

The Open Court

A MONTHLY MAGAZINE

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

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ON LIFE AFTER DEATH

BY

GUSTAV THEODOR FECHNER

TRANSLATED BY

DR. HUGO WERNEKKE

Head Master of the Realgymnasium at Weimar.

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

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THE JAPANESE MAN WITH THE HOE.

Frontispiece to The Open Court.

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MEDIUMISTIC SEANCES.

CORRESPONDENCE WITH AN INQUIRER.

BY DAVID P. ABBOTT.

LETTER TO MR. ABBOTT.

DEAR SIR:

I had the pleasure, some time ago, of reading an article of yours in *The Open Court* on "Mediumistic Phenomena." Of the following which I submit to you, I feel that I will be satisfied with the explanations you may make. I am not a spiritualist, but while visiting some friends in Kansas City, recently, who *are* spiritualists, I was invited to attend a "trumpet" seance given at a private house. Out of curiosity I attended. The seance was held in an unfurnished back room up stairs. All the room contained was a row of chairs around the wall. In the center on the floor was a small rug on which stood a large trumpet and some flowers. A lady clairvoyant from Topeka conducted the seance. In the circle were believers and unbelievers. We were seated around the room with feet touching. Lights were put out and we were in black darkness. They said the medium was controlled by an Irish spirit. Presently the Irish spirit spoke through the trumpet giving us a welcome greeting. After this each one in turn was spoken to by supposed dead relatives.

When it came to my turn, a sister who has been dead many years spoke her name and talked to me. (No one in the circle knew anything about me except a sister-in-law who was with me.) I had not been thinking of this sister, but of others whom it might be possible would appear, and my sister-in-law said, *she* had not. I have no faith in it all, but would like your explanation, if you will be kind enough to favor me with it. I would like you to ex-

plain another thing. My sister-in-law told me she had seen her husband, who died about a year ago. She said she saw him as plainly as she ever did in life; that he came through the front door, went right up to her, spoke a few words and disappeared. This she declares to be true.

I will tell you of another instance. A daughter of the sister-in-law of whom I have spoken, when quite a little girl, saw my mother who had died some time before. She went up-stairs and in one of the rooms she saw my mother sitting in a rocking-chair. She ran screaming down-stairs, almost frightened to death. At another time she saw her standing by the stove in the room. This all seems very strange to me, but I have no reason to doubt their word.

Very respectfully,

.....

REPLY.

DEAR MADAM:

Your letter is received. It is hard to explain something some one else has seen; when, to do so correctly, one should have been present to personally observe all the little details, for trickery.

I will say that no one would be more happy than I were it possible to prove personal immortality in this manner; yet I do not wish to be deceived and to believe that which is not true. Therefore, I always look for fraud or trickery in manifestations of this nature. I will further add that all my life I have been looking for things of this kind, and have never yet been able to see one little thing that was genuine. Always, when I have been present, I have found a trick.

I have attended but one "Trumpet Seance," which was some eight or ten years ago in Lincoln, Nebr. This was given at the home of a lady where the medium stopped; and as the family was poor, the lady was glad to have the medium's seances a success, so that she might receive the proper financial remuneration for his board.

The room was bare of furniture, and the guests were seated around the room on chairs holding each other's hands. The medium sat in this circle, and the trumpet stood in the center of the circle.

As soon as the lights were out the trumpet apparently floated into the air, and from its mouth we were greeted by an "Irish Spirit." This spirit attempted to be a comedian; but his brogue was unnatural, and his wit was so poor that I felt ashamed for the

medium. It, however, seemed to satisfy the majority of the sitters, who appeared to be possessed of only very ordinary mental powers.

Tests were given to various persons present; but as no one present knew anything about me, I, of course, received no test.

I was satisfied that the medium held the trumpet to his mouth and did the talking. I knew that by pointing it rapidly in different directions, the voice would appear to come from the various positions occupied by the bell of the trumpet; and the spirit would thus appear to change places rapidly over our heads.

I felt certain that the persons sitting on each side of the medium were his confederates, and that they held the hands of the ones next to them; but, of course, released the medium's hands so that he could handle the trumpet.

I was inclined to think that there were a goodly number of confederates in the circle, who probably shared in the proceeds of the seance; for I found the persons next to me would not let my hands loose for even an instant. I felt sure that confederates took possession of all strangers, and saw to it that their hands were not released; and thus they prevented accidents.

To me it seemed merely a very cheap and poor trick. I have never fancied any trick where the lights had to be put out. It requires too little skill to perform such tricks. I have always felt that if the spirits of the departed could return to us mortals, they would not require a tin horn to talk through, and the entire absence of light-waves in the room. To me this all savors too much of charlatanism, and that of the cheapest kind.

Some time after I attended this seance, I had some financial dealings with the daughter of the lady at whose home this medium had boarded. I told the daughter what I had concluded in regard to the matter, and she confessed that I was right in every particular. I thus verified all my suspicions in the case. This lady told me that there was money in this business and that she intended going into the profession. This she did soon thereafter, advertising as a clairvoyant and trance medium. I understand that she has become quite successful in the business.

There is one statement in your letter that is entitled to considerable more consideration than ordinary work of this kind. This is the statement of the appearance of your dead sister's voice, when no one in the room knew of this sister except your sister-in-law who was with you. In regard to this I cannot say positively how the medium obtained the necessary information in your particular case; but I do know the methods employed in securing such information

by nearly all the first-class professional mediums who are traveling over the country.

Each medium keeps a record of all information obtained in a book for that purpose. All questions asked by any persons at any of the seances, are catalogued alphabetically in this book under the names of the persons asking them. Also the medium catalogues alphabetically any other information he may be able to obtain about any of the persons who attend spiritualist meetings. When visiting with the members and gossiping the medium quietly "pumps" each person about other members. As soon as the medium is alone all this information is catalogued in this book. Children are questioned adroitly about their own relatives, and about those of their neighbors and friends; and all this is added to the store of information.

Graveyards are visited and the secrets of the tombs catalogued. Also, the old files of the daily papers are searched for information relating to deaths and marriages; and, by all these ways, in time the book contains many tests of value to a medium. When this medium leaves town, the book (or a copy) is passed on to the next medium, who enters town equipped with all the information previously gathered. Professional mediums are generally pretty well known to each other, although for obvious reasons they pretend not to be.

Some of the better grade of mediums have an advance person, who, in the guise of an agent of some kind, visits the proper families. During the time he is in each home, he asks for a drink of water; and while the lady is getting it, he studies the family Bible and the album, or questions the children about such matters as will be of use to the medium who will soon follow. In all of these manners much information is secured in the course of time. It is not unusual for a good medium to enter town with over a hundred good tests for the citizens there.

In addition to the above there are certain members of each spiritualistic community who make a business of acting as confederates for mediums. They usually receive pay for their services. You would be surprised were you once behind the scenes, and a performer, to know how many apparently respectable persons at a seance are secretly confederates of the medium. These confederates make it their business to learn all they can of the family history of their neighbors, or of any friends or relatives visiting their neighbors; which information is at once conveyed to the medium, and the same properly catalogued.

You would think that respectable persons would not take part in fraud in such matters; but they get into it gradually, and really

come to enjoy it. I am personally acquainted with a certain sleight-of-hand performer in this city, who has for years served as a confederate for most of the mediums visiting this place. He tells me that he enjoyed it at first, but being so well versed in tricks, his services were of so much value to mediums that they were after him to help them out continually. This required so much of his time that he has of late entirely given up this work and now refuses to attend seances at all.

In addition to these methods of obtaining information, most members are so anxious to see some one converted, that what information they possess is not guarded from the medium very closely. In fact, they seem in many cases to be trying to help the medium out. They are all so anxious to see their medium succeed; and are very quick to feel proud of him, when such tests are given.

There can be little doubt but that the information about your dead sister was obtained in some of these manners from your sister-in-law or her family, especially if she has children. No doubt some confederate has heard her mention your dead sister's name, in some time past. This may have escaped your relative's memory. Or, if she is a believer, she has undoubtedly attended other seances, and asked questions, usually written ones. If so, the mediums may have been in possession of the proper information for some considerable time.

I feel certain that this information was gained in some such manner; and while you may doubt this explanation, I feel that were I to go there and begin operating as a medium, the confederates would soon make themselves known to me; and that I could quickly learn where the medium got her information in your case.

You thought you were a stranger; but you may rest assured that you were known as soon as you entered the room, and that a test was planned for you that would make a sensation. And they probably hoped also to make a convert.

It is probable that your dead sister bore the same relation to your sister-in-law that you do. If this be the case, and she being dead, your sister-in-law would have been almost certain at some meeting some time, to have asked some question, which, within its lines, conveyed the information that there was such a person then dead.

It is a great advantage to mediums to be able to give tests of this character; the effect being so great on those present and so convincing, it adds greatly to the medium's reputation, as well as to his finances, to be able to give such tests. As a result, a medium

is always on the lookout for such information; and makes securing it his principal employment when not engaged at the regular work. You may rest assured that a medium will not hesitate to use such information in the manner you have outlined, no matter how he may have come into possession of it.

Frequently, when such tests are given, the ones receiving them are so taken by surprise and so greatly impressed, owing to their affection for the departed and their longing to feel that the departed still exists as an individual or unit, that they imagine afterwards that they noticed a resemblance in the voice, to that of their dear one. I do not know whether or not you noticed such a resemblance to your sister's voice.

