

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.

VOL. XXIII. (No. 5.)

MAY, 1909.

NO. 636.

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Periodical Publications of The Open Court Publishing Company

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Editor: DR. PAUL CARUS

Associates: { E. C. HEGELER
MARY CARUS

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HEAD OF THE VENUS OF MILO.

Frontispiece to The Open Court.

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THE VENUS OF MILO.

BY THE EDITOR.

PERHAPS the most valuable piece of art which the Louvre of Paris possesses is the famous statue that commonly goes under the name of the Venus of Milo. It has a room of its own where maroon walls throw the white marble in strong relief. An inscription informs us that it was acquired by M. de Marcellus for the Marquis de Rivière, at the time ambassador of France, who presented it to King Louis XVIII in the year 1821. It was discovered in a hiding place on a farm on the little island of Milo where it was but slightly covered with stones from a quarry near by. It was noticed afterwards that some marks were made in the stone on the roadside, with the apparent design to enable the person who had hidden the treasure to find the place again.

There is no question that the statue represents Aphrodite, the goddess of love and beauty, and we have before us one of the greatest masterpieces of ancient Hellas. The goddess is represented in the form of a woman in her full maturity—her dress is falling down leaving the upper body entirely uncovered, and yet in spite of the nudity of the figure we are struck with the unparalleled purity and nobility of expression.

There is always a group of admiring visitors sitting quietly before this goddess of Greek paganism, and there is often a hush in the room which recalls the sanctity of a pagan temple visited by quiet worshipers; and yet the goddess before us is mutilated, has lost both arms and has suffered much maltreatment by brutal hands.

Having searched art books in vain for an explanation of the history of the statue, we will here briefly recapitulate what the simple facts of the statue, its workmanship, its mutilated condition and place of discovery, can teach us.

It is obvious that the statue has been hidden, and we need not doubt that it was concealed by pagan worshipers who wanted to preserve the effigy of the goddess. The marks of brutal treatment visible all over the body of the statue indicate that it was cudgeled by heavy clubs, that it was upset and thrown from its pedestal; the arms seem to have been smashed to small fragments, of which only one hand remains intact which grasps an apple, the symbol of Venus. This hand is preserved in a glass case standing by a window in the same room in the Louvre. The statue is made of Parian marble, and the artistic work proves that it must have been executed in the best days of Greek sculpture. The sculptor apparently worked after a definite model, for the features are not idealized into a composite personality, and we may be sure the artist would have taken liberties in some details, had it not been made from life. It has been noticed that the feet of the Venus are larger than those of the average woman of to-day.



THE VENUS OF MILO.

The island of Milo was too small a place to have a temple that could afford a statue of such extraordinary value, and we must assume that it was carried thither on a ship. Athens is the only

Whence can the statue have come, and how did it find its way to this little island in the Ægean Sea?

place that we can think of which might have been its original home.

The classical name of Milo was Melos, meaning "apple." It was originally inhabited by a Dorian population, but during the Peloponnesian War the island was conquered and its inhabitants replaced by Athenian colonists. From that time it was the most faithful ally of Athens and remained subject to the authority of the city after all her other possessions had been lost.

At the beginning of the Christian era were troublesome times. Lawlessness prevailed and a general decadence had set in, which



VENUS ON THE SWAN.

A Kylix from Capua.

was due to the many civil wars in both Greece and Italy. The establishment of the empire checked the progress of degeneration but only in external appearance. In reality a moral and social deterioration continued to take an ever stronger hold upon the people. The old religion broke down and the new faith was by no means so ideal in the beginning as it is frequently represented by writers of Church history.

Our notions concerning the vicious character of ancient paganism are entirely wrong. Even the worship of Aphrodite and of the

Phoenician Astarte was by no means degraded by that gross sensualism of which the Church fathers frequently accuse it. Wherever we meet with original expression of the pagan faith we find deep reverence and a childlike piety. In many respects the worship of Istar in Babylonia and of Astarte in Phœnicia, of Isis in Egypt, of Athene, Aphrodite and Hera in Greece, of the Roman Juno, and Venus, the special protectress of the imperial family, was noble in all its main features, and did not differ greatly from the cult of the Virgin Mary during the Middle Ages. We reproduce here an ancient platter which is ascribed by archeologists to the fourth century B. C., and shows a noble and serene Venus who is fully draped and flying on the swan.

When Christianity spread over the Roman empire, the city of Athens was the last stronghold of paganism, but even there the mass of the population had become Christian. There was a time in the development of Christianity when it was hostile not only to ancient pagan mythology but also to pagan science and to pagan art. This is the age in which almost all the statues of the Greek gods were either destroyed, or maltreated and shattered so that not one has come down to us unmutilated.

Professor F. C. Conybeare of the University College of Oxford describes in his translation of the *Apology and Acts of Apollonius and Other Monuments of Christianity* as follows:

"The obvious way of scotching a foul demon was to smash his idols; and we find that an enormous number of martyrs earned their crown in this manner, especially in the third century, when their rapidly increasing numbers rendered them bolder and more ready to make a display of their intolerance. Sometimes the good sense of the worldly prudence of the Church intervened to set limits to so favorite a way of courting martyrdom; and at the Synod of Elvira, c. A. D. 305, a canon was passed, declaring the practice to be one not met with in the Gospel nor recorded of any of the Apostles, and denying to those who in future resorted to it the honors of martyrdom. But in spite of this, the most popular of the saints were those who had resorted to such violence and earned their death by it; and as soon as Christianity fairly got the upper hand in the fourth century, the wrecking of temples and the smashing of the idols of the demons became a most popular amusement with which to grace a Christian festival. As we turn over the pages of the martyrologies, we wonder that any ancient statues at all escaped those senseless outbursts of zealotry."

It must have been in one of these "outbursts of zealotry" that the temple of Aphrodite was attacked and the statue of the goddess brutally assaulted. The mutilated statue presumably lay prone upon the ground at the foot of its pedestal at the overturned altar. When night broke in and the rioters sought their homes the few friends

of paganism, perhaps the priests, perhaps some well-to-do philosophers and admirers of the ancient Greek civilization, came to the rescue. They met stealthily at the place of the tumult and with the assistance of their servants had the statue carried away down to a ship at anchor in the harbor. Before the riot could be renewed the ship set sail for the island of Milo where the devotees of the



HEAD OF THE VENUS OF MILO.
Profile view.

goddess may have had friends, or where possibly one of their own number possessed a farm. There they hid the statue, and it is certain that the act of concealment was done in the greatest haste, for it was only lightly covered over, and it is strange that it had not been found before the 19th century.

The pagan remnant was small and kept quiet for fear of persecution, but we may very well imagine how they lived in the hope that paganism would celebrate a revival, that the storms of these barbarous outbursts would pass by and the temples of the gods would be restored in all their ancient glory. Then would come the time to bring the goddess back to their ancient dwelling place, to raise her altar again and light the sacrifice anew. But though the riot ceased and the authorities restored order, though for a short time a pagan emperor sat again on the throne of Cæsar, the ancient gods never returned and Christianity replaced paganism forever. The devotees of the lost cause died without seeing their hope fulfilled. The desecrated statue remained hidden and their secret was buried with them in the grave.

* * *

We can not doubt that in large outlines such is the history of the statue. These are the facts which are revealed through the condition and the circumstances in which the statue has been found.

One thing is remarkable, that with all the skill of modern sculpture no artist has as yet succeeded in restoring this wonderful statue to its pristine completeness. None of the attempted restorations appear satisfactory, and it seems hopeless to venture upon the task. It almost seems as if the torso in its pitiful condition had acquired a new beauty of its own, and if we saw the original in its integrity it might not fulfil our expectations.

CHRISTIANITY AS THE PLEROMA.

BY THE EDITOR.

[CONTINUED.]

ANCIENT BABYLON.

HOW much Christianity has been prepared in Babylon appears from our more matured knowledge of the cuneiform inscriptions. The subject is discussed by Schrader in *Die Keilinschriften und das Alte Testament*,¹ p. 377 ff., where the points of identification between Marduk, Yahveh and Christ are thus enumerated:

1. Christ's preexistence as a divine being and as creator of the world.
2. Christ's miraculous birth. Prototypes of this doctrine are not yet known of Marduk, but rather of Babylonian heroes such as King Sargon I, King Gilgamos² and Assurbanipal.
3. Christ as the saviour, as the inaugurator of a new age, of a time of prosperity. Under this heading we must also mention the fact that in the inscription on an ancient cylinder Cyrus is called "Saviour-King" just as Isaiah calls him "the Messiah of Yahveh" (Is. xlvi. 1). What Isaiah says of Cyrus³ is referred directly to Jesus by John the Baptist.⁴
4. Christ as the pleroma, or fulfilment of the times, which is closely connected with the Babylonian notion of cycles, involving the idea that in the proper season of a periodic round of ages a certain consummation is attained.
5. Christ as sent by the Father. In the same way God Marduk looks upon the world with compassion whenever it is in a state of disorder and tribulation, and sends the saviour to rescue mankind from evil.

¹ 3d. edition. Berlin: Reuther & Reichard, 1903.

² As related by Aelian, *Animi Hist.*, XII, 21.

³ Verse 2; cf. xl, 3, 4.

⁴ Matt. iii. 3; Mark i. 3; Luke iii. 4; John i. 23.

6. The passion of Christ. It is noteworthy that in Babylon the king assumes the part of the penitent for his people and takes the guilt and punishment upon himself.

7. The death of Christ. The death of Marduk is not directly known, but can be derived from the name he bears as "Lord of the lamentation," and the fact that in the cult of Marduk his tomb is mentioned. Other deities who must be named in this connection are Shamash, Nergal, Tammuz, Sin and Ishtar.

8. Christ's descent to hell. Here the same names must be mentioned as above.

9. Christ's resurrection. That the time of Christ's sojourn in hell is said to be three days is probably based upon the old Babylonian conception. Three days in spring the moon is said to be invisible, which fact may be compared with the story of Jonah who stays in the belly of the fish three days and three nights.

10. The ascension of Christ.⁵

11. The exaltation of Christ.

12. The *parousia* of Christ and his second advent.

Jesus prophesies that great tribulations shall precede his second advent and here also we find some close parallels in Babylonian inscriptions. The time of tribulation stands in contrast to the time of prosperity which is assured through the appearance of the saviour. The renewal of the world is preceded by a breakdown of the old order. Men will become wicked and horrible crimes will be perpetrated. We read in one text (K. 7861.—Cun. Texts, xiii, 50), "A brother will kill with weapons his brother, a friend his friend." In another text (K. B VI, 1, p. 275 f.) we read of eclipses of sun and moon and the quarrels between inmates of the same house and between neighbors. A third passage (K. 454—Cun. Texts, XIII, 49) reads thus: "Such a prince [who would not obey the commandments of the gods] will experience misery; his heart will not rejoice; during his rule battles and combats will not cease. Under such a government brother will devour brother; people will sell their children for money; the countries will fall into confusion; the husband will leave his wife and the wife her husband; a mother will bolt the door against her daughter; the treasury of Babylon will be carried to Syria and Assyria; the king of Babylon will have to surrender the possessions of his palace and his treasury to the princes of Assyria."

13. Christ as a judge.

⁵ This point and the following two are not satisfactorily treated and so we mention them without entering into details.

14. The marriage of Christ; or rather the symbolical marriage of the Lamb in Revelations and the allusions to Christ as the bridegroom have their prototype in the marriage of Marduk celebrated on the Babylonian New Year's day.⁶

THE PROCESS OF IDEALIZATION.

The pagan saviour idea was gradually transformed into the conception of Christ. We can trace the process in different places and everywhere it follows the same law. In primitive times the saviour is simply a strong man; unarmed and naked he wrestles with the lion, but he is also brutal and gross. Such is Samson of the tribe of Dan, and such is Heracles in the ancient myth.

As civilization advances the hero acquires the gentler and nobler features which are now more highly respected than superiority of brawn. Moral stamina becomes an indispensable condition for respect and so it is unhesitatingly attributed to the national ideal. In this phase Heracles is represented as choosing between the pleasures of vice and the practice of virtue and he prefers the latter, setting a noble example to all Greek youths.

The Heracles of the classical period has his faults still, yet the philosophers claim that the real Heracles had none, and that the stories of his frolicking and rude exploits are inventions of myth mongers and should be regarded as perversions of the truth. He was a saviour and he labored for the best of mankind without any thought for himself. So the idealizing process goes on and reaches a climax at the beginning of the Christian era when Seneca speaks of him with the same reverence as a Christian would speak of Christ. He says:

"Heracles never gained victories for himself. He wandered through the circle of the earth, not as a conqueror, but as a protector. What, indeed, should the enemy of the wicked, the defender of the good, the peace-bringer, conquer for himself either on land or sea!"

This conception was not peculiar to Seneca but was at that time common to all pagan sages. Epictetus speaks of his sonship to Zeus and says: "He knew that no man is an orphan, but that there is a father always and constantly for all of them. He had not only heard the words that Zeus was the father of men, for he regarded him as *his* father and called him such; and looking up to him he did what Zeus did. Therefore he could live happily everywhere."

⁶ See the author's *Bride of Christ* (Chicago: Open Court Publishing Company, 1908).

