

# The Open Court

A MONTHLY MAGAZINE

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

Editor: DR. PAUL CARUS.

Associates: { E. C. HEGELER  
MARY CARUS.

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VOL. XX. (NO. 5.)

MAY, 1906.

NO. 600

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CHICAGO

**The Open Court Publishing Company**

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



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*Just Published*

# To Jerusalem Through the Lands of Islam

Among Jews, Christians and Moslems

By Madame Hyacinthe Loyson  
Preface by Prince de Polignac

Pages viii, 375, cloth, gilt top, 8vo., profusely illustrated, \$2.50

**T**HIS remarkable book, the work of one of the most remarkable women of our time, the joint work rather of a remarkable woman and a remarkable man,—for Père Hyacinthe is joint-author of it from cover to cover though he is not the writer of it,—this remarkable book is beyond the skill of the reviewer. It would be easy to blame it. Men in a hurry for copy, or in a hate at Pere Hyacinthe, will fill their columns with quite plausible matter for blame, and salt it well with superiority. But when the most is said this is what it will come to, that Madame Hyacinthe Loyson remembers the words, "He that is not against us is on our part," and remembers that they are the words of her dear Lord. He who should say that she exalts the Koran above the Bible, that she sees only the good in Islam, only the evil in Christendom, gives himself into her hands. For *she writes down what her own eyes have seen*; and though she has many examples of Christian prejudice and many of Muslim charity to record, she never for one moment finds Muhammad standing in her thoughts beside Christ. All that it comes to in the end is this, that Christians are rarely true to Christ, Muslims are often much better than Muhammad.—*Expository Times, London.*

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T'AI SHANG LAO CHUN (LAO TZE).

BY KEICHYU YAMADA.

(See page 265 of this number.)

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*Frontispiece to The Open Court.*

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## SONG TO AEGIR.\*

BY HIS IMPERIAL MAJESTY, WILLIAM II, GERMAN EMPEROR AND  
KING OF PRUSSIA.

TRANSLATED BY DR. PAUL CARUS.

O Aegir, Herr der Fluthen,  
Dem Nix und Neck sich beugt,  
In Morgensonengluthen  
Die Heldenschaar sich neigt.

O Aegir, Lord of billows,  
Whom Nix and Neck obey,  
See here this host of heroes  
Bow in the dawn's first ray.

In grimmer Fehd' wir fahren  
Hin an den fernen Strand,  
Durch Sturm, durch Fels und  
Klippe  
Führ' uns in Feindes Land.

For fierce war we are sailing  
Now to a distant strand.  
Through storm, through rock  
and shallows  
Lead to the hostile land!

Will uns der Neck bedräuen,  
Versagt uns unser Schild,  
So wehr' dein flammend Auge  
Dem Ansturm noch so wild!

In case that Neck should threaten  
Or that it fail, our shield,  
Thy flaming eye protect us  
In brunt of battle-field.

\* Some time ago Emperor William II wrote a war song entitled "Song to Aegir," and set it to music. In giving shape to his sentiment he utilized Norse mythology as a vehicle of his thought, representing Aegir as the ruler of the deep, to whom the boisterous water goblins, Nix and Neck, are subject.

The poem breathes the warlike spirit of the ancient Teutons, and mentions the Norwegian hero Frithjof who on his dragon ship Ellida sailed the stormy sea, and successfully overcame all danger. The sportive children of Aegir dealt kindly with him, and though they put his courage to the test, let him reach his destined haven.

It may be redundant to explain that the Walkyrie, or as the Emperor calls her, "the shield maiden," is a personification of death in battle, and the embrace of these war genii means in northern mythology, to die the glorious death of a hero.

Wie Frithjof auf Ellida  
Getrost durchfuhr dein Meer,  
So schirm' auf diesem Drachen.  
Uns, deiner Söhne Heer!

Wenn in dem wilden Harste  
Sich Brünn' auf Brünne drängt,  
Den Feind, vom Stahl getroffen,  
Die Schildesmaid umfängt,

Dann töne hin zum Meere  
Mit Schwert- und Schildesklang  
Dir, hoher Gott, zur Ehre,  
Wie Sturmwind unser Sang.

As Frithjof on Ellida  
Sailed safely o'er the wave  
The host, so, of thy children  
Our dragon ship shall save.

When in ferocious combat  
The battle hotter grows,  
And Walkyries from heaven  
Take off the stricken foes,

Our shields and swords shall,  
clashing,  
Down to the ocean ring,  
High God, unto thine honor,  
A hymn of praise we'll sing.



## YIN CHIH WEN,

A RELIGIOUS TRACT OF CATHAY.

BY THE EDITOR.

THE *Yin Chih Wen* is a religio-ethical tract, which, in spite of its popularity all over the Middle Kingdom, has not as yet, so far as we know, been translated into any Western language. Next to the *Kan-Ying P'ien* it is read and studied and taught both in schools and the home, and there is probably no family in China without it; but its contents are very little known in the Western world, and we have only once met with references to it by Professor Douglas in his *Confucianism and Taouism* under the title of "Book of Secret Blessings."\*

It is difficult to translate the title of the book. All we can say is that the rendering by Douglas, "Book of Secret Blessings," does not recommend itself; but the truth is that an exact translation which would be as terse and as expressive as is the Chinese, appears to be all but impossible.

We have long been in doubt as to what English words would best express the term *Yin Chih*, and we have seriously considered the following three possibilities: "secret virtue," "heaven's quiet dispensation," and "mysterious workings." None of these versions would be incorrect, but they do not sufficiently express the full meaning of the term. The first and second express two meanings which ought to be combined into one such as is the third, in order to serve as an equivalent of this peculiar expression; and we have finally decided to render our title "The Tract of the Quiet Way," which, however, though it is sufficiently broad and brief, is not intelligible without further explanation.

The word *chih* is used both as verb and as noun. As a verb it means "to determine," "to raise"; as a noun it may be defined by

\* Professor Douglas's book is one in the series of *Non-Christian Religious Systems* published by the Society for the Advancement of Christian Knowledge. His reference to the *Yin Chih Wen* is made on pp. 256 and 272.

"principle," "rule," "method," "dispensation," "way."\* The word *yin* means "in secret," either in the sense of "unheeded" or "unostentatious." It also conveys the idea of anything possessed with a deeper meaning, anything mysterious; and the two words together, *yin chih*, denote the quiet way of Heaven, which works out the ends of divine dispensation, invisibly yet unflinchingly, to the awe and astonishment of every sapient observer, as says the Christian hymn:

"God moves in a mysterious way  
His wonders to perform."

If we had to translate these lines into Chinese, we might render the words "a mysterious way" very appropriately by *yin chih*.

It is an old maxim of the traditional wisdom of China which is most emphatically insisted upon by Lao Tze and all the sages of his school, that these quiet ways of Heaven should be imitated by man. As Heaven lets its sun shine upon good and evil, without discrimination and also without expecting reward or advantages; so man should do good to his fellows, perform acts of rectitude of justice and of mercy, show benevolence and kindness toward all in an impartial spirit without cherishing ulterior motives, without hope of reward, and without desire for praise. The man who thus imitates "Heaven's quiet way" in unostentatiously realizing the ideal of heavenly goodness is truly virtuous, and so *Yin Chih* has also come to denote a condition which may be characterized as, and translated by, "secret virtue," reminding us of Christ's injunction not to let our right hand know what the left hand is doing (Matt. vi. 1-4).

In the title of the book the words *Yin Chih* cover the general idea of the "secret ways" both as they are working in the divine dispensation and in human action, and if either meaning predominates we should say that it is certainly the former—the quiet ways of Heaven which determine the destiny of man and which are described by Shakespeare as

"A divinity that shapes our ends,  
Rough-hew them how we will."

—Hamlet, VI, 1-4.

The word *chih* occurs for the first time in Chinese literature

\* The character is presumably phonetic. It consists of the radical "horse," which is modified by the symbol "to ascend," "to go up higher," the latter being a compound of "higher" and "to step up." In common language the word *chih* means "stallion," but we may be sure that this is an accidental homophony. A sameness of sound led to the use of the same character, an occurrence which is very frequent in the Chinese language.

in the "Great Plan" of the *Shu King*, and there it is used in the verbal sense "to regulate, to rule, to determine." The commentator of the *Yin Chih Wen* explains the title in the following words:

"In the "Great Plan," a chapter of the *Shu King*, we read: '*wei tien yin chih hsia min.*' [Only | Heaven | mysteriously | rules | below | the people] and a gloss explains the word *chih* by *ting*, 'to determine.'"

The quoted passage means that "Heaven alone, in a quiet or mysteriously unnoticeable way, directs the affairs of mankind living below on earth."

The commentator continues:

"The human soul is most intelligent and its essential nature is intrinsically good. All our moral relations and daily actions have their reasons why they should be so. When Heaven above created these beings it mysteriously endowed them with something to guide (*ting*) them, and this something appears when the people practice goodness. Indeed it is the guiding (*ting*) principle of creation that good men never lose an opportunity to do what is good. If you really practice it (i. e., the good) in your heart it is not necessary that others should know of it, for there is something in the unseen which fully regulates and determines (*ting*) your affairs. Those who deny this fact commit a secret (*yin*) sin (*o*) and their retribution will be speedy. Therefore this book is called *Yin Chih*."

The words *Yin Chih* ("the quiet way," or more explicitly, "the mysterious dispensation of Heaven showing itself in man's unostentatious virtue") are opposed to *yin o*, i. e., "the hidden evil in the bad man's heart." The word *o* (a compound of "crookedness" and "heart") is the common term for evil or badness. The contrast in which *yin chih* stands to *yin o* explains how far it would be proper to translate our title by "secret virtue."

Considering the fact that the word "way" in English is as broad as the meaning of *chih* in Chinese, and that the former is widely used with a deep religious significance, we have finally chosen as a translation of our title the term "the quiet way." We are fully conscious of the shortcomings of our rendering, but our readers will bear in mind the original sense and become accustomed to our translation by associating it with its right interpretation.

\* \* \*

Our picture, a drawing by Shen Chin-Ching, represents Wen Ch'ang Ti Chün, one of the highest divinities of China, revealing

himself to the author of the tract. Wen Ch'ang is the name of the god, and Ti Chün his title.

Wen Chang means "scripture glory."

The word *wen* is the same character which occurs in the last word of the title of our book. It denotes writing in general, and is especially applied to short exhortations of a religious nature such as are commonly called in Western terminology "tracts."



弟子沈錦敬繪

LORD SCRIPTURE GLORY.

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Hence we translate "The Tract of the Quiet Way," not "the book," as Douglas has it. With reference to the god's name, we translate *wen* by "scripture," because in English the term scripture refers mainly to religious literature and is similar to the Chinese original in so far as it has a devotional ring.

*Ch'ang* means "glory" or "radiance," the character being composed of two suns, indicating an intensified brightness of light.

To characterize the god Wen Ch'ang or "scripture glory" as god of literature (as is sometimes done) is, to say the least, misleading. He is the god of learning in general, and in Chinese high schools a hall is dedicated to him as the patron saint of education, refinement, and especially moral instruction through religious books. *Belles lettres* form only one and in fact an insignificant branch of his department. He is, above all, the god of divine revelation through scripture.

The rank of Wen Ch'ang in the world of gods, is "Emperor" or "Ti," and the word Ti Chün, "the higher emperor," is commonly translated by "lord superior." It is a title which is also borne by the god of war, Kwang Ti, and if the latter is compared to the archangel Michael, the former, Wen Ch'ang, should be likened to Gabriel. In fact, we cannot deny that there is a strong probability of historical connection between these highest princes among the angels, for the conception of both may have been derived from Babylonian prototypes, Michael being represented by Marduk and Gabriel by Nebo.

Michael means literally "who is like God," and seems to designate that divine presence (viz. the ineffable name) which is believed to be equal to God; but in the classical period of Jewish monotheism the word Michael was explained not as a characterization of the archangel as being like God, but as expressing faith in monotheism, implying the proposition that there is no second to God. Michael, according to the angel lore of the Hebrews, is the representative of God, and so he is identified with God's cause. He is the guardian angel of Israel, the chosen people, and also commander-in-chief of the angelic hosts. As Marduk fought with Tiamat, so Michael wages war against the dragon (Rev. xii. 7).

Gabriel is as different in character from Michael as Wen Ch'ang is from Kwang Ti. Gabriel means "the man of God." He is deemed superior to all other angels except Michael and is generally represented as the angel of God's special revelation and the interpreter of God's intentions. Thus, it is Gabriel who explains Daniel's vision; nor can we doubt that the angel with an inkhorn by his side, mentioned in Ezekiel x. 2-3, was Gabriel, the scribe of God. Old Testament scholars have pointed out his resemblance to the Babylonian god Nebo, who in the monuments is depicted in human form with an inkhorn at his side, differently from the Cherubim (the human-headed winged bulls), which fact throws light on the vision of Ezekiel, alluded to above, and shows that there is a specific meaning in the name "man of God."

In the New Testament Gabriel continues to represent God's revelation. It is he who announces the birth of both John the Baptist and of Jesus. There is no figure in Christian tradition which would resemble more closely Wen Ch'ang than Gabriel.

As Kwang Ti, the god of war, was represented to have lived on earth as a man, so Wen Ch'ang, or "scripture glory," is said to have been an ancient Chinese sage, but little is known of the man to whom the Chinese traditions refer.

According to the commentator, "he lived during the Tang dynasty (620-950 A. D.), and his secular name was Chang-O. Yüeh was his native province, but later he moved to Tze Túng in the district of Shu. We are told that his personality was distinguished by nobility and piety. His writings were clear, luminous, and forcible. He began to exercise a moral power over the people, who unconsciously felt his spirituality. He entered for a while upon an official career, but, not satisfied with the course of politics, he resigned his government position and lived as a saintly recluse. The people of Shu showed great affection for him, and, when he died, built a temple in his honor calling it 'Temple of the Sage of Tze Túng.' People far and near came to offer prayers which were remarkably well responded to by the sage. Everybody, then, said, 'There is in the heavens a star called Wen Ch'ang; the sage [i. e., Chang-O] must have been its incarnation.'"

Our tract bears the name of the god Wen Ch'ang, and accordingly he is regarded as its author, or at least as the divinity who has guided the pen of the man who composed it; but (unless we assume that Chang-O was the author which is not positively impossible) the name of the scribe who made himself the mouthpiece of Wen Ch'ang and who, in human consideration ought to be regarded as its author, is not recorded.

\* \* \*

The date of the *Yin Chih Wen* can only approximately be determined. It appears that it cannot be older than Chang-O and must not therefore be dated earlier than the time of the Tang dynasty. In the days of Kang-Hi, however, the pamphlet was not only well known, but commented upon and supplied with explanatory stories. Accordingly we cannot stray far from truth when we look upon the *Yin Chih Wen* as approximately simultaneous with the *Kan-Ying P'ien* which in many respects it greatly resembles, and so we would say that we should not set the date of its composition much later than about 1600 A. D.

Specialists of Chinese literature will probably be able to ascer-

tain the age of the *Yin Chih Wen* more accurately by pointing out quotations from it in other books whose date of composition is unquestionable.

The original *Yin Chih Wen* consists (1) of the tract itself which is here translated, (2) of glosses added by commentators, and finally (3) of a great many stories which are similar to the stories of the *Kan-Ying P'ien*, except that they are more rational and appear to avoid all reference to miracles and superstitious agencies. The book has apparently appealed more to the rationalistic Confucianists or *literati*, who, while upon the whole agnostic, exhibit at the same time due respect for the officially recognized religions.

\* \* \*

We hope that the publication of this book will help Western readers to understand better the Chinese character and especially its undeniable fervor for moral ideals. Though the Chinese mind, especially among the uneducated classes, is filled with superstitious notions, we cannot help granting that the character of their moral maxims ranges very high; and we must confess that among all the nations of the world there is perhaps none other so seriously determined to live up to the highest standard of ethical culture.

An appreciation of the virtues of the Chinese will help Western people to treat them with more consideration, and so we contribute our interpretation of this treatise as a mite towards a better understanding between the East and the West, between the white races of Europe and America and the natives of Asia. We hope that the day will come when the mutual distrust will disappear, and when both in reciprocal appreciation of their natural good qualities, will be anxious to treat each other with fairness and brotherly kindness.