There are dealers who sell to mediums secrets which give them instructions for performing their work. I have bought many such secrets myself, paying a large price for them; and I can assure you that I know what I am talking about in this instance.

The fact that dealers in such secrets can follow the business successfully, is proof that they receive sufficient patronage to support it, and this patronage comes almost entirely from professional mediums.

I could recall to you many instances of fraudulent mediums, had I time and space to do so. I hope at a future time to publish in *The Open Court* another article, describing the work of some of the best mediums. If ever you come to Omaha, I should be pleased to make your acquaintance; and would personally illustrate to you what may be accomplished by trickery in this field.

As to the apparitions which your sister-in-law and her daughter claim to have seen, there are but three solutions possible.

First: There is the solution that the statement is not true; but as you assure me you have every confidence in their truth, I will not consider this solution.

Second and Third: We have the solutions either that they did see what they claim to have seen objectively; or that they imagine that they did, but really saw it subjectively. There is no professional medium at work here, and consequently no trickery to explain.

If the doctrine of scientific men (as for instance set forth in Dr. Carus's *Soul of Man*) be correct, each object viewed throughout life leaves an impression in our brain-structures. When such object is first viewed, the form of the outside motions of the ether (light-waves) is transferred to the proper position within the brain by the mechanism of the nervous system. Here this produces a commotion

and as a result this commotion leaves a "trace" which is preserved in the brain structure.

When such trace is being formed, the subject experiences subjectively a sensation which he identifies with the outside object producing it. The fact is the formal features of the outside object have been transferred to, or reproduced in, the sensation. When next the same object is viewed, the same nerve energy passes along the same channels into the same trace and stimulates or excites it again as was done in the first instance. During this process the subject again experiences the same sensation as was experienced in the first instance. The subject recognizes the sensation to be the same as the first one experienced, and naturally attributes it to the same outside cause.

If, now, this particular trace in the brain structure be artificially excited or stimulated by any means, the subject will experience the original sensation, and will perceive the object that originally formed such a trace. The perception will be just as real to the subject as was the original perception, or as it would be if the exciting cause were the original object outside. The original object could not produce a perception more real to the subject, because it could only excite or stimulate the same trace in the same manner; and the subject would have no means to distinguish between two identical impressions, although produced by different causes.

It is due to such local excitements and stimulations that we see objects in our sleep, just as real as if they existed objectively in the positions in which our perceptions picture them.

Now, if, from any cause, a highly-strung, sensitive, or nervous person, stimulate or excite any particular trace in the brain structure, he will see subjectively but as perfectly real, the original object that formed this trace. Such person is most liable to excite in this way that portion of the brain wherein is the image of some dear one on whom the mind has been dwelling too intently; and which has thus been overworked, so that the mechanism of this particular part of the sentient substance has been weakened and impaired.

If we conclude that your relatives really saw these dead persons objectively, this can only mean that these dead persons were really present in this room. Now, if they were clothed as in life, we must also conclude that the clothing of persons as well as their spiritual part, is immortal. As Ingersol said, we must conclude that clothing has ghosts. But if we accept the theory of a mere subjective apparition or illusion, caused by a local excitement in the

brain structures, we should naturally expect the images to be clothed as in life.

The question is, which do you regard as most probable: that your relatives really saw the spiritual part of two beings objectively—that is, the part that is not material, and that it had this material appearance—or that they saw a mere subjective apparition within their own brains? I should prefer the subjective theory.

I remain, dear madam, yours for truth,

DAVID P. ABBOTT.

ANOTHER LETTER OF MR. ABBOTT.

DEAR MADAM:

Since writing my former letter, it has been my good fortune to come into possession of a little information that might interest you; accordingly, I write you this second letter.

There recently arrived in Omaha two "Celebrated Occultists." They hired a hall and some parlors, and began a series of public meetings, seances, and private readings. They had considerable difficulty in securing rooms, as the property owners were afraid of the reputation their property might acquire of being "haunted." Finally the papers came out with quite a sympathetic article in their behalf, with the result that they have started off very prosperously. There is an attendance of three or four hundred persons at their Sunday night meetings, while they have from thirty to forty at the parlor seances; and during the day they are continually employed giving private readings.

I called on these mediums, and was surprised to find that the principal medium was the lady I formerly knew in Lincoln, Neb., to whom I referred in my former letter. She has been regularly in the profession for the past nine or ten years, has a good acquaintance with all the professional mediums, and comes here direct from Kansas City, Mo.

She recognized me at once, and seems to intend making a convert of me. She has evidently forgotten the little confession she made to me just before entering the profession.

I had several little confidential visits with her manager, and incidentally mentioned to him the name of a certain dealer in secrets for the use of mediums, stating that I was familiar with most of the effects of the kind, and was a performer of them. This seemed to "break the ice," and he was ready enough to give me any

information he possessed about other mediums; at the same time claiming that his medium was, of course, genuine.

I find that the lady who gave the seance you wrote me about is an acquaintance of theirs. They know her well, and her name is Miss —.

You will know if this be right and if my information be correct. He assured me that her mediumship is fraudulent, and informed me that she has an artificial hand which she frequently uses in her "Trumpet Seances." This hand is attached to the person, and can be bent into different positions. When she sits with the subject next to her, she takes hold of the subject's two hands with her left hand, and, incidentally, does not let loose of them during the seance. This is done after the lights are out. Then she, with her remaining hand, bends down the artificial hand (which has been concealed in her clothing), so that its fingers clasp the arm of the sitter. The subject can then inform the spectators at all times that the medium has both hands on his person. Meanwhile, the medium's right hand is free to grasp the light aluminum trumpet, and point it into different positions while she talks through it. She also, on occasions, uses a telescopic reaching-rod which can be carried in the pocket; but when extended it reaches a length of several feet, and enables her to float the trumpet on its end around the room over the heads of the spectators, giving them an occasional "bump," while her voice can be heard in the position where she sits. This is done in the same manner that guitars and other instruments (frequently self-playing) are sometimes floated over the heads of a circle of sitters by many mediums. This is done while they apparently hold the hands of one of the spectators at their side of the circle.

I asked the manager how he considered that the medium got her information about your dead sister. He replied that she undoubtedly got it from what is known to certain members of the profession as the "Blue Book." This is the book I referred to before in which the tests are alphabetically catalogued for each town. He said that his medium never uses the "Blue Book" as her mediumship is genuine; but, however, he has in his possession a similar book of Kansas City. I asked if I could find the information about your dead sister in his book; but he said that possibly he did not have that particular item, although there could be no doubt but that it was contained in the book of the lady or of the noted medium Mr. —, as these two have worked together to a considerable extent.

There can be no doubt but that all the questions that your rela-

tive ever asked the mediums in any of the Kansas City meetings, have been preserved and catalogued; and thus the information about your dead sister may have been obtained for some considerable time. Although the medium was a stranger to you, it is quite certain that you were known to the medium when the seance began. This is part of their business, and the knowledge of a suitable number of "tests" is a medium's stock in trade.

I remain, dear madam,

Very truly yours,

DAVID P. ABBOTT.

INQUIRER'S REPLY TO MR. ABBOTT.

DEAR SIR:

Your communication which I have just received deserves an early reply.

The name of the medium who held the seance was —, the same as you mentioned. I was introduced to her but I never heard her given name. Of course, she must be the same one. I saw her and Mr. — at a Sunday evening meeting at their hall, so you are on the right track.

I do not see how any one can practice so much fraud in such serious matters.

Thanking you for your kindness,

I am very respectfully,

.....

CHINESE INDUSTRIES AND FOREIGN RELATIONS.

BY THE EDITOR.

CHINA'S superiority over all her neighbors is due to the industry of her people, and of all the several branches of labor agriculture holds the first place.

Agriculture is honored by an annual plowing ceremony, which is of ancient origin, and is performed every April all over China with great pomp by the highest state authorities. At Peking, the emperor betakes himself in grand procession to the sacred field, and lays royal hand to the plow which, for this especial purpose, is kept in the Temple of Agriculture. He turns over three furrows, the princes five, and the ministers nine. The crop of the field is used as show-bread in the temple service.