This final conception of Heracles as the ideal hero, the god-man, the son of Zeus, is presented in Schiller's great hymn "The Ideal and Life" in the two concluding stanzas. And we may be sure that the German poet, perhaps the best representative of the religious spirit of classical antiquity, is not conscious of the similarity of the Greek hero with Christ. Their resemblance at any rate in this poem is unintentional. Schiller says:⁷

"Heracles in deep humiliation,
Faithful to his destination,
Served the coward in life's footsore path.
Labors huge wrought he, Zeus' noble scion :
He the hydra slew and hugged the lion,
And to free his friends faced Pluto's wrath ;
Crossed the Styx in Charon's doleful bark ;
Willingly he suffered Hera's hate,
Bore her burdens, grievous care and cark
And in all he showed him great,

"Til his course was run, 'til he in fire
Stripped the earthly on the pyre,
'Til a god he breathed Empyreal airs.
Blithe he now in new got power of flight
Upward soars from joyful height to height,
And as an ill dream sink earth's dull cares.
Glory of Olympus him enfoldeth ;
'Mongst the gods transfigured standeth he,
From the nectar-cup which Hebe holdeth
Drinks he immortality."

Schiller touches on the same topic of Heracles as the divine saviour in one of the Xenions where Zeus addresses his hero son in these words:⁸

"Thou hast divinity, son, not acquired
By drinking my nectar ;
But thy divinity 'tis
Conquered the nectar for thee."

This idea does not quite agree with the accepted view according to which Heracles, being the son of Zeus, was born immortal. In the same way Jesus is born as Christ, but Schiller's idea of Heracles corresponds to the doctrine held by a fraction of the early Christians, which makes Jesus acquire Christhood by his saintly life.

The belief was quite common, especially among docetic Chris-

⁷ For our version we have utilized an unpublished translation by the Rev. W. N. Guthrie.

⁸ Goethe and Schiller's *Xenions*, p. 34.

tians, that Jesus became Christ at the moment of his baptism in the Jordan, and this was the original meaning of the descent of the Holy Ghost upon him. The Cambridge Codex of the New Testament (6th century) still preserves the old reading which is a quotation of Psalm ii. 7, and declares most positively that in this very moment Jesus becomes the Christ and is to be considered the son of God. The passage (Luke iii. 22) reads in the Cambridge Codex: "And the Holy Ghost descended into him in a bodily form as a dove; and there was a voice out of the heaven: Thou art my son; this day I have begotten thee."

When with the growth in a literal belief in dogmas this version was felt to be in conflict with the dogma of the virgin birth, the words, "this day I have begotten thee," were changed to, "in thee I am well pleased," but in the epistle to the Hebrews (i. 5) the passage is still quoted in its original form.

The ideas of the acquisition of Christhood by Jesus and the birth of God the Son from eternity, need not contradict each other, as we learn from Buddhism, where the Bodhi (i. e., "enlightenment") is an eternal condition of the world-order, and Gautama acquires it by his virtues and his wisdom. The Bodhi is personified as the Eternal Buddha, corresponding to the Christ who says of himself, "Before Abraham was, I am." In a later version this Buddha of Eternal Bliss lives in the Tusita heaven and decides to descend into the womb of Maya, for the purpose of salvation, just as Christ is born through Mary as the child Jesus. Buddha is not born as Buddha, but as Bodhisatva, viz., a being that is destined to develop into a Buddha. He possesses the potentiality of acquiring the bodhi and he then actually acquires enlightenment under the bodhi tree.

The same story of the incarnation of the Saviour God, of a supernatural fatherhood, of great merits etc., is told of Krishna, of Horus, of Samson, of Zeus, of Dionysos, and of every other hero and god-man. These stories are repeated everywhere and the figure of the saviour is more and more idealized and spiritualized as civilization progresses.

The same process of idealizing and spiritualizing the figure of a saviour went on in all pagan countries in the Orient as well as in the Occident. As we trace the several steps in the Heracles myth, so we are confronted with the same result in the Orient. In India the process was indeed faster, or may be it was begun earlier. In the ancient Brahman religion we meet with the deified Krishna, the rollicking hero, the lover of sport and dance, the saviour from oppression and the bringer of joy; but his type is supplanted in the

fifth century B. C. by a new and a higher ideal, suggested by the respect for wisdom, for enlightenment, for *bodhi* or gnosis. The people now looked forward for the incarnation of profound comprehension and perfect virtue, a sage; and the development of the thought reaches a climax in the Buddha-conception which justly commands the admiration of Occidental students of Orientalism. The life of Gautama Siddhartha was shaped under the influence of these conditions, and Professor Fausböhl, the great Danish scholar, used to say, "The more I know of Buddha, the more I love him." We need not ask in this connection whether Buddha is historical or no,—just as little as we need care whether the details of the life of Jesus are historical. It is the ideal which exerted its influence in the history of mankind as a formative presence in the hearts of the people, and we know that this living ideal has been a most potent factor in history; the transient figure of the man in whom it was either supposedly or truly actualized is of secondary importance. Nor do we care here to trace historical connections; we are confronted with a law in the history of religious thought. So for instance the Buddha ideal (or if you prefer, the historical personality of the Buddha) has been worked out on pagan ground in perfect independence of other ideals, such as the Christ ideal of the Christians and the spiritualized figure of a Heracles among the Græco-Romans.

PAGAN PARALLELS RECOGNIZED.

We know little of the later period of the Babylonians, but we have a rich literature of the religion of Zarathushtra which originated in ancient Iran and was embraced by the Medes and Persians, the Aryans who resided among the Semites and for some time dominated the Orient with great ability.

The religion of these Aryan people is a most remarkable faith which was destined to play a great part in the world. It entered the Græco-Roman world in the shape of Mithraism and it anticipated the dualism of Neoplatonism by two or three centuries.

We deem dualism to be a necessary phase in the development of religion and think that it contains a truth which finds its solution but not its abolition in a subsequent monism. There is a duality in the world which cannot be denied, although it can be solved in a higher unity and thus be explained as two sides of one and the same process. Existence originates through the contrast of duality, and thus only can it manifest itself in multiplicity. This truth remains

true even when we have succeeded in reducing it to a monistic conception.

Even orthodox Christians who still adhere to a literal belief not only of the dogmas but also of the historicity and uniqueness of a special revelation, have to recognize as soon as they know the facts the similarity of the pagan saviours to the Christ of the Christians. Here is a remarkable instance and it is interesting to note the explanation offered for this coincidence. Commenting on Dr. Hugo Radau's brochure, *Bel the Christ of Ancient Times*, Rev. Alan S. Hawkesworth, the author of *De Incarnatione verbi Dei*, says:⁹

"The general conclusion is the by no means startling one, that the men of ancient Babylon felt the very human need for comfort and hope amid the ever present grim facts of suffering and death; and thus created for themselves in their own image, as they must needs have done, a redeemer who should conquer death and hell and bring to weary souls redemption and immortality."

"This, we say, is both as it should be and as it must be in all ages and among all races. The Egyptians had Osiris, their suffering redeemer. Greece and Rome had the Orphic and Eleusinian mysteries and Mithras. The Aztecs, the Incas, and the primitive American Indians all had quite similar faiths. And were we to hereafter discover a hitherto unknown hyperborean race, we may be confident that whatever philosophy and religion they may have created, will be along these age old lines. For its roots lie, ineradicably, in the fundamental needs and aspirations of man."

"And it is a familiar commonplace of Catholic theology, that it was this universal desire for and expectation of the Man-God Redeemer, that imperatively demanded and necessitated its fulfilment in the Incarnation of Him, who was "the Light that lighteth every man that cometh into the world"; and the "Desire of all nations." So that here as in lesser cases prophecy, whether heathen or "revealed," was merely insight into what by dire necessity had to be. And Christianity, therefore, is not, as Puritanism heretically conceived, an artificial "scheme of salvation," foisted upon an unwilling and utterly alien world. But is, on the contrary, the *Catholic faith*, which summarizes, completes, and makes secure all the various partial broken insights and wavering desires for good, in the heathen religions and philosophies; which heathen faiths are indeed, by their very nature, nothing more than the instinctive gropings of men after truth and God, if "haply they might find Him." They had faults and defects unquestionably,—many and obvious. But these, in

⁹For Mr. Hawkesworth's review see the April *Monist*, p. 309.

nearly every case, were simply the defects of imperfect insight springing from the unavoidable limitations imposed by racial capabilities and environment. In short, they were "right in their assertions, but wrong in their negations." So that Christianity comes, as the Catholic faith, not to destroy, but to *fulfil*,—and to fulfil not merely Judaism, but all the other ethnic beliefs; and only supersedes, because it so fulfils.

"Hence, not only Bel, but all the gods of the elder world were in a very real sense the "Christs" of their several times. And, in each and every case, much of their mythology and doctrines can be paralleled by something in Christianity,—indeed, must be paralleled, if that is to be the final truth.

"But to turn this the wrong way about, as some may seek to do, and claim that Christianity is therefore nothing better than a revamped Babylonianism, or Buddhism, or Parseeism, as the case may be, is surely to woefully misread the story! It is quite as if some one claimed that the events in American history were by no means new, but were word for word, and act for act, not merely similar in some respects to, but identical replicas of the words and events in Babylonia 8000 years ago!"

Mr. Hawkesworth is a scholarly High Church Episcopalian; who in a private letter characterizes himself as "Broad, Evangelical, High Churchman. Broad, but *not* Latitudinarian; Evangelical, but not Platitudinarian; and High, yet not Attitudinarian." It is instructive as well as interesting to know the opinion of a man of this type, with special reference to many curious similarities that obtain between the ancient paganism and Christianity. He says in his letter:

"I may say, too, that my statements, in my review of Dr. Radau's book, concerning the heathen gods and religions, were not my individual opinions merely. If they were, they would have but little value on such a subject. But they are rather the commonplaces of all orthodox theologians. And when I say 'orthodox,' I, of course, do *not* mean what is frequently understood by the term in America; namely an ill assorted 'hodge-podge' of Presbyterian, Methodist, Baptist, and Revivalist 'doctrine.'

"Not only St. Augustine, but St. Athanasius, and *all* the Church 'Fathers,' and later 'Doctors'—like St. Thomas Aquinas, and St. John Damascene—taught the doctrine I mention.

"The Hegelian pulse of 'sub-lation,' in his logic, by which each category develops its latent contradictions, collapses; and is then restated in a revised, truer, and more ample form; thus 'fulfilling'

and by so fulfilling, thereby abrogating the previous categories; is precisely the way that Christianity fulfills and abrogates all the partial ethnic faiths.

"Thus, 'becoming' has all the truth in, and reconciles the contradictions in 'Pure Being,' and its equally valid opposite, 'Pure Nothing.' But, in its twofold form of 'coming to be' and 'ceasing to be,' it unfolds contradictions of its own, which are, in turn, subsumed and sublated in '*Daseyn*'—. But, you know the march of that wonderful dialectic.

"And furthermore; even as each of the more perfect categories, yet needs the previous incomplete and faulty categories as a prerequisite underpinning (so to speak), so also does the Christian Catholic Faith imperatively need, because it is Catholic, the preceding Jewish and Heathen Faiths. St. Clemens Alexandrinus, and the other Fathers, say that, not merely the Jewish, but all the Heathen Faiths, were 'schoolmasters' (*παιδαγωγοί*) to bring men to Christ.

"Preaching the Christian faith to a people who never had had any religious ideas, would surely be like talking 'Calculus' to savages ignorant of elementary arithmetic! Christianity presupposes the inbred belief in sin, atonement, and redemption. It is inbred, because all religions have it, more or less. And all have it, because of the fundamental facts of life.

"After all, a 'heathen'—or 'countryman,' *paganus*—is simply the natural man and the Christian is, or ought to be, the natural man of the '*n*th power,'—the ideal man. Even as the Christian priest is all that the Christian layman is, and more; and the bishop all that the priest is; and so on.

"I would like to put the argument in a quasi-mathematical form, like this:

"Many Christian doctrines = Many Babylonian doctrines, say.

"Now this equation, as it stands, might have the orthodox interpretation that Christianity is perfected 'Babylonianism.' Or it might bear the interpretation that Christianity is merely a rehashed Babylonianism. But the same equation holds even more truly for *all* the other religions, none of which have, in general, things in common with each other. For

Christianity = Parsecism,

" = Egyptian secret doctrines,

" = Confucius,

" = Buddhism,

" = Judaism,

and so on.

"So we might say that Christianity is the Σ or Summation of the Infinite Series.

"Finally, it is not the dead showcase of beetles and butterflies (so to speak), like the Eclectic systems of the neo-Platonist, and modern Eclectics; but is a vital and living organism. All the partial truths in the various faiths being integral and coherent parts in a vital whole. It cannot be the rehash of any one for it reproduces *all*. And it cannot be simply the eclectic rehash of *all*; for it holds their doctrines in living coherent unity."

I quote the letter of Mr. Hawkesworth *in extenso* because it sums up the orthodox Christian view in the tersest way I have ever seen, and it proves that consciousness of the continuity between Christianity and its pagan predecessors is still alive among many well-informed theologians. The statement is the more noteworthy as it reached me after the completion of my own essay. I insert it simply as a witness, and it is not astonishing that this testimony comes from an Episcopalian, for the Episcopalians have always distinguished themselves by their love of preserving historical connection.

It is true that the pagan saviours are prototypes of Christ and the pagan religions are prophecies of Christianity. This is as natural as the experience that the bloom of a tree finds its fulfilment in the matured fruit.

We do not mean to philosophize here, but we insist on the necessity of the historical law which is strictly regulated by the broader law of cause and effect, and which renders it necessary that every new phase in the development of mankind should be prepared by its precedents. The continuity of the process is nowhere broken, and when a new era begins which seems to change the entire appearance of mankind it will be found to have been gradually prepared below the surface of events.