\* \* \*

Our frontispiece is a picture of the great philosopher Lao Tze whom the Taoists call *T'ai Shang*, The Most Exalted One; or more fully *T'ai Shang Lao Chün*, i. e., The Most Exalted Ancient Master. The artist represents him with a little square cap usually worn by the common people and dressed, not in silk, but in rough woolen garments; for we know that he practised the simplicity which he preached. But, in contrast to this simple exterior, his countenance indicates a rare depth of thought and his eyes beam with benevolence. We have set above the picture a quotation from his great book, the *Tao-Ti-King* (Chapter 70) which reads:

*Shang jan pei hö, hwai yü*

"A saint wears wool, but in his bosom are jewels."

## BABEL AND BIBLE.

### THIRD AND LAST LECTURE.\*

BY FRIEDRICH DELITZSCH.

#### II.

EVERY man who faces the facts with an unprejudiced mind will admit that the meaning of the idea of "sin," or, in other words, the sum of all that man is in duty bound before God and man to do or to avoid, is entirely the same in Babel as in the Old Testament. And the same agreement may be noted with reference to the *consequences of sin*.

No sin is hidden from the divine eye, none remains unpunished. The consequence of sin is the wrath of God which acts upon the sinner like a spell and works itself out in punishment of sickness and misery, poverty and persecution, destruction and death.<sup>32</sup> The idea common to both Old and New Testaments that sickness and want are the wages of sin is exactly the Babylonian view, and, I might add, it is fortunate that this is the case. For it justifies us to a greater degree in investigating the problem as to whether or not the relation of cause and effect between sickness and sin may still be accepted in the light of later knowledge.

With penitent confession and tearful prayers the devout Babylonian seeks to appease God's wrath and to propitiate the heart of God, while he clings firmly to his confidence in God's fatherly compassion. All the Old Testament prayers from the depths of wretchedness and sin, as Ps. vi. 1, "O Yahveh, rebuke me not in thine anger, neither chasten me in thy hot displeasure;" the cry, "O Lord, how long?" all the expressions of longing for freedom from the bondage of sin, and at the same time for an end to illness, misery and persecution, as well as for the blessing of length of

\* Translated from the German by Lydia Gillingham Robinson. The beginning of this lecture appeared in the March number of *The Open Court*.

<sup>32</sup> Ps. xxxviii. 3ff.; lxxxviii. 8 ff.; xc. 7 ff. *et passim*.



days in order to walk henceforth in righteousness in God's sight; all these professions of firm confidence in divine grace we read in the Babylonian prayers and psalms in varying styles of touching petition.

"O that the heart of the Lord would turn his wrath far from me!

O Lord! my sins are many, great are my transgressions,  
O my God, my Goddess, whether known or unknown to me,  
Many are my sins and great are my transgressions. . . .

I sought around about, but no one took my hand,  
I wept, but there was none came near to comfort.

I cry aloud, but no one gives me ear,  
Sorrowful, and overwhelmed, I can not look up.

Unto my compassionate God make I 'mid sighs my petition,  
The feet of my Goddess I kiss and embrace (?) them.

O Lord, cause not thy servant to fall  
Who lies in the pool of the mire<sup>33</sup>—help him up!

The sins that I have committed, turn into mercies,  
The misdeeds I have done, let the wind bear away,

My many wickednesses tear in pieces like a garment!

Yea, pardon all my misdemeanors, and I'll obey thy sovereign  
power.

Incline towards me thy heart, like the heart of a mother,  
Like a mother's or father's heart, incline Thou to me."

It goes without saying that in the Babylonian penitential psalms and prayers for the forgiveness, washing away, putting aside or saving from sin, the meaning of the prayer was first of all that the spell be broken and disappear, and that sickness, misfortune, misery and death, be driven from the body and from the house of the supplicant. Had it been otherwise the Babylonians would not have been human. But he grossly deceives himself and others who would maintain that Israel had a deeper, yea "infinitely deeper," conception of the nature of sin. If perchance it is held that the Babylonians experienced a deep conviction of sin simply on account of its outward consequences, this would gainsay the oft reiterated lamentations of the devout Babylonian which mention always the sufferings of the sin-sick soul as well as material hardships. Whence it appears that the Babylonian religion developed an especially tender and devout view as to man's faith concerning his relation to God, and the disruption of that relation by sin.

Every human being, the king no less than every other mortal, is the "child of his God." His God to whom he owes his life, has

<sup>33</sup> This is Dr. Delitzsch's rendering, "*Im Wasser des Schlammes liegend*," but Dr. Jastrow in *The History of Religions* interprets the same line as "overflowing with tears," explaining in a footnote that the literal meaning is "rushing water." (Tr.)

at the same time entered his being as his good spirit, guiding and protecting him. No more terrible blow can befall a human being—more terrible even than sickness and pain—than when because of his misdeeds his God (or in the case of the daughters of men, Goddess) departs from him and takes up an abode elsewhere. Such a literal abandonment by God and the resultant spiritual pangs are looked upon by the Babylonians as sin's most dreadful curse.

The sinner is dependant solely upon the grace of God, not only because in spite of rigorous self-examination he is often totally unaware of the sin he must confess, but because God's thoughts are not our thoughts, and sometimes man thinks objectionable what is pleasing in God's sight, and *vice versa*. As appears in IV R 10, 34b, "No one knows whether he is doing well (*udammik*) or ill (*ukallil*)"<sup>34</sup>. But the Babylonian lives in the firm assurance of faith, that

"Fear of God—begets grace,  
Sacrifice—strengthens life,  
And prayer—redeems from sin."<sup>35</sup>

Yes, the divinities are gracious and merciful, and gladly turn again to the repentant sinner. And this is especially true of Marduk whose favorite attribute is to awaken the dead, to revive anew the victims of death, and who is entirely devoted to deeds of mercy. The physician of both man's body and soul, he is one of the brightest and noblest figures of the Babylonian pantheon. But all the other great gods are also looked upon as moral powers. The god Shamash, the sun-god, is called the "King of Justice." He is the righteous and incorruptible judge whose eye penetrates into the most hidden depths, and as it is said of Yahveh (Ps. lxxxv. 13): "Righteousness shall go before him and shall set us in the way of his steps,"<sup>36</sup> or (Ps. xcvi. 2) "Righteousness and judgment are the habitation of his throne," so at all times the divinities "Judgment" and "Righteousness" stand before the Babylonian sun-god (comp. Ps. lxxxix. 15). And what a noble and lofty idea must have been connected with Marduk's son Nebo that he should have been designated and worshiped as the "Light of Truth."

It is very clear from the above that the Babylonian gods, too, were *living* powers. In regard to this point we must learn all over again from the beginning. The Old Testament's mocking descrip-

<sup>34</sup> Cf. IV R 60\*.

<sup>35</sup> K. 7897. Z. 20-22.

<sup>36</sup> The emendation from *vayashem* (Ps. lxxxv. 13) to *vayashar* (parallel *Tsedek*) is required by the context.

tion of the Assyrio-Babylonian gods as idols of wood and stone, manufactured by human hands, (e. g. Deut. iv. 28, Is. xlv. 9 ff. and xlv. 1-2), harps on an external of Babylonian worship. As our excavations have proved, the Holy of Holies (*adytum*) of the Babylonian temple was so tiny a room that sometimes it was entirely filled by the pedestal of the god's statue and hardly permitted one priest any freedom of motion. The image as such, accordingly, could not be intended as an object of worship on the part of the people, but it must rather have designated symbolically the place where the deity had especially chosen to dwell among men, particularly with his own people, and in order that he might surely be found at all times. Just as Yahveh, the God of Israel, when the center of power was established in Jerusalem, and Solomon had built his temple upon Zion, chose Jerusalem for his earthly abiding place (1 Kings viii. 44, 48; xi. 13 *et passim*) and the temple on Zion for the house where his power dwelt; so Marduk selected the city of Babylon as the seat of his splendor, and the temple Esagila for the house that was dear to him. Man feels most near the divine when in the earthly house of deity. Therefore as the Hebrew singer longeth, yea even fainteth, for the courts of Yahveh, so one devout Babylonian petitions in his evening prayer that he may be transported to Esagila, the sanctuary of Marduk.

The removal of the image of a Babylonian god by the hands of an enemy, or the entire destruction of a shrine, was accordingly an infallible sign that the deity was angry and had withdrawn into the heavens. When the divine wrath subsided the god came back to his dwelling place here below, just as Yahveh returned to his city, and to his land and people after the exile was over. It was natural for a simple people to feel a certain veneration for the serious and dignified images of the gods when they were carried forth in solemn procession, and even for the smaller statuettes which may have been sold to believers by the temple authorities. But this image worship was by no means the kernel of the Babylonian religion as even the prophets of Judæa knew of a mysterious mountain of God in the north upon which the Babylonian gods dwelt (Is. xiv. 13; Cf. Ez. xxviii. 14, 16) and clearly recognized the difference between the gods themselves, and their "modes of representation" on earth. In an article entitled "The Towers of Zion" in a Catholic periodical (*Zwanzigstes Jahrhundert*, March 14, 1903) we read:

"It is superfluous in these days to prove the justification of the use of images. Only let this fact be borne in mind. Corresponding

to the spiritualized sensuous nature of man, the use of images as means of representation of transcendental truths is entirely in accordance with reason, and the esteem in which they are held, or comparative worship, is psychologically well founded." In the same way the Babylonian image worship may be justified.<sup>37</sup>

It could not well be otherwise than that the powers and manifestations of the living deity should seem as living deities, since each was individually personified. And so the Assyrio-Babylonian gods differ in no particular as far as their *attributes* are concerned from Yahveh, the God of Israel. They, too, do whatsoever they please in heaven and in earth, in the seas and all deep places (Ps. cxxxv. 6). As the mountains melt like wax before Yahveh, so the word of the gods levels mountains to the ground. Marduk commands and it is done, and as in Nahum (i. 4) we read of Yahveh's word of wrath and power,

"He bebuketh the sea, and maketh it dry  
And drieth up all the rivers;  
Bashan languisheth and Carmel,  
And the flower of Lebanon languisheth;"

so also as a surprising coincidence we find in a psalm to Marduk,

"Thy word is an exalted net, o'er heaven and earth extended;  
It cometh over the sea and the sea recedeth backwards,  
It cometh over the meadow and the meadow lamenteth,  
It cometh over the flood of Euphrates' waters,  
And thy word, O Marduk, troubleth the bed of the river (?)."

The Babylonian gods, too, let their word pass through heaven and earth now in a breath of wind, now in the blast of a storm, and "speak" to men, especially to their chosen prophets and seers.

The gods see all and know all; their glance penetrates into the deepest secrets; they observe the paths of nations just as they examine the heart and try the reins of each individual; they are present with every person. Therefore the Babylonian lived in the firm belief that his god heard his fervent supplication and received him into his favor. "Prayer-answering, petition-granting," were favorite epithets of the Assyrio-Babylonian deities. Every day and many times every day the Babylonian raised his hands to the gods, full of confidence that they were at all times able and ready to grant their gracious aid, and I do not know that the power of prayer can be expressed in more beautiful words than we read on the Assyrian clay tablet to which frequent reference has previously been made (K. 7897):

<sup>37</sup> Cf. *Babel and Bible*, p. 106. Chicago, The Open Court Publishing Co., 1903.

“Prayer, supplication and worship  
 Thou should'st offer at early morn, and thy strength will increase,  
 And they will lead thee with God until the end.”

To repeat, man is entirely dependent upon divine mercy from his entrance into life until its close, whence it becomes him to walk in humility. Joyfully welcomed by his parents as the gift of divine grace, every child, whether boy or girl, travels the path of life under the protection of God. As it is said in Job (xiv. 6),<sup>38</sup> “Look away from him, and all is over with him,” so we read the reverse in the cuneiform tablets, “If thou, O goddess lookst graciously upon him, he will surely live;” (K. 101, Obv.) or, “Wherever thou lookst, there the dead live again, the sick recovers; what is wrong becomes right when thy countenance is seen.” (26187 Z 40 ff.) And the best benediction which the parting Babylonian priest could and did leave with the sick or suffering, sounds very like the expression from Psalms (xxxii. 5) with which Jesus closed his eyes upon the cross, “Commit thyself into the gracious hands of thy God.”

As we have seen, the ethical and the religious feeling of the Babylonian nation did not suffer in spite of the polytheistic character of its faith and cult. Instead, we find in all main points a far-reaching unity between them and the Israelites. Indeed, even with reference to the regard felt for the sacrificial system, that “heathenish” feature which clung also to the religion of Yahveh, we meet with a remarkable parallel. It is justly considered as an instance of enlightenment of certain isolated Israelitish singers and prophets, when Hosea (vi. 6) causes Yahveh to say: “For I desired mercy and not sacrifice, and the knowledge of God more than burnt offerings,” or when the singer of the fiftieth psalm in the second century before Christ, one who developed religion in the fullest sense of the word, represents God as denouncing in vigorous language the official ritual of sacrifices, and pronounces thanksgiving and vows to be the offering most pleasing in God's sight. The most significant portion of the chapter consists of verses 7 to 15:<sup>39</sup>

“Hear, O my people, and I will speak; O Israel, and I will testify against thee; I am God, even thy God.

I will not reprove thee for thy sacrifices or thy burnt offerings, to have been continually before me.

I will take no bullock out of thy house, nor he goats out of thy folds.

For every beast of the forest is mine, and the cattle upon a thousand hills.

<sup>38</sup> The Authorized Version differs from Professor Delitzsch's interpretation of this passage. It reads, “Turn from him, that he may rest.” Tr.

<sup>39</sup> Cf. Is. i. 11 ff.; the passage cited on p. 113 in the second lecture of *Babel and Bible*, Mi. vi. 6-8; and on page 100, Ps. li, 17; also xl. 6.

I know all the fowls of the mountains: and the wild beasts of the field are mine.

If I were hungry, I would not tell thee: for the world is mine, and the fullness thereof.

Will I eat the flesh of bulls, or drink the blood of goats?

Offer unto God thanksgiving; and pay thy vows unto the most High:

And call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me."

But even to these deep and refined thoughts we find analogies in Babylonia (K. 7897Z 12-15):

"Offer prayers to God each day;  
Words of purity are the worthiest burnt offering.  
Towards thy God shouldst thou act with sincerity,  
For that is the worthiest part of divinity."

\* \* \*

It is not altogether easy to enter deeply into the Babylonian God-conception which was original with the Sumerians and was later adopted by the immigrant Semites as an integral part of Sumerian culture and was transmitted unchanged to a greater or less degree. And yet with the help of the cuneiform monuments we may conjure up the following picture.

Far down in the most southern portion of the Babylonian lowlands where the two rivers sought to reach the sea through thick jungles of tall rushes, the Sumerian nation rose in the gray dawn of time in a brave but hard struggle with floods, blistering sunbeams, and many another foe to the dwellings of men. They supported themselves by agriculture and the raising of cattle, and because the welfare of the individual depended on the regular and harmonious working together of many, they became the first pioneers of human culture and civilization.

But although the world was small in which man built, sowed and tended his flocks in the sweat of his face, still it was full of mysteries and overwhelming impressions vibrating under the manifest sway of invisible, unsearchable, super-human, that is, godlike powers. Between the boundless, unfathomed, never resting ocean and the flowing torrents of the twin rivers now bringing blessing and now destruction, there lay like an island a piece of land drenched with water, which rewarded marvelously the industry of the people with the costliest gifts of grain and palms and every variety of fruit in inexhaustible profusion. And above earth and sea stretched the wide unexplored expanse of heaven with its myriad wonders!

With exultant hearts men saw the sun's fiery ball come forth in ever changeless majesty from heaven's gate; but in the evening

when uncanny night sank down upon their dwellings and they observed the bright and countless host of stars and constellations upon the dark background of the sky, their eyes remained fixed with amazement upon each moving creature of light full of wonderful splendor, especially that glorious but mildly beaming star which accompanies the ball of the sun at its going and coming like a true and inseparable sister—Istar, the goddess who at evening time invites man to rest in the arms of love, and in the morning wakens him to the renewed struggles of life. They greeted the moon with ever new thankfulness as a fatherly friend and protector when at definitely appointed times he turned toward mankind now his sickle, and now his full and brilliant diadem, while the borders of his light garments fluttered over meadows and streams of water.

