

The Open Court

A MONTHLY MAGAZINE

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

Editor: DR. PAUL CARUS.

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

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By Madame Hyacinthe Loyson
Preface by Prince de Polignac

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

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THE HOME OF THE CAVE MAN.

BY W. KRANZ.

Frontispiece to The Open Court.

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BURBANK'S PRODUCTION OF HORTICULTURAL NOVELTIES.

BY HUGO DE VRIES.

THE commercial catalogues of the horticulturists contain, yearly, a certain number of novelties. Some of these are introduced from foreign countries, others are due to accidental sports, but many are the results of artificial improvements. They are produced either by nurserymen or by private persons who charge the seedsmen with their sale. As a rule, this production of novelties is a subordinate matter. It is very rare to find a man who devotes his whole life and all his energies to the introduction and production of new, beautiful or useful, horticultural plants.

Such a man is Luther Burbank of Santa Rosa in California. He is a nurseryman, but has no nursery in the ordinary sense of the word. He is a tradesman, but sells nothing besides his novelties, and these only to other dealers who will multiply them and offer them to the general public. His aim is not the accumulation of wealth, but to contribute to the welfare of other men by giving them better food, better fruits and more beautiful flowers. He is especially interested in the production of cheap ornamental plants for private gardens, in order to disperse their enjoyment as widely as possible. He is not engaged in pure scientific research, but of late he has consented to have his methods and cultures published, that they may become a guide for other men in their work along the same line. The Carnegie Institution of Washington has accorded him an annual grant of \$10,000 for ten years, thus enabling him to extend his cultures on as large a scale as is possible for the work of one man. Moreover, the Institution will take in hand the recording of the history of his experiments and thus create a source

of practical and scientific information of the highest importance upon many questions of plant-breeding.

Such a standard work is the more needed, since the methods and results of European horticulturists are, as a rule, accessible to American breeders only with difficulty. Burbank has had to re-discover many of the rules and practices which in Europe were more or less universally known. His science and methods are his own work, although in comparison with those of other horticulturists they do not contain essentially different procedures. It is a most



BURBANK, DE VRIES, SHULL.*

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interesting study to go into the details of such a comparison, especially since, by the same principles, he has obtained such striking new results. If his work does not enlarge our knowledge of the general rules, as it is not intended to do, it at least provides us with such numerous illustrations that a description of his experiments, even if but brief and incomplete, may be considered as a review of almost the whole field of horticultural plant-breeding.

From this point of view I shall now give a survey of Burbank's

* Dr. Geo. H. Shull is one of the two men appointed by the Carnegie Institution to watch Burbank's work and record the results.

work. In doing so it is not my aim to recommend his fruits or his flowers. They recommend themselves, and their world-wide appreciation gives the best proof of their high value. I am concerned only with the methodological side of the work and my aim is to describe such details as will best contribute to the establishment of the full agreement of Burbank's experience with the agricultural methods of Nilsson on the one side, and with the latest results of biological investigation on the other.

Luther Burbank was born March 7, 1849, in Lancaster, Mass. His father was of English and his mother of Scotch ancestry. He was reared on a New England farm and indulged in the breeding of American grapes and of new potatoes, which was quite a common pursuit in Massachusetts about the year 1873. He succeeded in raising some new varieties of potatoes in that year, multiplied them during the two succeeding summers and offered them for sale to the well-known seedsmen Messrs. J. J. H. Gregory & Son at Marblehead, Mass. They selected one variety among the three he had offered and paid him \$125 for it. This happened in the summer of 1875, and in September of the same year Burbank left Massachusetts and settled at Santa Rosa, California, partly on account of his health, partly on account of the bright prospects which the climate of that part of California offered him for his most beloved occupation, the improvement of plants. For at Santa Rosa almost all the garden plants which require greenhouses in the Eastern States, can be cultivated in the open, and therefore on a much larger, or even on an almost unlimited scale. As an instance I mention the *Amaryllis*.

In the beginning, Burbank rented a small nursery near Santa Rosa and cultivated market flowers and small fruits, but had to look for work on other farms also, in order to gain money enough for maintenance. It was only after thirteen years, in 1888, that he had saved enough to buy his present farm. Here he organized a large nursery and soon accumulated a small capital which enabled him to sell out his business, in the year 1890, and devote his whole life to the introduction and production of novelties. Three years afterward (1893) he published his first catalogue on *New Creations in Fruits and Flowers*, which gained for him a world-wide reputation and brought him into connection with almost all the larger horticultural firms of the whole world.

In 1905 he accepted the Carnegie grant and was appointed an honorary lecturer on plant-breeding at the Leland Stanford Junior University. Here he delivered two lectures a year before a score

of advanced students and professors, illustrating his new creations by means of specimens and photographs and explaining the experiments by which they were won.

In the meantime, the potato which he sold to Messrs. Gregory had proved to be a great success. It had rapidly increased in importance and supplanted many of the older cultures. According to an official statement of the United States Department of Agriculture at Washington made a few years ago, this Burbank potato is adding to the agricultural productivity of the country an annual amount of \$17,000,000. In the Eastern States it is cultivated alongside with other varieties and is often indicated by local names instead of Burbank's name. But along the Pacific coast, from Alaska to Mexico, it is now the standard of excellence among potatoes. In fact, it is almost the only variety cultivated in California, where the culture of potatoes for cattle-feeding or for factories is of hardly any importance. Its tubers are of a large and (what is more important) almost uniform size.

The evidence which is set forth in this discussion I gathered mainly during my visits to the Santa Rosa and Sebastopol farms of Burbank, where he was so kind as to explain his cultures to me and to answer all my questions about them. I visited him twice during the summer of 1904 and had the privilege of a four-days' intercourse with him in July 1906. Of course, I had prepared myself for these visits by studying the magazine articles on his work published during the last few years, among which those of E. J. Wickson in *Sunset Magazine* may be cited as the most complete and the most reliable. Wherever possible, however, I submitted the statements once more to my host, asking him such questions about them as would meet the doubts which might offer themselves from the standpoint of a biologist. As a rule, the answers covered my wishes and led to the conclusion that notwithstanding the widely divergent, and on some points quite opposite methods, the main results of practice and science are the same.

In order to understand the kind of evidence which will be discussed here, it is necessary to have a clear idea of what a visitor can see on the farms. As soon as Mr. Burbank has originated a new kind of useful or ornamental tree, flower, fruit or vegetable, he sells it to one of the great seedsmen, florists and nurserymen with whom he is in constant relationship. They take the whole stock, multiply it and offer it to the trade. They buy the exclusive right of selling the new variety, and nothing of it is left on the farms of Burbank. Hence it follows that a visitor cannot expect to have

a survey of the achievements that have already been made. There is no collection of these in living condition. One may study the commercial catalogues of Burbank or inspect his numerous photographs but the perfected varieties themselves are no longer there.

On the other hand, the visitor to the experiment-farms will become acquainted with the novelties destined for the immediate future. Burbank will explain to him his aim and his hopes as well as the methods by which he expects to fulfil them. The future, however, is uncertain, and the real value of a novelty can be judged only after some years have elapsed after its introduction into general culture. The spineless cactus opens the brightest prospects for the cultivation of the arid deserts, but the trial to determine whether it will succeed under those unfavorable conditions and will reward the expenses of its cultivation must still be made. So it is in many other cases too. Burbank himself is the most exacting judge of his productions and insists that they shall stand all tests of culture and trade and shall survive exacting trials or perish.

From this discussion it may easily be seen that my evidence relies, for a large part, on experiments which are not yet finished and the ultimate result of which cannot yet be estimated. For the description of the methods used this is of no importance, and in many cases the older experiments with their practical results will have to be alluded to.

Burbank's first catalogue was published in 1893. It is now thirteen years old. The varieties described therein are, of course, older, but they are only a small number in comparison with his present stock. The larger part of his experiments are younger, and only a few of his pedigrees cover more than ten years, as, for instance, those of the plums.

A special feature of Burbank's work is the large scale on which his selections are made. It is evident that in a variety of mixed condition or in the offspring of a hybrid and even in ordinary fluctuating variability the chance of finding some widely divergent individual increases with the number of the plants. In some hundred specimens a valuable sport can hardly be expected, but among many thousands it may well occur. The result depends largely upon these great numbers. In one year he burned up sixty-five thousand two- and three-year old hybrid seedling berry bushes in one great bonfire and had fourteen others of similar size. He grafts his hybrid plums by the hundreds on the same old tree, and has hundreds of such trees, each covered with the most astonishing variety of foliage and fruit. Smaller species he sows in seed-boxes and selects

them before they are planted out, saving, perhaps, only one in thousands or ten thousands of seedlings. Thornless brambles, spineless cactus, improved sweet grasses (*Anthoxanthum odoratum*) and many others I saw in their wooden seed-boxes being selected in this way.

The same principle prevails in the selection of the species which are submitted to his treatment. Here, also, the result depends chiefly upon the numbers. He tries all kinds of berries and numerous species of flowering plants. Some of them soon prove to be promising and are chosen, others offer no prospects and are rejected. The total number of the species he has taken into his cultures, amounts to 2500. The list of the introductions of last year shows 500 species, mostly from South America and Australia. Formerly he often made excursions in order to collect the most beautiful wild flowers or the best berries of Northern California, but for several years he has had no time to spare for this work. He has two collectors who collect only for him, and many relatives who send valuable bulbs and seeds, from time to time. One of his collectors travels in Chile, the other in Australia, preferring the regions in which the climate corresponds best with that of Santa Rosa. The Australian plants are usually sent to him under their botanical names, the South American often without any names at all, only the date and locality of collection being indicated. This insufficiency of denomination is of no importance at all for the practical work, but often diminishes the scientific value of the experiment, as for example, in the case of the spineless cactus. The thornless species with which he crossed the edible varieties have been sent to him from Mexico and elsewhere without names and they have been eliminated from the cultures as soon as the required crosses had been made. Hence it is evident that a scientific pedigree of his now renowned spineless and edible cactus will always remain surrounded with doubt as to the initial ancestry.

Besides his collectors in other countries and his correspondents widely scattered through the United States, he is constantly on the look-out for odd sorts of fruits or flowers, in order to combine them with the existing varieties. He procures seeds from the nurseries of all countries, from Europe and Japan as well as from America. He brings together, in each genus, as many species as possible before starting his crosses. Of *Asclepias* I noted about twenty species on a plot, of *Brodiaea* four, of *Rhodanthe*, *Schizanthus* and the fragrant Tobacco all the best and newest European varieties and hybrids. Many other instances will be given in the special descriptions. Among grasses he is now trying species of

Lolium, Stipa, Agrostis and Anthoxanthum, partly for forage and partly for lawns. Of evening primroses he had received a large flowered form of the creeping white *Oenothera albicaulis*, which he has now selected along with other small- and large-flowered yellow primroses. Many wild species afford deviations, which are ordinarily considered as monstrosities, but which in his hand may be improved to yield valuable ornamental plants. He showed me a beautiful yellow papaveraceous plant, the *Hunnemannia fumaricifolia* from Mexico, which in some specimens doubled its flowers on the outside instead of within, in the same way as some Gloxinias. Many other introduced deviations and hundreds of beautiful species I saw, but there is no reason for mentioning their names here. Very often a wild strain supplies some valuable quality or perhaps only the vigor of growth which fails in its cultivated allies. Many a weak race was made strong by this means.

Among the species and varieties introduced from foreign countries some proved to surpass the corresponding American forms without needing any improvement. In this way very valuable contributions to American fruit-culture have been secured. In the beginning of his work, a Japanese agent one day sent him some plum-pits. From these he grew two varieties which he has since introduced under the names of Burbank and Satsuma plums. The first of them was named for him by the United States pomologist at Washington. It was exceptionally suitable to American conditions and has justified its selection by its present wide distribution and economic value. The Satsuma plum is now commonly cultivated in California and is a most delicious preserve on account of its sweet flesh and small pits. The Burbank plum, on the other hand, is one of the best and most popular Japanese plums throughout all the United States; it is early and heavy bearing, free from insects and diseases, and a market fruit of large size and attractive color.

Other species needed only sowing on a large scale and a selection of the best individuals, and could then be introduced without artificial improvement. The common French prune, of which California has produced one hundred and fifty millions of dried produce in a year, is a small fruit and late in ripening, although it is rich in sugar. In order to enlarge the size and to change the time of ripening, Burbank sowed large numbers of seeds of this French prune d'Agen, grafted the seedlings on older trees in order to force them to yield their fruits soon and finally chose among the thousands of grafts, the type which is now known as the sugar prunes, a

large fruit ripening a month earlier and prolific in bearing. In the same way, the crimson rhubarb, or Mammoth pie plant, was secured

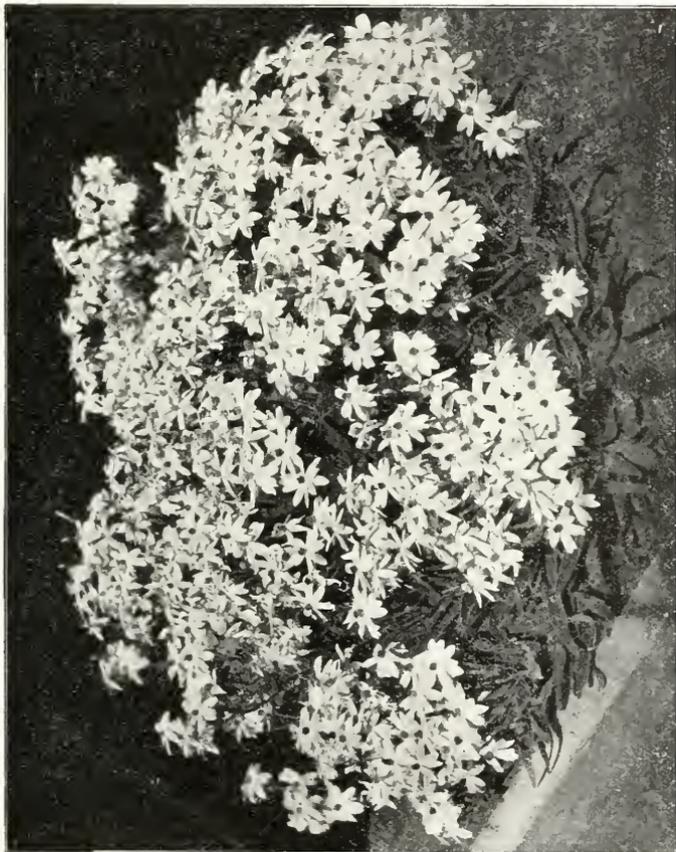


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FIELD OF IMPROVED AUSTRALIAN STAR FLOWERS.

which is now grown on a large scale all around Los Angeles, whence it is shipped, during the winter months, to the markets of New

York. It is a continuous bearer throughout a large part of the year and has a peculiarly delicate flavor. It was sent to Santa Rosa by Messrs. D. Hay & Son, Nurserymen in Auckland, New Zealand, about 14 years ago. Burbank sowed the seeds on a large scale, and selected the best type for introduction as soon as he perceived its excellent qualities.



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THE IMPROVED AUSTRALIAN EVERLASTING STAR FLOWER.

Among flowers, the Australian star flower or Everlasting (*Cephalipterum Drummondii*) is now being introduced after only a few years of multiplication and selection. It is a composite, and its apparent flowers are in reality flower-heads, the bright red color of which is due to the bracts of their involucre as in other species of everlastings. It is recommended for millinery purposes and may supplant a large part of the trade in artificial flowers. I admired,

on each of my three visits, the large beds full of the shiny red flowers, and saw the selection of the largest and brightest specimens going on.