Christianity was prepared in those parts of the world where it was destined to prevail—among the Gentiles and especially the Aryan nations. All our studies in the history of the several pagan religions and the results of comparative religion point in the same way and our scholars have frequently been puzzled by the facts. As a remarkable instance I will quote Prof. Lawrence H. Mills, the great Zend scholar of Oxford, a theologian of high standing belonging to the Church of England. He says in the introductory comments to his most recent essay entitled "Our Own Religion in Ancient Persia":

"What is here intended is to call attention to the better-known,

though long since reported fact, that it pleased the Divine Power to reveal some of the fundamental articles of our Catholic creed first to the Zoroastrians, though these ideas later arose spontaneously and independently among the Jews."

Professor Mills insists on the independent origin of the same ideas among the Jews of the exile who as we may well assume came into close contact with Persians and gained their confidence to such an extent that Cyrus, the Persian king, on his accession to the sovereign power of the Babylonian empire reestablished the exiled Jews in their old home at Jerusalem. I will neither deny nor insist on an independent development of the same ideas; there are enough instances of parallel formations in history to render it possible in the case of the Jews. Professor Mills continues:

"I wish to show that the Persian system must have exercised a very powerful, though supervening and secondary influence upon the growth of these doctrines among the Exilic and post-Exilic Pharisaic Jews, as well as upon the Christians of the New Testament, and so eventually upon ourselves."

Now the truth is that the saviour-idea developed more rapidly and reached a higher plane among the Gentiles than the Jews. While the Persian Mithras is very much like the Christian Christ, a superpersonal presence of preeminently moral significance, the Jewish Messiah remained for a long time on the lower level of primitive paganism, a national hero who was a ruthless conqueror and gory avenger of his people. How crude still is the Messiah of Henoch! But even here Gentile influence can be traced. And it is noticeable that the Jews of the Dispersion developed a nobler ideal of the Messiah than the Jews of Judea.

It can not be denied that when they translated the word Messiah into Christ, the very substance of the idea imperceptibly changed and incorporated many features of the idealized saviour-conception of the Gentiles. Such was the Christ of the first century B. C. among the Jews of Alexandria.

THE CHRIST OF THE REVELATION.

A most important witness of the transitional phase through which the Christ ideal passed before it became the Christ of St. Paul, is found in the Revelation of St. John the Divine, chapters xii and xix, 6-21. Gunkel has pointed out¹⁰ that the author of this description of the appearance of Christ, though he calls him Jesus,

¹⁰ *Schöpfung und Chaos.*

knows nothing of Jesus's birth in Bethlehem, nor of the Sermon on the Mount, nor of his crucifixion, nor of his resurrection. The Jesus of St. John is not a man, but a god. The report of his life is not a human story but mythology; it is not enacted on earth but in the universe, mainly in the heavens; his antagonist is the great dragon who with his tail draws down the third part of the stars. The mother of Jesus is not Mary, the wife of Joseph, the carpenter, but a superhuman personality clothed with the sun and having the moon at her feet, and wearing upon her head a crown of twelve stars, emblems of the twelve constellations of the zodiac. The dragon is dangerous even for the Celestials and the newly born Saviour has to be hidden from him and protected against his wrath. But he is overcome by the Lamb, or as the Greek text reads, by the young ram,¹¹ the sacrifice in which the saviour-god offers himself in the form of the animal sacred to him. We quote this remarkable chapter in full (Rev. xii):

"And there appeared a great wonder in heaven; a woman clothed with the sun, and moon under her feet, and upon her head a crown of twelve stars and she being with child cried, travailing in birth, and pained to be delivered.

"And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads.

"And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born.

"And she brought forth a man child, who was to rule all nations with a rod of iron; and her child was caught up unto God, and to his throne.

"And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days.

"And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven.

"And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.

"And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of

¹¹*ἀρνεῖον*.

Christ: for the accuser of our brethren is cast down, which accused them before our God day and night.

"And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death.

"Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.

"And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man child.

"And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent.

"And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood.

"And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth.

"And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ."

The subject of the saviour-god who dies in the shape of a ram is continued in chapter xix, verse 6, where he victoriously reappears from the underworld to celebrate his marriage and is greeted by a great multitude of worshipers. We quote again in full:

"And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth.

"Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready.

"And to her it was granted that she shoid be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints.

"And he said unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God.

"And I fell at his feet to worship him. And he said unto me, See thou do it not: I am thy fellowservant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy.

"And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war.

"His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself.

"And he was clothed with a vesture dipped in blood: and his name is called The Word of God.

"And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean.

"And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God.

"And he has on his vesture and on his thigh a name written, KING OF KINGS AND LORD OF LORDS.

"And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God; that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and flesh of all men, both free and bond, both small and great.

"And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army.

"And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone.

"And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh."

This is not the meek Jesus; this is the Babylonian hero, a king of kings, who crushes his enemies and rejoices at the horrors of the battlefield. The redactor of the story is a Jewish Christian but the body of the legend has remained pagan and still bears all the symptoms of mythology.

Obviously this fragment is the echo of a Christianity which was quite different from that of the Gospel as we know it and it is scarcely probable that the author of these passages had ever seen any of the three synoptic Gospels, or even their prototypes.

If *Revelations* had not by some good chance found its way into the canon, the book would most likely have been lost and with it would have perished this valuable evidence of the existence of several rival Christianities, for we may assume that there were quite a number of such tentative formations of old traditions reconstructed in the spirit of the several authors.

WHY CHRISTIANITY CONQUERED.

We have seen that Christianity was not the only religion which claimed to be a world-religion and struggled for supremacy. There were several others, viz., neo-Platonism, Reformed Paganism, Mithraism, Mandæanism, Manichæism, Simonism, and a few others. We know that it had much in common with all of them including those features which we now would point out as typically Christian, especially the saviour idea and a belief in the immortality of the soul. We shall have to ask now what distinguishes Christianity from its rivals and we may point out a number of features that helped to advance its cause.

Of the several reasons which insured the final success of Christianity we will here enumerate the most important ones.

1. First in order in our opinion stands the human character of the Christian saviour which rendered the story of salvation realistic and made it credible.

2. Another point in favor of the personality of Jesus was his passion and martyr death. Nothing sanctifies so much as suffering. Compassion and sympathy are powerful emotions and make zealous converts.

3. Jesus was perhaps the only saviour who was not compromised by any relation to the old pagan gods.

4. It appears that the narrative of Christ's life especially in the form of the Fourth Gospel, is more sober than the story of any other saviour.

5. Christianity was less dualistic and less ascetic than most of its antagonists. We know that most of them, especially neo-Platonism and Manichæism were very stern in their psychology and ethics.

6. Another reason was the democratic, we might almost say the plebeian spirit of the primitive Church and the simplicity of its ritual which made religion immediately accessible to the masses of the people. The ancient mysteries communicated the revelation of their religious truths to a select class of initiates, and Mithraism

has preserved this feature which made its congregations resemble Masonic lodges with their several degrees.

7. We believe also that the cross of Jesus appealed to the mystic in whose mind still lingered the significance of crucifixion as an ancient offering to the sun, and who contemplated with satisfaction the contrast of the deepest humiliation of a shameful death to the highest glorification of the risen Christ. It will further be remembered that crucifixion was the death penalty of slaves and so the slaves saw in Christ a representative of their own class; but slaves and freedmen constituted an enormous part of the population of Rome and must have been a formidable power in the capital. The Crucified One was an abomination to the Jew, an object of contempt for the few aristocrats, but he was the brother of the lowly, the down-trodden, the slave.

There may be many other reasons for the supremacy of Christianity, but we will mention only one more, which may appear to be quite indifferent, but has, in our opinion, been extremely effective. This is the connection of Christianity with Judaism.

The Jews of the dispersion were ever present before the eyes of the Gentile world, and their very existence served to call attention to Christianity and to support its claims.

The theories and doctrines of the rival religions of Christianity appealed to things distant, to abstract ideas and seemed to hang in the air, while Christianity could produce living witnesses in the shape of the Jews. The Jews contested the conclusions which the Christians drew from their literature, but they did not deny the main facts in question and supported the proposition that the God of Israel was the only true God who had chosen the Jews as the vehicle of his revelation.

The history of Israel was appropriated by the Christians, and at the very start the Jewish canon furnished them with a respectable literature which was both venerable by its antiquity, and imposing by the wealth of its contents. It took a man of uncommon scholarship to understand the Hebrew scriptures, let alone to refute the arguments based upon them.

It seems strange that Judaism which had originated in contrast to paganism and consisted in a denial of its salient doctrines, should be deemed the proper authority from which a paganism *redivivus*, which under the name of Christianity was destined to become the state religion of the Roman empire, should claim to have descended after the extinction of the old paganism. But the very

contrast in which Judaism stood to the ancient paganism rendered it fit to serve as a medium of purification.

Judaism repudiated the polytheistic mythology of ancient paganism, which had become effete among all classes of the Græco-Roman world. Now when a new religion, a monotheistic paganism, a purified religion of the Gentiles, rose from the ruins of the old paganism, it sought for an authority that could worthily father the new movement and justify its condemnation of the objectionable features of its own past. None seemed better adapted to this purpose than Judaism for the very reason of its hostility to the old paganism.

[TO BE CONCLUDED.]

REVELATIONS OF AN EX-MEDIUM.

COMMUNICATED BY THE EDITOR.

[CONTINUED FROM THE FEBRUARY NUMBER.]

Having become an avowed spiritualist the hero of our account "discussed spiritualism at home and elsewhere whenever he found any one who would talk on either side of the question." Nevertheless on reading the reports of exposures in the newspapers, doubts arose in him which, however, he might have overcome; but most jarring on his budding faith were the seances given by amateurs and parlor mediums. The circles of these dilettante performances disgusted him and he describes the occurrences, which he witnessed there, with much sarcasm.

He might still have given up his quest for the mysterious if he had not met with a representative of the profession of such a remarkable personality and polished manners that he was again attracted to mediumship. He became so passionately interested in the mysteries of these spiritual powers that he finally made up his mind to venture into experimenting with them himself even if it were merely for the purpose of getting at the truth of the matter.

We will let the ex-medium describe in his own words the seance which impressed him so deeply.

THE SEANCE WHICH MADE ME A MEDIUM.

There came to the writer's city, during the year of '71, and after the time of visiting the circle just described a professional, traveling "test medium." In this instance I will give the name, for there is nothing to be said concerning him as a reason I should not. His name was Frank T. Ripley. A glance at the "Movements of Lecturers and Mediums," in the pages of the *Banner of Light*, to-day, will disclose his name. He is still doing business in the old line. He was to occupy the rostrum at the Spiritualist's hall four Sundays, afternoon and evening. A lecture at 2:30 p. m. and "tests" beginning at 8 p. m. The writer visited each lecture and test tournament. Mr. Ripley's professional work did much to strengthen his weakening faith.

The particular meeting that made a medium of him was on

Mr. R's third Sunday evening. A description of the proceedings on this evening will suffice for all, as they were all very similar. The festivities would open with singing by a choir, then Mr. R. would offer an invocation; then more singing. During the singing of the second song Mr. R. would make passes before his face and eyes with his hands, and his hands, limbs and body would twitch and jerk convulsively.

As soon as the singing ceased, he rose from his chair and came hesitatingly forward to the front of the rostrum with one hand spread open across his forehead and the other raised aloft and seemingly feeling for some object. Arriving at the front of the platform he stood some seconds in silence and then with a start his hands dropped to his sides and he began to speak, saying:

"I feel an influence, as though I were sinking in salt water. I am drowning. I have fallen from the yard of a vessel that is moving before the wind in mid-ocean. I had been sent aloft to make fast a brace that was playing through its thimble, lost my footing and fell. I have a brother in the audience. My name is ——, Does my brother recognize me?"

"He does, beyond any doubt," answered a gentleman in the audience, having the appearance of a working man. "If you are not my brother, you are some one who knows me and all the circumstances of my brother's death."

"Now," said Mr. R., "I see standing in the aisle beside you, sir," addressing a gentleman, "an old gentleman, with gray hair, gray eyes, one eye being sightless; he is bowed with age and has a cane on which is inscribed 'From —— to ——, his father, on his sixty-fifth birthday.' He says you are his son and the donor of the cane. He passed away about three years ago, of paralysis: Is what I have said correct, sir?"

"It is, sir, in every particular," declared the gentleman.

"Now," continued the medium, "there stands by you sir," addressing the writer, "a gentleman of apparently thirty years of age, tall, slender and lithe of form, with light hair, blue eyes, fine features and even, white teeth. He served a few months in the army and came home sick. He did not pass over through the sickness but was accidentally shot. He says his name is L—— A——, and that he is your uncle. That you mistook another spirit for him at a seance not long ago. He says to tell you that if you will sit for development in the cabinet you will get manifestations as wonderful as any you have witnessed. Do you recognize the person as the one he claims to be?"

The author could not have told the story better himself, and as everything he had said concerning him was correct, there was nothing to do but admit it as a fact.

After from ten to twenty of such tests the meeting would close. What would you think, reader, to sit in a public audience and have a man single you out and tell you all about some loved spirit relative, when it appeared impossible that he should know even yourself and much less your spirit friends.