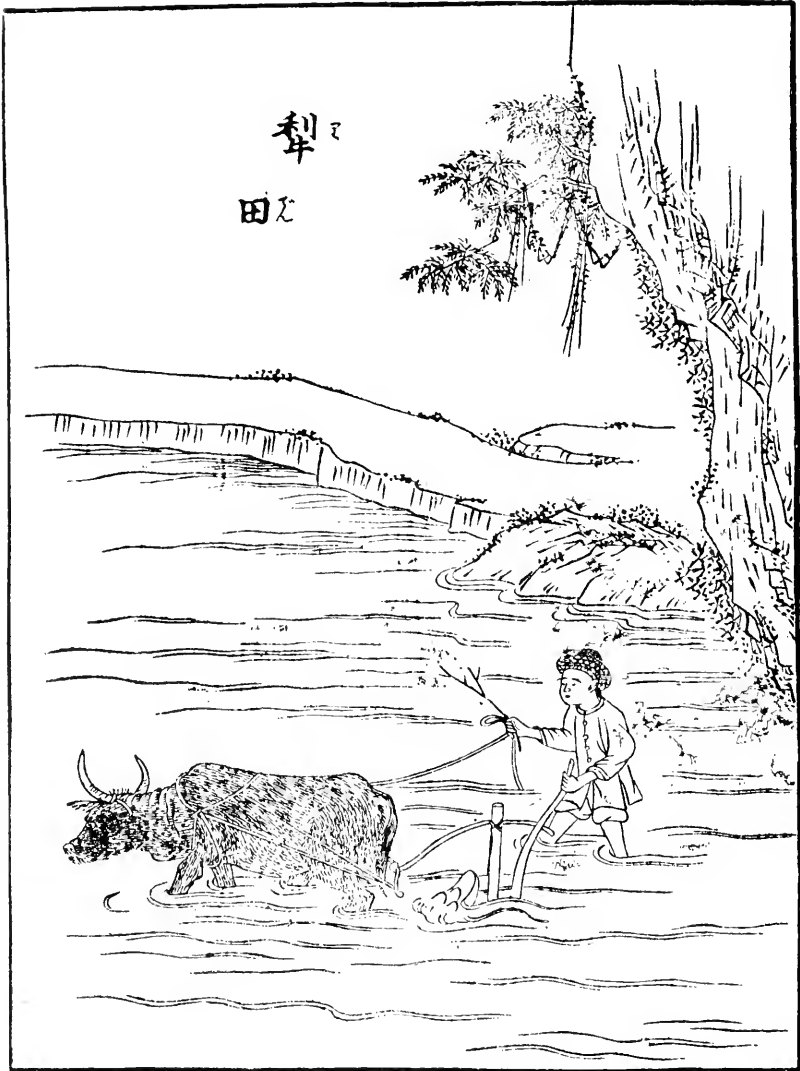
The Chinese raise wheat, barley, oats, millet, maize, sesame, peas, beans, lentils, etc. and, in the south, rice. In addition they cultivate hemp and sugar cane. Some peculiarly Chinese plants are cultivated for their oil and used for cookery. In addition there is much vegetable gardening, and large tracts are covered with tea plantations, which constitute a very considerable portion of the wealth of the country.

The character *mi*,¹ "rice," is one of the radicals in Chinese writing, bearing the number 119. Its original form is that of a cross (like the Chinese character 十²) having in each corner a dot. The four dots mean grains of rice, and the cross is simply intended as a division line between them. Originally the character *mi* referred to grain of all kinds, but now unless otherwise specified always denotes grains of rice, just as in continental Europe "corn" means first of all wheat, while in the United States it means "maize."

The rice plant called *tao*,³ consists of the radical "plant" and

two other symbols denoting "mortar" and "hand." It means in this position a plant that is intended to be husked in a mortar.

Tea and rice are the most indispensable things in China to

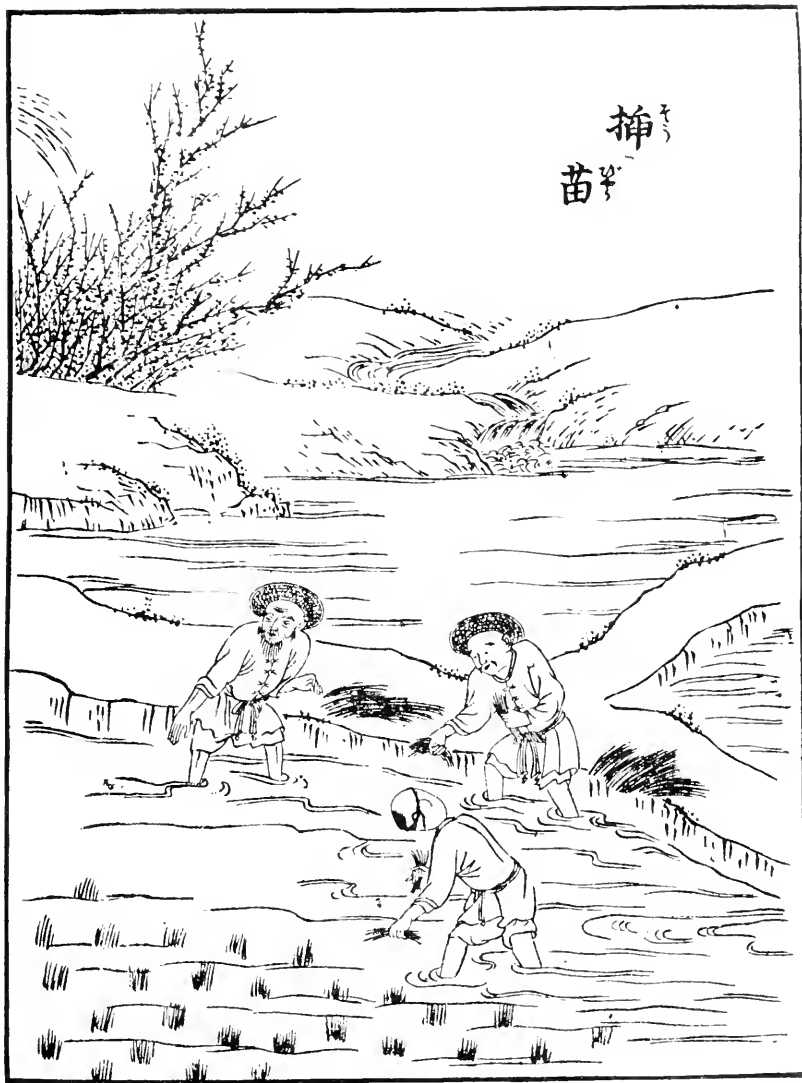


PLOWING THE RICE FIELD.

2326

both the rich and the poor, the literati and the common people, the emperor and the peasant. It is characteristic of the Chinese

that both the chief drink and the chief food of China have peculiar names to be used ordinarily in life and also in poetry. Rice is called "white food" and tea "the servant of cream." The literary



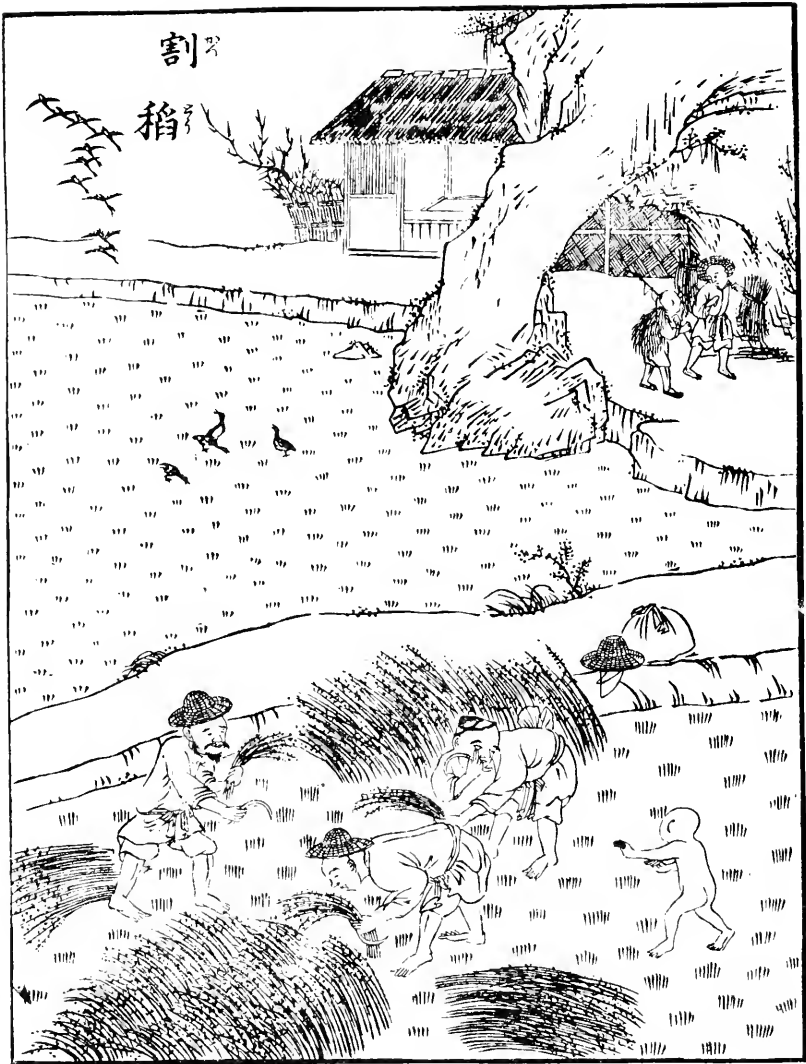
PLANTING THE RICE.

2267

or poetic name (*tsen ming*) of the former is "auspicious herb," and of the latter "long waist," an epithet which might be more

freely translated as "tall beauty" and refers presumably to the elongated shape of a grain of rice.