The main work of Burbank, however, consists in producing



AN ENORMOUS HYBRID FROM CALIFORNIAN AND NEW ENGLAND BLACK WALNUTS. 4954

new varieties by crossing. The aim of crossing is the combination of the desirable qualities of two or more species and varieties into one strain, and the elimination of the undesirable characters. In

the most simple cases this can be produced by one cross and without selection; but, ordinarily, many crosses and the production of a more or less chaotic progeny are required, and selection has to decide what is to live and what is to be rejected. It is a well-known fact, discovered by Koelreuter and Gärtner, and confirmed by numerous other scientific hybridologists, that hybrids often surpass both their parents in the vigor of their growth and the profuseness of their flowering. Taking advantage of this rule, in more than one instance, Burbank has produced hybrids of extreme capacities. The most astonishing instances are afforded by his hybrid walnuts. In the year 1891 he crossed the English walnut and the Californian black walnut and afterwards planted a row of them along the road before his residence. At the time of my first visit, six gigantic trees were seen growing. They had reached twice the height and size of ordinary walnut trees. Three of them he has since been compelled to cut down, because they increased too rapidly. This summer (1906) I saw the three remaining specimens, eighty feet in height and two feet in diameter. He showed me sections of the cut stems. Their wood was of a fine grain, very compact and of silky appearance. The annual layers measured 5 centimeters, a most extraordinary thickness. Fast growing trees are usually of soft grain, but these hybrid walnuts have a wood as hard as that of the ordinary species.



HYBRID FROM ENGLISH WALNUT AND CALIFORNIAN BLACK WALNUT.

By recrossing them the qualities of the wood have been still further improved, and selection in this direction produces a broad variety

of hard and soft, coarse and fine, plain and beautifully marked, straight and wavy grain. In driving me to his Sebastopol farm, he pointed out an enormous walnut tree in one of the gardens along the road. It far surpassed all the surrounding trees, though many of them were older. It is a hybrid between the native Californian black walnut and the New England black walnut. It is, next to the redwood and big trees, perhaps, the largest tree and fastest grower I ever saw.

Another tree which displays the vigor of hybrids is the Wickson plum. It is a little more than ten years since Burbank distributed the first grafts of this variety, and it was the first of his plums to make a deep impression on California fruit growers. It was produced by crossing the above-named Burbank plum with the Kelsey, both parents being varieties of the Japanese *Prunus triflora*. The flesh of the Burbank is red, that of the Kelsey being dull pink and green. The special merit of the breeder lies in the choice of the parents from which to produce his hybrid. The Wickson plum is, at present, most largely grown in California for shipping purposes on account of its high durability. It has the unique heart shape of the Kelsey but the flesh of the Burbank, a rich garnet and yellow color, a large size and a perfect shape. It is very juicy and delicious but its firm skin insures good shipping and keeping qualities. Its first sales in Chicago made the record for plum prices in the United States. It is widely distributed over the world, though somewhat less hardy than other varieties. It has the best qualities of both parents and in many respects surpasses both of them. It is one of the best illustrations of what can be obtained in a single crossing by a man who thoroughly knows all the qualities and characteristics of his trees and how to combine them, and who is guided by this knowledge in the choice of the parents for his cross.

It is exceedingly difficult to gain a correct idea of the influence which the introduction of such novelties can have over the horticulture of some definite country or state. The Burbank, Satsuma, sugar and Wickson plums are now largely cultivated in California as well as elsewhere. They have partially supplanted old varieties and have, also, been the means of increasing the acreage devoted to plum culture. But it is manifest that the change of varieties requires the regrafting of the orchards and cannot be performed at once. It often requires ten years or more to revolutionize an established and profitable industry on any large scale. It takes some years to prove the trustworthiness of the new sorts and to convince the fruit-growers of the desirability of the change. The

production of a new variety is one great step, but its introduction and distribution is another equally important one. The whole fruit-growing industry of California amounts to an aggregate value of about sixty millions of dollars annually, and of this sum hardly one per cent. is represented by the varieties imported or created by Burbank.

If we compare these figures with those given for the importance of the Burbank potato, we find a great difference. But for a fair appreciation we must realize that the Wickson plum is scarcely older than the ten years required for its first wide distribution and that most of the other hybrids created by Burbank are much younger. We must leave it to the future to decide what will be the real significance of the improvements in fruits and flowers, of which this one man has produced such an astonishing number of excellencies.

TAOISM AND BUDDHISM.

BY THE EDITOR.

TAOISM is a religion which professedly recognizes the authority of Lao Tze and preaches the noble doctrines of lovingkindness and general good-will to all beings. Lao Tze's *Tao-Teh King*, though regarded as authoritative, is little studied by Taoist priests. The books best known are those containing the moral doctrines of Taoism, especially the *Kan-Ying P'ien*, "The Treatise on Response and Retribution,"¹ and the *Yin-Chih Wen*, "The Tract of the Quiet Way."² These are supposed to contain all that is essential in the Taoist faith; the former book is highly esteemed above all, and its distribution is considered a religious duty. In the English-speaking world Bibles have been published in countless numbers, and some think that Shakespeare's works have appeared in even more editions than the scriptures, but scholars familiar with Chinese literature claim, not without plausibility, that the editions of *Kan-Ying P'ien* are even more numerous than those of the Bible or Shakespeare. Edition after edition is constantly appearing from local presses at the expense of Chinese philanthropists, who by this means hope to gain merit and the assurance of the prosperity of their family.

A few quotations from the *Kan-Ying P'ien* will show the nobility and high character of its ethics. It begins with the following sentence:

"The Exalted One says that curses and blessings do not come through gates, but man himself invites their arrival. The reward of good and evil is like the shadow accompanying a body."

From the moral maxims we quote the following sayings:

"The right way leads forward; the wrong one backward."

¹*T'ai-Shang Kan-Ying P'ien, Treatise of the Exalted One on Response and Retribution.* Translated from the Chinese by Teitaro Suzuki and Dr. Paul Carus. Chicago, The Open Court Pub. Co., 1906.

²*Yin-Chih Wen, The Tract of the Quiet Way.* Translated from the Chinese by Teitaro Suzuki and Dr. Paul Carus. Chicago, The Open Court Pub. Co., 1906.

"Do not proceed on an evil path."

"With a compassionate heart turn toward all creatures."

"Be faithful, filial, friendly, and brotherly."

"First rectify thyself and then convert others."

"Be grieved at the misfortune of others and rejoice at their good luck."

"Assist those in need, and rescue those in danger."

"Regard your neighbor's gain as your own gain, and regard your neighbor's loss as your own loss."

"Do not call attention to the faults of others, nor boast of your own excellence."

"Extend your help without seeking reward."

"Give to others and do not regret or begrudge your liberality."

While there is much good in Taoism, we must not forget that the general ignorance which prevails in the middle and lower classes of China, and also among the Taoist priests, favors the development of superstition, and the practice of Taoism is not as pure as one ought to expect from so profound a leader as Lao Tze and such noble principles as are contained in their sacred books. The Taoist priesthood forms a powerful hierarchy under the guidance of a Taoist pope, whose rights are respected by the imperial government. The Taoist papacy is hereditary in the family of Chang Tao Ling, "the Heavenly Teacher," who is venerated as the vicegerent of God, the Pearly Emperor in Heaven.

An essay on Taoism which came from China was read at the Religious Parliament at Chicago and is published in the official report of Dr. Barrows, from which we quote the following passages:³

"If Taoists seek Taoism's deep meaning in earnest, and put unworthy desires aside, they are not far from its original goal. But in after generations the marvelous overcrowded this; Taoists left the right way and boasted wonders of their own. Legends of gods and genii became incorporated with Taoism. In the Han dynasty Taoism had thirty-seven books and the genii religion ten. These were different at first. But from the time Taoism ceased to think purity and peaceableness sufficient to satisfy men, it became the genii religion (magic and spiritualism), though still called Taoism."

"Taoism and the genii religion have deteriorated. Taoists only practise charms, read prayers, play on stringed or reed instruments, and select famous mountains to rest in. They rejoice in calling themselves Taoists, but few carry out the true learning of the worthies and the holy sages of the past. If we ask a Taoist what

³ *The World's Parliament of Religions*, Vol. II, pages 1355 ff.

is taught in the *Yin Tu King*, he does not know. If you kneel for explanation of the *Tao Teh King*, he cannot answer.

"Oh! that one would rise to restore our religion, save it from



TAOIST PRIEST AND PRIESTLY CROWN.

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errors, help its weakness, expose untruth with truth, explain the mysteries, understand it profoundly and set it forth clearly, as Ro-

man Catholics and Protestants assemble the masses to hear, and to explain the doctrines that their followers may know the ends for which their churches were established! If the coarse influences with which custom has obscured them were removed, the doctrines of Lao-tsze, Chang-tsze, Yin Hi, and Lie-tsze might shine forth brightly. Would not this be fortunate for our religion?"

Buddhism, as is well known, has been a no less potent factor in the religious development of China than Christianity in Europe. Buddhist monasteries and Buddhist pagodas are seen everywhere, and, strange to say, its institutions remind one very much of mediæval Christianity. The history of Buddhism in its several phases is a most striking evidence of the truth that the same law of development sways the fate of mankind in all countries.

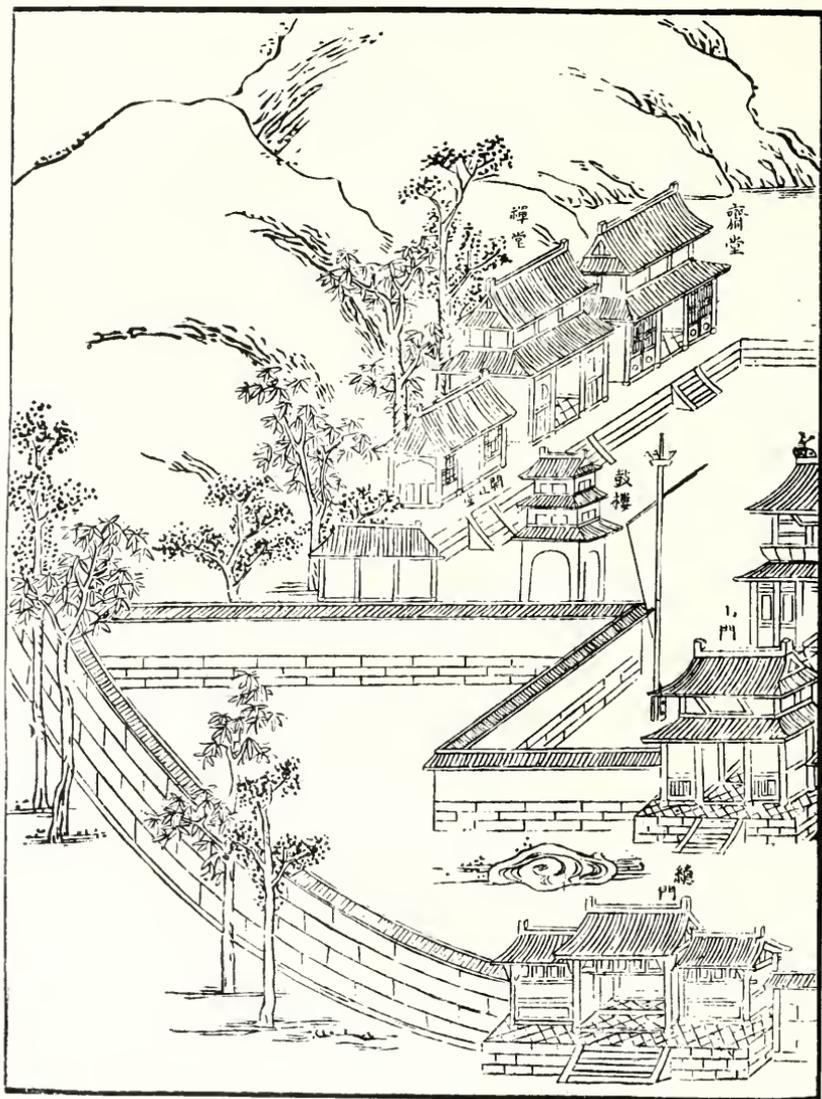
The Buddhist form of worship is not carried on in the simple spirit of its founder; it is modified not only through priestly interests but also by popular superstitions, and it has incorporated the legends and mythology of pre-Buddhistic times.

Under these conditions it is but natural that the resemblance of Buddhist institutions to Roman Catholicism has been noticed both by Roman Catholic and Protestant missionaries. It is too remarkable not to be apparent at first sight. Monks live under an abbot in monasteries according to the same or very similar rules that we find in mediæval monasteries.

The Buddhist monasteries in China are private institutions and receive no support from the government. They are endowed with some land and with the buildings on it which may be a donation or bequest of some pious man. Whatever needs they may have for the support of their institution must be collected by begging or contributions of devotees. The lower class of the monks have as a rule to work hard to keep the monastery in order, or to cultivate the garden or fields that may be connected with the institution.

After entering within the walls of the monastery pictured here, we would see on the right a small pagoda with five roofs, corresponding to the five elements. We enter through the gate and before us stands the main building which is used for ceremonies of any kind or religious services. Behind the main building we see the temple which is the sanctuary proper. At the farther end of the court stands the abbot's residence, and to the left of it is the kitchen. The house to the right of the abbot's residence is called the "guests' house" and the wing that extends from it toward the front is the building of officials. We see two bell towers, one

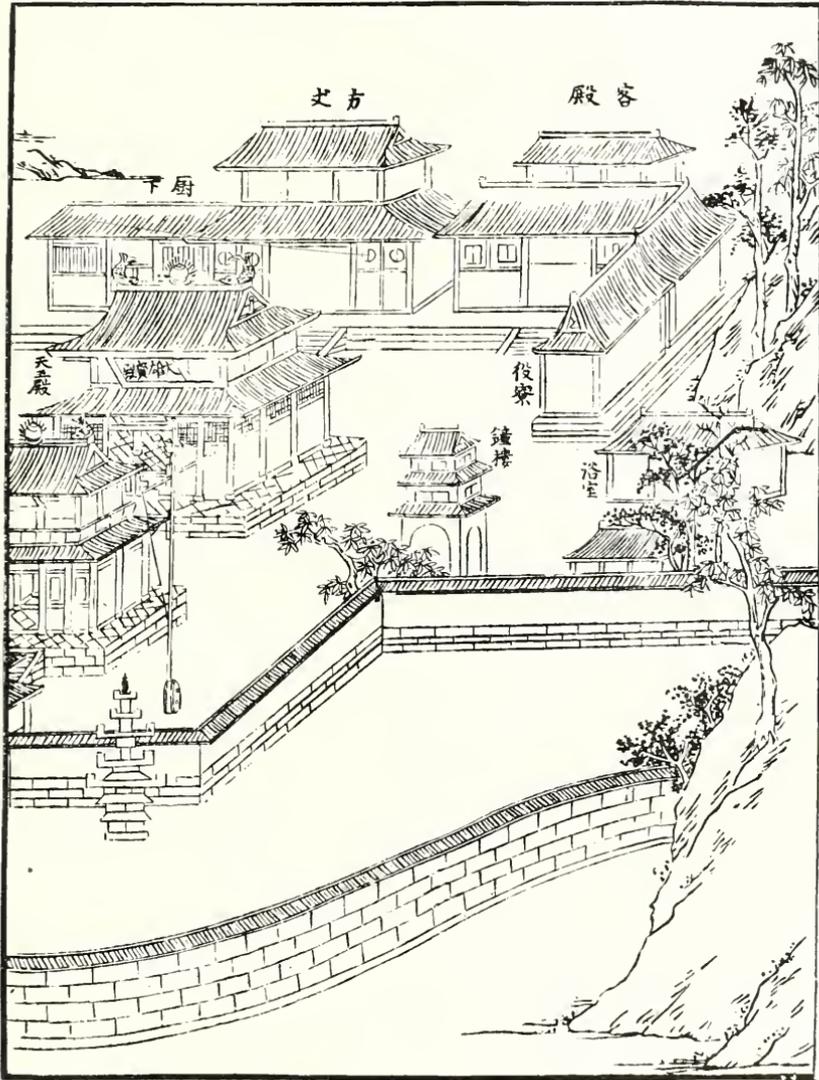
on either side of the inner court. The little huts at the extreme right are bath houses, and the buildings on the left hand are suc-



cessively a shrine sacred to the founder of the sect, the meditation hall, and the dining hall of the monks.