The writer had been careful to take a seat in some remote part of the room and never enter or leave in company with his sister. He avoided an introduction to him and had never exchanged a word with him, arriving at his meetings at the last moment and taking his departure during the singing of the closing hymn. It was very satisfactory to him; but the memory of those private circles would present itself and he was in a quandary. One hour he would feel that there was a truth in it and the next he would declare to himself that it was all "bosh." Had the writer never come in contact with other than finished, professional mediums the chances are excellent that he would not have become an adventurer. It finally struck him that, in order to make certain of the truth of the matter, it would be the proper thing to sit for the development of a "mediumship" of his own. He would use every endeavor to obtain some "mediumistic" gift, and if he succeeded, that would finally and indisputably settle the matter. If he did not succeed he would, of course, have the same uncertainty about it as before he attempted his development. It would cost nothing but a small portion of his time, and even if it was a failure there would be no loss.

Having made up his mind to become a medium our author procured a cabinet and began seances for which his spiritualistic friends and supporters constituted the audience, but having gone into the business with honest intentions, the first seances were absolute failures, until he grew tired, and once having fallen asleep, his audience thought he had been in a trance. They expected great things, and he was anxious not to disappoint them. So he, at first perhaps without any deliberate intention of helping the spirits, caused some raps to appear. Says the writer:

"Nothing but raps occurred at this sitting and the sitters were much pleased that the raps had been made to answer their questions. This was looked upon as a decided improvement over the preceding sittings."

The incipient medium felt some pangs of conscience, but his pride and vanity prevented him from confessing that he had produced the raps and so he continued with his experiments. His friends took pride in the hope that a genuine medium, in whom there was no fraud, was developing under their very eyes, and they were confident at each little progress he made that they thereby gained unequivocal evidences of the truths of spiritualism.

We now let our ex-medium explain how it came to pass that he entered upon a professional career.

MY FIRST PUBLIC SEANCE.

At the next meeting of the "developing circle" each one was in a state of pleased expectancy, and some very intemperate predictions made as to the wonderful nature and vast amount of phenomena that would be presented. From the expressions of what was expected to occur, the medium was positive that there would be some disappointed sitters present after the seance. By no possible means could he fill the bill they had prepared in their minds and were so confident would be produced at this sitting. They appeared more anxious than the medium had ever been, even in his most impatient moments. However, after being bound, and this time in a manner different to the previous occasion, and in a way that created a healthy doubt in the medium's mind as to whether or not he would be able to free himself, the singing was begun. This time his hands had been tied to the front legs of the chair, at his sides, and there was no possible way to get them together. However, after a dint of hard work and much experimenting, he found his right hand free, and that the tactics employed on the previous occasion would restore the ropes to their original condition. He had been careful to place in the cabinet a chair that was sound in all its parts and would not creak with every movement, and he was enabled to work when the sitters were not singing. At this sitting raps were produced, the guitar twanged, louder than before, the tea-bell was heard to skip across the floor of the cabinet with considerable force, lights appeared at the opening in the cabinet, three or four at a time, and a message written, declaring that the development was progressing favorably, and signed Jno. King, control. At the seance previously witnessed by the medium, Jno. King was the control and seemed to be quite well appreciated by the Spiritualists present, therefore the medium, in this case, concluded he might as well have a control of favorable mention as not, as all that was necessary to procure him was to subscribe his name to the communications written. This he did and great was the pleasure expressed by the sitters, all of whom had attended the seances of the aforementioned physical medium. They were now positive that full-form materialization would be the ultimate outcome of the sittings, as Mr. King was identified with nearly every medium getting that phase of physical phenomena. On the gentleman entering the cabinet to inspect the ropes, he declared he smelt phosphorus, brimstone, or matches. The medium's heart

jumped, and he was sure that his manner of making lights was about to be exposed. However, it was passed by as probably being an odor induced through some chemical proceedings on the part of the spirits in producing the manifestations. That theory was accepted and restored the medium's peace of mind, but he swore to never make any further use of matches in producing spirit lights, but would find some safer way or dispense with them entirely. After a few more sittings of substantially the same manifestations, except the lights, and being secured with the ropes in a different manner each time, the lights were missed by the sitters and their absence remarked. The medium saw that he must either furnish lights in some way, or lay the previous ones open to suspicion. An idea struck him. He procured a flat, two-ounce druggists' bottle, and filling it about one-fourth full of water, cut the heads off about one hundred parlor matches and dropped them in. When the composition was dissolved he poured off the water, saving it, and threw away the bits of pine left in the bottle. He now returned the brown fluid to the bottle and corked it. After labelling the bottle "Cough Medicine," he put it in his pocket and sought a dark closet to see how his "cough medicine" would work. Getting into a dark place he took the bottle from his pocket and was not disappointed to find that it was not at all luminous, and of course a failure. However, he thought he would smell of it and see if it would have passed for a cough mixture in odor as well as appearance. What was his surprise, on admitting a little air, in the effort to extract the cork, to have the bottle become a beautiful yellowish luminous shape. Ha! now he could furnish all the lights they wanted without any betraying odor being able to fill the cabinet or escape into the room. He actually exulted over the success of his experiment and was as pleased as though it was an invention for some useful purpose and would win for him fame and fortune. Really, it has won fame of a certain kind, and money enough to travel and live comfortably upon. But he did not yet know of the possibilities of his "cough medicine," and in the course of a few months had discovered a way in which to produce a great deal of interesting phenomena with its aid that was new to most Spiritualists. Try it, reader—you will be astonished at the results you can obtain from a bottle of this "cough mixture," a white handkerchief and a dark room. More concerning it presently. After having been tied in several different ways and easily freeing his right hand and replacing it so as to present the appearance of not having been removed or tampered with, the medium began to have a pretty good opinion of his abilities to

deceive, and a feeling of pride in his deceitful work took possession of him. By this time it had become noised about the city that some wonderful manifestations were occurring through him under test conditions, and many persons were clamoring for admission to the circles. It was denied them on the ground that to admit strange "magnetisms" at this juncture would have a tendency to retard the progress in development. So many of them importuned so lustily and incessantly that it was finally agreed that the sitters would ask Mr. King, the control, and be guided by what he said. Accordingly, at the next sitting Mr. King was approached on the subject with the following question:

"Mr. King, do you favor the admittance to our circle of persons other than the regular members thereof?"

The medium being anxious to see what would be said of the manifestations by others than his developing sitters, caused Mr. King to reply that they could admit four at the next sitting, two ladies and two gentlemen. They were to sit by themselves, in a row back of the regular sitters. One of the strangers would be permitted to do the tying. One of the ladies then asked Mr. King if he did not think it would be the fair thing to charge them an admittance of twenty-five cents for wear and tear on the carpets. Mr. King, after thinking a few moments, said he thought that would be about right. The medium knew his manifestations did not compare at all with those he had witnessed, but that they were worth one-eighth what was asked for the better ones, besides, since burying his conscience, he was of the opinion some one, other than himself, should pay the funeral expenses.

The night arrived and with it the four persons privileged to attend. They were Spiritualists, all of them, but exercised the privilege granted of making an examination of the cabinet.

As the medium did not invite an investigation of his pockets, none was made. A twenty-five cent medium could not be expected to submit to such indignities and reflections on his uprightness. The hour for the seance to open arrived and the medium seated himself with the ropes in his lap in front of the curtains. One of the regular sitters assumed the management of the seance and announced that either of the gentlemen strangers would be permitted to bind the medium in any manner he chose. After some hesitancy and protestations that neither of them cared whether the medium was tied or not, one of them came forward and undertook to make him fast.

The medium had learned a thing or two about this time about stealing some of the slack of the rope for future use, while being

tied. By sitting well forward on his chair when the ends of the rope were made fast to the back rung, he could, by sliding back in his seat afterward have the use of as much slack rope as any ordinary unselfish medium could wish. The coat falls close up to the back of the chair, thus hiding a move of that kind.

When the wrists have been tied and are being drawn down to the knees, to the chair-legs or together at the back, one twist of the hand, and, consequently the two ends of the rope, and by a reverse twist, when the time arrives, you have all the slack you need, or you should go out of the business.

There is never any occasion to free but one hand. It will astonish you to know what a number of things you can accomplish with one hand, your mouth and elbow. If you fail to get in the twist do not allow it to disconcert you, and result in your being helplessly tied. But, if they proceed to tie your hands to your knees, sit up straight, thus compelling them to tie around the fleshy part of the leg. All you have to do to obtain the coveted slack is to lean forward and force your hands toward your knees where the leg is much smaller and the slack is yours to command.

If they proceed to tie your hands to either the front or back legs of the chair and you do not have an opportunity to twist on them, without their observing, which sometimes happens, sit very erect and shorten your arms by not allowing them entirely to straighten and by elevating your shoulders as in shrugging, thus making the distance from the point on your wrist where the rope is tied to the top-most rung about four inches. It will always be their endeavor to tie below the top rung around the leg. By slipping down in your seat you ought to have all the slack you could possibly make use of. If they are tying behind you, turn the inside edges of your hands together, and when they make the ends fast to the bottom rung, or any point below the hands, sit up straight, drawing the hands up just far enough to avoid it being observed, and there will be plenty of slack. You can, by reversing the tactics used to free yourself, get back and leave every rope taut and drawing by giving an extra twist to the ropes where they pass around the wrists. Never furnish a soft, cotton rope or you are a "goner" except your hands will permit of your drawing them out of any loop as large as your wrist. Even if you succeed in doing that you cannot possibly get back again. The fact of the matter is, if you practice a few weeks, it will be an exceedingly difficult matter to tie you so that you cannot readily get out. More on this subject later on. As a matter of course, there are very few experts at tying and the gentle-

man who tied the medium on this particular occasion was no exception to the rule, and before he had finished his undertaking to his satisfaction, the medium was as good as free. Before he reached his seat the tea-bell was violently ringing and the guitar sounding. Now a hand was thrust out at the opening and the fingers snapped. The trumpet was thrust out and an unintelligible sound made through it. One of the gentlemen strangers mistook the sound to be the word William and exclaimed: "William, is that really you come to see your old father?"

"Yes," replied the horn, and the old gentleman stated it was the first time he had been able to get his son's name through a medium.

Once more the medium made a noise through the horn that could be mistaken for Charles or Clarence or almost any name beginning with C, and again was it recognized as a son, this time of one of the lady strangers. She mistook the sound to be Clarence. The horn was dropped, and a communication written from Clarence to his mother. It proved satisfactory, and the medium concluded that was tests enough for the initial seance. An examination was now made of the condition of things in the cabinet, and the gentleman who did the tying stated that he was positive the ropes were in precisely the shape he had left them. Mr. King now requested that the room be made dark, as they desired to illuminate their hands. The lights were turned down and a screen put between them and the cabinet. The medium brought forth his "cough medicine," and after wrapping his handkerchief about it to conceal the shape of the bottle, gave it a dash up and down the front of the cabinet. This light was different from the former ones, being the size of a man's fist, while the first ones had been only small specks. The lights were the hit of the seance, and drew forth many expressions of wonder and delight. Especially were the regular sitters delighted. After showing the light three or four times, always in motion, he loosened up the handkerchief, making it stand away from the bottle on all sides, thus producing a light about the size of a human head. This he slowly pushed through the opening in the cabinet and allowed it to stop a few seconds and then he drew it back and put it away. The sitters now claimed that the last light was a human head and face, the features being distinguishable. It was set down as a case of etherialization, as they declared they could look right through it, and see the curtains behind it. One gentleman, a doctor, declared he could see the whole convolutions of the brain. Thus they helped out the show with their imaginations and made a reputation for the medium.

Another examination was made of the ropes and all pronounced satisfactory, another song, the medium is untied and the seance is at an end. Many were the congratulations received by the medium over the progress made and the wonderful manifestations just received. The strangers paid their admission fee and expressed themselves as well pleased that so wonderful a medium was being developed right there in the city, and they should not have to depend upon traveling mediums when they wanted communication with their friends.

After his visitors had departed, the medium took the dollar from his pocket and wondered what he should do with it. He had made up his mind, now, to become a professional medium, and concluded he would keep it for the purchase of articles he would require in his business. Since his sitters had mistaken his handkerchief for a human face, he had an idea that he could provide something that would not require so much of the imagination to make it appear a face, and to that use was put the dollar received at his first public seance.

Repairing to a toy and novelty house he purchased one of those wire gauze masks, which would permit a light to shine through it. This he trimmed down until it could be put into the breast pocket, and yet enough remained to make quite a good spirit face. By putting this mask in front of the luminous handkerchief a luminous face and head was presented. It was bald of course, until he discovered that with a small piece of black cloth he could put hair on the gentleman. The wire mask has been recognized by dozens of persons as fathers, mothers, sisters, brothers, cousins, sweethearts, wives, husbands and various other relatives and friends. None but the medium knew that it was only a fifty-cent wire mask, hence none but the medium could enjoy the humor of the occasion.

His fame rapidly spread now, and the people became even more clamorous than before to get in. His first sitters had gone away and told wonderful stories of the strange phenomena they had witnessed at the seance, and it went from one to another until it appeared the whole city knew of it and wanted to witness it for themselves. The medium concluded that now was the time to make it pay in that particular city if he ever intended to attempt it. Accordingly Mr. King was made to say that he would admit eight persons in future, and that the fee for admission should be fifty cents. He would also advise holding an additional seance on Thursday evening, each week. He also selected one of the regular sitters as master of ceremonies, who was to have charge of the

seances, without other recompense than the glory he could get out of the position. He was much pleased at the confidence manifested in his ability, and all that kind of thing, and accepted the position.