The cultivation of the rice plant and the various operations



HARVESTING.

necessary to prepare the grain for use are well illustrated in our pictures. Rice culture is described by Mr. S. Wells Williams as follows:

"An early rain is necessary to the preparation of the rice-fields, except where water can be turned upon them. The grain is first soaked, and when it begins to swell is sown very thickly in a small

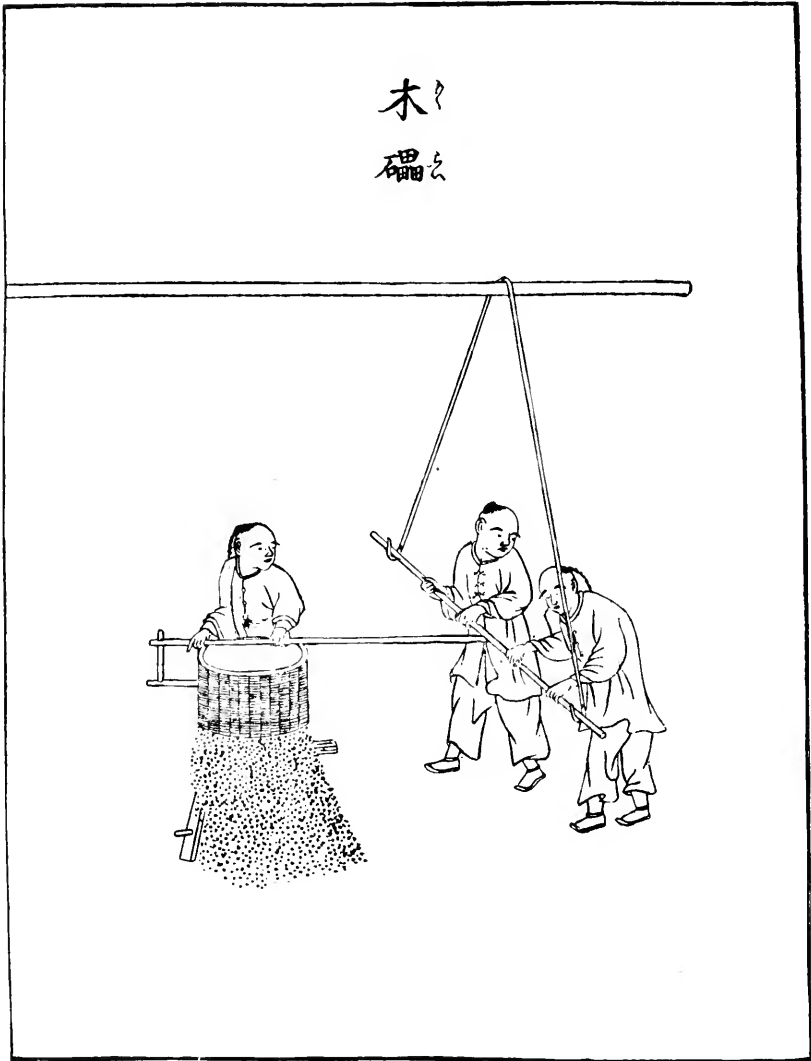


DRYING THE SHEAVES.

2258

plat containing liquid manure. When about six inches high the shoots are planted into the fields, which, from being an unsightly marsh, are in a few days transformed to fields clothed with living

green. Holding the seedlings in one hand, the laborer wades through the mud, at every step sticking into it five or six sprouts, which take root without further care; six men can transplant two



HUSKING THE RICE.

2322

acres a day, one or two of whom are engaged in supplying the others with shoots. The produce is on an average tenfold. Rent of land is usually paid according to the amount of the crop, the landlord

paying the taxes and the tenant stocking the farm; leases are for three, four, or seven years; the terms vary according to the position and goodness of the soil."



PURIFICATION OF RICE.

2253

After the rice harvest the sheaves are dried and the rice is passed through a husking drum whose machinery is turned by a large crank worked by hand. To purify it the rice is then pounded

in mortars by hammers which are turned by a water wheel, after which it is finally sifted.

While the general welfare of China depends on good crops,

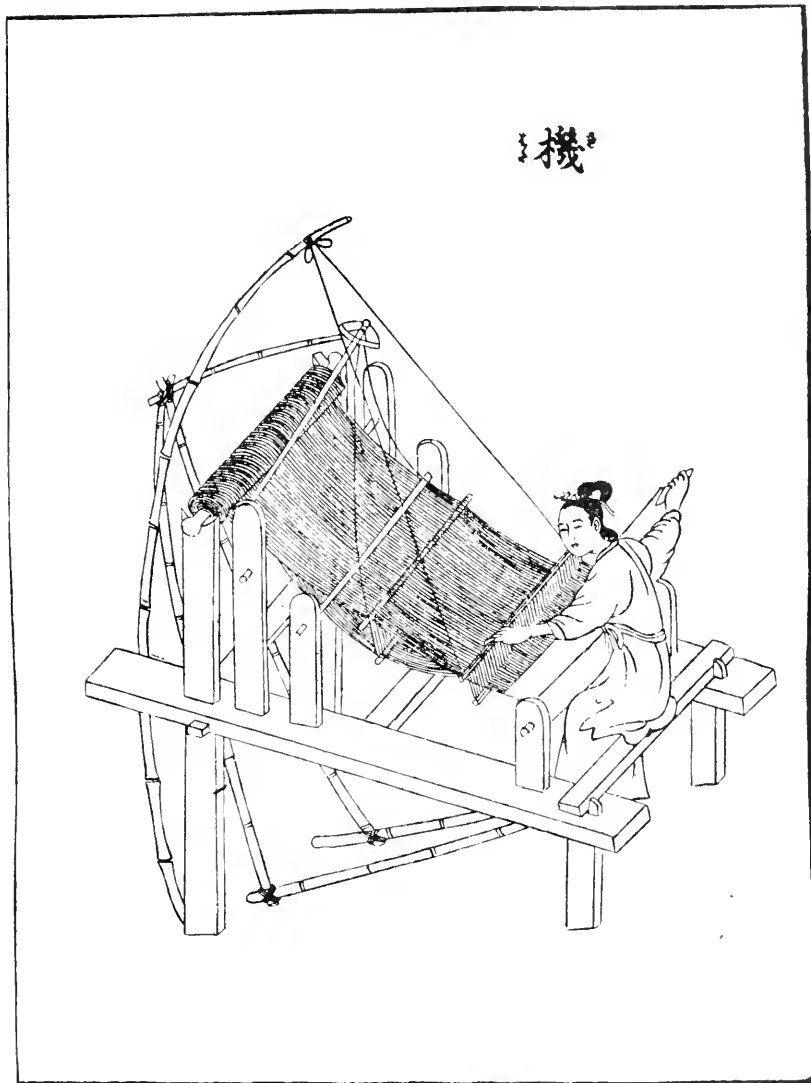


SIFTING THE RICE.

2266

as in most countries, other industries are not neglected. In fact, they are highly developed, and had reached a state of perfection when Europe was still in a semi-barbarous condition. Silk, lacquer,

porcelain⁴, glass, ivory carving, and textiles are mentioned among the earliest exports of China and form even to-day the staple products of the country. Weaving is still done by hand on old-



A CHINESE LOOM.

2256

⁴ The word "porcelain" is a Portuguese name which was given to Chinese crockery by the Portuguese, because they were under the impression that it was made of a mixture of egg shells, fish glue, and scales.

fashioned looms, but Chinese fabrics are famous for their fineness and elegance, and compete successfully with the best European products. In addition, China exports bronzes, furs, grass cloth, salt, and gems of all kinds.

The Chinese are good workers in metals and have been proficient in casting large bronze statues and bells for many centuries. They manufactured paper and printed books hundreds of years before the paper industry and the art of printing were thought of in Europe. They knew the mariner's compass and the use of gun powder. In fact these inventions were made in Europe after the report of them had been spread by travelers who had visited Cathay and startled the world with their tales of the flourishing state of China's civilization.

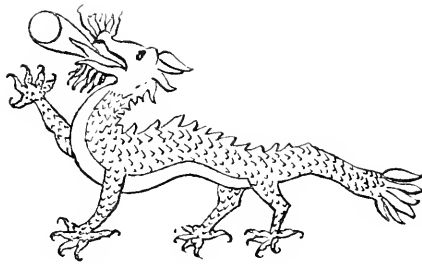
Ancient China had an extended trade with all the world. It is noteworthy that Chinese bottles with classical Chinese quotations have been discovered in ancient tombs of Egypt and Asia Minor. Professor Hirth has traced the intercourse of China with the Roman empire, and considers it to have been more important than is generally believed. The Mohammedans of Western Asia continued to trade with China and left, as an incidental result, many millions of adherents of the Prophet, whose religion in the Celestial Empire is called *hwei-hwei-kiao*, literally "whirl-whirl doctrine," or more explicitly, "the faith of the dancing dervishes."

There are also Jews in China who, according to their own traditions, (which Professor Williams considers quite probable), came to the country under the Han dynasty (201 B. C.—23 A. D.). They are called from one of their customs, *tiao-kin-kiao*, i. e., "the sect pulling out sinews," and their main seat is Kaifung, the capital of Honan. At present the Jews are fast disappearing through assimilation with the native population, but neither the Mohammedans nor the Jews have ever been seriously molested in their religious worship.

The present inclination of the Chinese to live in seclusion and keep aloof from foreigners is of comparatively modern date.