Of the two tablets here represented, the one to the left is found

outside of the temple walls and it reads in the order of the Chinese words: "It is not permitted odorous things and liquors to enter

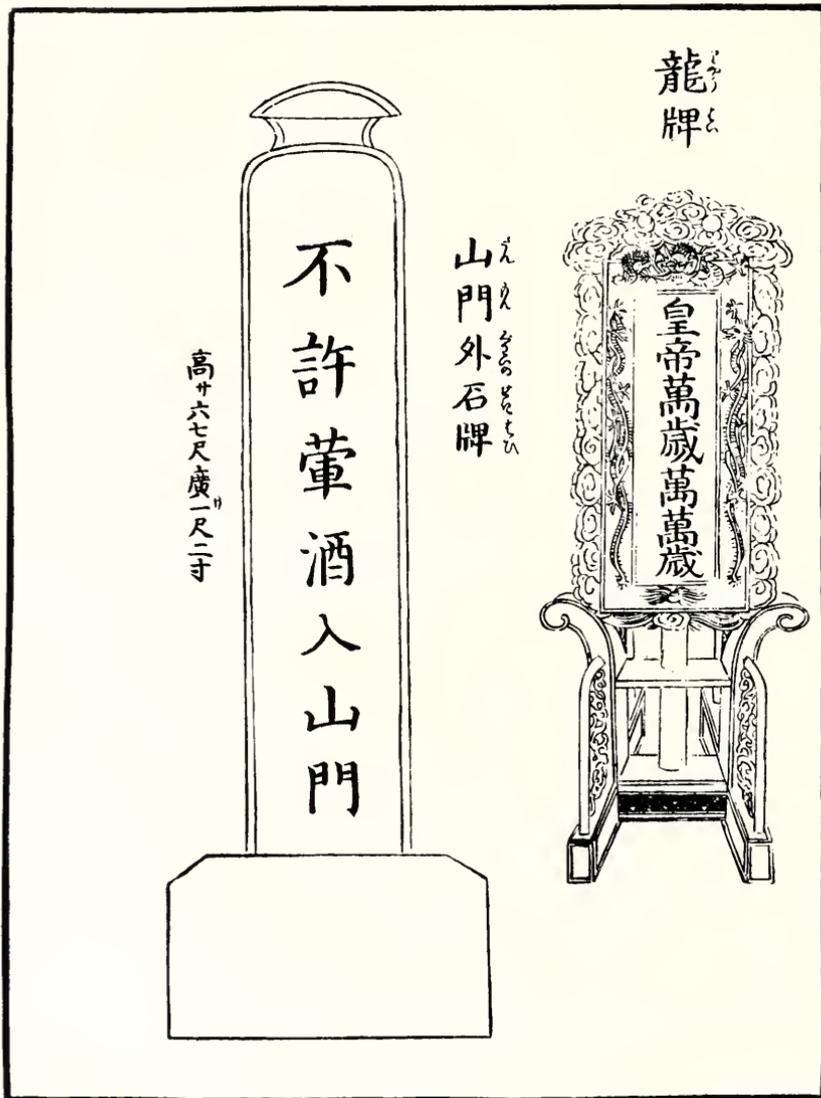


MONASTERY.

into the mountain gate."⁴ The tablet to the right is a prayer for the Emperor of China which is found in every Buddhist temple.

⁴"Mountain gate" is the usual expression for temple gate.

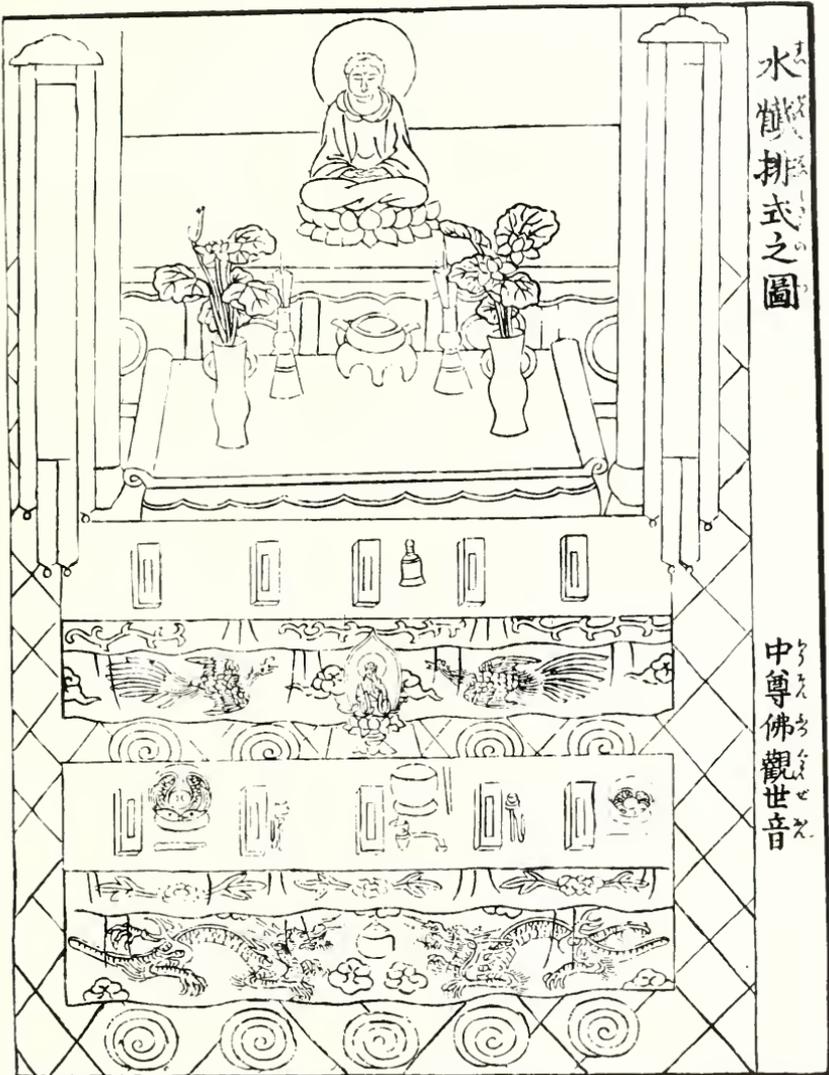
It reads, preserving again the consecutive order of words: "To the august | Emperor, | myriad | ages | and myriads | of myriads | of ages," which in brief means, "Long live the Emperor."



TWO TABLETS.

Masses are read for the dead and for other purposes. Our picture represents a Buddhist mass for vagrant spirits. To the

right we see a table with seven chairs. On the table stands a statue of Buddha and before every chair is placed a book of the Sutras. The presiding priest sits in the center, and all of them

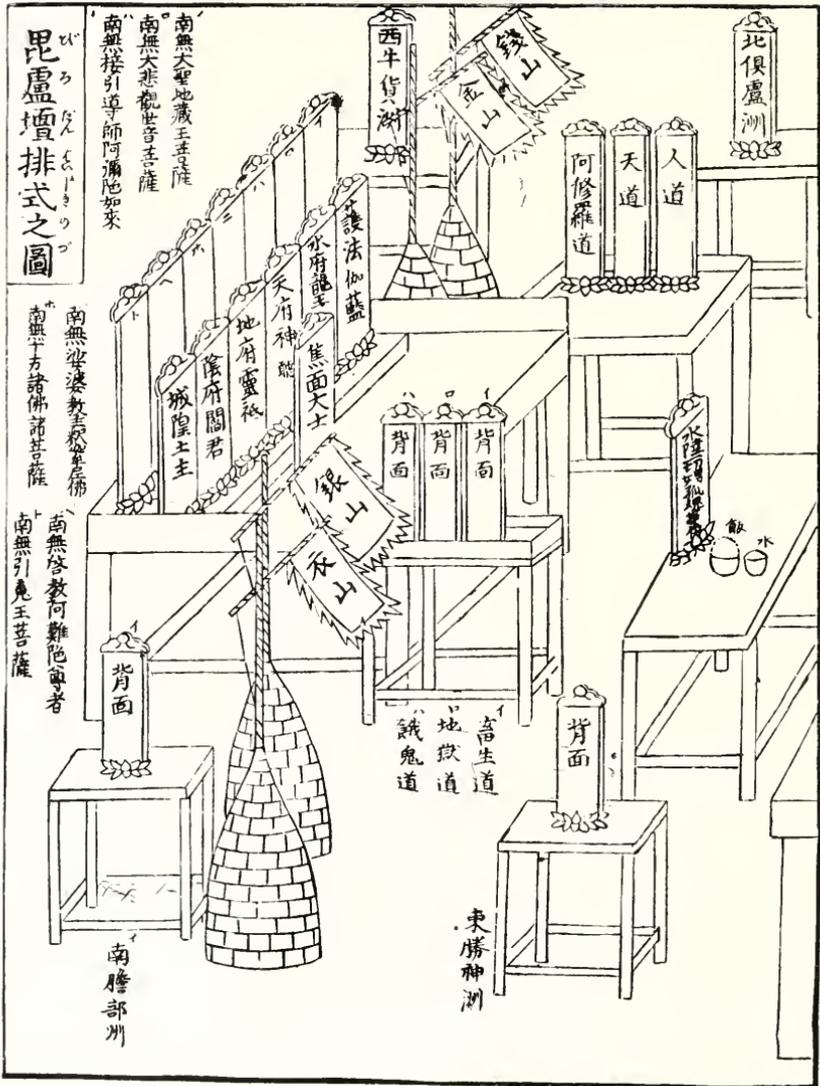


A TABLE SET FOR DEPARTING SOULS, PREPARED FOR THE CELEBRATION OF BUDDHIST MASSES.

2294

read the Sutras in unison. The arrangement on the left side is a representation of the world and contains invitations for all beings

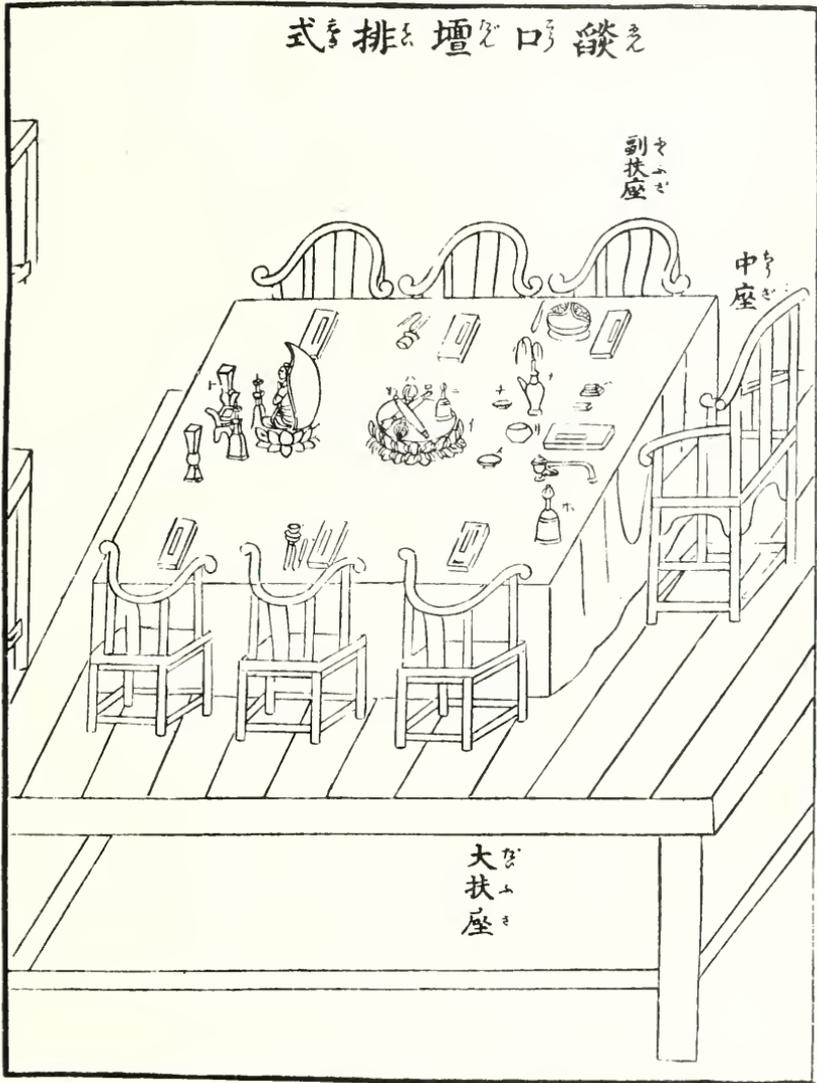
and spirits to be present. The upper inscriptions in the center of the altar call on all the Buddhas, "Shakya Muni, Amitabha, Kwan Yin, etc." The tablets underneath bear the names of the temple



BUDDHIST MASS FOR

guardians, "the Dragon King, the Heavenly Master, the Earth God etc." On the right wing of the altar are recorded "the human

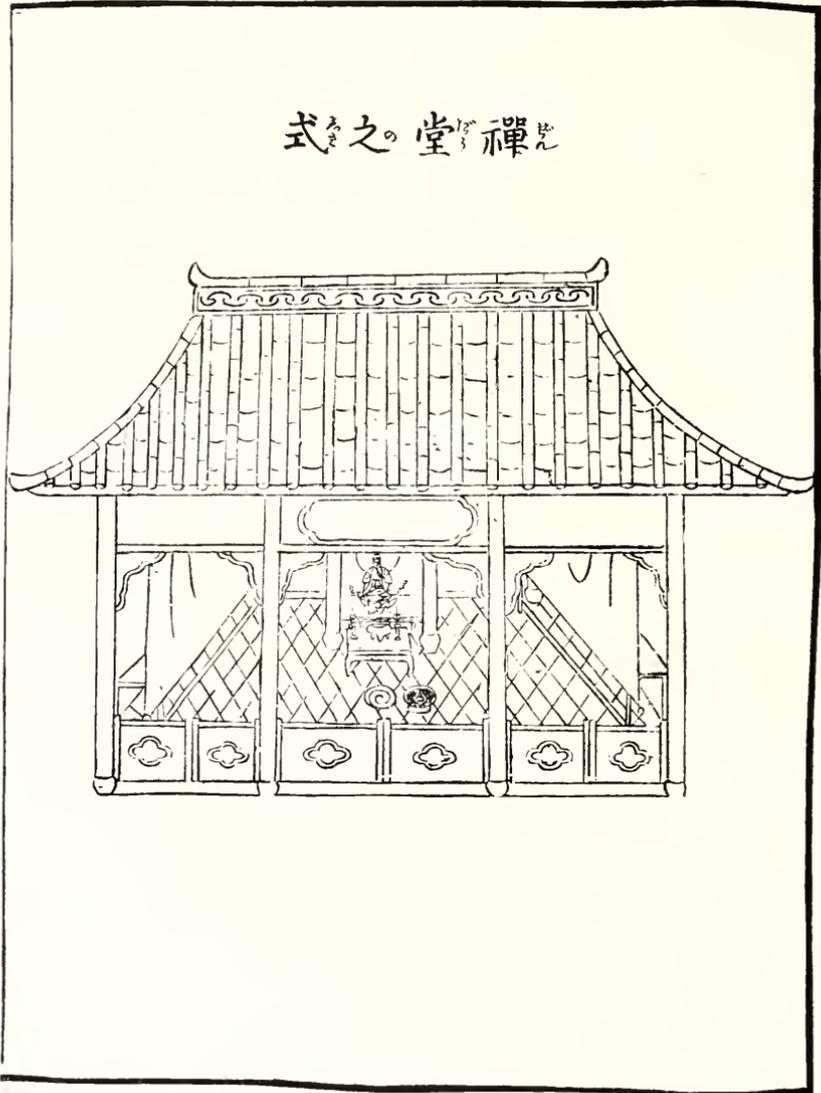
world, the heavenly world and the world of fighting demons"; on the left wing is the "domain of animals, of the denizens of hell and of hungry ghosts." The four turret-like buildings with



VAGRANT SPIRITS.

flags represent the four mountains of the world, called, beginning from below, "the cloth mount, the silver mount, the gold mount,

and the money mount." The four square tables at the four corners mark the four quarters of the world, "south and east" being below;