Our medium was now in the business for what there was in it, in a financial way, and for several months he had all he could do. By that time, not having been detected at his tricks, he was fully persuaded to undertake his mediumship as his profession and make his living with it. Articles had appeared at different times in the various Spiritualistic journals from the pens of those who had attended his seances, descriptive of what occurred and the conditions under which the seances were held, and the medium was in receipt of a number of letters, the writers of which were desirous of engaging his services as a medium in their respective towns. He gave up his position, had some cards printed and set out on his career of travel and adventure. He has been continuously on the road ever since that day, stopping nowhere more than a few days at a time, and having never as yet figured in an expose. To be sure his seances are very different from what they were when he started out, they improved each time he sat. He met many mediums the first year and from each gained the admission that they were frauds. They would also tell him who to look out for in the towns from which they had just come. His manifestations were pronounced "out of sight" by every medium who ever witnessed them, and many were the entreaties to tell them how it was done. He would not reveal the simplicity of his operations, however, as he did not want any opposition in his particular line, and having the reputation, now, of being one of the finest physical mediums in the country, did not care to have to share it with any one. He made it a point to learn all possible from the mediums which he met, but to give up nothing himself but what they already knew. By following up this plan of taking all the information possible and at the same time keeping a still tongue, he came to know the methods pursued by a great many mediums, which was of much use to him in his own work. He will say, just here, that of all the mediums he has met, in eighteen years, and that means a great many, in all phases, he has never met one that was not sailing the very same description of craft as himself. Every one; no exception.

Converts to a belief in the extraordinary power of mediums are made not so much through their feats in the cabinet and in seances as through the many mysterious communications of a personal nature which are the more wonderful as they are most striking when the medium is a perfect stranger whom they had never met before.

Our readers will remember that the subject of this sketch was most deeply impressed at the beginning of his career with the inexplicable tests that were given him at several seances. The acquisition of this power is related by him in the following chapter.

THE ORGANIZATION OF MEDIUMS.

The one thing that puzzled him most was the source of the information he had regarding persons who were absolute strangers to him. How came he to know that Mr. and Mrs. E—— had a son Willie E——, and that he had owned a pony that the parents still kept and that the pony was called "Midget?" Whence came the faces that were recognized in every feature and spoke so certainly on subjects the medium could not possibly know anything about? How came he to know the names of my spirit friends and the names of members of my family not present? Even if he *did* know them, how came he to know that I was their relative? I had not had an introduction previous to the seance. When he would think of these things he would be fearful, for a time, that he was perpetrating these deceptions on his friends, and under the eye of his sorrowing spirit relatives, and was inviting all kinds of catastrophes to blight and ruin his prospects and life. Again he would explain the whole proceeding to his satisfaction as the result of mind-reading, and determined, within himself, to acquire that power if it were a possibility.

It was during the third year of the writer's travels that he became a member of an organization of mediums that discovered to him the manner in which the first medium visited by him came by the information he possessed regarding the writer and the writer's family. It was made clear to him, how, without any mind-reading powers, he could probably have given a test to every spiritualist or investigator in the city who had ever received a test prior to his visit to the city.

The writer was asked how he was fixed for tests, and had to admit he had none that he had kept track of. Well, the organization was for the purpose of keeping each other posted on tests in the territory in which we traveled.

The writer was not long in discovering that it was an excellent organization to belong to. He was supplied with all the tests known by from one to twenty mediums who had done the territory he intended covering, and was expected to make notes of any new tests he should discover.

You can see, reader, what an impression a medium so prepared could make in Cincinnati. He would have, say five hundred tests

for Spiritualists and frequenters of seances in a city of that size, and could give three or four to a dozen wonderfully accurate tests each night so long as he remained. Here is what a page of those note books looks like:

FOR CINCINNATI, OHIO.

G. A. WILSON, (Merchant).

Spt. Dau. Elsie—Died '76, age 14 mos. diphtheria, blonde, blue eyes.

Spt. Moth. Elenor Wilson—Died '67, consumption, age 56, dark.

Spt. Fath. Nathan E. Wilson—Died '71, pneumonia, age 64, light.

Spt. Friend. Andy Nugent, schoolmates at Oberlin, O.

S. O. WILBUR, Shoe Dealer.

Spt. Son. Albert E., '74, lung fever, 19 years, blonde, only child. His parents keep his books and clothing. He is always described as a student, with book in hand. Good mark for private sittings.

R. B. YOUNG, rich.

Spt. Dau. Alice E., aged 19, pneumonia, '79, upper front teeth gold filled. Extraordinarily long hair. Quite an artist, and one of her landscapes hangs in parlor in gilt and plush frame. Spirit painting of her in the sitting-room, that is kept curtained. She is an artist in spirit world. Supposed to have a son in spirit that had no earth life named Egbert O.

Spt. Son. Egbert O. never had earth existence, an inventor in spirit life and supposed to work through Thos. Edison. Is especially interested in electrical work.

Spt. Father. Robert B., Died '69, paralysis. Manufacturer of machinery, two fingers off left hand.

Spt. Moth. Sarah—died when he was a child.

Spt. Broth. James and Samuel.

Spt. Aunt. Lucy Wilkinson, Mary Wilkinson and Eliza Shandrow.

Remarks—A good marks for private seances at his home, and will pay well. Dead gone on physical manifestations and materialization. Will get up lots of seances. Agree with everything he says and you are all right.

A. T. YOUNGER.

Spt. Son. Albert F., drowned under suspension bridge, May, '87. Sends message of greeting to Aunt Mary and Cousin Harry.

Spt. Fath. A. O. Younger, died '84 railroad accident in Illinois. Is looking for private papers supposed to have been left by him. Sends love to his wife Kate in Covington.

There, reader, is one page out of sixty-three similar ones all relating to Cincinnati Spiritualists and investigators.

Could you not go to Mr. Young, having arrived direct from Denver or the Pacific coast, and never having previously visited Cincinnati, and astonish the gentleman as to your knowledge of his family and affairs? Would it not be possible to give him a number of absolute, pointed tests?

Suppose you were giving a seance, and should put out a face. Nobody recognizes it. Mr. Young is in the audience. All that is

necessary to have a grand test out of the unrecognized face is to cause it to announce in a loud, labored whisper the name "Egbert O. Young. My father, R. B. Young is present."

If, as is sometimes the case, Mr. Young desires to make a still stronger test, he is likely to ask:

"How old were you when you passed over?"

The spirit now replies, "I had no existence on the earth plane."

"What are you engaged in on your side," continues Mr. Young.

"I am still working on electrical problems through Mr. Edison."

The spirit might now *clinch* the proof of its identity by saying:

"Grandfather Robert B. Young, and great aunt Lucy Wilkinson are with me to-night. Uncle James Young has something of importance to say to you at first opportunity."

It may be that Mr. Young has heard nothing of the spirit Egbert for a year or a greater length of time, and on your causing him to manifest his presence, it being the first time you have met Mr. Young, and your first visit to his city, it is likely to place you high in the esteem of that gentleman.

As he is rich and in the habit of having private seances at his home and paying well for them, as you will learn by referring to the Y's in your note book, it is quite desirable that you make an admirer and champion of him. Many will be the twenty dollar seances given at his home by yourself, and frequently will you be called upon for slate-writing, if you are doing that phase at two dollars per writing.

If you are a close observer you will manage to pick up many new tests.

Where one is not a member of the mediums' brotherhood and finds it necessary to rustle for tests, there are many ways open for obtaining them. You know the names of a large number of the Spiritualists of the city in which you are stopping and by a dint of careful questioning, can learn the names of a great many persons who are regular attendants at the seances held by the traveling mediums.

Armed with a list of such names, make it your business to visit the cemeteries, and it is more than likely you will be able to pick up considerable information that will be useful to you before you leave the city.

It is always a fruitful piece of work to buy the back numbers of the newspapers of the city and carefully read all the funeral notices. The State Library will usually furnish you with much information regarding the old settlers and their history. Besides this you can usually pump tests from one Spiritualist or another by a

little fine work on your part. We will say you are in search of information regarding the friends in spirit life of Mr. Brown. You meet Mr. Smith, who is an intimate friend of Brown's, and after a little general conversation, say to him:

"The gentleman who was in company with you at the social last Tuesday evening, would make a fine 'medium.' I saw a great number of bright spirits about him. He must have a large number of friends or relatives in the spirit land. I think his father and mother were both with him the evening of the social. Have they ever told him he would make a physical medium, do you know?"

"I believe the mediums do tell him occasionally that he could develop a fine phase of mediumship. I do not know what particular spirit furnishes the information, although it is probably his father, who was quite a strong Spiritualist for many years previous to his death, and was the cause of many persons investigating it in his town in Ohio," replies Mr. Smith.

"Why, you don't mean to say Brown is a native of the Buckeye state?" exclaims the medium.

"Yes born and raised in Dayton, where his father died and his mother still lives with his sister," replies Mr. Smith, who is pumping wonderfully easy.

"I think I have heard of him or read articles from his pen in the Spiritual papers. His name was Ebenezer Brown, was it not?" queries the pumper.

"No, his name was Elijah," corrects Mr. Smith.

"Oh, yes; now I remember! Ebenezer Brown was from Pennsylvania," says the medium. "but Mr. Brown certainly has a host of friends on the other side, and death must have many times bereaved him."

"Yes; he has many relatives over there. He has four sisters and two brothers that I know of, and a great many uncles and aunts," states Mr. Smith.

"That is quite a number from his immediate family," remarks the medium: "there must have been some hereditary disease running in the family."

"I believe they all went with lung trouble," assents Mr. Smith, and the medium has learned enough regarding Mr. Brown to make it interesting for him when he visits his seance room or calls on him for slate-writing. He can now pump Mr. Brown regarding his friend Smith, with possibly just as fruitful results.

The medium's ear is always open for tests, and not one escapes him. Family Bibles and albums are very interesting books to him,

and if there are any children in the family he is visiting, he will await an opportunity and learn all the child knows regarding the portraits in the album.

A good way to keep posted as to tests on the Spiritualists is to subscribe for the Spiritual Journals and keep an alphabetically arranged scrap-book for the clippings you cut from them.

A MASTER AMONG THE MEDIUMS.

Having acquired the necessary skill to produce physical phenomena and having at the same time procured the connections by which he could give tests our ex-medium became a past-master in the art of spiritual powers. Here follows the description of his activity:

The writer was now "in it" all over. His seances were equally as wonderful as the one he had first witnessed. He could now have the instruments floating about in space over the top of the cabinet without visible support. He had also a guitar that would play on itself and was a wonderful instrument in more ways than one. It had, also, the small hole bored in the neck, for the music-holder. It *would* contain a music-holder, but was also useful for other purposes.

He could, without any danger of detection, permit a thorough search of his clothing and person for apparatus that might be accessory to his manifestations. He could produce full-forms with faces that could be recognized beyond doubt by various visitors to his seances. He could clothe his spooks with robes that appeared to have a great number of yards of material used in them, and still no piece of white larger than his handkerchief could be found about him. It had been long since his last lingering doubt, but what there *might* be something in it, had disappeared.

His guitar was an innocent appearing but wonderful affair. It was decorated by dividing the sides into small panels by gluing strips of ornamental moulding from top to bottom. The panels thus formed were further decorated by inlaid designs in pearls. One of the panels on the large end of the instrument could be displaced leaving an aperture sufficiently large to comfortably insert the hand and fore-arm. Inside it was arranged for holding various articles, in such a way as to be impossible of discovery except through the defective panel.

Besides this the machinery from a small one-tune spring music box had been affixed to the wood forming the top, just under the strings. Wind this up, set it in motion, take your reaching rod and insert it in the hole in the neck of the instrument, raise it into view, slowly turning it round and round and waving it back and forth,

and you present the strange phenomenon of a guitar floating in the air and performing a tune upon itself. It does not sound exactly as though the music was produced on the strings; but near enough so that the true explanation, or any explanation other than the one the medium is supposed to offer, has never been advanced for it.

In this guitar were kept the flowing robes with which the spooks were clothed. The robes were of white netting so very fine that enough of it could be compressed into a space no larger than an ordinary tin blacking-box to furnish a full evening suit for the largest spirit. Enough more can be carried in a hollow boot-heel to dress up a couple more with an abundance of clothing. In the other boot-heel can be carried an assortment of netting-masks with which to transform your own face a half-a-dozen times.

In the envelopes supposed to contain letters you have the water-color faces for completing the forms, when their relatives are in attendance.

If the reader is a Spiritualist, who has attended full-form materialization seances in New York, Brooklyn, Cincinnati, Chicago, Denver, San Francisco, Los Angeles or New Orleans, he or she will say:

"Oh, pshaw! that don't explain it at all. I have never seen any materialization in which the explanation given would answer, in any way. In all the full-form materialization I have seen, the forms have come out from the cabinet, walked and talked with the sitters, and the medium could be seen sitting in his chair. I have seen as many as ten spirit forms out at one time and of different sexes and sizes. They were not all dressed alike by any means. You cannot stuff that down me as an explanation."

It may be possible that you have not visited the writer's seances in years past, but he gave scores of them just as have been described and he is personally aware of several others who gave the same manifestations, making use of the same apparatus and methods. However, he will come, in due time, to the class of seance, you *have* seen. He has participated in many a one. Mission Street in San Francisco, at one time harbored some very fine mediums, for full materialization. It is possible you have shaken the writer's hand at some of the full-form seances you have visited, and called him husband, father, brother, and, possibly sister. Many rich stories could be told by various mediums, did they dare open their mouths.