While at the beginning of the Middle Ages China was apparently more advanced in civilization than Europe, it has remained stagnant for more than a millennium,—a condition which is especially noticeable in its methods of government and the jurisdiction of its courts. Legal procedure is very primitive and punishments are as severe, not to say as brutal, as they were in Europe during the Middle Ages. But we have no reason to look with contempt upon China on account of these backward conditions, for we our-

selves have only just emerged from the same state of savagery and ought to consider that in the eighteenth, and even as late as the beginning of the nineteenth century, criminals, especially traitors, still had their bones broken on the wheel, while the rack and other instruments of torture were considered as permissible means to extort confessions from suspects.



CONFUCIANISM AND ANCESTOR WORSHIP.

THE official religion of China is Confucianism, but Confucianism, closely considered, is not so much a religion as a system of ethics. Confucius was a moral teacher, and, in questions of religion and philosophy proper, may rightly be styled a reverent agnostic. He not only allows the traditional institutions of the worship of heaven and of ancestors, but even insists on them, leaving all details of belief to personal conviction. His system of ethics is based upon the idea of filial piety, called in the Chinese language by the one word *hsiao*.¹

Confucius inculcates his ethics of *hsiao* by impressing his followers with the necessity of *li*,² propriety, that is, rules of behavior, and, in consequence of it, the Chinese are perhaps the most punctilious people in the world in the observance of politeness and good manners. Their prescriptions are very minute but would be of greater benefit were they not executed with such rigorous adhesion to the letter.

Confucian ethics is not satisfied with goodness, nor with purity of heart; it demands in addition a punctilious observance of decorum, the behavior of a gentleman or a gentlewoman according to the established laws of propriety. This is an ancient trait of the Chinese ideal, and Confucius has not been its inventor, for it existed long before Confucius whose main merit consists in having been most closely in accord with the spirit of the Chinese nation. A poem attributed to the Duke of Wei (one of the great patterns of virtuous princes) has been preserved by Confucius in the *Shih King*. We are informed that he requested his statesmen to recite it to him daily, for he wanted to hear it in and out of season, and we extract from it the following stanzas:³

¹ 孝

² 禮

³ We follow mainly Mr. William Jennings's versification.

"Hold, O hold to strict decorum;
 This is virtue's vantage-coign.
 Proverb has it that e'en sages
 Now and then the fools will join.
 But the folly of the many
 Springs from natural defect,
 While the folly of the sages
 Is the product of neglect.

"Naught is mightier than manhood;
 The four quarters bow to it;
 The four quarters pay it homage,
 And do willingly submit.
 Counsels deep, commands unswerving,
 Plans far-reaching, warning due,
 Reverent care for strict decorum.—
 Thus thou art a pattern true.

"Let not words go from thee lightly;
 Say not ever, 'What care I?
 There is naught my tongue to hinder.'
 —Ah, but words can never die.
 Naught is said but finds its echo,
 Naught well done but finds reward;
 Treat thy subjects as thy children,
 Be with friends in full accord;
 So thine issue shall continue,
 And all subjects own thee lord.

"Prince, be thine the ways of virtue;
 Practise what is right and good;
 Hold unblemished thy behavior,
 Failing not in rectitude.

.....
 "As the wood that bends yet breaks not
 With the silken string is bound,
 So the kindly and the courteous
 Furnish Virtue's building-ground.

"Ah, my son! I put before thee
 Wisdom taught by men of yore;
 Hear my counsels, and obey them;
 Naught there will be to deplore!

.....
 "Think of history's great lessons,
 And of Heaven's unerring hand!
 Sorely shalt thou vex thy people
 Virtue if thou so withstand."

The virtue of filial piety is based upon the experience that everywhere in the world we have the relation of superior to subject, which ought to be paternal in character, as exemplified in the rela-

tion nearest to man, that of father and child. The character *hsiao* shows the symbol "child" supporting an "old man," and it means originally the child's love for his father, but embraces also the



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WORSHIPPING THE ANCESTOR OF THE FAMILY ON HIS MEMORIAL DAY.

responsibility of the father towards his children, and appears in five different relations which are as follows: the relation of sover-

eign to subject, of father to son, of husband to wife, of elder brother to younger brother, of friend to friend. In explanation of the fourth relation, we would say that according to the views of feudal paternalism, when the father dies, the oldest son takes his place and is forthwith regarded as the head of the family. In the fifth relation, that of friendship among equals, the rule obtains in China that juniors should always respect their seniors and show them reverence, as to elder brothers.

Filial piety is not limited to the living, to father and grandfather, but extends to the dead and finds expression in rituals which are commonly called ancestor worship. Ancestor worship is practised throughout China with great fidelity, for every house has its altar erected to the founder of the family, and the days of the death of father and mother and grandparents are kept as sacred memorial festivals.

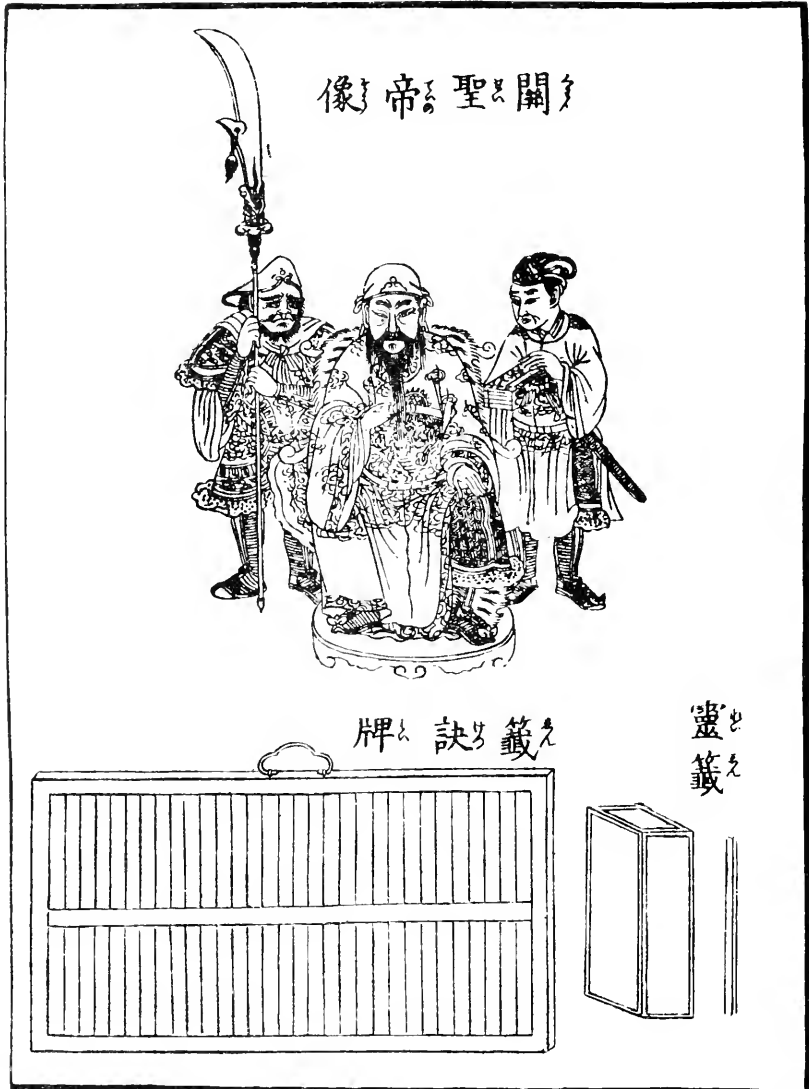
The relation of heaven to earth is represented under the simile of sovereign to subject, and in this respect heaven is called *Shang Ti*,⁴ i. e., "the Lord on High," or "the High Emperor," a conception which finds its exact parallel in the Western God idea.

When we come to religion proper, we find China in a state that reminds us greatly of the phase of Christianity, which still obtains in Greek and Roman Catholic countries. In spite of the fact that *Shang Ti*, the Lord on High, is recognized as the God of Gods, the supreme divine being, omnipresent and omnipotent, the Chinese are commonly believed to be polytheistic. And so they are, if we retain the translation "gods" for all their minor deities; but in justice to them, we should compare their minor gods to the saints and archangels of Greek and Roman Catholicism. The word *shen*⁵ does not mean "god" in our sense, but any spiritual being, and it is our own misconception if we forget that the Chinese believe in one God only, *Shang Ti*, the Lord on High, who is supreme ruler over the host of all divinities and spirits.