All this they observed,—and besides, the manifold destructive powers, the pestilence which creeps up in the dark and suddenly lays its victims low, and the sand storms which come rushing along from the desert with horrible and pitiless force, and even darken the face of heaven; all these filled mankind with dread of the divine. They sought and discovered godlike powers, effects and revelations everywhere. From the heights of the heavens down to the earth and beneath it as well, in fire, in stream, in waving fields of grain, in each human being they saw a divine force operating, and thought that in each a god dwelt.

*“Alles wies den eingeweihten Blicken,  
Alles eines Gottes Spur.”*

[Everything but proved the hallowed presence,  
Everything, the presence of some god.]

And as the ability to make tiles out of earth, and to put tiles and bricks together into houses, walls and towers, or the art of forcing pure gold into the service of men for all sorts of decorative purposes seemed godlike to them as gifts of the gods, so too in justice and righteousness they perceived creatures of divine origin. Not as if they worshiped the bricks as a kind of fetish (not even of the sun did they do that) but much rather did they see in the whole universe of nature and spirit, phenomena and effects of a God outside and far above the world whose empire extended beyond earthly things.

The Babylonians personified separate divine manifestations as did all ancient peoples not even entirely excepting the Hebrews, for I recall for instance the angel of the pestilence (2 Sam. xxiv, 15 ff.). Moreover, the imagination of the Hebrews exacted the strict requirement that Yahveh as an invisible God could not and should



BABYLONIAN KUDURRU SHOWING EMBLEMS OF THE GODS.

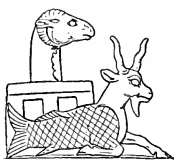


not be represented pictorially, but this again was abundantly offset in that Yahveh himself appeared even in bodily and visible form upon earth having intercourse with men as the "angel of Yahveh"—a personification of God to which there is no analogy either in Babylonia or Assyria. The Babylonians conferred upon their gods different degrees of rank according to their spheres of influence, their efficacy, or their mutual relationship, representing the now generative, and now productive, now primary and now secondary phenomena as masculine or feminine, and under the figure of parents and children. Since the oldest forms of written characters for the word "month" have taught us that it is not made from "day" and the number 30, but is a comparative form of "day" by which "month" is designated, so to speak, as a single day raised to a higher power, I begin to realize why the Babylonians considered the moon-god as the father of the sun-god. And while they thus ingeniously personified single manifestations of deity, and saw the good, beneficent powers maintaining victories on every side over



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EMBLEM OF MARDUK.



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EMBLEM OF EA.

the evil and destructive agencies, they created a pantheon of gods, goddesses, and lesser divinities (angels and demons) full of imagination and poetry, and at the same time provided a favorable soil for mythological images and tales such as those which have been familiar to us since the days of Greece.

The Babylonians, too, were acquainted with a chariot of the sun-god to which strong and never wearied mules were daily harnessed, and they had mythical creatures like fauns and satyrs. While at the first glance emblems of the gods like those represented on the kudurru here reproduced, or, to select two in particular, one which represents the god Marduk, and one which symbolizes Ea the god of the waters within and under the earth, might appear more like the denizens of hell; to him who searches farther and sees for instance the fish, the symbol of the water, united with the goat, this goat-fish becomes the symbolization of the merrily gushing and blithely bubbling spring—in other words, becomes simply poetry. And as the Babylonians were taught by constant observa-

tion of the sky to recognize the eternal laws of the gods in the courses of the stars and their constellations, so they thought to discover indications of the divine presence in every earthly thing, in great things and in small—and even in the very smallest as the flight of birds. Hence the Babylonians prove to be seekers after God, yes, the most inquiring spirits among them even gave themselves up entirely to the search after God.

Countless traces point to the fact that like the philosophers of Greece and Rome, the deeper thinkers of Babylonia divined the ideal unity of the godhead behind the multiplicity of their individual gods.<sup>40</sup> Yet I may not carry out the proofs of this to com-



A SCENE IN THE DESERT.

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pletion, at least not with the purpose of comparing the Babylonian God-conception with Semitic monotheism. In this particular Babel and Bible will always remain contrasts, although here again even in this contrast they prove to possess one parallel, the parallel of human imperfection, from which even the Semitic, even the Israelitish God-conception is not free.

\* \* \*

Stern, motionless and dead, the monotonous desert stretched out as far as the eye can reach, and unspeakably monotonous was the life of the nomadic tribes. No seed time, nor harvest, and therefore, too, no appreciative joy in in the precious gifts of the

<sup>40</sup> Cf. Alfred Jeremias, *Monotheistische Strömungen innerhalb der babylonischen Religion*, Leipsic, 1904.

earth; in consequence, too, of the unsettled wandering no investigating research in the miracles of the starry heavens. An entire lifetime was but a struggle for pasture ground and watering places, and victory was only possible because of the close unity of the race and the strict discipline of their warriors under the incontestable judgment of one man in command. A Semitic-Babylonian proverb says, "Man is the shadow of God, the slave is the shadow of the man, but the king is like God."<sup>41</sup> Because of this saying Naram-Sin, the son of Sargon I, calls himself "the god of Agade" and is represented with the horn-bedecked head-covering. For the same reason probably, names of the deity are often found affixed to the names of the Semitic kings, as for instance, Sargâni-šar-ali, Narâm-Sin, Bûr-Sin, Ur-Ninib, Bur-Sin, Išme-Dagan of Isin, Nûr-Adad, Rim-Sin; and Dungi of Ur sometimes follows this Semitic custom. We observe, too, that in the Code of Hammurabi the property of a god or of the palace is equally respected (Sec. VI, 8) and in the letter of the gushing Adam-šum-usur to the Assyrian king, we find the words: "The king's father, my Lord, was the image (*salam*) of the god Bel; the king, my Lord, is also Bel's image." Of no less interest is the confession of a devout Babylonian (IV R 60\* V R 47, II, 29-32) "I taught my country to keep the name of God and to honor Istar's name I instructed my people; the sublimity of the king I made equal to God and I had my people learn the fear of the palace." It may be worth while to call attention to the interesting parallel that in the Amarna letters the king is called *šâr balâti*, "the breath of life" just as in Lam. IV, 20 Yahveh's anointed is called "the breath of our nostrils."<sup>42</sup>

Whether and in how far the nature and life of the desert contributed to the Semitic God-conception is doubtful. At any rate, the Semitic nomads saw in El or God to whom they raised eyes, hands and heart as to their "goal,"<sup>43</sup> one single and united being that made heaven and earth and alone exercises judgment over all

<sup>41</sup> In the Assyrian letter 80, 7-19, 22, Z. 30 ff. In distinction from the word *avêlu* meaning "slave" we have here, it seems to me, the really free man characterized by the plural *avêlê*.

<sup>42</sup> רַחֵם אֱלֹהֵינוּ

<sup>43</sup> In spite of all expressions of my critics to the contrary, it is certain that the fundamental meaning of the Semite word for "God," 'il, 'el, "aim" or "goal," is direction. Not only because the former use of the word 'el in Hebrew proves it, but even the Assyrian-Babylonian scholars testify to the fact as unmistakably as possible. See *Babel and Bible*, p. 60-61, and 148 ff. The traditional view to which the people have held so tenaciously and according to which 'el is thought to designate God as "the strong one," is without any trace of a linguistic support, and is at once wrecked upon the short *i* of the original particle 'il.

above and below ; that does not walk and act as men do, but remains unchangeable from generation to generation,—a truly exalted, serious and sublime God-conception which, however, after the manner of men immediately became confused. As the Sumerians split up the godhead into the single manifestations of divine power and wisdom, and in so doing forgot the fountain head of the One, so the Semites divided the one God of heaven and earth into different racial and national gods. They drew him down to the narrow limits of their paltry separate existence, full of jealousy and love of fighting, and made the God of the universe their own personal special god under a name of their own particular dialect, and made themselves the people and property of this personal god.

From this particularistic God-conception even the great prophets of Judah and Israel did not succeed in freeing themselves completely and permanently. As the Arabian is impervious to the truth that his Allah, the one omnipotent creator of heaven and earth of whom Mohammed taught him, is none other than Yahveh, the one omnipotent creator of heaven and earth whose worship Moses kept alive in his people, so the Israelites since the time of their earliest forefathers worshiped the one God under the name of Yahveh,<sup>44</sup> the Moabites under the name of Kammosh<sup>45</sup>, and the Ammonites under the name of Melech (Milcom)<sup>46</sup>, i. e., the judge, but each without exception recognized the national gods of the others as actually and positively existing. It is generally known that the Old Testament itself teaches this.

We are all familiar with the beautiful passage in the book of Ruth where Ruth's sister-in-law at Naomi's wish returned "unto her people and unto her gods" (Ruth i. 15), while Ruth says to

<sup>44</sup> My earlier claim (see *Babel and Bible*, page 150) that the Semitic nation which had penetrated into Babylon seventy-five centuries before Christ and from which Hammurabi sprang knew and worshiped the God *Ia've*, *Ia'û* (i. e., Yahveh, Yahu) has brilliantly triumphed over all criticism and doubt. Cf. Giesebrecht, *Friede für Babel und Bibel*, p. 3 ff.; 41-47; also Kamphausen who in the *Historische Zeitschrift*, 56, 488 remarks: "With praiseworthy discretion Zimmern points out (K A T 465-468) that the name Yahu or Yahveh appears in Babylonian language only as the name of a foreign God." Since it is well known that I myself have never made a different claim, another interpretation of these words would have been nearer the fact.

<sup>45</sup> The Assyrian rendering of the name of the national god of the Moabites by *Kammûsu* shows that the Hebrew KMVS<sup>u</sup> is more correctly vocalized *Kamosh* than *Kemosh*; root form *Kammâs*.

<sup>46</sup> The designation of the highest god as Mälâch, "judge, king," is known to have been spread in Canaan far beyond the Ammonite boundary, whence the cuneiform List of the Gods (K. 2100 Col. IV, 12) says that "God" was called *malahum* in the western country. Observe here the same rendering of the vowel *ä* (*Sägol*) by the cuneiform *a*, as this Babylonian *Iäva* proves to be in so many of the names of the exile. It is an acknowledged fact that the Babylonian system of punctuation made no distinction between *a* and *ä*.

her mother-in-law "Thy people shall be my people, and thy God, my God" (verse 16). So speaks the simple faith of the people, and so too the historians and prophets who repeatedly mention Moab as the nation of Kammosh (Num. xxi, 29; Jer. xlvi, 46) as Israel is Yahveh's people. And since we have not the slightest foundation for the suspicion that Kammosh was not worshiped as the one creator of heaven and earth as much as Yahveh or the "most high God" of Melchizedek (Gen. xiv. 18 ff.) or that the moral and religious life of the Moabites was below the level of Israel, so it is evident that the characterization of the national gods of the Moabites and Ammonites as an "abomination" (1 Kings xi, 7) was purely the outcome of political jealousy.

How indispensably a particular god as the head and representative of national unity seemed to the Semitic races, we have a glowing example in the Assyrians. When in the second half of the third millennium before Christ, the Semitic Babylonians who had pressed forward into the land which later was to be Assyria developed an independent national existence, they yielded themselves at once, without disparagement of the Babylonian pantheon which they brought with them to their especial primitive national god Asur (*Ašir*, *Ašur*). He, the "saving" and "holy" god, self-begotten, without even a consort, and not united with nature or any forces of nature but standing high above all, was thought of and worshiped as the first cause of all things, and as the father, lord and king of all the gods. As Yahveh is called "the God of gods" and "Lord of lords" (Ps. cxxxvi, 2-3) so was Asur exactly the same; and if in Israel the cry was heard "Who is like Yahveh among the gods?" so on the Tigris it resounded: "Who is like Asur among the gods?" But the princes over the Assyrians were "priests of Asur" chosen by Asur since time immemorial to serve him as priests.

Asur never ceased to be the only and most high national God of the Assyrians although it is probable that the ancient Babylonian pantheon influenced Asur's position among the other gods in many particulars. Although the ancient kings of Assyria preferred the titles "Bel's viceroy, Priest of Asur," thus rigidly distinguishing Asur from the Babylonian Bel, the lord of earth and of humanity, yet it was natural that Bel, the chief of the Babylonian gods, and Asur, of the Assyrian should gradually fuse into one idea. Indeed we find *E-kur*, the name of the temple of the Babylonian god Bel, the tutelary deity of Nippur, transferred to Asur's temple *Esara* and consequently Bel's son Ninib called the son of *Esara*. Since Asur from the beginning dispensed with any consort (otherwise

how easy it would have been to give him one by the name of Aširtu!) and finally was assigned a goddess only to suit the "system," it is easy to realize that Bel's consort *Bêlit ilâni* was permitted to be Asur's wife at the same time. With the interchangeableness of Asur and Bel it is interesting to compare the analogous case of Marduk and Bel, as it is strikingly brought out in the Marduk-litany,<sup>47</sup> "Thy city Nippur cast not aside;" and also in another passage,<sup>48</sup> where Bel the second god of the highest trinity is missing because he has just been identified with Marduk.<sup>49</sup>

The chosen people! The egotistic appropriation of the Most High on the part of the single Semitic tribes necessarily led to the further acceptance that every nation was "chosen" by the God concerned to serve him exclusively,—an acceptance well adapted to fill the particular tribe with especial pride. It is a well-known fact with what self-satisfaction the Moslem looks down upon all the nations of the earth who were not predestined like himself by Allah to know and worship the true God. In the same way in the case of Asur's people we meet with the same idea of "election," although without the slightest admixture of contempt towards the other nations and their gods. Ashur is the city, the land of Asur; the Assyrians his people, and especially the priest-kings of Assyria considered themselves called of Asur from the beginning to fear him, and their race chosen to be Asur's priests and ministers forever. In the same way Israel is the chosen people of Yahveh, not of God in our present comprehensive sense any more than the Assyrians as the people of the Lord God Asur could advance the claim of passing for the chosen people of "God."

The national god made a contract with his people which in Israel was even strengthened by a special external symbol, the circumcision (Gen. xvii. 10-14). He hated those who hated his people, and blessed those who blessed his people. Therefore Israel's enemies were *eo ipso*, enemies of Yahveh (Ps. lxxxiii). "I (Yahveh) will be an enemy unto thine enemies, and an adversary unto thine adversaries" (Ex. xxiii. 22). And just as Yahveh went to battle before Israel's hosts or *Zebaoth*, against her enemies, so Asur starts out with the armies of his people to battle and to victory. Therefore

<sup>47</sup> IV R 18 No. 2+BE 13 420. See Weissbach's *Miscellen* No. XIII.

<sup>48</sup> Z 63-64 and 25-30.

<sup>49</sup> The treatise of Morris Jastrow, "The God Ašur" in the *Journal of the American Oriental Society* (XXIV, 1903, 282-311) suffers from the fundamental error that it confuses the adjective forms under consideration in the name Asur, viz., *ašir*, *ašur* from *ašâru*, "to be saving, prosperous" (whence too the Hebrew *asher* is derived) with the participle *âšir* from *ašâru*, "to have charge."

we often see on the Assyrian reliefs, the symbol of the god Asur in front of or above the royal commander, in the whirl of battle or in the triumphant return. This symbol represents a half figure of a bearded man in the center of a circle, the symbol of eternity, the whole borne upon wide spreading wings, similarly to the way Yahveh is represented as flying upon the wings of the wind (Ps. xviii. 10). And as Yahveh is poetically represented as armed with shield, buckler and spear (Ps. xxxv. 2-3) or as it is said of him in the seventh Psalm (verses 12-13): "If he turn not, he will whet his sword; he hath bent his bow, and made it ready. He hath also prepared for him the instruments of death," (Cf. Ps. xxi, 12), so Asur too appears armed with the bow. If a battle is to be fought, he is seen drawing the death-dealing arrow from the string; if victory is won he lowers his bow. The Assyrian standards also show the archer Asur standing upon an ox (Cf. Ps. xviii. 10) or hovering above oxen as he draws the arrow against his enemies and the foes of his people.



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SYMBOLS OF ASUR.