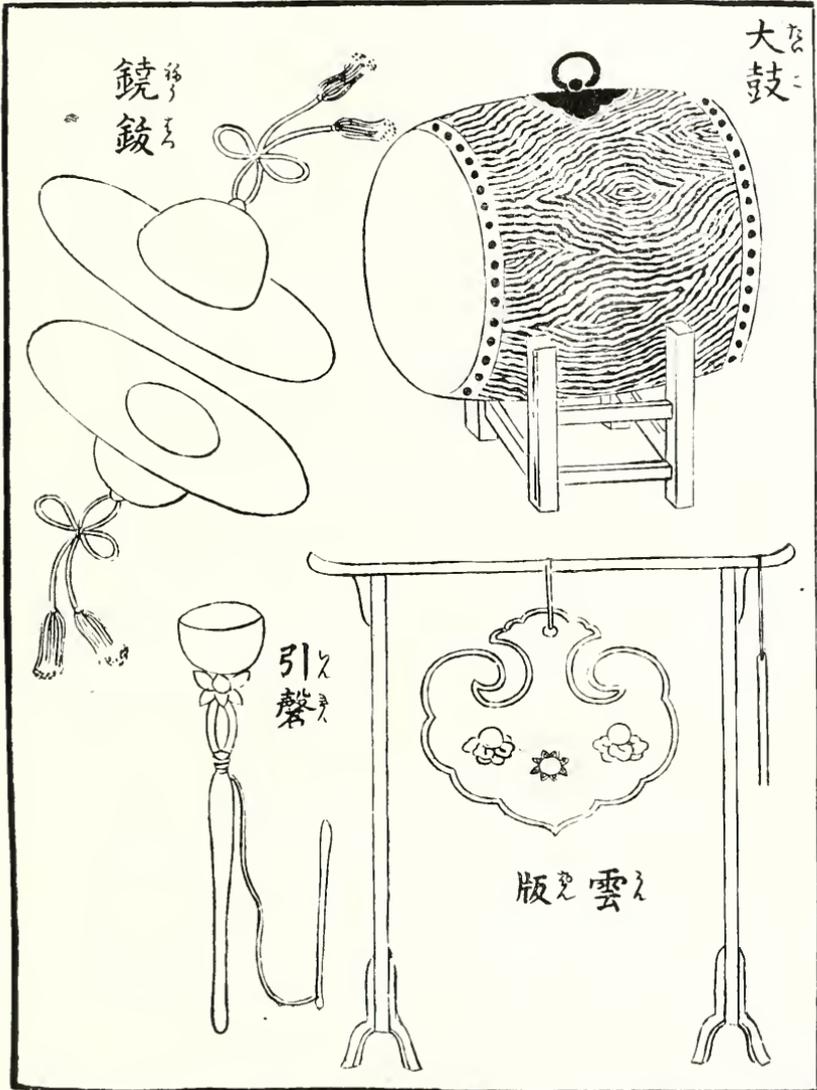


MEDITATION HALL.

2279

and "west and north" on the upper part of the picture. On the table in front of this arrangement are placed two cups, one containing rice and the other water.

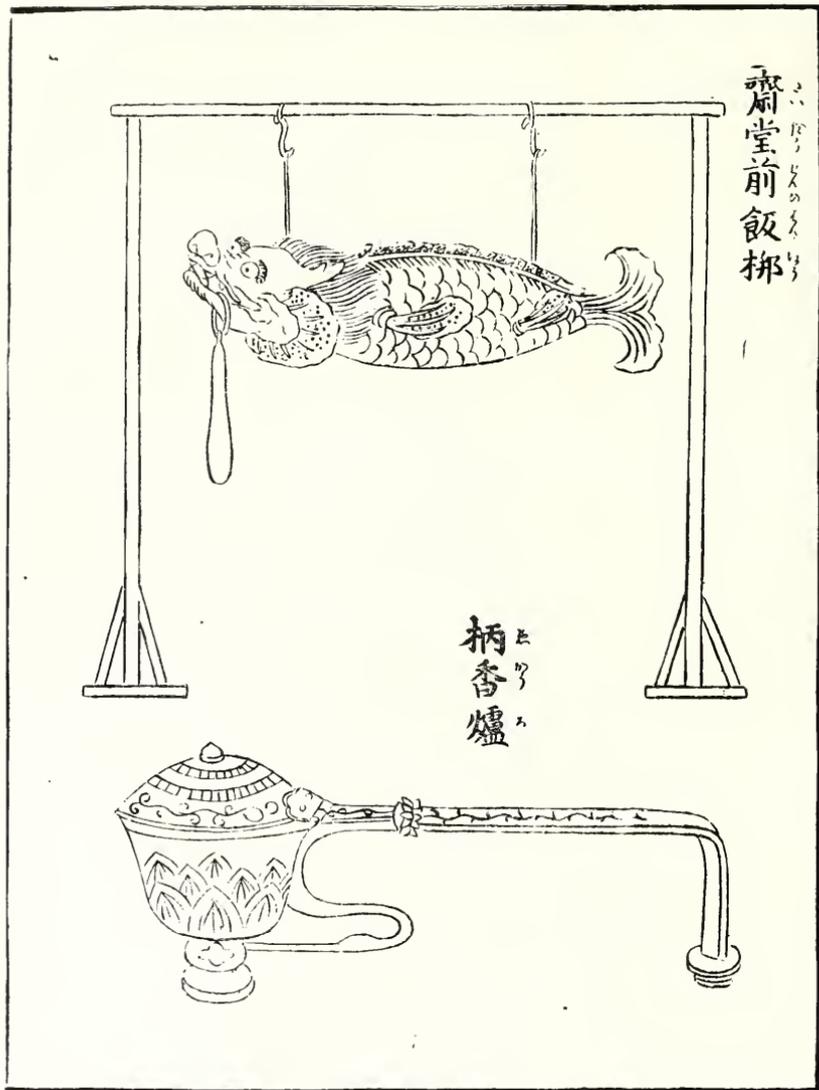
Much time is given by the monks to meditation. They sit down in silence in Meditation Hall and ponder over the problems



UTENSILS OF A BUDDHIST TEMPLE, A HAND GONG AND A DINNER GONG IN THE SHAPE OF CLOUDS. 2291

of life, or try to discover the meaning of difficult passages. Their exercises are guided by their superior, the abbot of the monastery,

or an older member of the brotherhood and when they think they have solved the problem they discuss it again with their father confessor. While the monks of the Hinayana or southern school devote



FISH-SHAPED GONG AND CENSER.

themselves chiefly to meditation on the vanity and transiency of life, the northern Buddhists of China and Japan prefer the subtle

problems of philosophical speculation, on the origin and nature of the universe, the purpose of life, the relation of the Tathagata to the world, the cessation of being, the foundation of morality, and kindred subjects.

The tendency of asceticism prevails and pagodas and monasteries are richly endowed while Buddhist priests perform upon the whole the same functions as the Catholic clergy.

Further, it is strange that in its higher evolution Buddhism also enters into a phase which offers an exact parallel to the development of dissenting churches in Christendom. The reformation started in China with the Pure Land Sect, which set all their hope of salvation in faith alone in the Buddha Amitabha. In China, upon the whole, the Roman Catholic form of Buddhism prevails, while Japan, with regard to its Buddhist institutions, may be characterized as a Protestant Buddhist country. The main representative of Protestant Buddhism is the Shin Shu sect, an offshoot of the Pure Land sect, in which the priests marry and are allowed to eat fish and flesh. Like Luther, they insist that man is justified by faith alone, not by his deeds, but that good deeds will follow the right faith as a matter of course.

There are as many different kinds of Buddhist monks with different regulations as there are orders and congregations in the Roman Catholic Church, and Buddhist Lord Abbots have played a part in the history of both China and Japan proportionate to that of the abbots and bishops in Christian countries during the Middle Ages.

CHILDHOOD AND EDUCATION IN CHINA.

BY THE EDITOR.

FAMILY life in China as much as in all other countries is centered in the nursery, and if there is a difference we may say that the interest in education is even higher than in the West. When a child is born it is tended with as much love as in Europe and America, though scientific insight into medical affairs may frequently be lacking.

How similar the affection of the parents of Cathay is to our own appears from their nursery rhymes, the spirit of which may be seen in the following lines which we quote in Isaac Taylor Headland's translation :

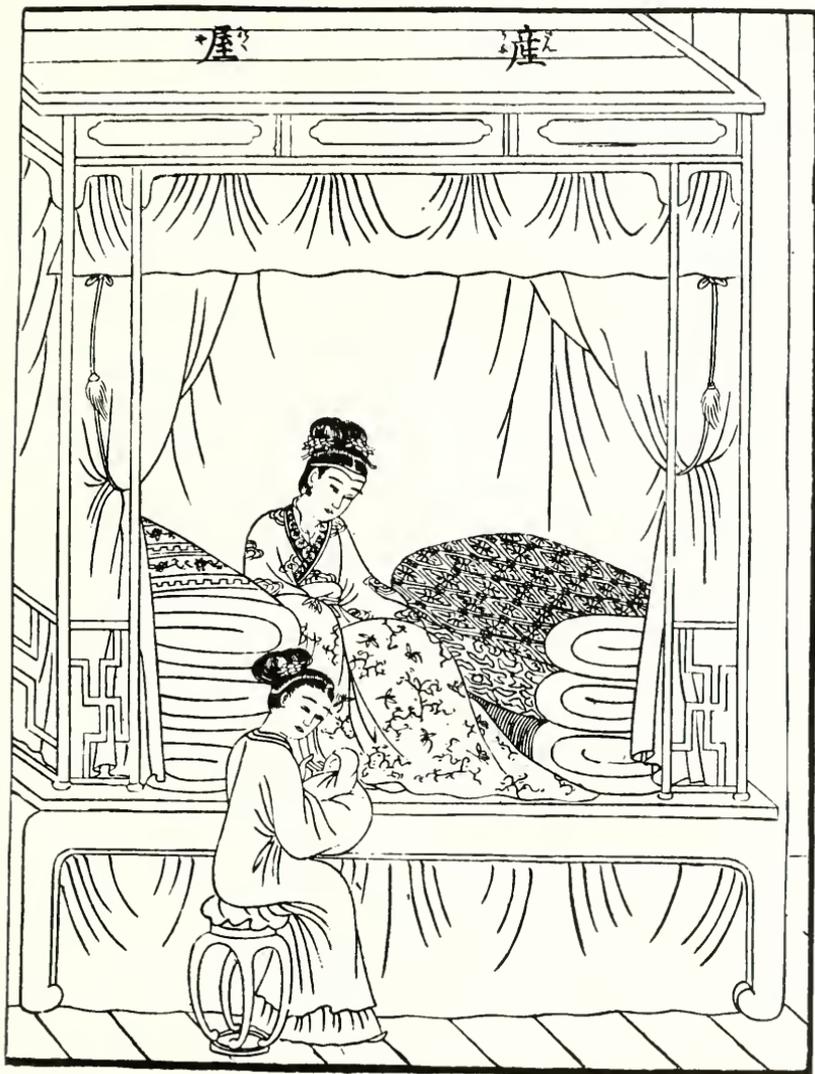
“Heh, my baby! Ho, my baby!
See the wild ripe plum,
And if you'd like to eat a few,
I'll buy my baby some.”

Another jingle which reminds one of our own children's verse on the lady-bug, runs thus :

“Fire-fly, fire-fly,
Come from the hill,
Your father and mother
Are waiting here still.
They've bought you some sugar,
Some candy and meat,
Come quick or I'll give it
To baby to eat.”

What the Saxon says of his home is literally true in China. The typical Chinese residence is a little castle and all its arrangements show that it has been built for family life. It consists of several one-story structures that are shut off from the outside world by a wall. Having entered through the gate, we find three buildings one after another separated by court yards. First, we reach

the reception room; having crossed a second court yard, we come to the main dwelling house; and behind that we will find the apartments for women and children.



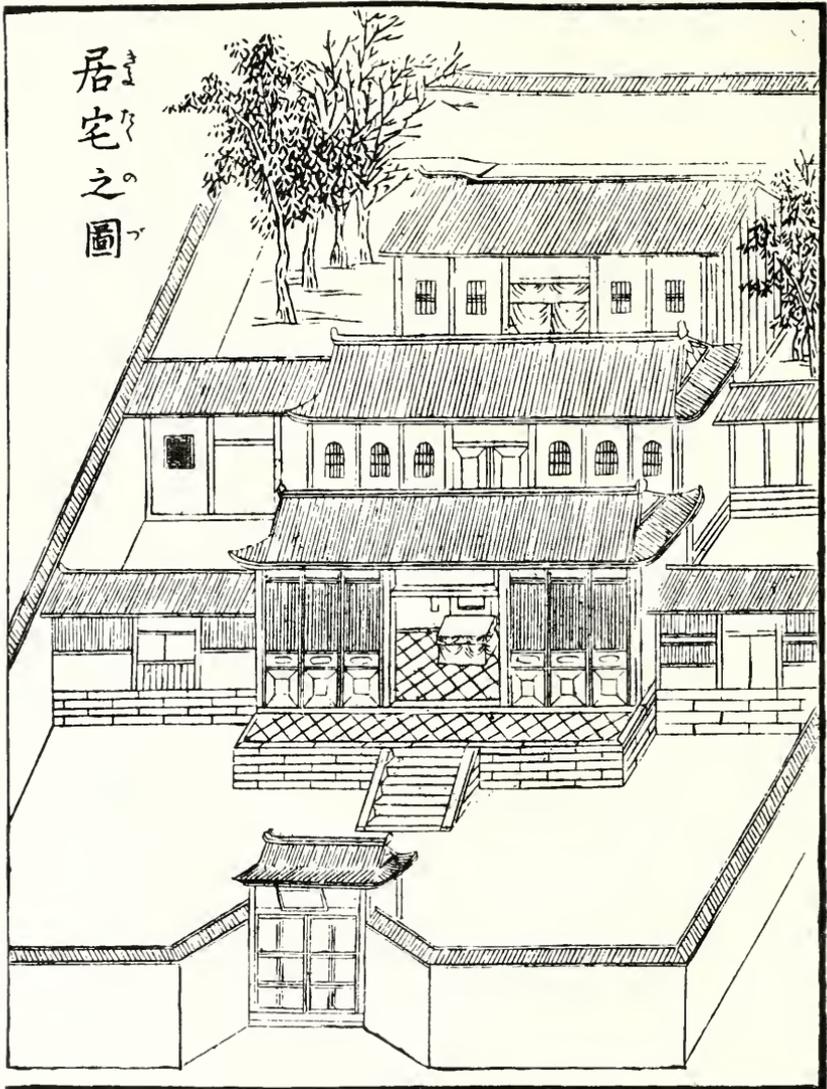
THE BIRTH OF THE BABY.

2261

When children grow up, the boys are sent to schools, while the girls receive the most of their education at home.

The sexes are separated at the early age of seven, and while

the boys are trained to behave and speak in a straightforward way the girls are taught to be first of all demure. The Chinese language has even a different form of affirmation for them; while the boys



A CHINESE RESIDENCE.

say *wei*, the girls should answer *o*, when they intend to say "yes." The former is an unequivocal and definite declaration that it is so,

while the latter is a submissive assent. Lao Tze who condemns the ceremonialism of China so vigorously insisted upon by the Confucian school, denounces the difference made between *wei* and *o*¹ and calls this zealous clinging to tradition "the mere flower of reason."²

From earliest childhood much time is spent on the formation of character, and attention is paid not only to moral conduct, filial piety, patience, obedience, diligence, thrift, frugality, kindness toward all beings, but also to minute rules of good breeding, relating to behavior toward themselves, as to dress, personal appearance, etc., and toward others, their parents, guests, persons of respect, their elders, their equals, etc.; for a breach of etiquette is deemed more unpardonable in China than in the most punctilious circles elsewhere.

We quote a few passages from the *Hsiao Hsio*, "The Juvenile Instructor," which is the standard book on education. There we read:

"Let children always be taught to speak the truth, to stand erect and in their proper places and listen with respectful attention.

"The way to become a student is, with gentleness and self-abasement, to receive implicitly every word the master utters. The pupil, when he sees virtuous people, must follow them; when he hears good maxims, conform to them. He must cherish no wicked designs, but always act uprightly; whether at home or abroad, he must have a fixed residence, and associate with the benevolent, carefully regulating his personal deportment, and controlling the feelings of the heart. He must keep his clothes in order. Every morning he must learn something new, and rehearse the same every evening."