The apparatus just described is quite costly for the reason that you must go to the manufacturer to have your guitar made. It would be a very simple matter to remove a piece of the guitar so

that it can be replaced, but it is entirely another matter to so accomplish it that the instrument will not be ruined as to its musical qualities, and in such a manner as to avoid detection of the defect.

It must be so arranged that the apparatus concealed inside will be immovable and will not rattle, in handling the instrument, thus disclosing the fact that it is loaded. Seventy-five dollars will pay for an instrument that will be perfection in its way and defy detection under a most critical examination.

The shoemaker, for twenty dollars, will make you a pair of congress gaiters with hollow steel heels veneered with leather, by raising the insole of which discloses quite a roomy "cellar." Of course these shoes are to be worn only while at work.

The writer has also carried effective apparatus in his elegant gold watch. The watch was without a movement, and a watch only in appearance.

At one time in his career the writer ran afoul of one of nature's sharp newspaper men, in a southern city who proposed to stop all the horn manifestations given during one of his seances. He did not succeed in it, but tried to the best of his ability.

In order to stop the voice through the horn, he brought a horn of his own, and after the medium was tied, he produced a flask of wine and had the medium fill his mouth. After the manifestations on the horn, if any occurred, he was to spit out the wine, thus showing conclusively that the medium's voice was not the one heard.

Here is the means by which the medium beat the reporter's game. Freeing his hand, he obtained possession of the tea-bell. Turning it upside down, he emptied the wine into it and held it between his knees. It is needless to say that the horn put in its "best licks," and in addition a quick tune was performed on a mouth-organ. The wine was again taken into the mouth and spit out in the presence of the sitters including the reporter.

His conditions would not hold, and he went away wondering what *did* do the talking through the trumpet, anyway.

You must keep both eyes wide open if you would avoid all the impositions practiced by the slate-writing mediums.

Many persons will tell you that they have obtained slate-writing from the medium and besides furnishing the slates, which were screwed together, they were not out of their own hands a moment from the time they entered the medium's room until they reached home. They will also tell you that a list of questions secured between the slates were answered. Your informant will believe that every word he is telling you is the truth, for he has himself been

deceived. Don't laugh at his seeming gullibility, for were you to have the same experience he has passed through, it is more than likely you would be telling the same story. There are many men and women in the Spiritualistic fold who are just as intelligent as you may imagine yourself to be. It is only the fool who will deny the truth of any proposition when he is utterly ignorant on the subject.

It is very pleasant to *believe* that you do not stop in the grave, if you can; but a large majority of the people do not want to believe it any longer—they want to *know* it.

The writer has furnished positive proof of life everlasting to scores of skeptical minds that the church did not reach. It was very satisfactory proof to them but the writer knew just how much it was worth, and for his own satisfaction it did not fill the bill.

Our ex-medium never claimed supernatural powers. He left it to the audience to explain his mediumistic feats as they saw fit, and with this attitude he freely submitted himself to investigation by learned committees. But he exhibits a certain contempt for the intellectual abilities of these men who invented far-fetched explanations such as mind-reading and telepathy. His own statements are as follows:

A TYPICAL INVESTIGATION COMMITTEE.

Ordinarily, the physical medium is an artist in his line. He must be, else his calling is soon gone, and he must earn his bread in other and perhaps better occupations. If a man become at all clever in giving physical manifestations, he is assured of plenty of remunerative business, and can travel 'round the world and have his entertainment at the hands of Spiritualists, no matter in what country he may tarry. And just here it may be said that his entertainers would by no means be the people of the lower classes.

Those whose business it is to attempt an exposé of Spiritualism in order to please and gratify the desires of their congregations, or to create a little cheap notoriety for themselves make many gross misstatements regarding the believers and adherents of that religion. They are invariably depicted as a mob of "free-loving, licentious and bestial lunatics and criminals," and it is claimed that "the insane asylums and penitentiaries are overflowing with them." They are said to be "lean, lank and lantern-jawed, with clammy hands and long or short hair," as best suits the fancy of the speaker.....

As to the morality of the Spiritualists, as a class, outside of the fraternity of mediums, it would prove a difficult task to establish their rating one jot below that of the Methodist, Presbyterian, Catholic or any other denomination of Christians.....

Denunciation of the Spiritualists, as a class, will not answer for arguments against their philosophy, nor disprove one of the miraculous manifestations they will tell you they are receiving daily.....

The writer, it will be seen, is especially disgusted with the rattletrap explanations offered by the learned gentlemen occupying pulpits in the churches of various denominations.....

The writer during his mediumistic career was never heard to claim that his phenomena were the work of spirits, always dodging the question. However, he never objected to persons other than himself, calling it whatever they chose. His little speech before taking his seat in the cabinet being in these words:

"Ladies and Gentlemen: You are here to-night, and pay your money to witness and pass judgment on the phenomena presented in my presence—phenomena that have been occurring through *me* since I was eighteen years of age. I am not here to proselyte any one to Spiritualism, simply to present to your notice the phenomena that are described as wonderful by all who have witnessed them. I make no claims, and you are welcome to explain them in any way you choose after witnessing them. I will say that they are not the work of the Devil."

A sample verdict of a learned and scientific committee will be of interest here, as illustrating the far-fetched and absolutely ridiculous solutions of the physical phenomena, concocted and offered the hungry skeptic and churchman, by those who, through their intellectual capabilities and scientific attainments are supposed to be eminently fitted for the task they assume.

The writer had been giving seances in a Western city, for a number of weeks, in 1887. The phenomena produced at these seances had created considerable discussion and newspaper comment, besides converting quite a number of well-known, and a portion of them prominent citizens of the town. In a near-by city there lived and transacted business a preacher, of the Presbyterian persuasion, and a physician of great prominence and supposed learning in the sciences and wiles by which the ancient Prince of Black Magic, Cagliostro, produced the results that puzzled the wiseacres of his day and generation. These gentlemen concluded to form an "investigating committee" of a dozen persons, from among their large number of friends, choosing none but those gifted beyond the ordinary in intellectual attainments, or versed in some of the sciences that it was supposed would materially aid in disentangling the web of mystery surrounding this young man and his strange phenomena.

Accordingly, there finally was associated together the minister, who was noted for his scholarly sermons, disclosing a deep knowledge of many of Nature's laws and the isms and ologies that perplex so many of lesser learning and researches; the physician, who also bore a reputation for a profundity of information on subjects other than physics; a very popular lecturer on occultism, hypnotism and kindred subjects; two wholesale merchants of the city, who were blessed with extraordinary large bumps of self-esteem, with the perceptive faculties largely developed; and a state legislator, who had the points down fine, but withal a well informed individual. Each gentleman was accompanied by his wife, each of whom was accredited with a large share of brilliancy in an intellectual way. This composed the circle or committee of twelve, sharp and keen, who were to wrest from the blonde, hatchet-faced, gentle-eyed medium all his secrets, whether he would or no. One of the merchants was deputized to visit the medium and bargain with him for his services one evening, to be designated by himself. The visit was duly made, arrangements satisfactorily concluded and the medium was in for it. A few evenings after the merchant's visit found the medium in one of the drawing-rooms of the minister's residence, in the presence of the aforementioned dozen of investigators. The time set for the seance to open was eight o'clock. At half past seven the ladies withdrew to another apartment, and the preliminaries began by the minister saying:

"Mr. Smith," I call the medium Smith for convenience, "It is my duty to inform you that you were engaged for this evening for the purpose of more fully and carefully testing your claims than possibly has ever yet been undertaken. Will you submit to the means proposed to be used by us, in our work?"

"I will submit to everything reasonable, and do all in my power to aid your experiments," replied Mr. Smith, "but as to my claims, I will say that I make none whatever."

"We have understood that you are a Spiritualistic medium, for materialization and physical phenomena," pursued the minister.

"I believe myself to be equal to the best of them, and yet do not make any claims for the phenomena produced in my presence. I leave all conclusions and deductions to the investigators, and am satisfied to have them name it what they choose. What I do claim is that the phenomena are very wonderful and given under test conditions that make my participation in their occurrence, apparently one of the impossibilities. It is your business to discover whether I *do* have a hand in it or not," replied Mr. Smith.

They now searched his clothing thoroughly, and even took the precaution to explore his mouth and ears. After satisfying themselves that he carried nothing contraband, he resumed his clothing, the ladies re-entered the room, and he proceeded to arrange them in a semicircle, male and female alternating, in front of the cabinet, which was constructed by hanging a pair of heavy curtains across a corner of the room and making a cover to it with a pair of blankets.

The seance now began, it will be minutely described later on, and continued about one hour and a half, to a successful termination. Everything, including the medium, was examined every few minutes, by the learned gentlemen, who felt the pulse, took the temperature, and affixed some kind of apparatus on his limb for recording the muscular activity or contractions, pried into his eyes and mouth and conducted themselves very much as learned men are supposed to do in their experiments in quest of more light.

At the conclusion of the seance the ladies were a unit in declaring it as wonderful as the printed stories of the wonders worked by the fakirs of the Indies. The gentlemen held a conference of their own in one corner of the spacious apartment, in low tones, while the medium made mysterious passes about his own anatomy, presumably to aid in recovering the exhausted vital forces, expended during the seance.

After some thirty minutes had passed, the gentlemen, after making a last examination of the medium's condition, confided to him that they were positive that "the manifestations were not caused by the spirit-world at all." They also stated to him, in reply to an interrogation, that they did not think, in fact were positive, that he did not cause the manifestations knowingly, but innocently made the entire entertainment.

On being asked for an explanation, the lecturer on hypnotism unburdened himself in the following fashion:

"Our solution to the matter, and I, for one, would stake my professional reputation upon its correctness, is that you throw yourself into a self-induced, cataleptic trance, and, while in that condition, your soul-principle leaves the body and causes all the manifestations, causing the pictures hung on the walls twenty feet from the cabinet to rattle, and the piano to sound, besides the dozens of other manifestations occurring in and about the cabinet. Your soul principle can read our minds as easily as we could read a printed book, and that is the source from whence came the names given, of our spirit friends."

They expressed themselves as immeasurably pleased and satis-

fied with the seance and its results. There, reader, is an explanation of some really very simple operations, that are, in reality, more wonderful than the performance itself, even though it was produced through the agency popularly supposed to cause it. There is an explanation calculated to cause the medium to smile right out loud, every time he thinks of it.

Think of the aggregate of intellect there on that evening, using their every faculty to discover the true source of the manifestations, bringing in such a verdict.

It is the opinion of the medium of the occasion, that, in reality, they were convinced it was the work of disembodied spirits, but it would never do to admit it; hence the ridiculous explanation as the only respectable way out of it. It is only the medium who can enjoy these displays of brilliant ideas and profundity of the supposed profound men and women who undertake to unearth the true inwardness of our puzzling isms, for only the medium is absolutely certain they are wrong, and he alone could tell just how simple were the operations that befuddled the brainy man of science.

[TO BE CONCLUDED.]

A WORD FOR ARYAN ORIGINALITY.

BY A. KAMPMEIER.

WHILE not denying at all that words have been taken over from Egyptian into Greek, I nevertheless would modestly submit the following to show that Aryan languages are not so unoriginal as Hon. W. Brewer in his three articles since last spring attempts to present by a long array of Egyptian words, which he thinks may throw light on the origin of Greek and Latin words.

If the Greeks identified Aphrodite with Hathor, what has *hetaira*, fem. of *hetairos*, "companion," to do with Hathor? *Psyche* is pure Greek from *psychein*, "breathe," as *anima* from *animare* in the Latin. *Rex* is as indogermanic as can be, the root of that word occurring even yet in the modern Hindu *raja*.

Likewise the purely Aryan "Jupiter" has nothing to do with the Egyptian *Egyptur*, the "great Egypt." All philologists connect the syllable *Ju* with Sanskrit *djause*, which root also occurs in Zeus or *Sdeus*, genitive *Dios*, the Iranic *deva* and its cognate *diu*, Latin *deus*, *divus*, *dium*, old German *Tius* or *Zin*, whence our Tuesday and the modern Allemannic *Zistig*. And the meaning of that root is "heaven" and Jupiter is the "heaven-father." The Egyptian *da*, "to give," has nothing to do therefore with *deus*.

Dr. Carus has previously shown that *Natura* has no connection with Egyptian *neter*, divine. The Greek *paradeisos* and Hebrew *pardes* are generally acknowledged to come from Armenian *pardez* and Zend *pairidaeza*. In deriving the word "Hades" the iota subscriptum must be taken into consideration, and the form *A-ides*, i. e. "the unseen," just as our "hell," is connected with the old verb *helan*, "to conceal." As we have a *Pro-metheus*,* "forethinker," we have

* According to Steingthal and others, "Prometheus" is connected with the ancient Indian name for the fire-drill, *pramantha*, though this derivation is rejected by more recent Sanskrit scholars on philological grounds. Even if this derivation would stand, it would speak for the Aryan originality of "Prometheus."

an *Epi-metheus*, "afterthinker," the second part of these words being connected with the root *meth* or *meth*, occurring in the future and past tenses of the Greek verb *manthano*, "to learn, ascertain. I see no reason to derive it from the Egyptian *Perom*, "heaven-man."

I do not see how Hebrews could have ever hit on the play "Alexandros" as meaning the "lion-man." "Alexandros" means "a defender of men," just as there is the form in Greek *alexanemos*, "warding off the wind." And even if the Hebrews had no *x*, they could easily express the *x* in Alexander by the letter *kaph* combined with *samech*.