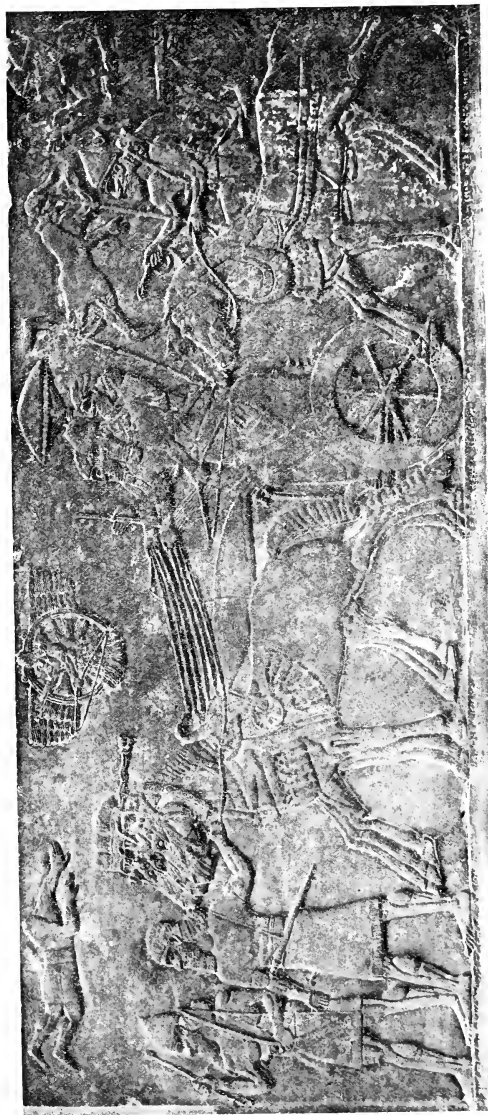
Although Yahveh himself was not symbolized by any image, but was thought to dwell in the sanctuary of the ark of the covenant, yet his invisible throne (in remarkable contradiction to the absolute prohibition of the decalogue against any likeness) was thought to be hovering over cherubim ("he sitteth between the cherubim," Ps. xcix. 1). The representation of these higher angelic figures the Hebrews must have adopted as they found them from other people with whom they came in contact. And the most probable theory is that they were representations similar to the winged oxen deities of Assyria. The Assyrian standards which show Asur standing on or hovering over oxen, favor this acceptance.

How deeply rooted the belief was among the Semites that every nation and every land had its special divinity who wished and was permitted to be worshiped according to the custom of his own country, the Old Testament likewise teaches in two memorable narratives. We read in the Second Book of Kings (xvii. 25-28) that as long as the people who were transplanted into Samaria from Babel,



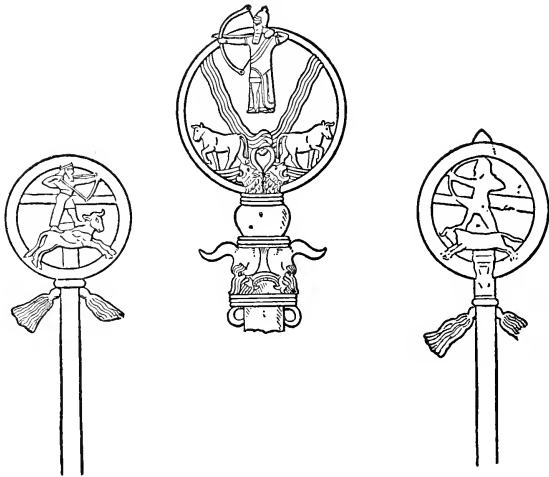
ASUR OVER ASURNAZIRPAL IN BATTLE. 4219  
From a photograph by W. A. Mansell & Co. Original in the British Museum.





THE TRIUMPHAL RETURN OF ASURNAZIRPAL. (885-860 B. C.) 4220  
From a photograph by W. A. Mansell & Co. Original in the British Museum

Kutha, Hamath, etc., "feared not the Lord" and "know not the manner of the God of the land," Yahveh sent lions among them until at the command of the Assyrian king one of the priests of Israel was brought back to Bethel and "taught them how they should fear the Lord." Sargon did the same thing according to the Sargon cylinder (74) with the captive tribes of many tongues who were located in his capital city; he had them taught by especially qualified Assyrians the "fear of God and the king."<sup>50</sup> And in the fifth chapter of the Second Book of Kings we are told that Naaman, captain of the Syrian hosts when he had been healed of



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his leprosy and turned to Yahveh, took with him "two mules' burden of earth" in order to worship Yahveh on Yahveh's own soil. Corresponding to this conviction, all the Semitic tribes immigrating into Babylonia accepted at once the intrinsically Sumerian religion of the land; Terach at an early day became "idolater" in Babylon, and even Yahveh-fearing parents in exile called their child after the name of a Babylonian deity, as for instance Mordecai, Esther's foster father, was consecrated by his father to the god Marduk.

In this way and in no other we can understand what would otherwise be incomprehensible; namely, why after they had pene-

<sup>50</sup> *mârê Assûr mûdût(e) i-ni kalâma ana sûhuzi sibitte-i palâh ili u šarri aklê šârê uma'iršunûte.*

trated into Canaan, the Israelites both high and lowly took up almost from physical necessity the cult of their new Canaanite home, the worship of Baal and Ashera on the ancient sacred high places. And the pre-exilic prophets in spite of the titanic fight which they maintained for Yahveh against the Canaanite idolatry of their companions could not succeed in attaining any lasting results. It was truly a dramatic struggle which these inspired, austere, fearless men waged untiringly against kings and nation, urging their people to purity of life with the ardor of a holy passion, with rapturous eloquence and with every available means, by promises and threats, in order to keep Israel even on the ground of the captured land of Canaan, to the God of her fathers and forefathers, and to preserve the nation pure and unpolluted as a political and religious unity.

Parallels between Babel and Bible may also be found in religious ecstasy, or prophecy,—that condition in which personalities, highly endowed with spiritual gifts and ardently zealous for great political, ethical or religious ideals, feel themselves seized and impelled by God himself, and in such a frame of mind publish abroad visions, maxims, and speeches usually of a lofty, poetical tenor and winning eloquence. As there were many holy men in Israel and Judah who were conscious of the spirit of God working in them, and were therefore convinced that Yahveh himself spoke in them and through them (Amos iii. 8; vii. 14-15), so too in Babylonia and Assyria there were seers and prophets and prophetesses like Huldah (2 Kings xxii. 14) who were in particularly close communion with deity and made known the divine will to king and people.

In Assyria and Israel the prophets were sought to inquire of heaven whether or not the armies should start out to war (1 Kings xxii; 2 Kings iii). In both cases we hear at the beginning the encouraging "Fear not, I am with thee"; we read the declaration that God would go with them to battle and would destroy the enemy of his people with fire, and we gladly hear the words of the prophet ending "that ye may know I am Yahveh" (1 Kings xx, 13, 28) or Nebo, or Istar, as the case may be. Interesting cuneiform parallels may be found in many single passages in the Old Testament prophecies as well as the Psalms, as a result of the same modes of thought and speech in both Semitic nations. One of these seems especially worthy of note in this connection. In Zeph. iii, 13, we read of the absolutely happy condition of Israel in the last days, "The remnant of Israel shall not do iniquity, nor speak lies; neither shall a deceitful tongue be found in their mouth, for they

shall feed and lie down and none shall make them afraid." This coupling of the practice of righteousness and truthfulness with quiet and peaceful pasturage is certainly peculiar, but it is to be found in just the same way in the cuneiform literature as the promise of an ideal and blessed existence. For instance, we read in destiny tablets, "If the sun and moon are seen together on the fourteenth day, the speech of the land will be truthful, truthful words will be in the mouths of the people, the cattle of Akkad will lay them down in security (*?pargâniš*) upon the fields.

But all the painstaking endeavors of the prophets were for the most part of no avail, and the catastrophes of the nation which seemed to the prophets to be the judgments of Yahveh broke upon them. The ten tribes of the northern kingdom became the spoil of the Assyrian dominions and fell to pieces in further exile, and even the inhabitants of the southern kingdom were uprooted from the Canaanite soil and transplanted in foreign lands. Still the holy zeal of the prophets of Yahveh continued to burn, they comforted their people with the promise that Yahveh would turn aside their captivity, would bring his people back and lead them to a glorious future if from this time forth they would cling undisturbed to the law of Moses and would serve no other god than Yahveh.

And the hope of the prophets did not remain unfulfilled. In 539 B. C. when without a stroke of the sword Cyrus entered the gates of Babylon which had been opened to him by treachery from within, and the people strewed his path with palm branches, he issued the command that to all cities whose gods had been carried away to Babylon, the gods should be returned and their former religion re-established, and to the exiled Judæans he gave permission to return in order that they might erect again at Jerusalem their ancient and venerable places of worship.

It is true that only a relatively small number of Judæans made use of the privilege granted them by the Persian monarch, but within those who did return to Palestine the joyful certainty came to be more and more confirmed that Yahveh had forgiven his people all their sins (Ps. lxxxv. 1-3) and himself had brought them back home to their own country, thus before all the nations of the earth acknowledging Israel to be his people.

We all know the continuation of the history of Israel. The temple rebuilt upon Zion under the most discouraging circumstances, under Antiochus IV fell a prey to the most extreme devastation. The conquests of the Maccabæan heroes over the Syrian army raised once more the jubilations of devout Judæans to the utmost: "Blessed

is the people whose God is the Lord; and the people whom he hath chosen for his own inheritance" (Ps. xxxiii. 12). The proclamation of the glory of Yahveh was made known to all nations that his grace was great over Israel, that Israel was his, "his people and the sheep of his pasture" (Ps. c. 3), heaven and earth shall glorify Yahveh as the one who has exalted Israel as the "people near unto him" (Ps. cxlviii). New songs continually celebrated the kingdom of Yahveh and his annointed among all the nations of the earth.

But the successes of the Maccabees brought about new defeats and renewed search for a habitation; the rule of Yahveh or the kingdom of God, and his Messiah with all the extravagant earthly expectations connected with it, would come, but although postponed to a promised future, continued to disappear into the far and ever farther distance.

\* \* \*

A sower went forth to sow his seed,<sup>51</sup> and with gentle forbearing, and loving hand, and with words so homely and withal powerful put aside the barriers which a particularistic national religion had erected betwen God and the world, and planted in the hearts of men a new conception of God and his relation to humanity—Jesus of Nazareth in Galilee who fulfilled the law and the prophets in that he interpreted both in an entirely new spirit, developed and perfected them. He made an end of all external legality and hypocrisy, elevated the laws of eating by the eternally valid word that not that which goeth into the mouth but that which cometh out of the mouth defileth the man; he met the misuse of the Sabbath with the bold remark that the Sabbath was made for man and not man for the Sabbath; he laid the emphasis of human iniquity upon the heart and its desires; he did away with the confinement of worship to one particular place like Jerusalem, and for the pagan sacrifices and priestly ceremonial, substituted the secret prayer in the privacy of one's closet; he destroyed all hopes in a kingdom of God which would come in outward appearance but taught rather that it was already dawning among men; by the removal of all alleged prerogatives he opened to all men and to all nations alike the free and immediate access to their Heavenly Father; liberated the love of one's neighbor from the limitations which still clung to it and above all spiritualized the personal and human representation of God by the ever abiding words: "God is spirit, and those who worship him

<sup>51</sup> With these same words J. Wellhausen begins the 24th Chapter entitled "The Gospel," of his *Israelitische und Jüdische Geschichte*, 5th ed. Berlin, 1904, p. 381.

must worship him in spirit and in truth" (John iv. 24); "God is love, and who abideth in love abideth in God and God in him." Truly a new religion which, when all the manifold human superfluities that are foreign to the personality and life of Jesus are removed, is still destined to save the world.

"If such and such a star appear on such and such a day, then will a mighty king arise in the West land"—these and similar words we read repeatedly on Babylonian destiny tablets, and it is clear that such astrological lore is reflected in that story which is surrounded by an ever new fascination,—the story of the Wise Men of the East who had seen the star of the newborn king in the sky and came to worship the babe (Matt. ii). We rejoice in this story, for what Goethe<sup>52</sup> says is true: "By no means do we know what we owe in general to Luther and the Reformation. We have been made free from the fetters of spiritual narrowness, and as a result of the continual growth of culture we have become qualified to return to the fountain head and comprehend Christianity in its purity. Once more we have the courage to stand with firm feet upon God's earth and to have a realization of our God-given human nature. Let spiritual culture continue to advance, let the natural sciences grow in ever greater extent and depth, and the human spirit expand as it will, it will never advance beyond the sublimity and moral elevation of Christianity as it glistens and gleams in the Gospels."

As certainly as this is the truth, when we search the ancient Babylonian world and see the leading spirits of Babylon endeavoring with earnest zeal, even with fear and trembling to seek God and the truth, we can joyously welcome the fact that the Evangelist granted to the Babylonian Wise Men to be the first to offer their homage at the cradle of the Christian faith.

<sup>52</sup> Biedermann, *Goethes Gespräche*. Leipzig, 1890. Vol. VIII, 149. Conversations with Eckermann. March 11, 1832.

## COMMENTS ON STONE WORSHIP.

AN AFTERMATH.

BY THE EDITOR.

THE philosopher's stone is an idea which is a modern relic of the most ancient form of religion, viz., stone worship which we discussed in an article published some time ago in *The Open Court* (1904, XVIII, pp. 45 and 661).

In the Old Testament Jacob sets up a stone, Bethel, as a house of God—a religious custom which was also practised by the Phœnicians who called their divinely-ensouled stones by the same name which has been recorded by Greek authors as *Baitylos*. It is strange that the Greeks use the Phœnician name when speaking of a holy stone which was kept in a precinct of Delphi, and was called *Baitylos* by Pausanias (10, 24, 5), and by Hesychius, (see *s. v. Baitylos*). A holy stone representing Cybele, apparently not of large size and supposed to be the oldest and most venerable embodiment of the goddess, was kept in her temple on Mount Didymon and transferred to Rome in the year 204 B. C., where it was mounted in silver and inserted into the mouth of a statue of the goddess Roma on the Capitol. (Arnobius, VII, 49.)

Obviously it is no mere accident that in the New Testament Christ and his followers are called "living stones," as we read in the first epistle of Peter, ii. 3-6:

"If so be ye have tasted that the Lord is gracious.

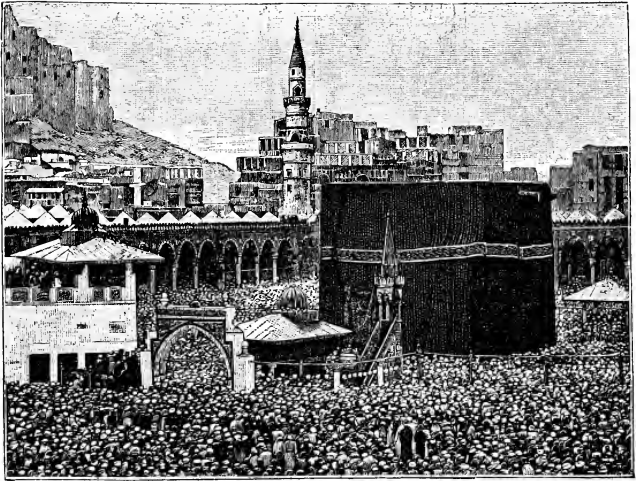
"To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious,

"Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.

"Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded."

The stone in Sion refers to the rock inside the temple which being the real sacred place roofed by a *cúpola* was left in its native roughness because it would be desecrated if the stone mason's chisel should change its natural condition into an artificial man-made surface.

In the epistles of St. Paul we find the same awe for the rock as the symbol of Christ in 1 Cor. x. 4. In speaking of the children of Israel in the wilderness he says, "and they drank of that spiritual rock that followed them, and that rock was Christ." These sentiments are preserved in modern times in the figurative language



THE KAABA SURROUNDED BY PILGRIMS.

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of church hymns to the "Rock of Ages." These are a few of many instances:

"Rock of Ages, cleft for me,  
Let me hide myself in Thee."