When a boy is entrusted to a teacher, he is impressed with the significance of the new period of life, upon which he is about to enter by receiving a literary appellation called *shu ming* or book name, by which he will be called for the rest of his life.

The great authority in school affairs is Confucius. His picture is set up in a conspicuous place over an altar, and when the father entrusts his boy to the care of a teacher, the child's first act is to show reverence for the great master of Chinese morality by kneeling before his effigy.

Though the figure of Confucius has not been deified as other religious leaders have been under similar circumstances, he may be

¹ *Tao-Teh-King*, Chapter 20. See the author's translation, p. 106.

² *Ibid.*, Chapter 38. See the author's translation, p. 116.

regarded as a kind of Christ to the Chinese people, and he is looked up to as the ideal of proper behavior.

Confucius was not an originator but a preserver. He established the Chinese canon by collecting those writings which he



WORSHIP OF THE MASTER.

deemed authoritative, and he characterizes his own development in the *Analects* (II, iv) as follows: "At fifteen, I had my mind bent

on learning. At thirty, I stood firm. At forty, I had no doubts. At fifty, I knew the decrees of Heaven. At sixty, my ear was an obedient organ for the reception of truth. At seventy, I could follow what my heart desired, without transgressing what was right."



THE TEACHER INVITED.

2323

His moral maxims are tersely characterized in one of his sayings which is preserved in the same place and reads as follows (*loc.*

cit. I, vi): "A youth, when at home, should be filial, and abroad respectful to his elders. He should be earnest and truthful. He should overflow in love to all, and cultivate the friendship of the



good. When he has time and opportunity, after the performance of these things, he should employ them in polite studies."

Teachers are highly respected in the community and are frequently invited by the parents of their pupils.

Instruction should not be limited to words, but must be given



KNEELING, CLASPING HANDS, BOWING.

mainly by example. Confucius pointed out that Heaven's teaching is done in silence as we read in the *Analects* (XVII, 19):

"Once said he, 'Would that I could dispense with speech!'

"'Sir,' said Tsz-kung, 'if you were never to speak, what should your pupils have to hand down from you?'

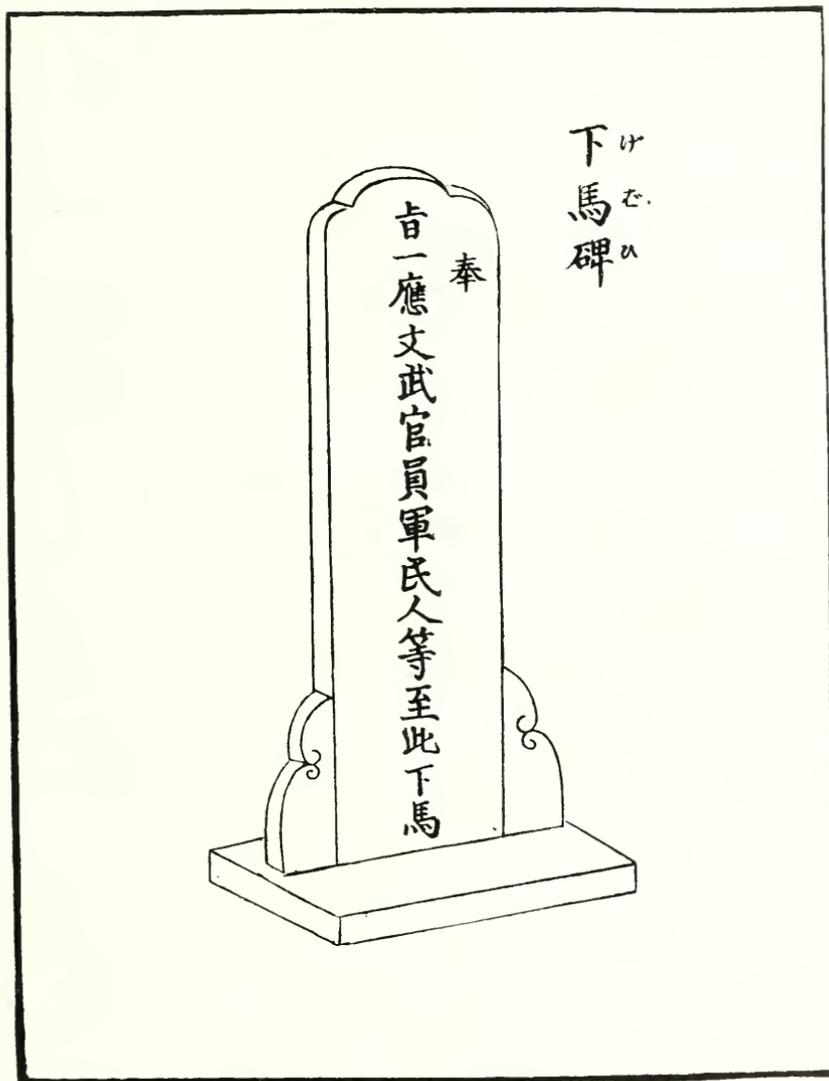


A LESSON IN EDUCATION HALL.

2333

"'Does Heaven ever speak?' said the Master. 'The four seasons come and go, and all creatures live and grow. Does Heaven indeed speak?'"

There are four kinds of obeisance: one is simply a bow, *hsing*;³ the next is the clasping of hands, *kung shou*⁴ or *i*⁵; the third one is kneeling, *kwei*,⁶ and the most reverential attitude is prostration,



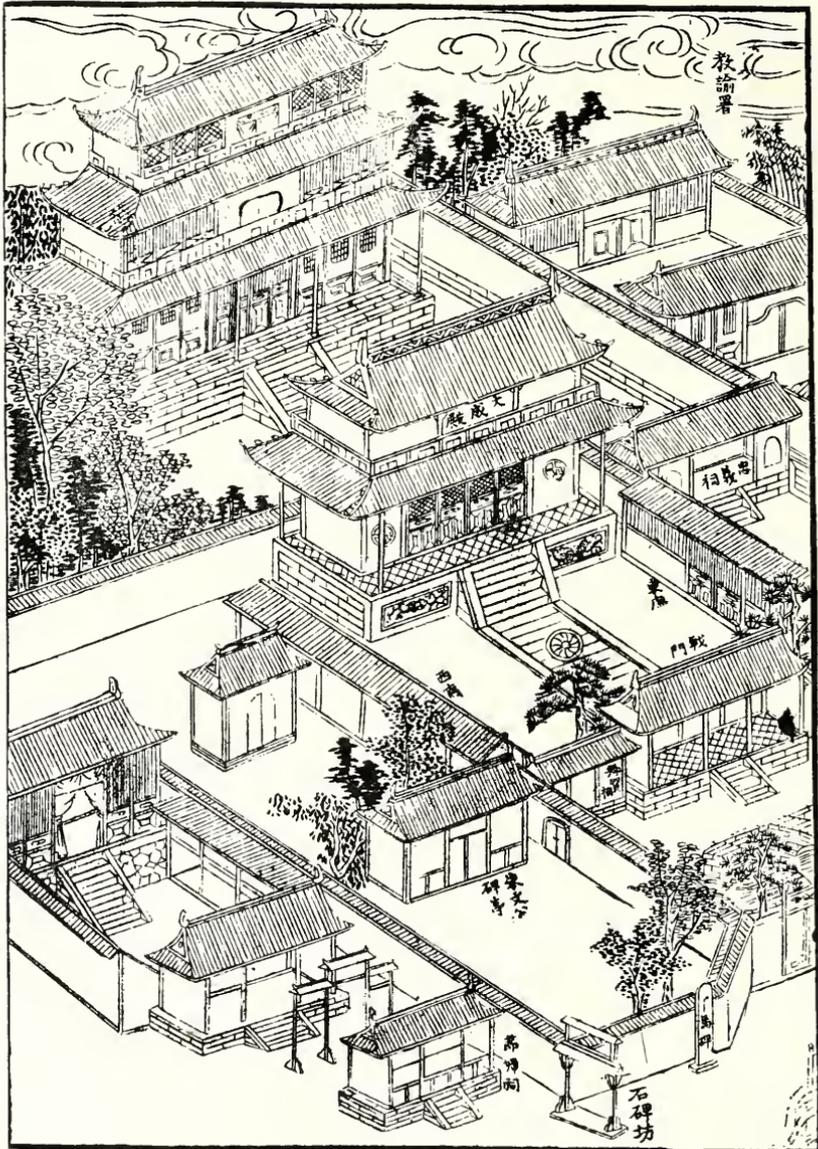
THE ENTRANCE TABLET.

2335

pai,⁷ known as "kowtowing," i. e., touching the floor with the forehead.

³ 興⁴ 拱手⁵ 揖⁶ 跪⁷ 拜

Rich families build a special education-hall in their homes and



THE COUNTY HIGH SCHOOL: WEST GATE.

2334

engage a private tutor for their children, but there are also public schools which might be compared to our high schools and colleges.

They form a large complex of many edifices built and maintained by the government.

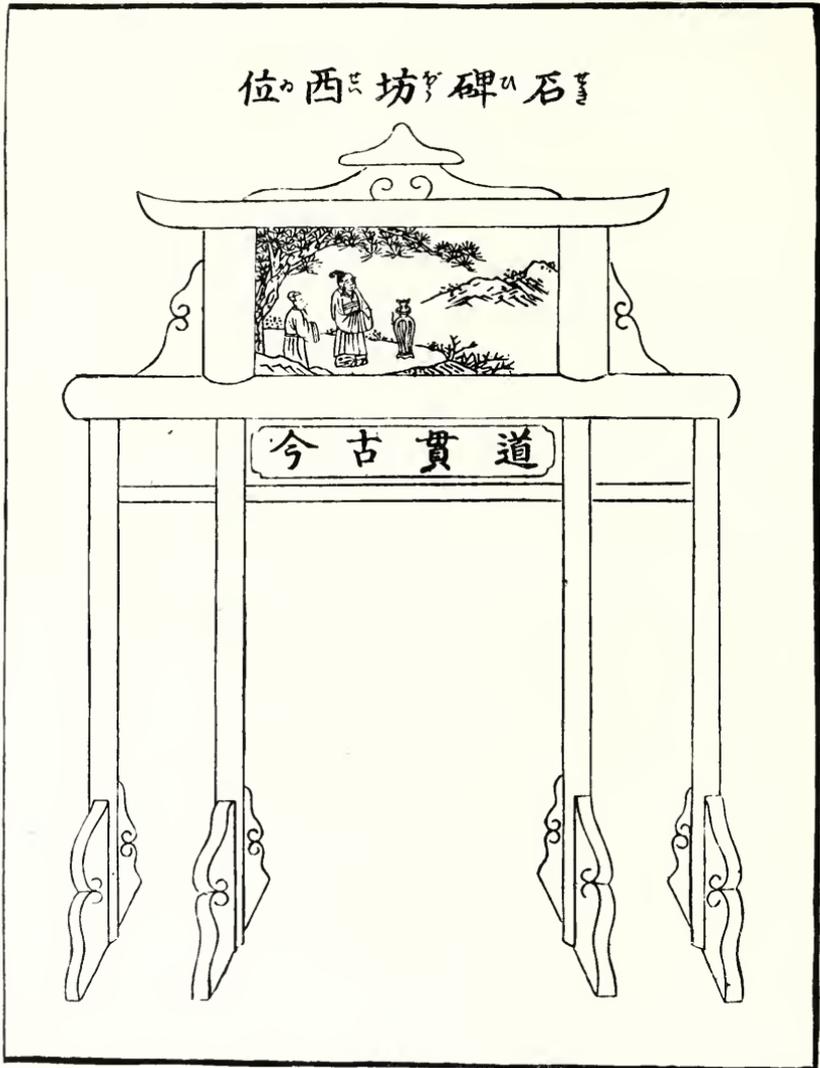


THE COUNTY HIGH SCHOOL: EAST GATE.

2318

Our illustration shows a county high school such as we may find in many Chinese townships. We approach it on a high road,

along which a small river runs. When we come from the west we see a gateway bearing a tablet, which is called the tablet of the west. A picture above the tablet shows a teacher with his pupil under a

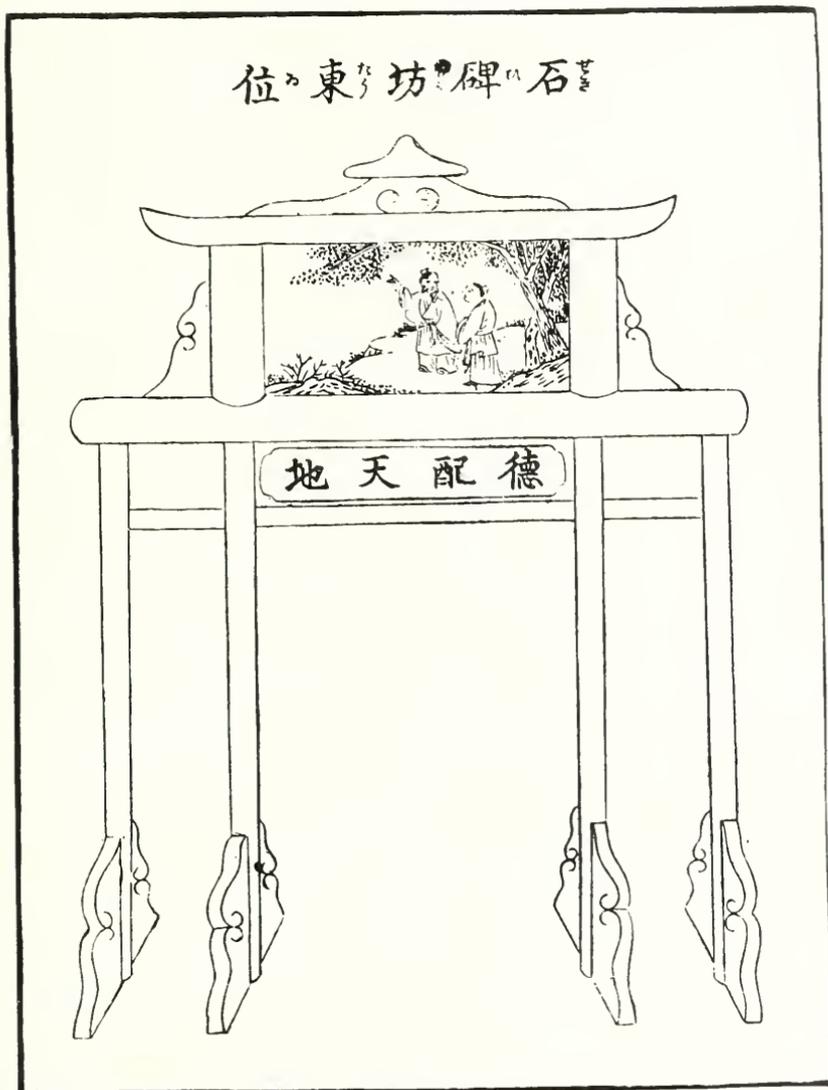


TABLET OF THE WEST GATE.

2324

pine tree and the inscription reads: "The *tao* (i. e., the heavenly reason) penetrates the past and the present," which means it is eternal. This saying is proverbial in China and reflects the spirit

of the Chinese canonical books. A few steps beyond the gate we see a stone tablet, standing against the wall, which warns us to "dismount from our horse," for it would be highly disrespectful



TABLET OF THE EAST GATE.

2263

to enter the premises of the school on horseback or in a carriage. The character which stands out by itself on the right side of the entrance tablet means "have respect," and then the sentence con-

tinues in the inscription which reads from the top down: "Ordinance for every one, civil and military officers, soldiers, men of the people, etc., coming here: Dismount from your horse!"



The eastern gateway on the high road bears a similar picture of a teacher under a tree pointing heavenward. The inscription reads: "Virtue takes rank with heaven and earth."

The building on the extreme east is "Literary Hall," as we may translate its inscription, and is dedicated to the patron god of literature known as *Wen Chang*, which means "Scripture Glory."



EMBROIDERY WORK.

2336

Other buildings serve for class rooms, and, on the extreme north, the largest building is called "Hall of Great Perfection," and is probably used for what we would call commencement exercises.