"Horizon" has nothing to do with Horus, but is the present-participle-form of the verb *horizo*, "to bound, define." And *orison*, from old French *orison*, has likewise no connection with Horus.

"Demeter" is persistently twice brought into connection with the Egyptian *Te-mut-ur*, "the great mother." But we doubt whether *De* is the same as *Ge*, "earth." Now any one who is acquainted with Grecian dialects, knows that *d* stands many times in Doric for the Ionic *g*, thus, Doric *dnophos* for Ionic *gnophos*, "darkness." Any good Greek dictionary will show this under article "Delta" and "Gamma." If *Da* and *De* in Doric means "earth," and we yet find the Doric vocative form *Damater*, who gives us a right to doubt even the Greeks themselves, who surely knew what their own words meant? That the Egyptian Temutur and Demeter are mythologically the same deities, I do not contest, but I contest it philosophically. There is no necessity to say that the Greeks got their Demeter from the Egyptians. The old Teutons had their earth-mother Nerthus as well as the Egyptians and I suppose every people had such a deity. Mr. Brewer also connects Egyptian *Atcf* with Latin *atavus*. Now the *at* in the Latin word is only another form for the preposition *ad*. We have in Latin *adnepos*, corresponding in the descending line of grandchildren to *atavus* in the ascending line of grandfathers. And what does Mr. Brewer say of such forms as *abavus*, *proavus*, *tritavus*, which all occur in Latin? Let us always remember that we must keep the word *avus*, "grandfather," apart from the preposition placed before it. If there is any connection between the Egyptian *Atcf* and Indoermanic words it is in such children-sounds as, Greek and Latin *atta*, Greek *tetta* and *tata*, Swiss *aetti*, etc. Just as in the case of Greek and Latin, I have my serious doubts in regard to some Egyptian derivations of Hebrew words which Mr. Brewer produces. I am told that for the scientific investigation of Semitic languages Arabic has the same importance

as Sanskrit for the Indo-Germanic. But I will not enter into that here.

Philology may not be an exact science as Mr. Brewer says, but it is nevertheless not so inexact as he thinks. It has put up laws as exact as those of the natural sciences by which words can be traced to their origin, though it seems impossible. Just as the trained naturalist reads in the rudimentary organs of present living forms the remains of fully developed organs in their ancestors, so the trained philologist in present decayed word-forms sees the remnants of more developed forms far back in history. One of the first warnings scientific philology gives us is to beware of being deceived by similarity of sound in tracing a word to its origin. The ancients especially were deluded in this way, and very probably among them Herodotus also, to whom Mr. Brewer appeals. I fear Mr. Brewer has also been led astray too much by this delusion. Who would suspect any relation between the French *larme* and English "tear"? And yet philology traces both to the same source, namely that they are both connected with the Latin *lacrima* and Greek *dakry*, Gothic *tagr*, *lacrima* being only a later form of the older *dacrima*. Languages in the course of history have a tendency to phonetic decay. "Proximity of peoples," to use Mr. Brewer's words, will doubtless tend to exchange and borrowings of words, but "the consonance of words as a guiding rule" in tracing the origin of words is extremely misleading. To prove that a word is borrowed or that words in different languages are related to each other, more is needed than mere consonance of sounds. The strict laws of scientific philology, those of the shifting of sounds etc., are to be taken into consideration. How much consonance is there between the German *Pfütze*, "puddle," and the Latin *puteus*, "well"? And yet the former is borrowed from the latter and has assumed its present form in consequence of certain philological laws. Who suspects the relation between Greek *chen** and English "goose"? And yet both words have the same root and their difference of orthography and sound can be explained historically and scientifically.

* χῆν.

THE INVINCIBLE ARMADA.

BY THE EDITOR.

ENGLAND and Germany, the two main representatives of the Germanic nations, are not only brothers according to blood but are also interrelated in their history, especially in the development of liberty in both religion and polities. The truth is that together with the United States of America they are called upon to establish an international policy of goodwill and peace on earth, and the sooner the leaders of these three most powerful nations would recognize their duty the better it would be for mankind.

Schiller, representing the good spirit of the German nation, echoes the deep-seated sympathy of his people with the liberty-loving spirit of England in his poem "The Invincible Armada" which we here reproduce in Bowring's translation:

She comes, she comes—Iberia's proud Armada—
The waves beneath the heavy burden sigh;
Laden with bigotry and chains, the invader,
Charged with a thousand thunders, now draws nigh;
And as she sweeps along in stately motion,
With trembling awe is fill'd the startled Ocean.
Each ship a floating citadel,
Men call her "The Invincible!"
Why should she boast that haughty name?
The fear she spreads allows her claim.

With silent and majestic step advancing,
Affrighted Neptune bears her on his breast;
From ev'ry port-hole fierce destruction glancing,
She comes, and lo! the tempest sinks to rest.

- And now at length the proud fleet stands before thee,
Thrice-happy Island, Mistress of the Sea!
Mighty Britannia, danger hovers o'er thee,
Those countless galleons threaten slavery!
Woe to thy freedom-nurtur'd nation!
Yon cloud is big with desolation!

How came that priceless gem in thy possession,
 Which raised thee high above each other State?
 Thyself it was, who, struggling 'gainst oppression,
 Earn'd for thy sons that statute wise and great—
 The MAGNA CHARTA—'neath whose shelt'ring wings
 Monarchs but subjects are, and subjects kings!
 To rule the waves, thy ships have prov'd their right,
 Defeating each proud foe in ocean-fight.
 All this thou ow'st.—ye nations, blush to hear it!—
 To thy good sword alone, and dauntless spirit!

See where the monster comes—unhappy one!
 Alas, thy glorious race is well-nigh run!
 Alarm and terror fill this earthly ball,
 The hearts of all free men are beating madly,
 And ev'ry virtuous soul is waiting sadly
 The hour when thy great name is doom'd to fall.

God the Almighty look'd down from his throne,
 And saw thy foe's proud "Lion-Banner" flying,
 And saw the yawning grave before thee lying,—
 "What!" He exclaim'd, "shall my lov'd Albion,
 And all her race of heroes, now so free,
 Pine in the galling bonds of slavery?
 Shall she, whose name with dread all tyrants hear,
 Be swept for ever from this hemisphere?"

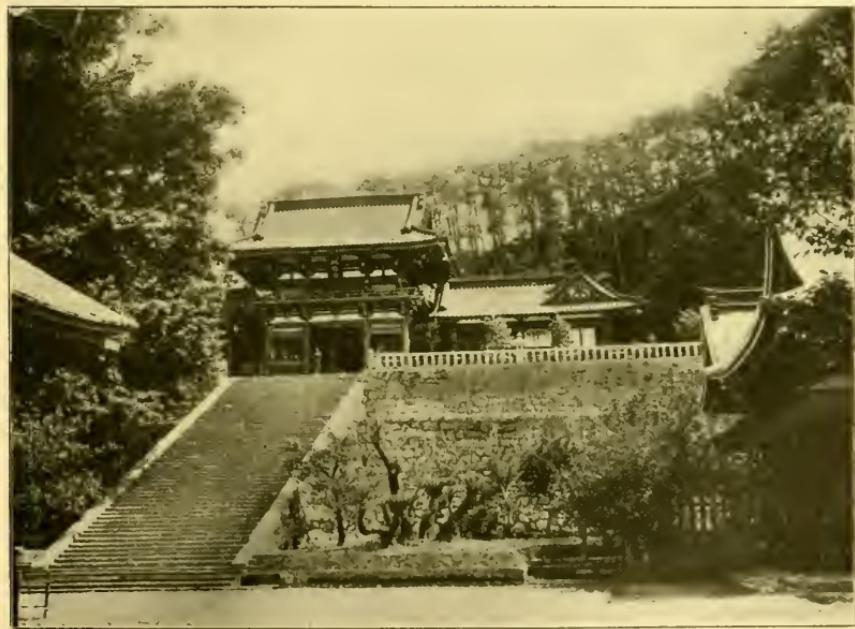
"Never," He cried, "shall Freedom's Eden true,
 That bulwark of all human rights, be shatter'd!"—
 God the Almighty blew,
 And to the winds of heaven the fleet was scatter'd!**

* These last two lines refer to the medal struck by Queen Elizabeth to commemorate the overthrow of the Armada, on which was the inscription—*Afflavit Deus, et dissipati sunt.*

THE BUDDHA OF KAMAKURA.

BY THE EDITOR.

UNDER the warlike Minamoto shogunate during the feudal days, Kamakura was the capital of Japan, but when the government passed into other hands it ceased to be a political center, yet it retained its significance as the home of historical recollections, antiqui-



ENTRANCE TO HACHIMAN TEMPLE AT KAMAKURA.

ties, venerable temples and quaint traditions which are so attractive to travelers. In Kamakura too stands the famous colossal statue of Buddha, grand in its noble simplicity, and beautiful from whatever side we may see it. Here are Shinto temples of national reputation



THE GREAT BUDDHA STATUE OF KAMAKURA.
As seen from a hill.

among which is especially worthy of notice the temple of the war god Hachiman, the favorite deity of the Minamoto government.

Kamakura is not so much a city as it is a conglomeration of villages nestling in peaceful beauty among the wooded hills, and this natural attraction had made it one of the famous summer resorts of Japan.

The great statue of Kamakura represents Amitabha, the Buddha of Infinite Light. It was erected in 1252 of the Christian era in imitation of an older statue of the ancient Japanese capital Nara. Its height is forty-nine feet, and we can form an idea of its immense proportions when we consider that its mouth is three feet long.



THE TEMPLE OF NARA.

When a friend of ours, residing in Japan, sent us at our request a photograph of the Buddha statue at Kamakura we were surprised to note that the plate from which the photograph was printed must have been defective, for the picture shows an exhalation of light emanating from the head of the statue and rising above it into the air like a luminous vapor. It strongly resembles some photographs taken by a lover of occult phenomena in which the psychical emotions of the photographed persons can be seen in the shape of such luminous emanations curling and whirling when indicative of excitement, and peaceful and restful when denoting a dignified and calm attitude of mind. Our occult friends would insist that in this case the super-



THE NARA DAIBUTZ.



THE ORIGINAL NARA STATUE.

(Reproduced from Murakami's *History of Japanese Buddhism*)

sensitive plate has been impressed with the spiritual atmosphere that surrounds the statue. We reproduce the picture without removing



THE BUDDHA OF KAMAKURA.

Front view.

the spot since tampering with the original would only spoil its beauty.

Because of its extreme antiquity the Nara Daibutz* which the Kamakura Buddha is intended to imitate, must be sheltered against the inclemency of the weather. It has suffered greatly from the effects of time, and parts even of the face have been restored when decay made it necessary, so that the present statue no longer represents accurately the ancient famous original. Photographs of this statue are very rare, and usually very unsatisfactory, because the light is poor on account of the shelter which is built closely around it. Not without difficulty we have finally procured a photograph which was taken by Mr. William Nash of Ottawa, Illinois.

An ancient picture of the Nara statue is preserved in Murakami's "History of Japanese Buddhism" (*Nippon Bukkyo Shi*), a description of the ancient Japanese fanes, and being inaccessible in this country we here reproduce the illustration.

The Nara Daibutz is less accessible to visitors than the Kamakura Buddha, and on account of its unfavorable surroundings can not be fully appreciated. For this reason the Kamakura statue is better known both at home and abroad.

Visitors are agreed that the famous Kamakura Daibutz exercises a peculiar influence upon the spectator. It is an extraordinary and masterful piece of skill and the product of a deeply religious mind. It has a calming effect upon the soul and appears like a glimpse into the peaceful realm of Nirvana, soothing the sorrows of life, assuaging pain, and lifting us above the many tribulations and distractions of our daily trials.

* Daibutz is the Japanese name for Buddha.

DEITIES AND THEIR NAMES.

BY SIGMUND FREY.

IN the February number of *The Open Court* the Hon. Mr. Brewer has a very interesting article on "Names of Deity." I think every one will gladly agree with the author that like *lucus a non lucendo*, philology, or rather etymology, is very misleading at times. Consonant syllables and similar sounds may prove nothing more than that the various nations followed one and the same idea and in their articulations coined the same word as the expression of the same thought. When we find identical words for the same idea in different languages we must study first the history of each nation—its birth, its growth, the itineraries of its tradesmen and statesmen, and the nations with whom they mostly came in contact.

The greatest scholars have given up their researches for the origin of language as vain and hopeless, and we therefore would have to look for the special nation of hoary antiquity that was the most speculative, had first developed ideas and had evolved its language. Perhaps the narrative of the confusion of languages in the Bible points to the period and country when and where the origin of language took place. This is naturally to be understood of one group of tongues, for just as we distinguish the various tribes and nations with regard to race we must discriminate with reference to language.