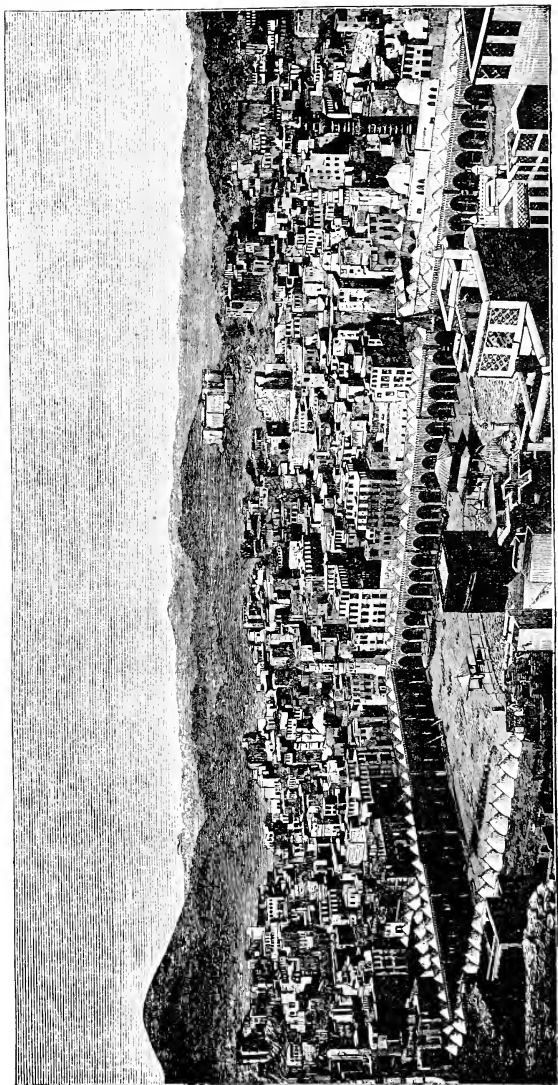
"Hiding in Thee, hiding in Thee,  
Thou blest Rock of Ages, I'm hiding in Thee."

"From the riven Rock there floweth,  
Living water ever clear."

"In Zion's Rock abiding,  
My soul her triumph sings."

Though the idea has passed into Christianity, the church fathers,



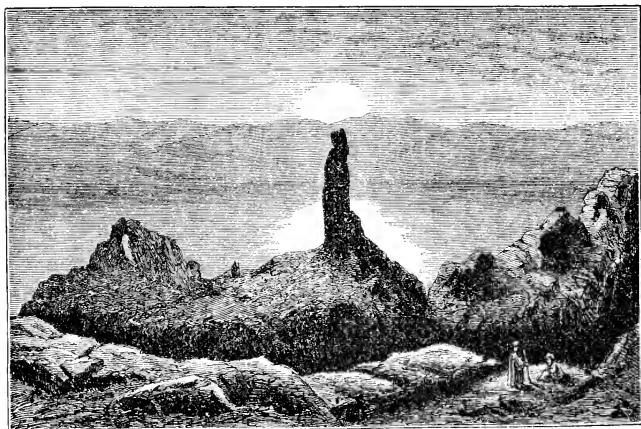


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MECCA, WITH THE KAABA IN THE FOREGROUND.

among them especially Clement of Alexandria, (Strom I, 11 *et passim*) protest very vigorously against showing reverence to sacred stones.

There is no doubt that connected with this idea of the sacredness of the stone is the idea that men may have been created from it. The Greek myth tells us that Deucalion and Pyrrha (the classical Noah and his wife) created men by throwing stones behind them, and St. John the Baptist refers to a similar belief when he says (Matt. iii. 9) that "God is able of these stones to raise up children unto Abraham." In 4 Esdras v. 5 we read that in the last days the



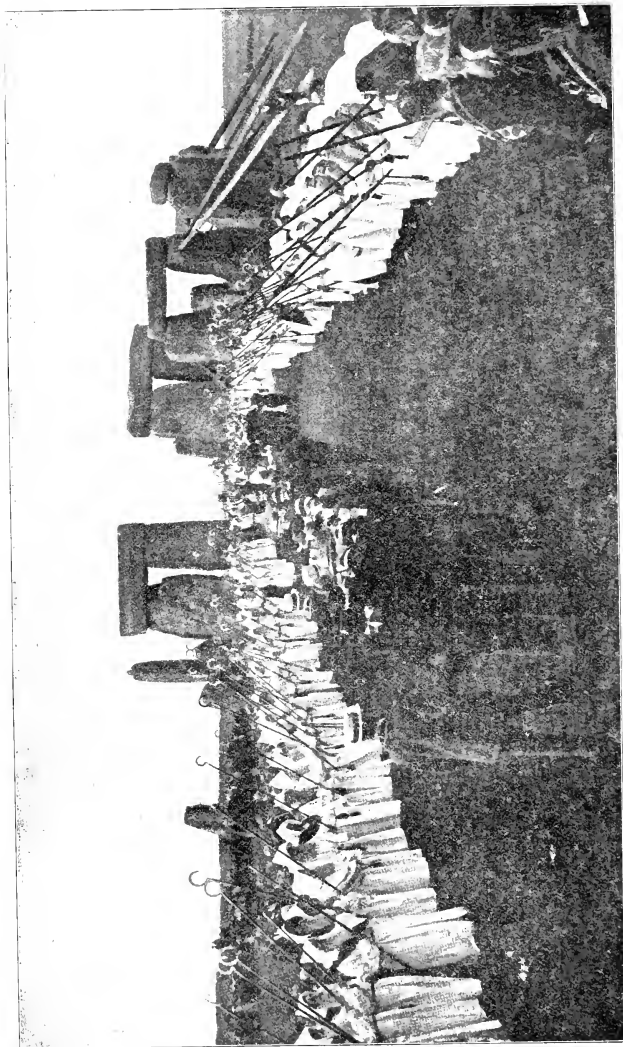
LOT'S WIFE.

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tribulations will grow so great that the stones will cry out, and Jesus himself in Luke xix. 40, treats the stones as living witnesses, saying with reference to the disciples that surround him that "if these should hold their peace, the stones would immediately cry out."

The theory has been advanced\* that the reverence for stones may have been created by meteors which have been observed to fall from heaven. This is true of the Kaaba, the great meteorite at Mecca which has been an object of worship among the Arabians since time immemorial, and has remained such even with Mohammed

\* See Schreiber in his article "Baitylos." (Roscher's *Lexikon der griechischen und römischen Mythologie*, p. 746.)



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DRUIDICAL CELEBRATION AT STONEHENGE.

and his successors, whose monotheism otherwise discountenanced idolatry, star worship, stone worship, etc., of any kind. But we have otherwise no evidence that stones are considered as Bethels because of the fact that some stones have fallen from heaven. The idea that rocks or stones are habitations of God originated independently of reverence shown to such meteorites as the Kaaba.

While on the one hand stones may be regarded as habitations of the Deity, we meet in folk-lore tales of all nations in the New as well as the Old World, legends concerning stones which are supposed to be petrified men. Even this notion has been incorporated in the Bible in the story of Lot's wife who, it is stated, turned into a pillar of salt because against God's specific command she turned back towards the burning cities of Sodom and Gomorrah. A pillar on the Dead Sea still bears the name of "Lot's Wife," and the spot is visited by curious travelers to-day.

The last reminiscence of stone worship that is still preserved in our language of to-day is the Mediæval notion of the philosopher's stone, whose existence was still believed in and whose construction was attempted by alchemists only a few centuries ago.

Our article on stone worship would perhaps be incomplete if we did not mention that the ancient site of Stonehenge has been selected as a meeting-place by the Ancient Order of Druids, a society somewhat like the freemasons who in their reunions imitate some of the old traditions of prehistoric ages. Though the religion which prevailed at the time when Stonehenge was a place of worship has passed away into utter oblivion, mankind has not lost an interest in the spirit of the past and we here reproduce a photograph showing the initiation of novices into the order under the auspices of their grand master, who bears the title of The Most Noble Grand Arch. The initiates carry long staves surmounted by crescents, which apparently are intended to represent the moon.

The ceremonies are no longer in rivalry with Christianity, but constitute a harmless play in archaic traditions most of which are built up more on imagination than on a real knowledge of facts.

## THE REVERSE OF THE MEDAL.

MICHELET ON THE GLORY OF THE FIRST EMPIRE.

COMMUNICATED BY GABRIEL MONOD.

WHENEVER French writers or historians speak of the First Empire we are inclined to attach to it the notion of an age of glory. It was commonly regarded as the most brilliant period in French history when France was leading the world and was feared as well as respected by all the other powers of Europe; but when we hear a contemporary who still remembers the days of Napoleon the Great, the picture appears in a different light. This thought is impressed on us when reading a passage of the manuscript of Jules Michelet, the celebrated French historian of the last century, communicated to us by Monsieur Monod, member of the Institute and president of one of the great special schools of the Paris University. Monsieur Monod is Jules Michelet's literary executor. He belongs to one of the most distinguished Protestant families of France, and after the decease of his senior friend was regarded as the most learned historical scholar in contemporary France.

Monsieur Monod writes as follows:

"In his last piece of historical writing—"The History of the Nineteenth Century"—Michelet pronounced a most severe judgment on Napoleon I and his policy of conquests. But it would be a mistake to conclude that this severity was due to the misfortunes of 1870 and Michelet's hostility towards the Second Empire. He always preached peace among the nations and in 1870 protested eloquently against a conflict which he considered fratricidal and whose sad consequences he foresaw. He retained unhappy recollections of the wars of Napoleon I and below is given what he said of them on August 23, 1845, in a fragment entitled *My Childhood and the End of the Empire.*"

The passage of Jules Michelet communicated by Monsieur Monod reads as follows:

*"Dies irae, Dies illa.*

"Nothing has been more instrumental in aiding me to understand the somber monotony of the Middle Ages, that waiting without hope, without desire, unless it were for death, in a word, that abandonment of one's self, than my own languishment, as a child, during the closing years of the First Empire. To-day, that period where the years were marked by victories, seems all luster. But then, all was somber. Somber was France. Light shone only on the army; and outside of France, on this or that barbaric name. The principles of the Revolution, which had been the soul of these grand wars, were quite forgotten. Most people did not know why they were fighting. The mind was exhausted, the finances exhausted, our blood exhausted. Every year three hundred thousand men were sent out who never came back. There was no more drawing of lots; everybody was taken. Abroad, a bloody death; at home, an intellectual death. Nowhere any principle to which one was willing to sacrifice one's self. There was no hope. A certain category profited by the situation: those who followed the army like vultures, and a small number of bold big manufacturers, who, thanks to the protective system, were able to fleece us.

"This epoch, which differed from the declining days of the Roman Empire and the Middle Ages, by its military prowess, resembled them very strongly by the contrast between the tragedies abroad and the futilities at home. We may get some idea of this from a little fact almost too mean to relate. During the terrible disasters of 1813-14, our family lived from two sources,—the sale of puzzles and society games! Read the newspapers of the Revolution. They all scintillate with ideas. Midst their rhetoric and declamation, you feel yourself in light. Then turn to the *Moniteur* and the *Journal des Débats* during the Empire. What dryness, what poverty! The review of a book by M. de Jouy, a feuilleton of M. Geoffroy against Mme. de Genlis, an ode by M. Baour,—that is the whole life of the time. Nobody, it must be said, then took life seriously. Everything which meant a future, an existence of some length, was neglected. What was the use of it? A man lived twenty years; no more. There was a fixed limit. Life, why? Death, why? Who could answer the question? A miserable existence, an early death,—one was much like the other."

## ETHNOLOGY OF JAPAN.

BY A JAPANESE.

### INTRODUCTION.

AT the outset I must say that this paper is neither a physiological research nor a sociological study, but an historical survey.

There are three authenticated histories in Japanese about early Japan, namely *Kojiki* or "Record of Ancient Things" (pub. 712 A. D.), *Nihon Shoki* or "Chronicle of Japan" (pub. 720 A. D.), and *Kogo Shui* or "Supplement to Old Stories," all of which are respected as sacred books by Shintoists. They are official histories compiled by court officers from traditions gathered from different parts of the Japanese archipelago. The editors seem to have attempted to unify and systematize them in order to form a complete history in each case; but their works are, after all, a patchwork of fragmentary traditions of natives of Oceania eating pineapples under the shade of the eucalyptus, of tattooed Malaysians in combat with crocodiles, of Siamese, of Chinese, of Mongolians, and of the Koropok-guru (i. e., "pit-dwellers" in Ainu language, according to Mr. Batchelor). These traditions were brought from the native countries of those races of which the Japanese were constituted in the eighth century of the Christian era; and their form of imagination, their methods of interpretation, their customs of life, and the character of their cosmogony, are so unmistakably distinct that we can not fail to trace their homes. Consequently the early Japanese written records named above are too fanciful for casual readers, but they contain very interesting elements which await the scientific study of archæologists and anthropologists. In other words, the traditions themselves are very valuable, though the art of the historians has made them apparently unreliable.

The sources of the traditions lie mainly in maritime regions like Shikoku, Kyushu; islands Oki, Tsushima, Iki and Sado; and provinces Bizen, Idzumo, Hoki and Ise. And the traditions them-

selves are concerned chiefly with marine matters like fishing, boating, sea-gods, ebbing and flowing, and crocodiles. This fact helps our inference that the primitive Japanese arrived in the different parts of the archipelago from across the waters, coming from different homes.

It is said, by those who have made a study of the Japanese and Filipinos, that their mythology, religion, stories and customs agree with each other to a considerable degree. Their mythology mainly has to do with the sea. Each has the story that a certain sea fish uttered articulate sounds. Each has sacred trees and phallic worship. Each has the custom of blackening the teeth. Each sacrificed human beings to their gods. Each disliked second marriages of women. Their house construction is similar. The physiognomy of the two peoples is also strikingly similar. These facts show how closely the Japanese are related to Oceanic races.

But it is also an undeniable fact that much of Chinese or Korean blood is circulating in Japanese veins. Let me try to set forth these matters in the following chapters.

### THREE RACIAL ELEMENTS OF THE JAPANESE.

There are three elements in the so-called Japanese race: The first is the Continental, the second the Oceanic, the third the aboriginal. The first is subdivided into three branches, namely the Tensho or Yamato, the Idzumo, and the Oyama, the last of which is supposed by some to be Malayan, yet most scholars agree that all are different branches of the same Mongolian (according to some, Tartary Hun) race. The first two branches also, however, are suspected to have their origin in another quarter, since some scholars have tried to prove on linguistic grounds that they are descended from some Hindoo race that spoke Sanskrit. Five points of agreements between Sanskrit and the ancient Japanese are given by scholars to confirm their argument, but I will not attempt to refer to them. The coming of these continental ancestors of the Japanese to the Islands may be placed between 2,000 and 1,500 B. C.

Speaking of the second element, it is quite possible that the Oceanic race came over to the Japanese Islands. The ocean current starting in the South Sea is divided into two branches when it approaches Japan. The one passes on to the western coast of Kyushu and beyond to the Japan Sea, clearing the Nagasaki harbor. The other passes Bungo Strait, goes on through the beautiful Inland Sea, and then reaches Ise, so that it is natural to draw the conclusion that the Oceanic inhabitants came to Japan floating on these cur-



rents. But it is a question whether they are natives of Oceania or immigrants from other parts of the world. It is said that the similarity between the Japanese and the Filipinos of which I have spoken is the similarity between these on one side and the Phœnicians on the other. This leads me to suspect that the Phœnician civilization reached not only to India, but came over to the Philippine Islands via India and the Indians, several centuries before Christ, and thence to Japan. Those who remained in Oceania with this civilization degenerated because there was no struggle for existence. Blessed by the natural abundance, they led very easy lives, their only intercourse being with inferior natives, while the adventurers who made longer voyages to Japan came into contact with the Mongolians. The result of this meeting of Mongolian and Phœnician seems to have been the victory of the latter, because the ideogram which is the index of Mongolian civilization was replaced by phonetic languages which represent Phœnician civilization, and it was still many centuries later that the ideogram became current in Japan.

This Oceanic element is also subdivided into two branches: namely, Tsuchigumo and Kumaso. They are represented as wild barbarians by the Japanese historians, because they were opponents of the dominant race. Doubtless they were a very strong race and made much trouble for the Continentals, especially for the Yamato branch. When Jimmu the first emperor left his home in Kyushu to proceed towards Hondo with his army, he met with strong opposition from the Tsuchigumo who were dwelling in the central parts of Hondo. Their name, "earth spider," seems to have been derived from their custom of dwelling in caves, and it is quite safe to draw the conclusion that they knew how to make weapons and tools of iron, the axe, the bow, and the arrow being mentioned in early Japanese history. The second branch of this race is supposed by a Japanese anthropologist to exist still in Borneo, while one of the noted Japanese archaeologists hesitated to identify this branch with the Malayan race and prefers to trace its origin to a Chinese race called Han.