There are as many Chinese divinities as there are Christian saints, but certain gods are favorites and their temples will be found in every village. There is, for instance, the god *Kwan Ti*,⁶ the lord of war. He is a national hero of China who lived in the second century of the Christian era and died 219 A. D. His name was Kwan Yü or Kwan Yün Chang, and he was a native of Kiai Chow in Shan-Si. In his early years he was a seller of bean curds; later on he applied himself to study until during the war of the

⁴ 上帝⁵ 神⁶ 關帝

Three Kingdoms he took up arms in defence of the Imperial house of Han against the rebels of the yellow turban. He contributed



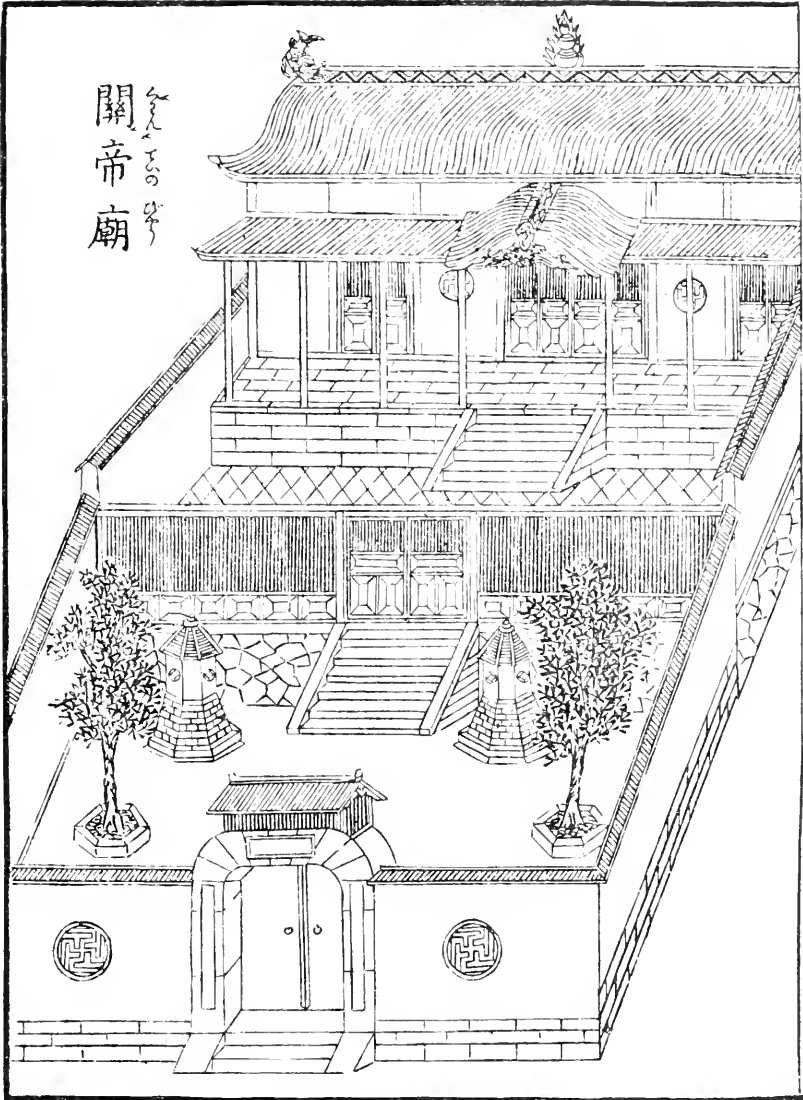
KWAN-TI AND HIS ATTENDANTS.

2276

Underneath are pictured the divining board, the divining box, and one of the divining sticks.

not a little to the victory of the loyalist party and was not only a brave general but also a protector of the honor of women.

An incident of his life made him the pattern of chivalrous behavior. Ts'ao Ts'ao, an ambitious general of the imbecile emperor Hien-Ti, wished to usurp the imperial power and deprive the

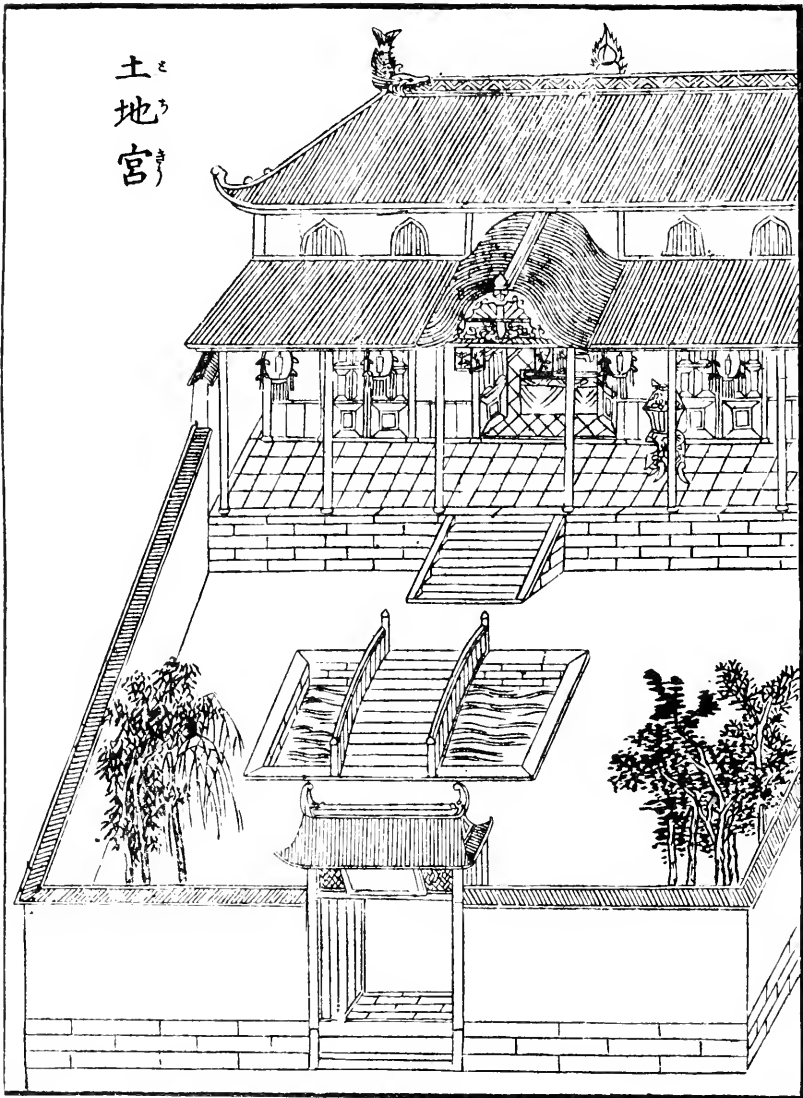


A TEMPLE OF KWAN-TI.

2274

rightful heir Liu Pei of the throne. When he recognized the sterling qualities of Kwan Ti, he tried to sow enmity between him

and Liu Pei, and with this end in view imprisoned the latter's two wives, the ladies Kan and Mei, and caused Kwan Ti to be shut up with them at night in the same apartment. But the faithful

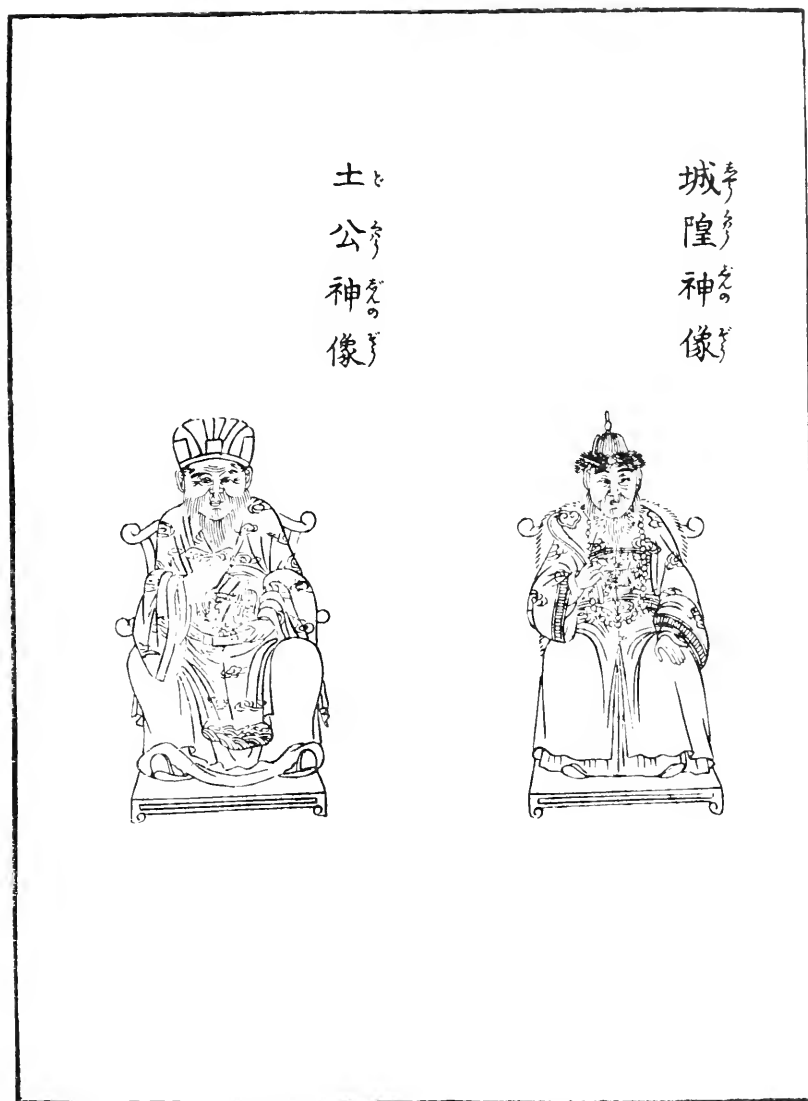


TEMPLE OF THE EARTH GOD.