The girls are educated in needlework which is considered one of the greatest accomplishments of their sex. Rich and poor endeavor to excel in it, and Western trade knows that Chinese ladies can do most remarkable embroidery.

The idea prevails generally that the education of woman is much neglected in China, but we find in Chinese history many educated ladies praised for their talents as well as for their learning. In fact, there are in Chinese literature not a few poems of great beauty recorded as the productions of princesses and noble women. If the poorer classes do not furnish similar instances of brilliant women, it is not due to a prejudice against the education of women but solely to lack of opportunity and inability to imitate their betters. It is true, however, that the emancipated woman who would have all considerations of a difference in sex abolished does not exist in China, for domestic virtues are deemed indispensable even for women that have become famous.

In China all people without exception from the emperor down to the poorest beggar show an unbounded respect for education, and this spirit is well set forth in an ancient poem put into the mouth of King Ch'ing who ascended the throne as a child. His prayer reads thus:

"Reverent, reverent I will be,
For the will of Heaven I see.
Oh, how great my duties are!
Will not say that Heaven is far,
Since we're compassed by its light⁸
And live always in its sight.
I'm a little child, and hence
Still unskilled in reverence;
But I'm daily growing fast
And will wisdom gain at last.
Help me bear the burden mine,
Teach me Virtue's path divine."

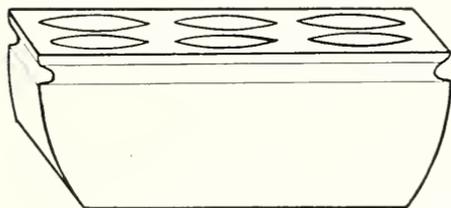
⁸ The context of this passage suggests that it speaks of the close connection which obtains between Heaven and us. The words however are obscure. A literal translation would be as follows: "Lifting up | letting down | its | scholars," which, if the text is not corrupt, may mean that Heaven is in constant communication with us, it lifts up the scholars (i. e., the young king's counselors or teachers) and sends them down again.

INLAID AND ENGRAVED VASES OF 6500 YEARS AGO.

BY EDGAR JAMES BANKS.

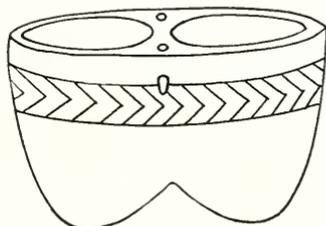
Field Director of the recent Expedition of the University of Chicago to Babylonia.

IT was 4500 years B. C. or nearly 6500 years ago, that Babylonian, or rather pre-Babylonian or Sumerian art was at its height. Four thousand years later, toward the close of the Babylonian empire, after intercourse with the Persians and Greeks had been established, during the reign of Nebuchadnezzar, there was a revival in art, yet while the last of the Babylonians may have excelled in some respects, in others they were inferior. Even to the archaeologist accustomed to study the things most ancient, these statements will seem strange, yet my own excavations at Bismya, in Central Babylonia, have



INCENSE CASE OF CALCITE.

5007-8

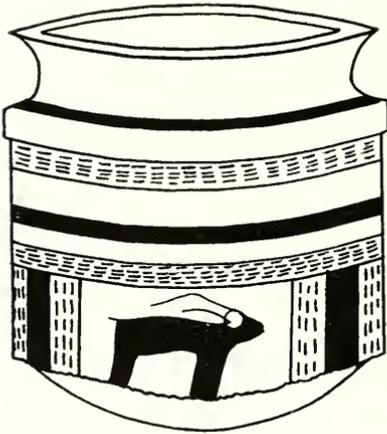


COSMETIC CASE OF MARBLE.

shown that the early dwellers of lower Mesopotamia possessed an artistic skill which was hardly surpassed during the forty following centuries before Babylonia fell into the hands of the Persians. The building bricks of that early age, if not so well formed, were finer moulded and better baked. Pottery was more durable. The engravings upon the early seal cylinders are far superior to those of a later date, and the only recovered Babylonian statue in the round, with the arms at the elbows free from the body, adorned the Bismya

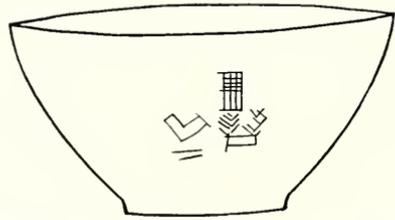
temple about 4500 B. C.* Engraved and inlaid vases of marble, alabaster, onyx, porphyry, granite and of softer stones scarcely appear excepting in the earliest times; the few of a later date, which have been recovered, generally lack the graceful form, and especially the designs and inlaid work which beautifies the vases of the fifth millennium B. C. It is these early vases from Bismya which the present article would describe.

The archæological treasures with which the Babylonian excavator enriches the museums of Europe and America, are in most cases objects which were discarded by the ancients as worthless, or because they were broken and no longer of use. Therefore the ex-



5009 TERRA COTTA VASE.

Gray with heavy lines in red and short light lines in white



ALABASTER VASE. 5010

Streaked with red veins. $21 \times 10\frac{1}{2}$ inches.

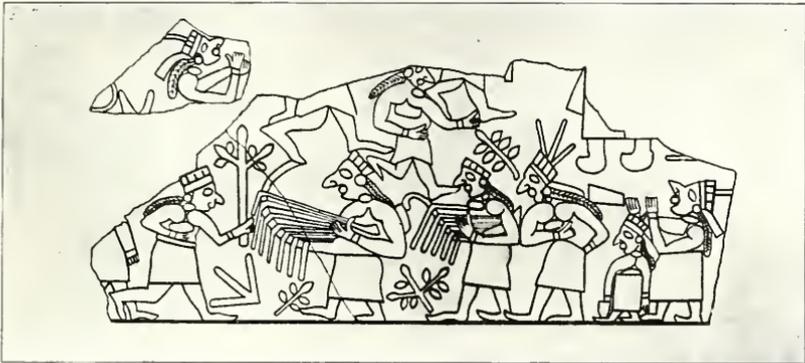
cavator who finds the ancient dump heap where the broken or discarded utensils of antiquity were thrown, is indeed fortunate. Such was my own lot at Bismya. At the edge of a large platform upon which the first great temple at Bismya was constructed during the fifth millennium before our era, in an angle formed by an inclined plane which served as a stairway, was the ancient temple dump. It had been covered deep by the ruins of the later structures which had been reared on the site, and it was only by accident, while digging down through them to learn the depth of the platform foundation, that we came upon it. For ten days a gang of nine men worked at the old dump, and dozens of baskets full of fragmentary and

* See the author's article, "The Statue of King David and What it Teaches," in *The Open Court* for April, 1906.

entire vases, and other objects of stone, ivory, mother-of-pearl and bitumen, were recovered. This old dump gave us our first picture of the magnificence of the early temple service and the highly developed art of the greatest antiquity.

Naturally most of the stone vase fragments were plain, and they needed no adornment other than the beautifully streaked onyx or pure alabaster of which they were made. About forty of the fragments were inscribed with the earliest forms of cuneiform writing, and a hundred or more were engraved with the figures of men, animals, buildings and plants, or inlaid with stones of another color, ivory, mother-of-pearl and bitumen.

The forms of the inscribed and engraved vases were generally identical with the plain, yet the shape given to those of a soft stone,



DESIGN ON AN INLAID STONE.

4999

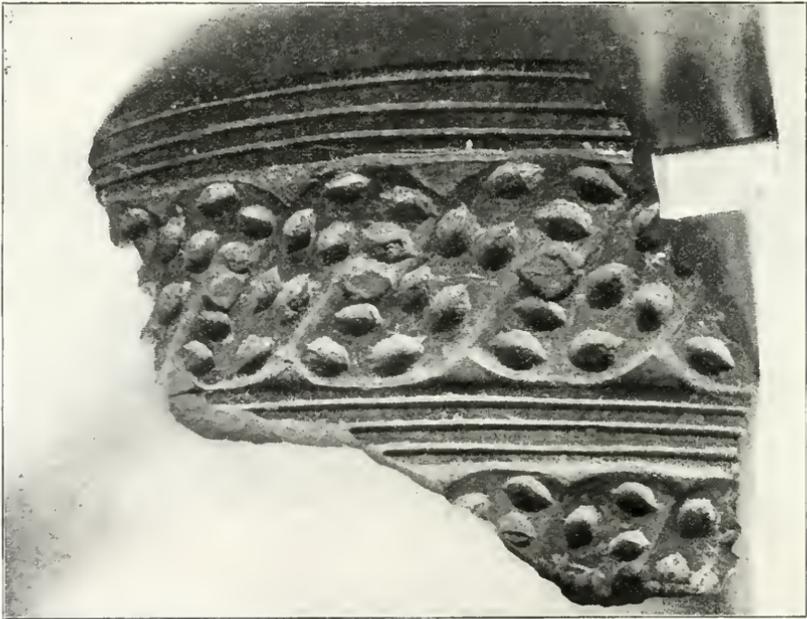
Drawn by E. J. Banks.

as alabaster, free-stone and sand-stone, was more complicated than those of harder stones, as onyx, porphyry and granite. Judging from the examples which we recovered it would seem that few modern forms were unknown to the ancients, yet Bismya yielded no stone vases which were provided with handles other than holes for the purpose of suspension. In size the vases varied as greatly as in form. Some were as small as a modern egg cup; of others fragments were found showing walls nearly two inches in thickness, and a diameter not far from two feet.

Of all the engraved, inlaid vases, one represented by three fragments of a soft, dark-blue stone, with vertical walls, is perhaps the most remarkable. The entire exterior is covered with figures of men, and upon the three fragments at hand are parts of thirteen.

The design represents a procession of exceedingly grotesque figures, headed by two musicians playing upon harps. The first figure behind the musicians may be the king, and running to meet them are others bearing branches, and holding them on high.

It is not the grotesqueness of the figures, nor their unusual costumes, nor the unknown event which the engraving would describe, which gives the vase the greatest interest. Although the figures, the costumes, the harps and three branches were all engraved, they were also partly inlaid with ivory and stones. Fortu-



FRAGMENT OF DARK BLUE STONE VASE.

5000

The vase was inlaid with stones to represent the spots on the intertwined serpents.

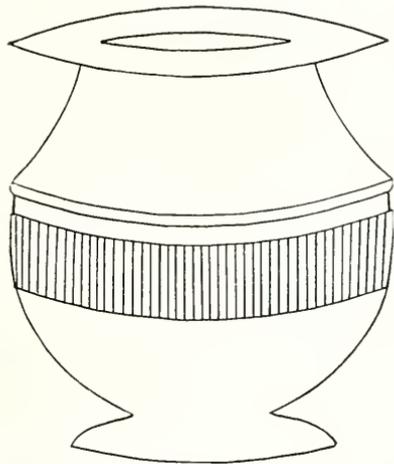
nately one square piece of ivory which was found with the vase, fitted into the place made for it in the dress of one figure. That figure wore a skirt of ivory, as did probably the others. In one of the branches a few small pieces of lapis-lazuli are still held in place by means of bitumen, the common cement of antiquity. What material was employed to represent the eyes of the figures, the bracelets, the hat-bands, the braids of hair, and the harp-strings. for they were all inlaid, we can only imagine. The fragments of

this remarkable vase, now in the museum of the University of Chicago, form one of the most inexplicable, unique, and valuable treasures of the most ancient art. A small fragment of a similar vase upon which an inlaid cow's head is engraved, was also found in the temple dump.

A second inlaid vase, also of a dark-blue stone, is represented by a single large fragment broken from the rim. Running parallel with the edge, and apparently encircling the entire vase, are two large serpents, gracefully entwined. At close intervals along the serpents were inlaid pieces of some other material, as if to represent



ALABASTER VASE INLAID WITH
5001 LAPIS-LAZULI.*



VASE OF BITUMEN. 5002
Largest diameter 27.5 in.; height 15 in.

the spots upon the skin. Between the coils, larger circular pieces, probably of a different material, were inlaid.

Two vases, each originally standing about seven inches in height, and identical in shape, were recovered from the temple dump. One is of white marble, and the other of alabaster, and both are inlaid. The same geometrical design appears upon them. The grooves which were cut upon one to receive the inlaid material still contain a few bits of lapis-lazuli; upon the other the black bitumen which contrasted sharply with the white marble, is still clinging.

In general, the more richly the vase was decorated, the more

* A duplicate of this vase in size and design is of white marble inlaid with bitumen.

simple was its form. The vases whose fragments were literally covered with engravings, possessed walls which were vertical or nearly so, while the more complicated forms and the more beautiful stones, were left unadorned. A small fragment of a light-blue soap stone vase bears an engraving which is of value to the student of early architecture. It has long been supposed that the square staged tower which was a prominent part of every Babylonian



FRAGMENT OF A BLUE STONE VASE.

5003

Showing that the staged tower existed in Babylonia as early as
4500 B. C.

Photograph by E. J. Banks.



5026 BLACK STONE VASE.*

LAMP TERMINATING IN A RAM'S HEAD.

Photograph by E. J. Banks.

temple, was of comparatively late origin. This vase fragment from the early temple dump crudely represents a tower of four stages, and the excavations in the temple itself have shown that as early as 4500 B. C. the tower was perhaps its most prominent feature. Other vases were engraved with figures of animals, and one of a hard black stone, now in several fragments is represented with four

* Decorated with leaping rams and palm trees.

leaping rams in very high relief. Alternating with them are trees probably intended for the palm. The execution of the animals is especially good.

Also from the same temple dump were several marble and alabaster lamps, which if employed in the temple, might lead one to infer that as in the synagogues of later times, a light was continually burning. The lamps were given the shape of the conch shell from which they were copied, and the snout was curved that the wick which it supported might not easily slip back into the coil of the dish. Some of the lamps are plain; others are decorated with reticulated lines, and the snout of one terminates in a ram's head



5025

MARBLE LAMP.

ALABASTER LAMP.

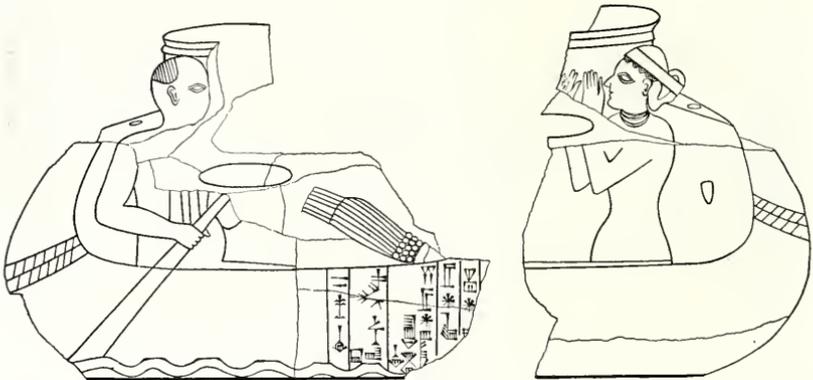
Photograph by E. J. Banks.

which held the wick projecting from its mouth. The eyes of the head, now represented by large holes, were only fitted with eyeballs of a different material, probably of lapis-lazuli.

Still another vase of a beautiful design was made of the bitumen which is still obtained in the hot springs of Hit on the upper Euphrates. The soft black pitch which oozes from the ground, is still collected and boiled, when it becomes hard and may be worked as if it were stone.

A large marble vase, also found in connection with Bismya temple, but at a distance from the ancient refuse heap, comes from a much later date. The character of the inscription which it bears

shows it to have been made not far from 2800 B. C. The fragments, about twenty in number, were discovered at different times, and fitted together until finally the general design became evident. It represents a double prowed boat which is being paddled along the water, and beneath it the waves are crudely represented. Upon the front of the starboard side is a dedicatory inscription. Within, upon the same side, sits a man holding an oar with which he is propelling the boat. Upon the other side, opposite the projection which forms the vase proper, is a woman holding her hands to her face in the customary attitude of worship. Although the vase is nearly two thousand years later than those described above, it shows less, rather than greater skill in its execution. It was never of practical use; the holes which pierce its ends show that it was suspended in the temple to which it was dedicated.