The aboriginal race occupied chiefly the northwestern part of Hondo, and Ezo Island, though they must have been living in all parts of Japan, because their relics have been excavated everywhere more or less. They were also a strong enemy of the Yamato branch of the Continental race for a long time. This aboriginal race is also subdivided into two: namely, Koropok-guru and Ainu. The Koropok-guru were such small dwarfs that if caught in a shower of rain by an enemy, they would stand beneath a burdock leaf for

shelter or refuge. They dwelt in caves and lived on shell food. Many shell-mounds which they left are found even in the suburbs of Tokyo. They crossed the strait to the continent by way of Saghalien, having been driven out from the country by the Ainu. The physical characteristics of the Ainu—short stature, flattened humerus and tibia, heavy beards, and general hirsuteness, lighter skin, dolichocephaly and brachycephaly, somewhat regular features, and non-savage looks—have given rise to theories of relationship with almost every known race. Among others, Dr. Baelz, who has studied the Ainu at first hand, is of the opinion that they are the extreme eastern branch of a race, related to the Caucasian stock, once occupying much of northeastern Asia, but split into two sections by the inroads of the Mongol-Turkish peoples at a very remote date.

#### COMMINGLING OF THE THREE RACES.

It is evident that both Oceanians and aborigines acted as servants, slaves, concubines or wives to the continental races, their conquerors, and thus became amalgamated with them, as Mr. Batchelor says in his valuable book on the Ainu. But this must have been to a limited extent; oftener they were cruelly slaughtered. Here is a quotation from *Kojiki*:

“When His Majesty (the first emperor of the Japanese, Jimmu)..... made his progress and reached the great cave of Osaka, Earth-spiders with tails (one of the Oceanic races), namely eighty braves, were in the cave awaiting him. So then the august son of the heavenly deity commanded that a banquet be bestowed on the eighty braves. Thereupon he set eighty butlers and girded each of them with a sword and instructed the butlers, saying. When ye hear me sing, cut them down simultaneously! In the song by which he made clear to them to set about smiting the Earth-spiders, he said:

‘Many people came and entered  
 Into the vast cave Osaka,  
 There they entered, there they are.  
 But the children of the august,  
 Of the mighty warrior monarch  
 Come to smite them, come to slay them  
 With their mallet-headed swords,  
 Slay them with their flint-ax weapons.  
 Yea the children of the august,  
 Of the mighty warrior monarch  
 Would do well to smite them now,  
 With their mallet-headed swords,  
 Smite them with their flint-ax weapons,  
 Would do well to smite them now!’

"Having thus sung, the butlers drew their swords and simultaneously smote the braves to death."

Nor was Jimmu the only emperor who fought against the "Earth-spiders," since Suijin and Keiko are specially mentioned as making successive wars of extermination upon them.

About the aborigines I will not say much here. It is sufficient to say that they were almost exterminated or driven away by the continental race after several persistent efforts at resistance, as history tells us.

The three branches of the continental race were by no means friendly with each other, though they came undoubtedly from the same general stock. Their commingling, however, was a very important matter for the Japanese nation, because this mixed race constitutes the ruling element of present-day Japan. But the history of this period is exceedingly difficult to interpret for the modern mind, since it comes to us in a mythological form. At the same time, it is full of interest for the student of early Japanese history. Let me try to make this as clear as possible.

Tensho, the ancestress of the emperor Jimmu, was a sun goddess, as the tradition says. How this goddess gave birth to her children is a question unsettled. If we read between the lines of *Kogo shui* and *Nihon shoki* she must have been married to the god Susanowo of the Idzumo branch. He seems to have been driven out by his wife, because he was so wild and rude, and was making trouble in the family. Oshihomi was one of the children of this divine pair, and the seat of his government is supposed to have been in Korea, though history speaks of it as heaven, and of the coming and going of the people as descending from and ascending to heaven. As you know, ships coming from beyond the horizon look as if they descend from heaven, and those going beyond it look as if ascending. Hence, no wonder the primitive people used such an expression.

Susanowo, driven out of heaven by his wife, came to Idzumo, the province from which his branch originated, and married a princess of Oyama or a third branch, Oanamuchi being the result of this union. Oanamuchi governed all the central part of Japan by means of continental civilization, and taught the medical art and other matters to the people. His two wives were both princesses of the Oyama branch; so the second and third branches of the continental race were united. This union is supposed to have been a great help in extending the power of the Idzumo branch over the nation.

Now the trouble was how to reunite the first and second branches. Since their union was broken by the divorce of Tensho and Susanowo, it was the constant ambition of the Tensho government to rule Japan singlehanded. For this, the subduing of the Idzumo government was the only way which was opened. Consequently, Oshihomi of the Tensho branch sent his messengers again and again to the king of the Idzumo branch who was his cousin, and finally compelled him with troops to make a peace treaty. Then the conditions proposed by the Idzumo branch were two: first, building the same kind of palace as that of the Tensho branch; second, marriage between the two branches. Thus the premier of the Tensho branch built a palace for the king of the Idzumo branch, in the Idzumo province, and also he gave his daughter whose sister was already the queen of the king of the Tensho branch, to the king of the Idzumo branch. Thus, the two heads of the branches became brothers-in-law. Moreover the king of the former gave his brother to the latter as his vassal. So that, the king of the Idzumo branch, moved from the bottom of his heart by the kindness of the master of the Tensho branch, presented his whole dominion to him, and became his obedient subject.

Ninigi, the third king of the Tensho branch, married a princess of the Oyama branch, in Kyushu Island. Ninigi was the first head of the Tensho branch who came from the continent to Japan to govern it, taking the place of the Idzumo government. Thus the rulers of the Oyama branch became not only the parents-in-law of the Idzumo branch, but also of the Tensho branch. This Ninigi is the great grandfather of the emperor Jimmu, the founder of the Yamato government.

To extend this dry story farther, will exhaust the reader's patience, although history gives cases of blendings and interblendings of this kind. The only word which I will add is that these unions were also imitated by the common people of the three branches.

#### THE SUPREMACY OF THE CONTINENTAL RACE.

The Emperor Jimmu was the great grandson of Ninigi of the Tensho branch, and the founder of the Yamato government. He came upon his throne in the Yamato province in 660 B. C. after a long campaign. Those who came up from Kyushu Island following him to Yamato, the seat of the new government, were only one boat-full of men and women, and the boat can not have been a very large one, if we may judge by a hint given in our history. And also the dominion which was ruled by the Yamato government

could not have been a very wide territory but only a limited district, while the rest of Japan was still one vast region of forest and swamps where wild aborigines and beasts were roaming about. Indeed the political power of the Jimmu government covered only a few hundred miles. Peace now reigned throughout the whole territory for six hundred years. However, it may be only because history is almost silent during this time, except mentioning the names of successive emperors, their political seats (because each new emperor changed the seat of his government), marriage and death. But it is fair to suppose that the same current which brought Oceanians before was still bringing others, and the Korean peninsula was of course sending immigrants from time to time and scattering them at the several points of the Japanese coast. These people naturally did not recognize the authority of the Yamato government. The history of this period is sufficient to show that a separate government was established by them, as well as by those in eastern Japan who were forgetting the heroic achievements of the Jimmu family six hundred years earlier, so that for Japan the first century before Christ was quite eventful. To subdue the mobs in the different parts of the country, the Yamato government appointed four governor-generals in the North, East, West and South. With this appointment, the Yamato people commenced to spread out from their confined home for many years, and those opposed to the Yamato government were made slaves or treated as inferior by them. Thus the order of the state once broken was restored and the system of taxes and census was introduced, though it must have been imperfect. But this state of peace lasted only two hundred years, because the waves of immigrants which were still continuing again spread over the land, and threatened the existence of the Yamato government by reason of overwhelming numbers and because of the superior civilization which they brought from their home. The policy adopted by the Yamato government to meet such an emergency was the appointment of eighty children of Emperor Keiko (who reigned 71 to 131 A. D.) as feudal lords, and the Emperor himself proceeded to subjugate the Kumaso and the Tsuchigumo in the Kyushu Island. These two tribes were Oceanians, as I said before. They were exceedingly warlike people, and their chiefs were usually women.

On the other hand, it became necessary to make expeditions once more towards northwestern Japan. The mob of aborigines rose up against the Yamato government, and the campaign was led by the son of Emperor Keiko. He brought back many captives,

most of whom were distributed in several places in Shikoku. Thus, while the power of the Yamato government spread in every direction and absorbed the power of the aborigines, as well as the Oceanian race, the number of slaves was multiplying with great rapidity. Peace now lasted throughout the country until the silence was broken by the adventurous Queen Jingo who attempted to invade Korea about 200 A. D. She, being a descendant of a naturalized Korean family, was very familiar with Korean conditions, and her name became memorable by reason of this enterprise. A Japanese linguist thinks that the word "Jingoism" was derived from her name.

Her attempt was crowned with great success, but afterwards the Koreans tried again and again to regain their independence, and whenever they tried it, some numbers of them were carried off to Japan as captives. Doubtless this was a device to multiply the population which was yet so scarce in the country. At the same time, there were many groups of voluntary immigrants from China and Korea who were made government officers, owing to their education, and their descendants have quite distinct family names which betray at once their lineage, like Mac shows Scotch blood, and Dyke, Dutch.

In this connection let me say a few words about Japanese family names. The origin of them seems to have been when Jimmu the first emperor gave offices to all his vassals, or rather his relatives, who had taken service in the campaign from Kyushu to Yamato. These offices having been the possessions of the families but not of individuals, the offices and families had identical names. The important offices were never given to those who were not related to the Jimmu family, and thus the blood relatives were closely united with each other, though women from outside were taken occasionally as wives. If there were any loyal vassals without relationship to the emperor, they were made officers of remote places, and never served as court officers. Consequently, those who have family names might have been regarded as high officers as well as relatives of the emperor. This political institution or rather family system seems to have been kept pretty strictly for several hundred years until the time of which we were speaking in the last paragraph, that is 415 A. D. Now all the officers, civic and military, were insisting upon their royal origin, and the officers in remote parts of the country were not without pretensions. Hence, the necessity of examining all family names, and the plan adopted for this purpose was to let them swear by putting the hand into hot

water, according to the custom of this time. This fact shows that all the races then were mingling, and the particular Japanese race, neither pure Mongolian nor pure Malayan, was coming into existence. But, to view the matter from another point, this shows how family names and blood were respected by the people.

#### CLASSIFICATION OF THE PRESENT JAPANESE.

The dominant Japanese race at the present time is accordingly a mixture of three elements. The faces you meet with in Japan will tell you unmistakably this fact, some being broad faces with flat noses, others long faced with sharp noses, and a third having some characteristics of each of the others, although all have black hair and black eyes.

But the Ainu, as you know, forms a separate group from this dominant race, and according to the view of the Ainu, the Koropok-guru still survive in the Kurile Islands.

There is a peculiar outcast class called the Eta. They are hunters, butchers, shoe repairers and the like by profession, and they form a separate village wherever you may find them in Japan. They were admitted to citizenship by the present Emperor in 1870, but the common people still retain the old prejudice against them, avoiding any kind of relation with them as much as possible. There is not any definite opinion yet about the origin of this class, but it seems to me probable that their ancestors were brought as captives from Korea at some remote time.

Formosa came into possession of Japan as a result of the Chino-Japanese war in 1894 and 1895. According to the classification of Dr. Mackay, the Formosans are divided into two general parts—Mongolians or Chinese, and Malayans or aborigines. The Mongolians consist of the Hok-los and Hak-kas, and the Malayans of the Pepo-hoans, Sek-hoans, Lamsi-hoans and Chki-hoans. Among the aborigines are found many barbarous customs, head-hunting being one of the most hideous. It will take a long time to bring them under civilization, although the Japanese government is doing the best it can.

## SOME OUTSTANDING CHARACTERISTICS OF THE JAPANESE LANGUAGE.

BY HARRIS LEARNER LATHAM, A.M., S.T.M.

WHILE reading Romanes' *Mental Evolution in Man* I have been often impressed with the fact that the Japanese tongue presents so many features which that famous author affirms belong to primitive language. Some of these facts will be here presented.

To take a very simple instance—the absence of the personal pronoun. The psychologist says that race life-history and individual life-history have left marks of the inner life of man of the ages before and after the rise of self-consciousness. Without self-consciousness personal pronouns are not used.

Now in Japanese this curious state of things is still in existence. Of course the first person pronoun is the most significant in any language. But there is no exact rendering of "I" in Japanese; in common speech there are several nouns used. With the help of lexicographer Brinkley let us see what these terms mean.

*Watakushi* is the most universally used term; it has three proper significations: (1) self-interest, selfishness; (2) private, not public; (3) embezzlement. But these significations are all lost sight of when the term performs the duty of a pronoun. In careless speech this word *watakushi* becomes *watashi* or even *washi*. A speaker addressing a deliberate body will speak of himself as *hon-in*, "the present member." *Sessha*, "stupid person," may be used in familiar discourse with an equal. The official will speak of himself as *honkwan*, "real official post" (as distinguished from those which are temporary or are not accompanied with official title).

Vulgar language uses besides *watashi* and *washi*, *ore*, and *oira*, corruptions of classical terms. Students and young men in general use *boku*, "servant." Sometimes *soregashi*, "a certain person," and *yatsugare*, "your servant," are heard.



The servant in addressing a superior will say *temae*, "before your hand."

These terms are all of the first person, and found in the spoken language only; it would take too long to treat all of the persons and styles. Sufficient has been adduced to give a general idea of the situation. We see how these several nouns are gradually being worn away, as for example, *watakushi* which in its vulgar form, *washi*, does not convey the original meaning of selfishness, but which though now a vulgarism, will in time along with *ore* or *oira* become a pure pronoun.

Still another mark of the primitiveness of the Japanese language is the lack of narrow discrimination between the parts of speech. We have just seen that Japanese "pronouns" are nouns. It is also true that verbs may all of them be used as adjectives. *Miru* means "to see," *miru koto* means "sight," *koto* meaning "thing." *Ushinatta kane*, "lost money." Even whole clauses can become adjectival so that such expressions appear as *yoku hashiru koto ga dekiru hito*, "well-run-can-man," i. e., a man who can run well. In this way the relative clause of English is very often turned as there is no relative pronoun in Japanese.

As in English the verb furnishes many prepositions. It also is used as a noun: *iishi wo warera wa kikeri* is from Mk. xiv. 18; *iishi* means "said" and is in the accusative case governed by *kikeri*, "heard." *Shikashi* and *keredomo*, both meaning "but," are verbs. True adjectives are fitted up with verbal endings and become verbs.

In short it is impossible to construct a scientific grammar of Japanese on European models. The language is a composite that has not yet worn its several elements into a well organized unit. It is a popular remark that Japanese scholars have never written a scientific grammar of their own tongue. The spoken language is specially in a state of flux.

Another feature that impresses the student is the abundance of words in Japanese. This is not a mere generalization, but will be clearly proven by a few examples. In teaching English to Japanese one often notices that what we express in English by a tone of voice will be put into a word in Japanese. For example the rising inflection or interrogation mark, as you please, becomes *ka*, a word which is appended to the interrogative sentence. The pause which sometimes occurs between clauses or sentences may be represented by *shi* in Japanese; this *shi* is not translatable by any English word, "and" is too strong.

What time is it? is *Tokei wa nan ji desuka*, lit. "clock-by what

hour is—?” This way of putting it seems tautological in “American” but not so in Japanese because the syllable *ji* has so many meanings that unless you see its written character or have in spoken language some limiting indicative term like *tokai*, “clock,” the hearer will not know whether you mean *Nanji desuka*, “Is it you”; *Nan ji desuka*, “What character is it?” “What road is it?” “What bridge (of a violin) is it?” “What matter is it?” I learned this by the puzzled look on the face of my companion who could not answer because my question had missed fire.

