religious questions freely and advocates Church Taxation? Sample copy, One Dime. Send for it. *The Truth Seeker Company*, 62 Vesey street. New York.