2293

warrior preserved his honor and the reputation of the ladies, by keeping guard in an antechamber the livelong night with a lighted

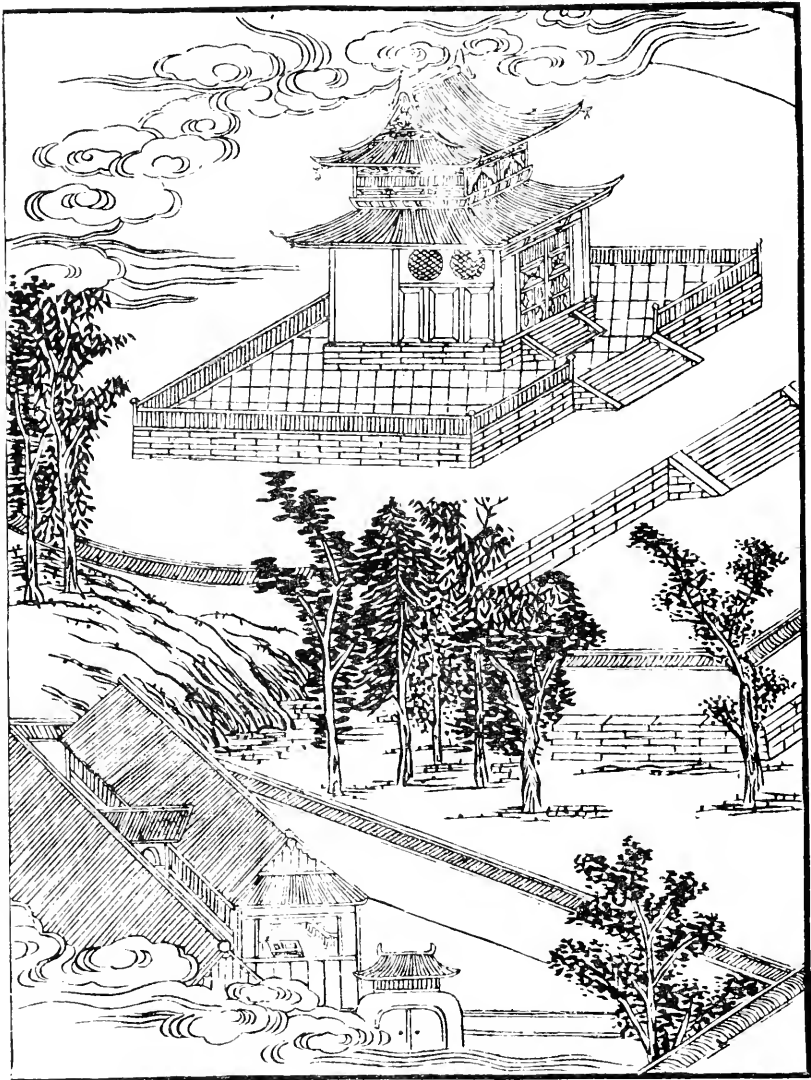
lantern; and in allusion to the untarnished name of the hero, the Chinese say to this day "Kwan Yün's lighted candle lasts until



THE EARTH LORD AND THE TOWNSHIP GOD.

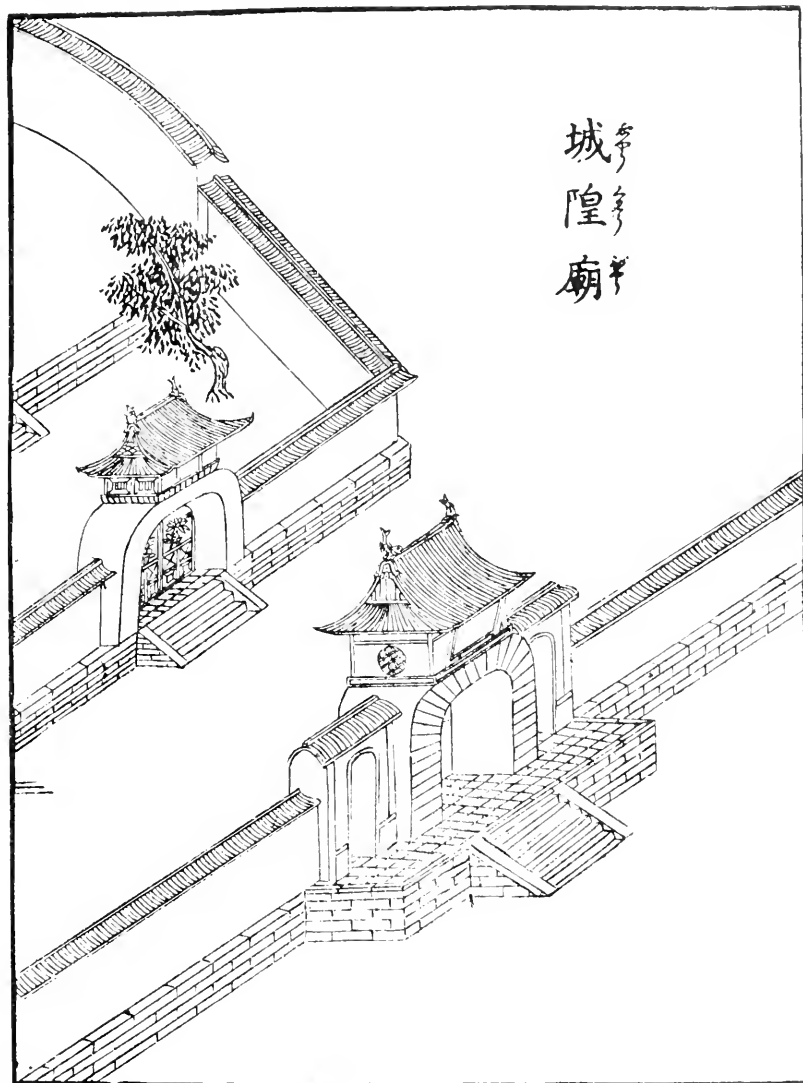
morning." As soon as Ts'ao Ts'ao believed himself strong enough, he rebelled openly against the emperor. He took Kwan Yü pris-

oner and had him beheaded. Liu Pei mourned for his faithful supporter, and when he ascended the throne had him deified under the title "Emperor Kwan," i. e., Kwan Ti.



A temple of Kwan Ti exists in every village, and people consult it in many affairs of their lives. We find in Kwan Ti temples a method of divination which is highly esteemed by the illiterate

classes. A great number of oracles are written on wooden slips which are attached to the divining board and marked with a special symbol for each. The same symbols are written on sticks and locked

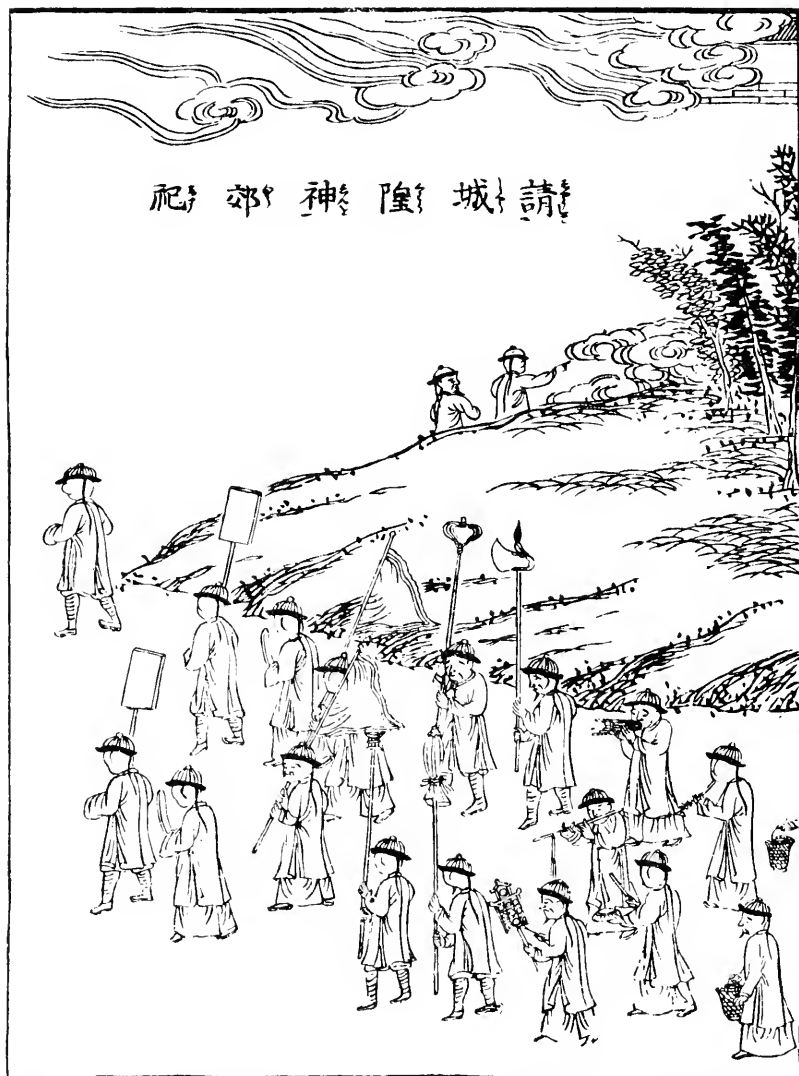


THE TOWN GOD.

2305

up in a box with a hole in one corner. The box is shaken until one stick comes out, and the oracle thus determined by the symbol of the stick is read off from the divining board. Underneath the pic-

ture of Kwan Ti and his attendants we have a representation of the divination board containing sticks of wood upon which oracles are written. To the right of it is the divination box and one of the



divining sticks. The hole in the box indicated by a darker spot on the left upper side is scarcely visible. (See picture on page 602.)