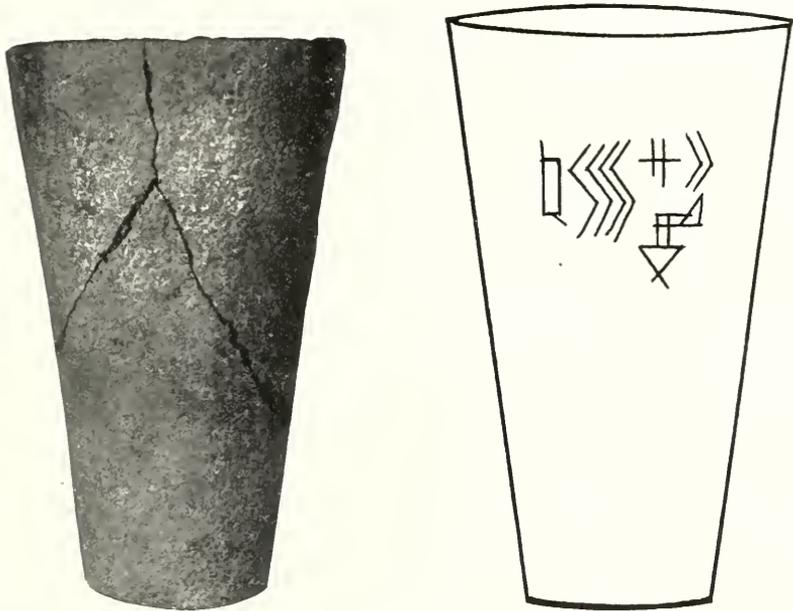
TWO SIDES OF A MARBLE BOAT VASE.

5004

The stones from which the Bismya vases were worked are of a very great variety, and the sources from which they were obtained were far distant, either in the hills of Armenia far to the north, or in the mountains which rise from the plateau of Central Arabia. Certainly they speak of long journeys to distant lands. Sargon of 3800 B. C. speaks of an expedition across the desert to the Mediterranean sea coast; the earlier Sumerians must have undertaken equally great expeditions.

It may seem surprising that the people of 6000 years ago were able to shape the hardest of stones into beautiful, perfectly symmetrical vases, and decorate their exteriors with complicated designs, and the question, how they did it, naturally rises. The only instruments which they are known to have possessed were of bronze

and of stone, and with these their work was done. They were acquainted with the lathe, and with it they turned the beautiful seal cylinders from stones as hard as jasper, lapis-lazuli and serpentine, and most of the vases from the temple dump also bear its marks. Just what the cutting instrument was, or how the lathe was constructed, is uncertain. In Bagdad at the present time, the workers of wood, brass and iron use a primitive lathe turned by a bow held in the hands, while the chisel is held and pressed with



A PORPHYRY VASE WITH INDISTINCT INSCRIPTION. 5005

Photograph by E. J. Banks. 5005-5006 Diagram with inscription restored.

the toes against the object to be cut. This instrument seems primitive enough to have survived unchanged during all of the sixty centuries or more since the beautiful vases from the ancient Bismya temple dump were made. These vases, perhaps more than any of the other antiquities which the ruins of Babylonia have yielded, speak of a high development in art and culture, and therefore of a general civilization which a decade ago would have been thought impossible at so remote an antiquity.

MISCELLANEOUS.

THE GOD-MAKER, MAN.

BY DON MARQUIS.

I.

Fallen mute are the lyres of Apollo
And the lips of the Memnons are mute,
Nor ever Pan's shepherds may follow
The moods of his reed-fashioned flute;
And the worship of Egypt's Osiris
Was fated to wither and fade
Ere even the fragile papyrus
Which called him eternal, decayed;
Sink to silence the psalms and the peans,
The shibboleths shift, and the faiths,
And the temples that challenged the eons
Are tenanted only by wraiths;
Swoon to silence the sackbuts and psalters,
The worships grow senseless and strange,
And the mockers ask: "Where be thy altars?"
Crying: "Nothing is changeless—but Change!"

II.

Yea, nothing but change seems eternal,
And yet, through the creed-wrecking years,
That old word of some city supernal,
Insistent, persistent, appears.
Multiform are the tale's variations,
Time and clime ever tinting the dreams,
Yet the motive, through endless mutations,
The essence, immutable gleams.

III.

Though one may bow down 'neath the Crescent,
And one twirl the prayer-wheel of Buddh,
And one vow the Nazarene present
When the wine is transmuted to blood;—
Though their trust be a part of it terror,
Though between them exist little ruth,
Though all of them grovel in error,

Yet each of them glimpses a truth.
 Though the priests that made merry are mirthless
 And their temples are trampled by time,
 And the names of their gods are grown worthless
 But to round out the ring of a rhyme;—
 Though we mark in the limitless Heavens
 How the flames of the Avatars
 But illumine their limited evens
 To evanish like vanishing stars;—
 Though we see that all altars and icous
 Must at last lack for incense and wine,
 And the liberal, cynical lichens
 Veil the ruin that once was a shrine;—
 Though nothing but change seems eternal.
 Yet all have cried out for Death's death:
 The desire for something supernal
 Was drawn in with man's earliest breath.

IV.

Yea, deathless, though godheads be dying,
 Surviving the creeds that expire,
 Illogical, reason-defying,
 Lives that passionate, primal desire;
 The same through its every mutation,
 The same through each creed and no-creed,
 The base of each symbolization
 That perished when perished its need.
 'Tis the challenge of atom and plasm:
 "Let the All kill a part—if it can!"
 Flung forth down time's echoing chasm
 From the lips of the god-maker, Man.

ARISTOTLE ON HIS PREDECESSORS.*

(Editorial Comments on Professor Taylor's New Translation of the First Book of the *Metaphysics*.)

This book will be welcome to all teachers of philosophy, for it is a translation made by a competent hand of the most important essay on the history of Greek thought down to Aristotle, written by Aristotle himself. The original served this great master with his unprecedented encyclopedic knowledge as an introduction to his *Metaphysics*; but it is quite apart from the rest of that work, forming an independent essay in itself, and will remain forever the main source of our information on the predecessors of Aristotle. Considering the importance of the book, it is strange that no translation of it appears to have been made since the publication of that by Bekker in 1831.

The present translation has been made from the latest and most critical Greek text available, the second edition of W. Christ, and pains have been taken not only to reproduce it in readable English, but also to indicate the exact way in which the translator understands every word and clause of the Greek. He has further noted all the important divergencies between the read-

* Published by The Open Court Publishing Company.

ings of Christ's text and the editions of Zellar and Bonitz, the two chief modern German exponents of Aristotelianism.

Not the least advantage of the present translation is the incorporation of the translator's own work and thought. He has done his best, within the limited space he has allowed himself for explanations, to provide the student with ample means of judging for himself in the light of the most recent researches in Greek philosophical literature, the value of Aristotle's account of previous thought as a piece of historical criticism.

A HAVEN FOR WEARY MINDS.

Mr. Bignami, of Lugano, Switzerland, has in mind the accomplishment of an interesting communal project, the object of which he explains in a letter which has been printed in French for circulation among sympathetic spirits. The plan seems to be similar to the historic Brook Farm experiment in its ideals, but we hope it will prove more enduring as there is no doubt that there will always be many people not in sympathy with religious asceticism for whom the serenity of monastic life has great charm.

Mr. Bignami's circular letter translated into English reads as follows:

"We wish to draw your attention to a plan which is quite worthy of your interest, for our purpose is to supply an actual need of our civilization.

"He who looks below the surface of things observes that in the midst of the turmoil of the life of to-day a feeling is spreading beyond frontiers and across oceans among the most thoughtful minds, the most meditative souls, and especially those interested in studying the course of their inner life, the intellects tired of the natural uncertainties of science.

"That feeling is the craving for retirement, for isolation, far from the stormy billows of life, far from worldliness, business, the desperate struggle for existence, far from the madding crowd. It is also the need of devoting to something higher than aimless rushing, that brief moment of consciousness which, within space and time, nature affords us between two infinities of unconsciousness.

"Work has destroyed its rational aim, for by absorbing all our time, i. e., all our existence, it makes it impossible for us to enjoy intellectual pastimes as we would wish, or for each to follow his better inclinations, or to develop his intellectual and moral life to its highest possibilities. We can not devote our minds to meditation on the general problems of the universe, nor to the study of mystery in all its forms, which is so attractive to those who, in science, art or literature rise above commonplace observations and matter-of-fact reproduction of paltry facts, realities and ready-made truths. 'The best use of our life,' it has been said, 'consists in increasing the conformity of our intelligence to reality.'

"The origin, growth and continual spreading of this craving for temporary or permanent isolation and retirement are due to two reasons: First, the necessity of getting away, after long exhaustive work and intense struggle, from the accustomed routine of daily life, of resting in an ideal retreat, of recovering one's own strength in a more serene atmosphere, in a more intellectual sphere, of forgetting the fierceness of struggle and stopping to take breath to enable one to go on with renewed vigor, or to stay there as in a safe harbor, as in an oasis of peace; in the second place, the disagreement

which the divers phases of ethical life increase still more forcibly between the delicate, refined consciences and the soul of the crowd—a disagreement which manifests itself frequently among people who may have associated very intimately with one another in a mutual aim of a political or social nature.

“These feelings and cravings are experienced by a great number of people, for the sake of others or of themselves, and this may explain (without reference, of course, to the strictly religious sphere) certain calls to the conventual idea, modernizing, broadening, and harmonizing it to the demands and affirmations of the modern consciousness.

“This great conventual idea which all human nations seem to have entertained, manifests itself precisely at the highest point of their spiritual culture: among the Semites with the Essenians; among the Aryans in Asia as well as in Europe, with the Buddhists, the Stoics, Pythagoreans, and more recently with certain Anglo-Saxon communities on both sides of the Atlantic.

“And now, a group of workers, literary men, journalists, artists and even scientists have agreed to form a colony organized in the most practical fashion in order to satisfy this craving.

“The object is to gather together a number of people devoted to intellectual purposes, who would form a kind of international family, a sort of permanent or temporary colony, whose life would not be idle. Fraternal intercourse, exchange of ideas and artistic enjoyments,—in a word, elevation and thorough rest for the mind.

“This would be enough to employ usefully many hours in the day. Moreover our institution may start some congenial enterprises, maybe some publications of a collective nature, a true echo of some choice souls withdrawn from the passions of their usual sphere, from the requirements of their profession, and devoted to scientific problems, to truth and justice, in an atmosphere of tolerance, liberty and the friendliest brotherhood.”

THE CART AND THE HORSE.

Every so often men readjust their ideas of God. That is what is happening to-day. Therefore the reviews are filled with the alarmed cries of Christians who think the passing of their faith spells the passing of a morality which they believe to have sprung from their faith, and the enthronement of brute force—materialism, they call it. They are needlessly alarmed. There is a something superior to both brute force and conscious reason in man which has been responsible always for what we call his morality and for his various religions. This “something”—not to put a name upon that which has been called by a hundred names—has been responsible for human pursuit of ideals, has resulted in the various symbolical systems which we call religions. The creeds are not responsible for morality. The “something”—the God-in-man—has been the creator of both morality and creeds—has shown man the need of his virtues and has impelled him to make symbols. And very often the virtues which have been acquired in the long ascent from the beast have taught man a slightly different and more noble wisdom than is pointed to by the symbols of that creed which he has inherited from his forefathers. Thus we see that at one time the Christian Church demanded celibacy and withdrawal from the world, but that humanity presently revolted, its higher sense teaching its work lay in this world and that refusal to reproduce the species

did not necessarily mean purity. Frequently, towards the latter end of a creed's domination, there has been no connection between man's instinctive morality and the things which the high-priests of his inherited creed say are its basic principles. That is true to-day. The knowledge, for instance, of the fact that Christ was born of a virgin, assuming it to be a fact, does not tend to make me more courageous, more just or more merciful. Neither shall Christ's resurrection nor Buddha's various incarnations make us virtuous. Whether true or not true, they are not pertinent. Or if I believed that the bread and wine, being blessed, became actually and physically the blood and body of Christ, as is still taught, that belief (though it should certainly prevent participation in a rite thus made horrible, disgusting, cannibalistic) would not inspire me to attempt to perfect myself.

The God-in-man has always led him to strive for virtues which his belly tells him are ridiculous and unprofitable. These virtues may have a temporary agreement with the tenets of any creed in vogue at any given time, or may not. When the desire for them is quickened in men, when these virtues are pronounced, and actually lived by some Jesus, then, in the sect which immediately springs up, there is apt to be an approximate agreement between the virtues and the creed. Later come the god-makers. Symbols grow up, they become distorted; and the end of it is that we find the priests asking humanity to believe that the virtues which it possesses have come to it through a faith in the manufactured symbols.

There have been many prophets; there will, perhaps, be other Christs; even if there are not other Christs it is certain that the God-in-man will lead humanity onward through the eons.

The dissatisfaction with Christianity and the weakening of faith which religious writers perceive and lament may precede the burgeoning-forth of a new symbolism more in agreement with humanity's real attitude, or it may result in a departure from all symbolism whatsoever for the space of a few centuries. But whatever it portends it is not the retrogression of humanity so far as the virtues are concerned. The same "something" which led man to adopt those virtues, which caused him to build all the temples which he has builded and set in them all the gods he has made, will not desert him. It is conceivable that humanity's torch-bearers may even be able to do without symbols for a space.

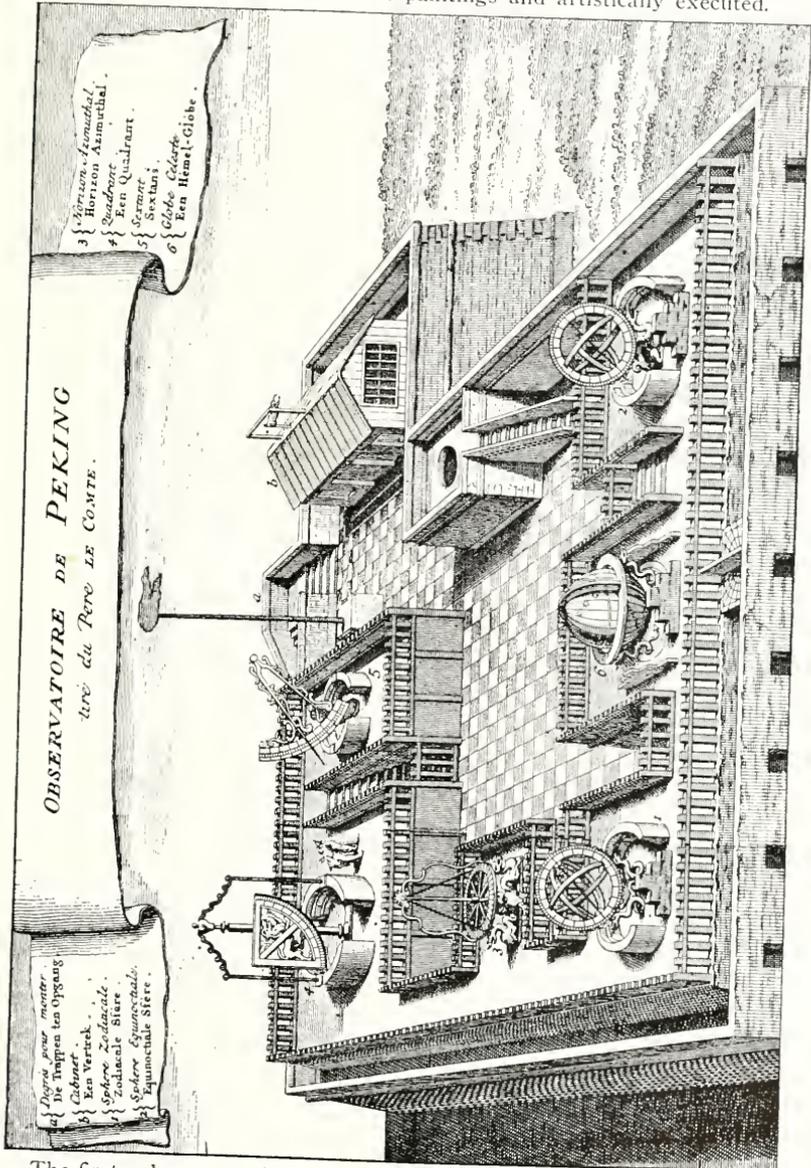
DON MARQUIS.