This large number of homonyms is as you know due to the adoption of Chinese words into the language, both spoken and written. In China there are “tones” to differentiate these similar words; but in transplanting the words the Japanese omitted to bring the tones and so introduced a great deal of confusion along with a mass of invaluable material. I must qualify the last remark to the extent that the Japanese are not entirely without “tones” although I have seen no clear statement of the matter in any of the books. There are groups of native homonyms that so far as I can discern are clearly distinguished by the Japanese among themselves by using slight accents and tones together; to imitate them in this matter is next to impossible as there are no settled principles on which the pronunciation can be determined as is evident from the fact that they disagree among themselves as to just what the differences are.

The Chinese elements in the Japanese language probably constitute the same proportion of it as do Latin elements in English. It would be most interesting to trace the parallel between the incorporation of Latin into English and of Chinese into Japanese. We may close this passing reference to the question by saying that without the aid of Chinese or some similar tongue it is impossible to conceive how Japanese could ever have survived as the language of a thinking, civilized people.

The multiplicity of words in Japanese is also due in part to the extraordinary politeness of the people. If two coolies are searching for a lost article and one of them finds it he exclaims to the other, *atta*, lit. “was,” meaning “I have found it.” But when he goes to his employer he will say “*Arimashita no de gozaimasu*” with not the least difference in meaning.

Still another reason for the large number of words in common use is the custom of repeating the major part of the interrogative sentence when replying to it. For example: *Danna san wa o uchi desuka*, *Hei uchi desu*; “Is the master of the house at home? He

is at home." Any number of examples might be adduced, but in nine times out of ten a simple Yes or No will not be used but some part of the questioner's sentence will be repeated. As a matter of fact the Japanese have no true rendering for our yes. In the answer *Hei, uchi desu, hei* does not mean "yes"; it means simply that the speaker is listening or has understood the previous speaker. *Sayō* comes nearer meaning "yes," but its literal meaning is "according to what is at the left"; or more freely, "as follows." This comes about from the fact that the text in Japanese runs in columns and reads from top to bottom and from right to left. Hence "as follows" must be "as written on the left." This idiom has been transferred to spoken language and is presumably followed by a sentence in which the speaker states explicitly his agreement with the last remark. *Sō desu* often represents our "yes" but its meaning is "It is so"; "so" being one of the very few vocables having the same meaning in both Japanese and English. The literary equivalent of *sō desu* is *shikari*.

When denying an affirmative the sentence may be introduced by *ïe*, "no," but more often the negative idea is incorporated in the verb. *Orimasen*, "is not," means that the master is not at home. *Sen* is the negative affix.

\* \* \*

Another matter bordering both on linguistics and social psychology is the matter of attention. I have noticed three men conversing on the train; in the course of their remarks, say Mr. A took the leading part. In order to maintain the attention he finishes nearly all of his sentences with some exclamatory word like *ne* or *na* which serves as a prod to waning interest. The listeners must do the polite thing of course, so at every pause made by the speaker to gather wind for additional discourse, Mr. B and Mr. C put in with a *hei*. At the larger pauses Mr. A will close with his *ne*, Mr. B will say *naruhodo*, Mr. C will say *so desuka* and Mr. A will reply to both with a *hei* to indicate that he has heard their signs indicating that they have heard him. To one who can understand very little of the language such a conversation consists of a series of vocables punctuated at convenient places by a mutual exchange of grunts.

In speaking to children one must put a *ne* after nearly every word if he suspects he is not being understood. The response to this particle written on their faces will signify to him whether they yet comprehend his talk or not.

In addressing adults it is impracticable to use a style of address

as compact as one commonly employs when using English. The natural flow of speech is so watered by really useless terms that the hearers will not keep up with the speaker if he omits them. I am not now referring to discussion of abstruse subjects or the employment of unusual terms. I refer simply to any simple narrative told without interruption. Some may contend against the position taken up in this paragraph on the ground that Japanese are not naturally slower to comprehend than Westerners as is implied by the above remarks. But every-day intercourse of the people in which they in familiar discourse do use shortened forms is not to be quoted against my remarks because of one vital point: in common conversation the colloquy alternates between two or more speakers and gives each one time to gather up what has been said—a thing evidently impossible when speech flows on without a break.

It takes no philosopher to discover the depth of the indirection of thought and speech among the Japanese. Difficulty in holding attention is but one symptom of a fundamental intellectual trait. For numerous reasons the foreigner is met with a pointless and roundabout reply when he expects a plain answer. If you ask the green-grocer the price of potatoes he will begin to tell you of their virtues, or scarcity, or where they come from. I have asked in plain unmistakable language for prices three times before getting an answer. There is a well-known reason for this hesitation and indirection, viz., an inherited custom to pretend that money is a foul thing and not worthy the thought of a self-respecting person.

Then the custom of using go-betweens and a thousand and one other customs have ingrained indirection of thought and speech to the very bottom. Modern methods of education are doing much to awaken the minds of these Oriental Yankees and bring them into their own inheritance. They are after all not stupid nor asleep in the general sense of the word yet from certain points of view they are guilty of almost inconceivable indirection. A Japanese who has spent years in a foreign land has an altogether different force and mental grasp from his untraveled brother. The Japanese have given abundant proof of real, though hidden, alertness in that they have been capable of turning the tables on boastful European pedants and prodding shaggy beasts till they open their eyes in wonder at their own stupidity.

## MUSIC IN EDUCATION.

BY THE EDITOR.

MUSIC is not indispensable to life. There are many people in civilized countries and among primitive races who are absolutely unmusical, and yet they do not seem to be the worse off among their fellow beings. For this reason, it might be considered that music is redundant and could be omitted in our plan of education. Nevertheless, it has been retained and perhaps not without good reason; for though man can live without it he is greatly benefited by it, and those in whose life music is a blank miss much of the broadening and refining influences which this wonderful art affords.

Music is a world of its own. After the analogy of mathematics it builds up a universe in the realm of imagination, the laws of which may be considered purely *a priori*. Music is not a mere mimicry of bird-song, or of any noises in the surrounding world, as has been suggested by those æstheticians who believe that all art is an imitation of nature. Music is an independent construction of motives, motions, tonal and rhythmic progressions, which take place in the domain of sound-vibrations. Musical themes may present analogous phases to the world of human sentiment and action, they may accompany outbursts of poetry; they may help to characterize dramatic action on the stage; they may depict pastoral, martial, or other events of human life: but we must remember that music remains purely tonal and never changes into real imitation of the occasions for which it has been invented. It is the most abstract art, and yet in spite of all its abstractness it is the most direct in its effects. Animals are attracted by music and there are few people even among the musically untrained who would not be stirred by the strains of an impressive melody.

For all these reasons it seems desirable that music should form part of our education. By its means we learn to appreciate that a representation of the world in words is not the only possible aspect

of life, and so it will prevent the onesidedness of those who think that they have exhausted the comprehension of reality after they have weighed and measured its materials and have reduced its phenomena to exact formulas. Life is too rich to be limited to one mode of interpretation, and even the methods of science, important though they are, touch only the hem of life's garment. Music is an instance only of the wealth of mental capabilities, and it is well fitted to the purpose of illustrating how deep is the realm of sentiment in which life finds its echo and reflection.

The usual method of teaching music in the schools is by singing which is indeed the natural beginning of developing an interest in the tonal world; for in singing we create the tones ourselves and utilize the musical instrument which nature herself has given us—an instrument which is part of ourselves and echoes in most direct reflection the sentiments of our inmost souls. Second to singing, the piano is commonly introduced, but here I venture to disagree with the common practice. It is true that the piano contains the most complete arrangement for practical use and is the instrument on which our typical conception of music has been developed. A knowledge of the piano is therefore indispensable to a musical education, but it does not recommend itself for educational purposes because the notes on the piano are ready made and the pupil has simply to touch the keys to produce the tone, while the correctness of the note depends on the instrument and not on the player. For educational purposes the violin would be by far preferable because on the violin the player produces his own notes, and if his notes are incorrect he has no right to complain, for he has to tune the violin and every note he plays is of his own making. For this reason I would consider it desirable for any musical education, that a pupil should at least for some time be taught the violin and learn to handle that instrument with some degree of skill.

Of late the musical world has been benefited by a new invention which seems to me to promise great success. The invention of the pianola, or by whatever name the piano-playing instrument may go, has made accessible to large multitudes the knowledge of musical composition. Until its introduction, acquaintance with good music was reserved only for specialists and concert-goers, and the difficulty of the technique rendered it impossible for common mortals to familiarize themselves with a great variety of music. Concert-goers hear a sonata once and perhaps a second or third time, but not often enough to become truly familiar with the intentions of the composer. The result is that they will be bored the first time, and

that the meaning of the beauty of classical music will rarely dawn upon them and only after a long time. It is for these reasons that truly good music is not sufficiently appreciated while rag-time melodies which catch the ear with impressive syncopation receive the plaudits of the masses. Now the piano-player will tend to do away with these difficulties. It will enable people of musical disposition who have not the time to acquire the necessary technique for enjoying truly good music to study the works of composers before they have a chance of hearing them in a concert, and they will find that a sonata which otherwise would have been tedious to them will prove not only interesting but also instructive and helpful. They will be able to follow the music knowing the succession of the different motions and in place of *ennui* will experience satisfaction.

Artists as a rule are opposed to the piano player, and their dislike is easily accounted for and to some extent justified. It changes an artistic performance into a mechanical reproduction, and thus threatens to take from music its most essential and truly artistic feature,—individual conception and interpretation. But this is no reason why the use of the piano player should not be encouraged. The same objection was offered against the introduction of the photograph, which threatened to subvert the artistic work of the painter, and in this case too, we see a mechanical performance displace artistic reproduction. It is true that the photograph has crowded a great number of portrait painters out of business and has made picture making a common possession, even among those who do not possess skill in drawing. Nevertheless, it has not only benefited mankind as a whole, but the professional artist also; for the mediocre limners have disappeared, and the standard of pictorial art has been raised, rendering paintings much more valuable than photographs, and portraits in oil even more desirable than before the days of the professional gallery and amateur camera.

After these comments it goes without saying that the piano-player will become helpful and valuable in musical education of any kind. It brings within reach the knowledge of our best masterpieces and will enable every one to familiarize himself without much effort with studies which may be collateral to his own specialty.

## MISCELLANEOUS.

### TO THE FORCES OF EVIL.

BY CYRUS H. ESHLEMAN.

Ye forces striving to dethrone,  
At every stage, the righteous will,  
To men of old as devils known,  
'Tis meet to call you devils still.

How often have I turned and flung  
My precious burden to the ground,  
To foil a fierce attack that wrung  
My strength from many a lasting wound!

And not in bold attempts alone;  
Of fair allurements oft pursued,  
To learn what first I should have known!  
They glittered only to delude.

But conflicts hard have made me strong;  
Less often than before, I stray;  
Despite your schemes, infernal throng,  
My soul has journeyed on its way.

My soul shall find its rest at last,  
Within the realm of truth and right;  
But ye, when all my toil is past,  
Must wander through the endless night!

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### THE MUDALIYAR HEWAVITARNE.

Among the picturesque figures seen at the non-Christian delegation to the Religious Parliament of 1893, the Anagarika Dharmapala was one of the most striking personalities, and many of our readers have met him repeatedly and heard him lecture. He is at present in Colombo, Ceylon, and the latest news from him brings the information of his father's death.

Mudaliyar Don Carolis Hewavitarne was one of the wealthiest Singalese business men, who started life in poverty but overcame all difficulties by his ability as well as his honesty in business dealings. Mr. Don Carolis, as



he was first called, came to Colombo from his native town Matara, (where his brother was High Priest of the temple) at the early stage of eighteen years. With his limited means he started a commission business in a small way, supplying eatables and other merchandise to the people of Kandy and neighboring districts. He acted at the same time as an express agent for forwarding goods along the line of his business. He soon acquired the reputation of a reliable man, which formed the basis of a new enterprise in building up a furniture business. The beginning of his new venture was hard for he had many rivals, but most of them failed, and he succeeded not only in maintaining himself, but also in making his firm the best known all over the whole island. He started a manufactory of his own, improving the traditional methods of manufacture, invented new designs, and established business connections first with the Straits, then with Japan, and finally with Great Britain and the United States. In time he amassed a fortune which made him one of the wealthiest business men of the island.

A predominant feature of the late Mudaliyar's life was his devotion to his faith. He was a staunch Buddhist, and the founder of the Maligakande Vidyodya College. It was on his invitation that High Priest Sumangala came down and settled at Maligakande, taking sole charge of the institution. He was, moreover, a large-hearted, open-handed man. His left hand knew not what his right hand gave, but he was ever giving. The poor, the sick and the needy found in him a ready and a cheerful benefactor. His munificence, in spite of himself, eventually came to the notice of the Government, and he was honored with the rank of Mudaliyar—an honor he richly deserved.

The Anagarika Dharmapala is his eldest son. His second and third sons, Simon and Edmund Hewavitarne, are in charge of the business built up so laboriously by their father, the traditions of which they creditably maintain; while the youngest son, Dr. Hewavitarne, has just returned from Europe and set up in private practice.

The Mudaliyar was cremated, according to Buddhist rites, in the presence of 150 yellow-robed Buddhist monks, among them being the Right Rev. Jinavaravansa, briefly called the Prince Priest, who is a brother of the King of Siam, and renounced the world for the sake of devoting himself to a religious life.

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### THE REFLECTIONS OF A JAPANESE SUICIDE.\*

BY HARRIS LEARNER LATHAM, A.M., S.T.M.

I am done. I have lived these one and twenty years in this world and among all my acquaintances I have found friends but one or two who see the meaning of my words and sympathize with the anguish of my soul. I have sought to know the secret of existence, to solve the riddle of life and discover my destiny. Among the philosophers I find only discontent and discordant opinions. The teachers who have pretended to guide me are unanchored buoys; their voices are but fog horns sounding only in clear weather.

\* The young man to which I have reference committed suicide some two years or so ago by throwing himself over the falls at Nikko. His reasons for so doing were mentioned in a farewell letter which he composed. It was brief but contained the gist of what I have in my sketch. The facts appeared in the English and Japanese newspapers of the day. Any one who read these accounts will recognize the allusions at once. I do not wish to claim too much for what I write as I am relying entirely on memory.

I have visited the shrines of my native land in days gone by; I have listened with open-mouthed wonder and reverence to the tales of ancient heroes told me by my aged parents. But these are all fables; I believe in them no more. They have failed me. I am a lone wanderer. I am in despair.

I once thought that before my mind would unroll the panorama of the universe, if only I should search for the highest view-point. But I see only a short way before me and that dimly. From the dusty bones of past generations arises a stifling pestilential odor which all but overcomes me. I know I have turned my back on my native land but what else should I do, since I am undone. I thought to see a world of beauty and what did my eyes fall upon? Blasts, frosts, conflagrations, thefts, murders, hangmen, vultures and hell. Is life for forty or more years thus to be?

Nature tells me in hollow, tantalizing tones, Yes. But there is one stronger who hurls back with the spirit of Yamato—Nay. Never will I yield to be imprisoned with such as these. I once thought a life full of achievement was within my reach. But they say fate is over me; that I can gain no help in prayer, that the gods of my native land are dead. What days are these on which I have fallen? I will not be the sport of blind forces. I can conquer them even though it be in death.

There are sights that might gladden my eyes, but they are denied me. They are reserved for craven-hearted souls who are content to tread the common thoroughfares of men. There are battles to be won but by those who are poisoned by human ambition and care not for the soul of things.

Such are most men. I was not born for such low existence as this. My soul is preparing for a loftier flight; meanwhile its spreading wings are stained with blood as they hopelessly beat on the prison-house of this human existence. I cannot bide my time. I know not what lies beyond. The grave is dark, clammy and cold, cheerless and hopeless; yet 'tis no worse than here. Perchance beyond the grave I may descry another land. Or maybe my soul freed from fleshly fetters will launch forth on a sea of eternal light and merge into the great All. I know not. Maybe the pause of my heart-beat will terminate all. If so I complain not. I see no way. Yet I must have relief. I can compel this world to give me one boon whether it will or not. This boon I now appropriate.

Therefore to all I say farewell. Ye men of fleshly souls, I am not one of you. I bid you farewell.

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### BOOK REVIEWS AND NOTES.

COURSES OF STUDY. Edited by *John M. Robertson*. London: Watts, 1904. Pp. viii, 516.