There are but two stocks of language to be considered, the Semitic and the Aryan, i. e., Sanskrit. Greek and Latin both point by construction of words and grammar to their kinship with Sanskrit. If we find words and thoughts expressed in Latin and Greek which seem to have grown on soil other than that occupied by Semitic or Aryan nations, there are but two possibilities: either they were borrowed or they sprang spontaneously from the same ideas. Two examples may serve to illustrate. The Hebrew word *barakh*¹

¹ברך

²ערווה

means to adore, to bless, and to curse, so does the Latin *sacrare*. The Hebrew *Ervah*² from the root *arah*,³ to make naked, to uncover, to overthrow, is the same as the Latin *arva*, private part. The Greek ἀπόω, to plough, is used by Sophokles (Antigone, 456) for coitus. Noteworthy it is that the rabbis use the word "plough" in the same sense; e. g., Midrash Bereshit XLIV, 3. Perhaps the Biblical use (Judg. xiv. 18) conveys the same meaning. If we find in Babylonian and Hebrew literature the same ideas and expressions, yea even the same words, Delitzsch and others may claim that the Jews borrowed, but how do we account for the fact that in Homer the same ideas appear as in the Bible, or that in Virgil the same utterances are found as in the Talmud? It can hardly be supposed that Homer or Virgil studied Bible or Talmud and were guilty of plagiarism or that the author or authors of Bible and Talmud read the Iliad or Æneid. There is but one inference to be deduced, namely that poets and philosophers of all nations, of all climes, having the same idea under consideration, come to the same conclusion, since the logical operations of the human mind work in the same lines.

All the tribes and nations had deities, spirits good and evil, and names for them ere they came in contact with each other. They may have added certain attributes, which they found ascribed to the gods of other nations and representing the same ideas as their home deities. Will we construe Zeus in Agamemnon's appeal (Iliad II, 412) and Jehovah in the similar invocation of Joshua (x. 12) as the *ilu Zur shamshu*, the Mar(u)duk of the Babylonians? Or will we claim that Ex. xv. 3 has reference to Ares or Mars?

Lexicographers note that Pharaoh is a Phœnicio-Semitic word (see Gesenius s. v. "pharaoh," and some Hebrew commentators to Deut. xxxii. 42). We know that Pharaoh is derived from *Phra* or *Ra*, the sungod of Lower Egypt. We know also that the first kings of Egypt were not named Pharaoh until at a certain period the priests found it advantageous for some reasons to substitute Phra and to raise him to the dignity of the chief god. Then we must investigate whether the name Phra assigned to the sungod is not derived from some other language. Some scholars affirm that the Egyptians were a Semitic branch. Some words seem to point to a Semitic source, for instance *Anoki*, "I" the same in Babylonian, Hebrew and many more.

I agree with Mr. Browne concerning Herodotus. If Herodotus tells us that some Greek gods are identical in name or attribute with the Egyptian deities, some Greek writers claim that Egyptian gods

are the counterfeits of their own deities; for instance Ptah is said to be their Hephaistos, etc. If Pausanias relates that he found traces of Silenos among the Jews in Palestine, and some maintain that the Shiloh in Gen. xlx. 10 refers to Silenos because vine is mentioned there, we refuse to accept the conclusion for many reasons. Morgan in his *Ancient Society* proves conclusively that the Iroquois Indians had the same religious ceremonies and social institutions as the Greeks and other nations of antiquity of whom the aborigines of America never heard and with whom they never were in touch.

Therefore I do not agree with either Mr. Browne or the Hon. Mr. Brewer with regard to Mars. Mars and Mar(u)duk are as much related to each other in name as an apple to a pineapple. It seems to me that Mars is an evolution of *Mavors*, "war, deeds of arms." Aron Berith (not Barith), Ark of the Covenant, cannot be in any relation to the Egyptian *Bari* as it has been suggested that the Hebrew *Berith* means "banquet," and the Covenant was considered by the ancient Hebrews as something that is living and not something that is dead. *Lech-lechi* does not anywhere in Hebrew appear as "shining" or "rays."

With regard to "Allah" the Hon. Mr. Brewer is decidedly mistaken. The word originally is *'ilah*. *Alif Lām Hā*, not *Chā*, is undoubtedly related to the Babylonian *ilu*, Hebrew *ail*, "power, strength, omnipotence." From *ilāhnu* when connected with the article the first sound is dropped and by that *Allāhu* is formed as the Aramaic *ha-elovah*. Not only among the Egyptians were the names of gods forbidden to be uttered but also among other nations. "As Jews are commanded not to utter the S^hem of Jeoah," is an inaccurate statement of the author of the article. There is no such Biblical commandment. The Rabbinical injunction is to pronounce *Shaim* in place of "Jehovah" in ordinary conversation or *Eloqim* instead of *Elohim*.

Mr. Brewer in his desire to make Egypt a source of architecture, language and religion overlooks some facts. "To give," is in Sanskrit *dā*, Assyrian *na-dâ-nu*, Hebrew *na-tha-n*, Arabic *a-ta*, Slavonic *dá-vati*, Sanskrit *div*, *dyaúh*, Greek *Zeus* (locative *diví*, neut. plu. *dívah*, *v* here transcribing a digamma), hence we have *dáras*, *divine*, *deus*, *dieu*, *dio*. It remains to be determined from what language the Egyptian *Dai* or *Daa* originated.

MISCELLANEOUS.

SUBCONSCIOUS VERSE.

A prominent journalist who has written poetry of unusual merit and whose verses have appeared in the most critical magazines of this country, sends a poem automatically written which he introduces with the following explanation:

"I am sending you a queer thing, some verse I wrote automatically. It welled up out of my subconscious mind—I suppose that's where it came from—with no effort of my own at all. When I wrote the first line I did not know what the next one would be at all; when I got as far as the fourth stanza I began to influence the thing consciously just a bit, but not much. It reads like the wail of a Scotch Presbyterian who had somehow made a mistake and got into a Catholic Purgatory. The writing took only a very few minutes; I am afraid to say how few. Usually when I write verse I have to spend a long time over each stanza. This isn't very good verse; the fifth stanza is the only one in the whole thing that I'd care to print over my own signature; and yet the manner in which I got it is rather interesting.

"I have a theory about how I got it that may interest *The Open Court*. I have a great deal of Scottish blood in me; and in my family for generations back there have always been a lot of Presbyterian preachers. And—whether I like it or not!—I have inherited their mental make-up to a certain extent; I do not consciously subscribe to their beliefs; nevertheless, they insist on occupying a certain portion of my mind. The conscious part of my mind took a vacation for a few minutes, as happens in dreams, and the subconscious part got busy before I could stop it. I do not write Scots dialect, nor read it easily; there are doubtless many imperfections in this; if I had been getting it from a Scotch Presbyterian ghost he would certainly have got his dialect right. But I didn't; I got it out of myself; and there being no correct Scots dialect in me, not any could come out of me.

"And the thing which pulled the trigger and let this loose—at least I presume it is the thing—is not uninteresting in its relationship to the whole stunt. For a long time I had been making a lot of psychological experiments: on several occasions I had been very much frightened by getting into communication with—well, really with a series of memories and impressions of my dead grandfather which are stored away in that same subconscious mind. That is what my conscious mind *really* got into communication with, although a spiritualist would say I had been in communication with the ghost of that grandfather. But, as I say, I had been frightened; especially on one occasion. A person need not believe in ghosts to be afraid of them, you know. This grandfather was a strict Presbyterian.

"Shortly before the enclosed verse was written I had sent to my sister, at a distance, a magazine article in which I took a rather didactic and preacherified tone. She laughingly wrote me that my grandfather's ghost had finally succeeded in making me his mouthpiece; that I was turning into a Presbyterian preacher. It was this suggestion with regard to the Presbyterian ghost that wanted a mouthpiece on earth which ripened in my subconscious mind to the conception embodied in the verse—the conception of a wraith between two states of existence. And it was only natural that when the impulse came the verse should be written *in character*. In short, I had been consciously thinking about Presbyterians, ghosts and ancestors so much that day that my mind hypnotized itself into the belief that it was the mind of a Presbyterian ancestor's ghost, and spoke in the terms of that assumed persononality.

"At the same time, I should not like to be condemned to writing verse automatically. In the first place it is not such good verse as I can write myself; and in the second place I don't like the uncanny, creeping feeling—the sense of being the tool of another and distinct personality—which was on me as I wrote.

"If you care to use this verse, and the rational explanation of it I have tried to make, I would rather you did not use my name; but sign it Sanders McIvör. And for these reasons: There is so much flub-dub being written now about communication with spirits, that the writers of it would be sure to take up an instance of this kind as a proof that some ghost wrote it, instead of my subconscious mind, in spite of my explanation; and I would get a kind of notoriety I don't want. And in the second place, as I am a writer myself, they would be apt to think that I had written this long explanation as a medium for advertising my wares; there is so much of that sort of thing done nowadays by writers.

"It is characteristically Presbyterian that the ghost's trouble and doubt is not with regard to his opinions; whether he may have lived up to his faith or not, he is quite sure that the faith itself is all right. He is not afraid to put the matter to the test and face God because he is afraid God isn't a Presbyterian, you know; he is still sure of that; his system of theology hasn't failed him because of the mere accident of dying—his trooble and doot is about his actions—never his *opinions!*" Isn't that Scotch, though? He thinks he is humble in this poem; but he is really so proud of his humility that he becomes arrogant."

LIGHT.

Licht! Licht! Licht!
 O, God, I pray Thee, gie to me
 That licht of which Thou saidst: "Let be
 Its glory ower baith land and sea
 Through time and through eternity!"

I dreeft in darkness; I'm a soul
 That weever t'ward an unkent goal
 Set middlins twaxt far pole and pole
 Whaur astral tides unplumbit roll;

I am not flesh, nor yet fu' wraith;—
 I'm twaxt twa lives, whaur love's too rathe
 A fashion noo';—though I haec faith
 O' love at last too strang for scathe.

Not altogether purified,
 I keep the shape whaurin I died,
 The smack of sin, the reek of pride,
 The vanity o' God denied.

Yon outer wards twaxt world and world,
 Whaur God the sinnin' angels hurled,
 Wax red wi' flags o' flame unfurled
 Whaurin dead souls like leaves are swirled;

I skirt the brink o' that fell place,
 Too fair for Hell, too foul for grace;
 I yearn to meet God face to face,
 Yet scarcely dare to plead my case.

Thairfur, the trooble and the doot;
 Thairfur, the ghaist that dangs aboot,
 Strang braced wi' faith, and yet wi'oot
 The heart to face the matter oot!

SANDERS MCIVOR.

BOOK REVIEWS AND NOTES.

How to TALK WITH GOD. By a Veteran Pastor. Philadelphia: Sunday School Times Company. Pp. 99.

Under the veil of anonymous utterance the author is able to give more of his personality to his readers than an unavoidable self-consciousness might otherwise permit. Himself a minister of forty years' service, and the son of a minister, he has had intimate knowledge of the importance of carefully worded petitions in their influence on the minds of their hearers. With the utmost humility of spirit and modesty of expression the Veteran Pastor follows a "Personal Explanation" with a short essay "How to Talk with God," which gives seventeen informal rules for beginning and growth in the power of prayer, based on the principle that "the method and the conditions of true prayer are largely indicated by the habits of the normal child in the normal home." The book concludes with many instances of "A Veteran Pastor's Prayers," which are beautiful examples of the principles the author has endeavored to inculcate. To no one else, it is certain, will they appeal as "lamentably stiff, formal and artificial," or weighted with "the clumsiness of self-consciousness" which "signifies a defective piety."

AT THE DOOR. By Katherine M. Yates. Chicago: K. M. Yates & Co., 1908.
 Price 50 cts. Leather \$1.00.

This is a dainty little allegory written as is stated on the title page to be read "both on the lines and between." The heroine Marjorie is led by the

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CHĀNAKYA'S ARTHASAstra, or Science of Politics. Translated by *R. Shama-sastry, B. A.* Mysore: G. T. A. Press, 1908. Pp. 186.

This is the first English translation of an important and well-known Sanskrit work of political science believed to have been current in India before the Christian era. The date of Chanakya is disputed but he lived about the 4th century B. C.

GAVAM AYANA, THE VEDIC ERA. By *R. Shamasastri, B. A.* Mysore: Wesleyan Mission Press, 1908. Pp. 155.

The author is librarian of the Mysore Government Oriental Library and in trying to find a solution to the remarkable statements with regard to time made by the poets of the Vedas, has become greatly interested in the comparative study of calendar systems. These ancient Hindu poets frequently used expressions which to-day have no sense at all in their literal meaning. "The Vedic poets, for example, now and then speak of the failure of Speech to bring the moon, of the loss of a feather or nail sustained by the bird-like Gayatri, a verse of twenty-four syllables, in bringing the moon, and of cows sitting at a sacrificial session extending over a number of days. The commentators attribute these and other exploits narrated in the Vedas and Brahmanas to the tutelary gods or goddesses of speech, of meter, and of cows, while modern European critics regard these stories as mythological legends, having their origin in the wild imaginations of the poets.... My attempt is to unveil the mystery in which the sacrificial calendar of the Vedic poets is enshrouded, to recover that lost and forgotten era which the poets themselves had invented and continued from 3101 B. C. to about 1260 B. C., and to secure thereby a key to explain a number of theological or mythological stories of the pattern mentioned above."

One of the most common units of time is the *gavam ayana*, or "Cow's Walk," and the author has come to the conclusion from his study of the early folklore and mythology that "cow" refers to the intercalary day on which originally a cow was doubtless sacrificed. "A cow, therefore, means a set of four years, and Cow's Walk of two days, a set of eight years. Similarly a Cow's Walk of one month or thirty days signifies one hundred and twenty years, and that of ten months, one thousand and two hundred years. Accordingly, the two kinds of Cow's Walk, one of ten months and the other of twelve months, so vividly described in the Yajurveda and the Brahmanas, must necessarily mean two periods, the one of 1200 years and the other of 1440 years, corresponding to the 300 and 360 intercalary days, respectively."

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