BOOK REVIEWS AND NOTES.

WELTALL UND MENSCHHEIT. Geschichte der Erforschung der Natur und der Verwertung der Naturkräfte im Dienste der Völker. Herausgegeben von *Hans Kraemer* u. a. 5 vols. Berlin: Bong & Co. Edition de luxe. For sale by The Open Court Publishing Co. \$20.00 net, prepaid.

This is one of the best works on the development of life in the universe, the evolution of mankind, and the history of civilization, the sciences and industries. In fact so far as we know it is the very best, the most scientific, most comprehensive, and at the same time the most popular work of its kind. It consists of five stately volumes in royal octavo, each of nearly 500 pages, and written by different leading German scientists. It is profusely illustrated not only with a view of explaining and elucidating the subject-matter treated,

but also and especially for the purpose of presenting historical pictures from the history of the sciences and civilization. In addition to innumerable illustrations in the text, there are a large number of colored plates of every description, reproduced from valuable paintings and artistically executed.



The first volume contains essays on the crust of the earth by Karl Sapper, and on terrestrial physics by Adolf Marcuse.
 The second volume contains a treatment of the several anthropological

problems by Hermann Klaatsch, the development of the flora by H. Potonié, and of the fauna by Louis Beushausen.

In the third volume we find an article on astronomy by W. Foerster; and the first part of one on geography by K. Weule. The latter is continued in the fourth volume which also contains an essay on the ocean by William Marshall; and a treatise on the shape, magnitude and density of the earth by A. Marcuse. The fifth and last volume discusses the use which man makes of his knowledge of nature, the subject being divided into an essay on the beginning of technology by Max von Eyth and Ernst Krause (perhaps better known as Carus Sterne). Prof. A. Neuburger writes on the general utilization of the natural forces in our industries, physics, chemistry, transportation, etc., and also the use of natural forces in private residences.

Three shorter articles on the difficulties of scientific observation, on the influence of civilization upon the health of man, and a conclusion by the editor, Hans Kraemer, close the last volume of the work. The index is exceptionally well done. An English translation would be highly desirable, but considering the enormous expense which it would involve will scarcely be undertaken.

We will add that this great work is attractive not only because its contents are instructive, but also on account of its numerous and well executed illustrations, for which reason it will be welcome even to those who do not read German, and we can recommend it to our readers as an appropriate and valuable Christmas present.

As an instance of the many historical illustrations, we select a reduced reproduction of a copper engraving taken from the *Histoire des voyages, 1747*, which represents the Chinese observatory at Peking built by Emperor Kang Hi. The illustration is drawn by one of the Jesuit fathers who helped to build the observatory. The stairs lead up to *a*; *b* is an astronomical laboratory. The pieces of apparatus, beginning in the left-hand corner, are (1) the sphere of the zodiac, (2) the equinoctial sphere, (3) the horizontal circle, (4) the quadrant, (5) the sextant, and (6) the celestial globe. It is well known that these historical instruments were removed to Germany at the order of Emperor William during the Boxer troubles. (For recent photographs of these instruments previous to their removal see *The Open Court*, XV, 748 ff.)

Our frontispiece of the present number is a reproduction of a large colored plate (*W. u. M.*, Vol. I, between pp. 360 and 361) made after a painting by W. Kranz under the direction of Professor Klaatsch.

The manager of the The Open Court Publishing Company was so pleased with the solidity of the contents as well as the attractive appearance of the book, that he desired to make it accessible to American readers and has made arrangements to that purpose with the German publishers.

WALT WHITMAN AND LEAVES OF GRASS. By *W. H. Trimble*. London: Watts, 1905. Pp. 100.

These sympathetic chapters on Whitman were compiled from a series of lectures given by the author in Dunedin, New Zealand, in the winter of 1903, illustrating with what vigor the fame of the "Good Grey Poet" has extended to the uttermost parts of the earth. Mr. Trimble will be remembered by readers of *The Open Court* as Whitman's staunch defender in reply to some editorial criticism a few years ago, while our judgment has not changed materially in the intervening years.

In its present form the book supplies a very suitable introduction to the study of Whitman's works. It begins with a short account of the poet's early life, giving some idea of his personal eccentricities and relations with his daily associates, and then devotes a chapter to a discussion of the complete collection of *Leaves of Grass*, which the author divides for consideration into six divisions, explaining particularly Walt Whitman's own attitude towards his work, and what he meant it to stand for. The poet does not claim literary excellence for his writing, because he says, "No one will get at my verses who insists upon viewing them as a literary performance, or as aiming mainly toward art, or estheticism." What he attempts is "to put a human being freely, fully and truly on record," as he has found no similar record in current literature that he considers satisfactory. But he wants his literary form to express himself in his originality and speaks of putting his *Leaves of Grass* to press for the first time "after many manuscript doings and undoings (I had great trouble in leaving out the stock 'poetical' touches, but succeeded at last)." In the eyes of many Whitman has verily succeeded in this but Mr. Trimble speaks of the rhythm that he used as "the rhythm of nature, the sighing of the wind, the rustling of trees, the beating and restlessness of waves upon the shore."

His greatest aim was to give his fellow men a helping hand in the direction of purity, and although his method may not have been successful it seemed to him adequate, for after serious consideration he wrote in regard to the passages which have been considered questionable:

"I take occasion now to confirm those lines with the settled convictions and deliberate renewals of thirty years, and to hereby prohibit, so far as word of mine can do so, any elision of them."

Mr. Trimble thinks that Walt Whitman was more unfortunate in the titles of his poems than in any other respect. In many instances the names he gave his songs were their first words. Mr. W. M. Rossetti, who was the first English editor of a selection from *Leaves of Grass*, gave names of his own choosing to many of the poems, "fortunately for British readers," Mr. Trimble thinks. But we do not agree with him that this change is always, or even generally, an improvement, for the very quaintness of the wording adds greatly to the inviting aspect of the poem. Does "Assimilations" as a title allure as "There Was a Child Went Forth"? or "Nearing Departure," as "For the Time Draws Nigh"? Does "The Poet" indicate the originality of a Whitman as plainly as his own title "Song of the Answerer"? and is not "The Water" less forceful than "The World Below the Brine"? Even "A March in the Ranks Hard Prest," though too plainly a first line of the poem itself, promises better for what follows than "The Wounded," and Mr. Rossetti's substituted "Whosoever," though poetical and effective, loses, in our opinion, in contrast to Whitman's own direct "To You."

Mr. Trimble is so convinced, however, of the advantage it would be to have Mr. Rossetti's titles perpetuated that he prints the entire collection in an appendix side by side with the original ones. In a second appendix he gives a catalogue of his own collection of Whitman literature, which seems to be very complete. The present book is published in a very inexpensive paper edition and ought to be widely known among Whitman readers.

THE PIPE OF DESIRE AND OTHER PLAYS. By *George Edward Barton*. Boston: Old Corner Book Store. 1905. Pp. 81.

The first of these plays, which gives its title to the book, is already too well known to require much comment. Set to music by Mr. Frederick S. Converse it stands for a praiseworthy attempt at producing a type of American music drama, and as a piece of literature is exceedingly poetic, original and thoughtful. The peasant lover, proud of what he has accomplished by his own hand and the power of his youth and will, is willing to wager his strength and love against any magic pipe or power; but when contrary to divine commands and heedless of warning he snatches the pipe of desire from the hand of its keeper and plays on it himself, he finds that in gaining his desire he loses it. In reply to the anathemas to which he gives utterance in his despair, the Old-One declares:

"There is a God whose laws unchanging
No man may hope to disobey.
Upon His Pipe you blew your own desire,
Forced your own will upon the ordained way.
Man has his will,
Man pays the penalty."

The three other selections contained in the small volume are of very different character. "The Sewing Machine" depicts a pathetic tragedy whose setting is in a sweat shop to the accompaniment of one or more sewing machines, and whose leading character is an immigrant, a dying consumptive, and a murderer.

"The Image of God" is not in dialogue form but tells in Biblical phraseology of the prosperous man of fifty who in gratitude for his success wishes to make a new image for the object of his devotions to replace the small rough stone idol he had fashioned years before. Every stone he considers is larger and more suitable than the preceding one, but he casts all aside as unworthy to embody the greatness of his God, though he grew footsore and hungry in his search over the world. By a vision he is finally led to see that no image can be great enough to contain all the creation that should be included in the verisimilitude of deity, and so he "took the old image and smote it upon the rock; with the hands that made it did he break the image and cast it from him. And Klan fell upon his face, and prayed before the God which is God."

"The Thing to be Done" is an intense yet didactic drama in romantic mediæval setting, but although the artifices of its astrology pretend too much reality, they are not nearly so convincing as the beneficent sprites and their stern leader who figure so artistically in "The Pipe of Desire."

VISION. By *Frank Cranc*. Worcester, Mass.: Davis Press, 1906. Pp. 55.

This attractive little book is truly a collection of fugitive verse which the author beautifully dedicates to his wife,

"To her who accompanies my life,
As perfect music makes poor words worth while."

No excuse is made for the minglings of light and shade, grave and gay; the sequence by which "A Figurefive Tale" is followed by "Secret Woe" and "The Temple of Unbelief," or the flippant version of the vampire theme,

"The Little Green Snake," by "The Unchosen Cross"; for the prelude says that

"What is written in the book
Is all as inconsistent as life is."

The last four pages are filled with epigrams on equally varied themes. "Perfect faith is courteous; intolerance is a sign of a subtle disbelief in the power of truth." "Few rich men are worthy of riches; but for that matter few poor men appreciate or deserve the privileges of poverty." One of these terse sayings, to the spirit of which the author would not expect *The Open Court* to subscribe, is as follows: "Accuracy is far from being truth. What is true is often vague"; also "To put heart into one's work it is better to believe than to know; the man of faith works heartier than a man of experience." One of the rather daring tenets of the popular pulpit of to-day is epitomized in the following, "There is no such thing as sin, just as there is no such thing as cold; cold is the absence of heat, and sin is the absence of control over the forces from within us."

WHO'S WHO, 1906. An Annual Biographical Dictionary of Living Celebrities. Chiefly English and American. London: Black. New York: Macmillan. Pp. 1878. Price, \$2.00 net.

Nothing more can be said to express appreciation of the annual appearance of this biographical dictionary of our contemporaries than what we have already said repeatedly, and what all reviewers continue to unite in saying. Particularly in libraries, publishing houses and editorial offices it has become almost as much a part of the office furniture as, for instance, "Webster's Unabridged" was perhaps twenty years ago.

FUNERAL SERVICES WITHOUT THEOLOGY. By *F. J. Gould*. London: Watts, 1906. Pp. 60. Price, 1s. net.

The title of this little book sufficiently characterizes its content and purpose. It is a series of addresses adapted to various occasions issued for the Rationalist Press Association and contains also an appendix consisting of examples of method of treating personal recollections besides some poetical quotations. The addresses are drawn from Mr. Gould's own experience when officiating at funeral services. The view of death which is embodied substantially in this collection though not in set formulæ is that of Positivism. Occasional expressions suggest dissent from current thought, and the exclusion of theology is complete; but even the orthodox would find themselves in sympathy with the main tenor of the sentiments expressed.

SUNDAY LABOR. By *Thorleif*. Mt. Morris, Ill., Kable Bros., 1906. Pp. 229. Price, \$1.00. For sale by John Veiby, 427 Mosely St., Elgin, Ill.

This is not a dissertation on the observance of Sunday, from either a dogmatic or industrial standpoint, as might be inferred from the title. Instead it is the result obtained by putting into use the hours of the day of rest, and consists of essays and sketches on most topics of general interest, social, political, religious, from what the author is pleased to consider the point of view of the proletariat. The style is direct and the thought is often remarkably original.

THE EVOLUTION OF KNOWLEDGE. A Review of Philosophy. By *Raymond St. James Perrin*. New York: Baker & Taylor, 1905. Pp. xiii, 308.

Mr. Perrin's thesis is that the most general terms of existence, space, time, matter, and force can be resolved into motion, and in the work before us he compares the chief systems of ancient and modern thought, measuring the approach of each system to the ultimate goal of philosophy, the demonstration of this unity of all things. He divides the history of philosophy into two main divisions, "The Pre-Evolutionary Period," and "The Evolutionary Philosophy." This first division he treats from the dawn of philosophy represented by the thinkers from Thales to Pythagoras, through the Greek periods, pre-Socratic, Platonic, and the time of Aristotle and the Cynics, Stoics and the Academy, followed by the Alexandrian school and Scholasticism down to the Revival of Learning and Francis Bacon. Then comes modern philosophy represented by Descartes, Spinoza, Locke, Leibnitz, Berkeley, Hume, with a special chapter each on German philosophy and France and the Scotch school.

"The Evolutionary Philosophy" is represented only by Herbert Spencer and George Henry Lewes, and three or four chapters are devoted to the doctrines of each. Mr. Perrin concludes as follows:

"If formal creeds no longer inspire us, it is because they have ceased to represent nature. Theology has always been the best explanation of the universe that the Church could offer. What we need is a readjustment of spiritual teaching to the advance of knowledge. This most important of reforms will be achieved when our poets and artists, as well as our men of science, contribute, as of old, to the ceremonies of religion, for genius alone can guide us to the true and to the good through the beautiful."

THE DEWDROP'S SOUL. By *R. Hume Smith*. J. V. Dealy Co., Houston, Texas. 1906. Pp. 196.

R. Hume Smith, a teacher of Physiography in the High School at Houston, Texas, has published a book entitled *The Dewdrop's Soul*, which proves that the author is an enthusiastic teacher who appreciates the poetry of science, a subject to which an introduction of 53 pages is devoted. The book itself is a poem telling the story of evolution in the experiences of a dewdrop. The poetical part of the book consists of 141 stanzas written in different meters accompanied by explanatory comments and arguments. There is perhaps too much reflection and comment of the author's intentions, and we feel at once that it is his first effort. A critical reader will bear in mind the difficulty of the undertaking to create poetry of science, and considering all in all, we can appreciate the author's noble ambition and his good intentions. If the poem is not quite a success, it is certainly a promise.

Prof. Ernst Haeckel's friends have banded together to constitute a society called the "Monistic Alliance." They publish a periodical, the first number of which is out, under the direction of Dr. Heinrich Schmidt, Jena, Moltke Street 1, who will act as general secretary. Professor Haeckel is honorary president, and among the men who have entered the movement there are not only a number of prominent lay men but also some clergymen, the city of Bremen being strongly represented by four of its best-known pastors.

FOUNDATION OF A LAY CHURCH

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

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

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

PROGRAM FOR THE ESTABLISHMENT OF A LAY CHURCH.

GENERAL PRINCIPLE.

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

FOUNDATION OF A LAY CHURCH. (CONTINUED.)

NAME AND FURTHER PARTICULARS.

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

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

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

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

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

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

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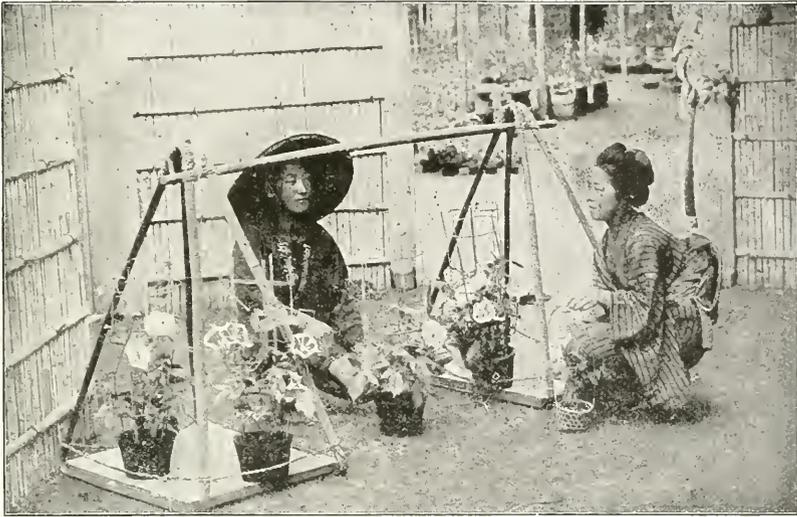
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