This book adds one more to the constantly increasing number of books about books, but among the literary guide posts this fills an important place of its own. Its aim is not to provide bibliographies, or specifications of the best books, but to assist private students to acquire knowledge in any or all branches of liberal culture. In compiling the courses the editor has had very generous aid from specialists in the various branches.

The book was prepared under the auspices of the Rational Press Association of London, and it seemed to the editor that a systematic compilation

covering most fields of study with a view to the wants of non-specialists, would be of service to average culture.

Each chapter mentions the leading works about its particular subject with descriptive or definitive comment about each. The student is further guided by the fact that the books best adapted to readers of little leisure, or specially recommended to beginners are indicated by a prominent black type, and works of more elaborate character and standard rank by ordinary type spaced out. Sometimes further guidance is given by warnings against untrustworthy works. The selection is made with special reference to the need of the English reading public, but in every line the best authorities of France and Germany are given due prominence. The value of this compendium is still further enhanced by two very complete indices, one of which contains a list of the authors cited, and one enumerating the subjects in detail.

While these *Courses of Study* can in no sense replace the library to the enquiring student, the book may go far to take the place of the service of the helpful librarian in suggesting lines of work to be pursued.

Major General Forlong, who died March, 1904, left a voluminous work in the hands of his executors to be published under the name, *Faiths of Man, a Cyclopædia of Religions*. The General was a Fellow of the Royal Society, and well known in literary circles of England. He utilized his whole stay in India for a careful study of ancient India, and especially its religious traditions, and when he retired from active service he devoted his entire time to a comparative study of religions. He was a great reader and in company with his wife sifted from his readings all passages of interest in the different phases of religious thought, symbols, rituals, monuments, etc. His entire home was devoted to this work. A large round table in his study was covered with systematically arranged extracts ready to be incorporated in book form, and he left his work in good condition, ready for publication, and a legacy of two thousand pounds for the execution of his literary labors. All arrangements are in the hands of his wife who had been his faithful companion to the very end, and who is to be assisted by two trustees, and it is confidently to be expected that the work will be of great interest to all scholars of religion. Bernard Quaritch of London will be the publisher.

THE WORLD'S CAREER, OR A JOURNEY WITH THE WORLD. By *Joseph Harter*. Tiffin, Ohio. 1903. Pp. 151. Price, \$1.00.

Mr. Joseph Harter, a stone cutter of Tiffin, Ohio, who has reached the prescribed three score years and ten, has published this little book as an attempt to summarize former scientific theories in regard to the life history of the world, with additions of his own original interpretation as suggestions, in which he hopes the thoughtful reader will find the "seed that sprouts action."

Mr. Harter does not agree with what he calls the "imaginary plan," which scientists have termed the nebular hypothesis. Instead, he considers the sun's relation to the planets as that of a brooding hen, and carries out the analogy of the egg so far as to imply that the ice fields at the poles may be part of the original shell of the world-egg.

The author is a native of Baden, Germany, and spent the first eighteen

years of his life there. It is plainly evident in this work that he is not a literary man, and is not accustomed to writing for the public. For this reason there is danger that professional critics noting lapses in accepted grammatical and rhetorical rules may lay the book aside without the consideration which, at least, the author's sincere attention and original thought would deserve.

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LES PRIX NOBEL EN 1902. Stockholm: Norstedt. 1905. Pp. 88-10.

Under the direction of the institutions that award the Nobel Prizes, the Royal Press of Stockholm has issued a very fine book giving account of the ceremonies of the distribution in 1902. Biographical sketches of the recipients with excellent portraits and cuts of the medals and diplomas are followed by the papers read by each recipient, according to the recommendation of the founder, on the subject for which he was awarded the prize. Each address is given in the language of the speaker although those in Scandinavian are also to be found in German translation.

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SONGS OF AMERICA AND OTHER POEMS. By *Edna Dean Proctor*. Boston: Houghton, Mifflin & Co. 1905. Pp. 123.

The character of this latest collection of Miss Proctor's verse is clearly indicated by the title, since much the larger portion of the book is devoted to subjects dealing with American history and legend. Some were specially written for a definite occasion as "Columbia's Banner," which was one number of the official program of the National Public School Celebration on Columbus Day in 1892; also "Crowning Vermont"; and the "The Hills are Home," which was written in celebration of the author's native state, closing with the stanza:

"Forget New Hampshire? Let Kearsarge forget the sun;  
Connecticut forget the sea; the shoals their breakers shun;  
But fervently, while life shall last, though wide our ways decline,  
Back to the Mountain-land our hearts will turn as to a shrine!  
Forget New Hampshire? By her cliffs, her meads, her brooks afoam,  
By her hallowed memories—our load-star while we roam—  
Whatever skies above us rise, the Hills, the Hills are Home!"

Others deal with Indian myths and tales of the red man's heroism and privation, and two sing the praises of "The Republic's emblem,—the bounteous, golden Corn!" "The Captive's Hymn" tells of an incident at the close of the French and Indian War.

There are notes in the back which explain all references to historical incidents or Indian legend, thus adding value to the poems which in themselves are worthy representatives of Miss Proctor's genius.

Some, too, of the "Other Poems" sing of national celebrities, though most of them deal with more universal themes. As an instance we quote entire "The Heavenly Way" which is written on the text from Plato's Republic, "Wherefore my counsel is that we hold fast to the heavenly way."

"The heavenly way! The narrow path that leads  
Where gulf and steep and burning desert bar,  
Till, high and clear, it gains the golden meads  
And the soft radiance of the morning star.

“What dost thou care, O Soul, for present gloom,  
The wind's wild tumult and the surging sea?  
Bear thyself grandly through the darkest doom.  
Thou heir of all that was and is to be.

“Only hold fast to heaven! The black night speeds;  
The shadows vanish where the dawn gleams far;  
And lo! the rapture of the golden meads,  
And peace celestial with the morning star!”

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LOGIC TAUGHT BY LOVE. By *Mary Everest Boole*. London: Daniel, 1905.

This is an interesting book written by the widow of the famous Boole, one of the great logicians, and herself no mediocre representative of the same science including the additional branches, such as mathematics and arithmetic. The little book is perhaps not what people may expect, and she herself anticipates that her essays will appear to some “a mere medley.” It contains hints as to the teaching of logic, and pious exhortations, yet it is interesting. The author excuses her rambling way of writing by calling attention to the fact that our life is being disorganized by the monotony of our methods of teaching. She tries to escape this monotony by introducing variety and multiplicity into her explanations.

The book contains twenty-four chapters of about eight pages in the average, among which we note the following topics: In the Beginning was the Logos; The Natural Symbols of Pulsation; Geometric Symbols of Progress by Pulsation; Babbage on Miracle; Gratry on Logic and on Study; Boole and the Laws of Thought; Singular Solutions; Algebraizers; Reform, False and True; The Art of Education; Trinity Myths; and The Messianic Kingdom.

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THE DHARMAPADA OF BHAGAVAD-GAUTAMA BUDDHA. Rendered in Sanskrit Verse by *Svami Hariharananda Aranya*. Nayasarai, Hugli: The Kapilasrama. 1905.

Svami Hariharananda Aranya has translated the Dhammapada into Sanskrit for the benefit of Hindu readers, and it is published by the Kapilasrama for free distribution. The translator is not a Buddhist, but an Arshaist, or as we would say a Brahman, who claims Buddha not so much as the founder of a new religion as the founder of a Brahman sect. He maintains that Buddha did not change the meaning of Nirvana, but he accomplished much more, he attained to it. The Svami says in reply to critics of Buddhism:

“Buddha is blamed by many critics for fostering monasticism and mendicancy. Abuse of monasticism is no doubt undesirable, but Buddha is not to be found fault with for it. It is the innate tendency of every human institution to degeneracy which is really at fault. A Bhikshu, with the culture of Dhamma which is enjoined by Buddha is a veritable blessing to society. Abundance of such examples to follow, even if they can only be followed by the majority of mankind at a distance, is of far greater efficacy in improving the moral tone of a race than all the secular repressive measures. Buddha said that it is better to swallow red-hot balls of iron, than for a Bhikshu without adequate self-restraint, to live upon public charity. But, however

pure the source, what stream flowing to a distance can help losing its purity?

"From this it will be evident that Buddhism is not a different religion but a sect of Arshaism (or what is inaccurately called Brahmanism), founded by a great leader. They are the branches of the same tree, and though after the lapse of ages they look like different trees, yet the same roots nourish them both."

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Dr. Hans Haas, editor of *Die Wahrheit*, a German periodical published in Japan for the benefit of those Japanese who study German, and also author of a *History of Christianity in Japan* written in German, has published two useful little tracts, one on the sects of Japanese Buddhists, the other on the contemplated schools of Japanese Buddhism. The data upon which his information rests are native sources, and they are upon the whole reliable. There are also books on the same subject in English and French, but so far as we know this is the first attempt to present the subject in German. The pamphlets are, perhaps, not too colored by the Christian spirit of the author who lives in Japan as a Lutheran minister, but it is strongly noticeable in the foreword of Dr. Augustus Kind. There is no need of a scholarly study of this kind to cast reflections on shortcomings, but a great interest attaches to instances in another country if we consider differences and similarities. We may for instance notice that the strongest sect of modern Japan resembles Protestantism, especially as represented by Luther, to a remarkable degree. It is the Shin sect in which the priest do not wear a special dress as do the other and more contemplative sects. The priests are allowed to marry as do lay men. They may even eat meat or fish, and are simply speakers and teachers in the same sense as our Protestant ministers.

It is characteristic of the sect that the same stress is laid upon the doctrine that man can be saved by faith alone, a principle upon which Luther insisted most vigorously. They also show a great zeal in the interest of proper education. They cultivate preaching and missionizing. Their chief temple at Kioto belongs to the greatest and most magnificent buildings of the country, and they pride themselves that they have never asked for any government support, which other sects have always been ready to accept.

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Our attention is called to a misprint which occurred in an editorial article on "The Bhagavadgita" published in the February number of *The Open Court*. On page 116 the religion of the Bhagavads is called the Bhagavadgita religion, while it ought to be called the Bhagavad religion. The Bhagavadgita, or the Song of the Blessed One, is the canonical book of the Bhagavad devotees, but the Bhagavad religion is older than the Bhagavadgita.

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# FOUNDATION OF A LAY CHURCH

WHAT is the reason that so many people, and sometimes the very best ones, those who think, stay at home on Sunday and do not attend church? Is it because our clergymen preach antiquated dogmas and the people are tired of listening to them; or is it because the Churches themselves are antiquated and their methods have become obsolete? To many these reasons may seem a sufficient explanation, but I believe there are other reasons, and even if in many places and for various reasons religious life is flagging, we ought to revive, and modernize, and sustain church life; we ought to favor the ideals of religious organizations; we ought to create opportunities for the busy world to ponder from time to time on the ultimate questions of life, the problems of death, of eternity, of the interrelation of all mankind, of the brotherhood of man, of international justice, of universal righteousness, and other matters of conscience, etc.

The Churches have, at least to a great extent, ceased to be the guides of the people, and among many other reasons there is one quite obvious which has nothing to do with religion and dogma. In former times the clergyman was sometimes the only educated and scholarly person in his congregation, and he was naturally the leader of his flock. But education has spread. Thinking is no longer a clerical prerogative, and there are more men than our ministers worthy of hearing in matters of a religious import. In other words, formerly the pulpit was naturally the ruler in matters ecclesiastic, but now the pews begin to have rights too.

Wherever the Churches prosper, let them continue their work; but for the sake of the people over whom the Churches have lost their influence the following proposition would be in order, which will best and most concisely be expressed in the shape of a ready-made

## PROGRAM FOR THE ESTABLISHMENT OF A LAY CHURCH.

### GENERAL PRINCIPLE.

It is proposed to form a congregation whose bond of union, instead of a fixed creed, shall be the common purpose of ascertaining religious truth, which shall be accomplished, not under the guidance of one and the same man in the pulpit, but by the communal effort of its members in the pews.

## FOUNDATION OF A LAY CHURCH. (CONTINUED.)

### NAME AND FURTHER PARTICULARS.

This congregation shall be known by the name of The Lay Church, or whatever name may be deemed suitable in our different communities, and a characteristic feature of it shall be that it will have no minister, but the preaching will be done by its own members or invited speakers.

Far from antagonizing the religious life of any Church, The Lay Church proposes to bring to life religious forces that now lie dormant. Religious aspirations have as many aspects as there are pursuits in life, and it is the object of The Lay Church to have representatives of the several professions, of business, the sciences, the arts, and the trades, express their religious convictions upon the moral, political, and social questions of the day.

The Lay Church will establish a free platform for diverse religious views, not excluding the faiths of the established Churches: provided the statements are made with sincerity and reverence.

Since The Lay Church as such will, on the one hand, not be held responsible for the opinions expressed by its speakers, and, on the other hand, not be indifferent to errors and aberrations, monthly meetings shall be held for a discussion of the current Sunday addresses.

The man of definite conviction will find in The Lay Church a platform for propaganda, provided it be carried on with propriety and with the necessary regard for the belief of others: while the searcher for truth will have the problems on which he has not yet been able to form an opinion of his own ventilated from different standpoints.

It is the nature of this Church that its patrons may at the same time belong to other Churches or to no Church. And membership does not imply the severing of old ties or the surrendering of former beliefs.

The spirit of the organization shall be the same as that which pervaded the Religious Parliament of 1893. Every one to whom the privilege of the platform is granted is expected to present the best he can offer, expounding his own views without disparaging others. And the common ground will be the usual methods of argument such as are vindicated by universal experience, normally applied to all enterprises in practical life, and approved of by the universal standards of truth—commonly called science.



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TRANSLATED BY

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Gustav Theodor Fechner was a professor of physics, but he took great interest in psychology and by combining the two sciences became one of the founders of the science of "psychophysics," based upon the obvious interrelation between sensation and nerve-activity. While he did much creditable work in the line of exact psychology, he devoted himself with preference to those problems of the soul which touch upon its religious and moral life and its fate after death. His little book *On Life After Death* is his most important publication in this line.

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To the general reading public this work will prove a veritable gold mine. To be initiated into the mysteries of the conjurer's art is well worth the while. It is written in a fascinating style, full of anecdotal and historical matter. The

chapter on Cagliostro reads like a romance. This great charlatan of the eighteenth century figured in the diamond necklace scandal, in which were involved the beautiful Marie Antoinette, queen of France, Cardinal de Rohan and many famous people of the old regime. To gather information on this subject, Mr. Evans, assisted by M. Trewey, the French conjurer, delved into the musty archives of the French government and gleaned many facts not hitherto known. In this book are passed in review the prestidigitators of the old world: Pinetti, Robertson, Robert Houdin, the father of modern magic, Robin, Anderson, etc. From the surviving members of the Houdin family, curious and rare data were obtained, making the chapter on Robert Houdin one of vast interest. Few readers, if any, will be able to lay down this fascinating book when once begun, without reading through to the word *Finis*. The unveiling of secrets hitherto kept so sedulously by magicians is of interest to all theater-goers, as well as educators. The more we know about the tricks and deceptions of conjurers, the less apt are we to fall victims to unscrupulous charlatans and impostors like Cagliostro and many of the mediumistic frauds of this century. To the scientific man the book will also be of great interest.

It is a well-known fact that in this country today there are thousands of clever amateur magicians, who welcome with open arms a new book on their favorite theme. The avidity with which magical literature is bought, and the great number of manufacturers of magical apparatus extant who cater to the wants of amateurs, are proofs positive of the interest in the subject of prestidigitation.

Most of the historical matter in this book is new to American readers. For example, there is not a book in English that gives a correct account of the Chevalier Pinetti, the great luminary among conjurers of the eighteenth century. His life story is worthy of the pen of a Dumas, so strange and adventurous is it. Mr. Evans has picked up many rare prints of this gifted artist, which have been reproduced in the book, as well as one of Cagliostro.

We can recommend this book as something really unique in the annals of magical literature; as entertaining as any romance and possessed of real pedagogical value. It should be in every public library and every school in the United States. The illusions of Kellar, the sleight-of-hand tricks of De Kolta, the shadowgraphs of Trewey, and the wonderful handcuff act of Houdini's, are all explained and fully illustrated.

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\* \* \*

I have been ill several months and must resign for a long time every work. Therefore I must beg your pardon that I cannot write more to-day.

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