Other divinities that are met with in every village of China

are the local patrons of the place, the Earth Lord and the Township God. Our illustration represents the former in the shape of a Taoist wearing the priestly cap and gown, the latter as a mandarin with a



GOD IN THE OPEN FIELDS.

2304

helmet and dressed like a magistrate. Both hold in their hands the *ju-i* or magic wand, the possession of which ensures one to obtain his desires.

The temples are surrounded by two walls, and the worshiper passes two gates before he approaches the shrine. In the court of the temple of the Earth God we see an artificial pond which is spanned by an arched bridge. The same custom prevails in other temples, and both the pond and the bridge must possess an ancient meaning, but our sources do not give any indication of its symbolism. It is possible that the bridge possesses the same significance as the drum bridge in the Shinto temples of Japan, which, as Mr. Aston suggests, represents the rainbow, which is called "the floating bridge" over which Izanagi and Izanami passed at the time of creation. Or can the pond be a reminiscence of a more primitive age when the deep, or the waters of the ocean, called by the Babylonians "Tiamat," were figuratively represented in the temples, which is related not only of Babylonian temples but also of the temple of Solomon at Jerusalem?

The shrines of both the Earth Lord and the Township God are usually supported at public expense, and their festivals are officially celebrated with parades and joyous processions around the fields.

One of the most interesting divinities of China is a goddess whose worship closely resembles the worship of the Virgin Mary among the Greek and Roman Catholics, and also the Buddhist Kwan Yin. Her official name is "Heaven's Queen and Holy Mother," and in our picture she is represented as accompanied by female attendants while two warriors serve as guardians.

The original title of this popular goddess was "Holy Mother," but Emperor K'ang-Hi bestowed upon her the high dignity of *T'ien Hou*, i. e., Heaven's Ruler," translated either "Heavenly Queen" or "Empress."

As is customary in the mythology of China, the Queen of Heaven also took up her abode upon earth for a time, and during the period of her incarnation she was Miss Ling, the daughter of a respectable man and sister of four brothers. While her brothers were at sea, she fell into a deep trance from which her parents who thought her dead awakened her with shouts of lamentation and cries of grief. Soon afterwards her youngest brother returned and told how in a terrible storm he had been saved by the apparition of his sister, but the three other brothers were drowned because she had been called back too soon from the scene of the disaster when her parents awakened her from her trance. Thus her power to help travelers was practically proved through this tale which is firmly believed by her devotees.

Miss Ling's father was afterwards drowned in the sea, and she in her filial devotion was so much grieved that she threw herself into the ocean and followed him in death. She has remained, how-

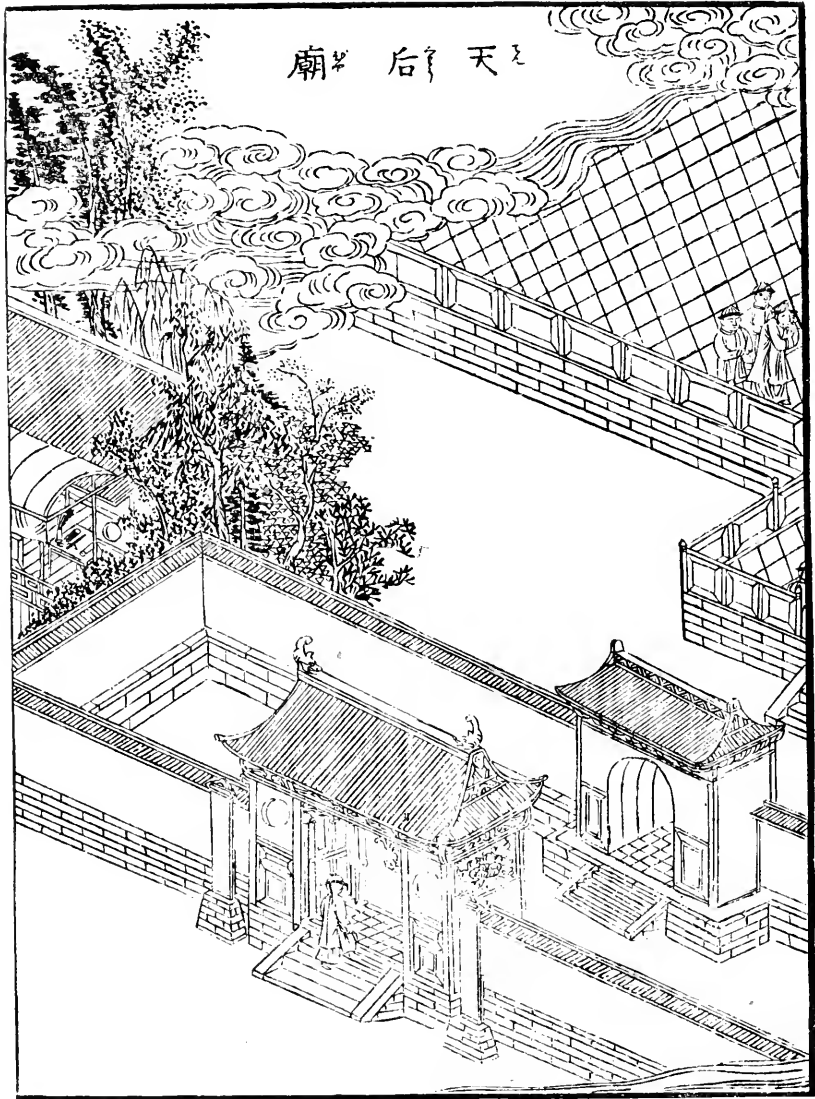


QUEEN OF HEAVEN, THE HOLY MOTHER.

2277

ever, the guardian of seafaring people in distress, and many stories are told of how she appears to the shipwrecked and guides them to places of safety.

Two festivals, one in the spring and one in the autumn, are celebrated with great rejoicing as official holidays in honor of the "Queen of Heaven." They are announced by large placards bear-

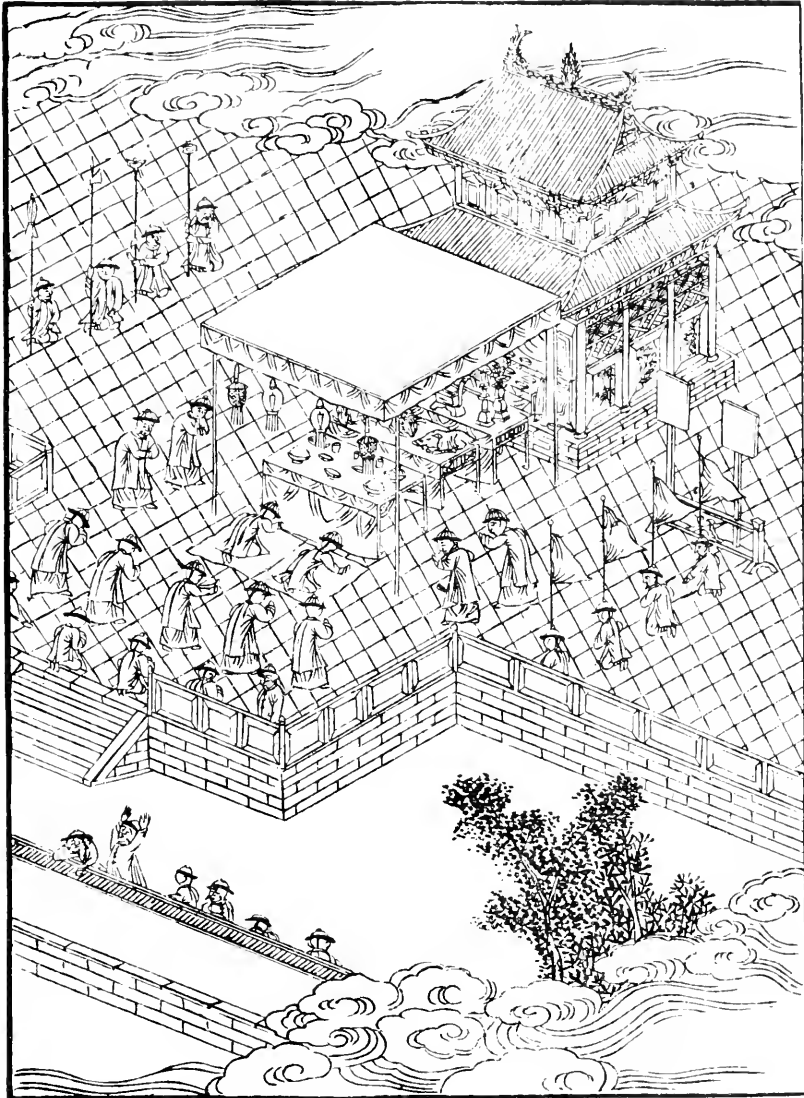


2271

CELEBRATION OF ONE OF THE

ing official proclamation such as those in our illustration, with the inscription "Heavenly Queen and Holy Mother" on the right, and on the left in small characters on top, "By order" and in large

characters. "Spring and Autumn Festivals." The sacrificial animals for this occasion are as usual three in number, the pig, the ox, and the sheep.

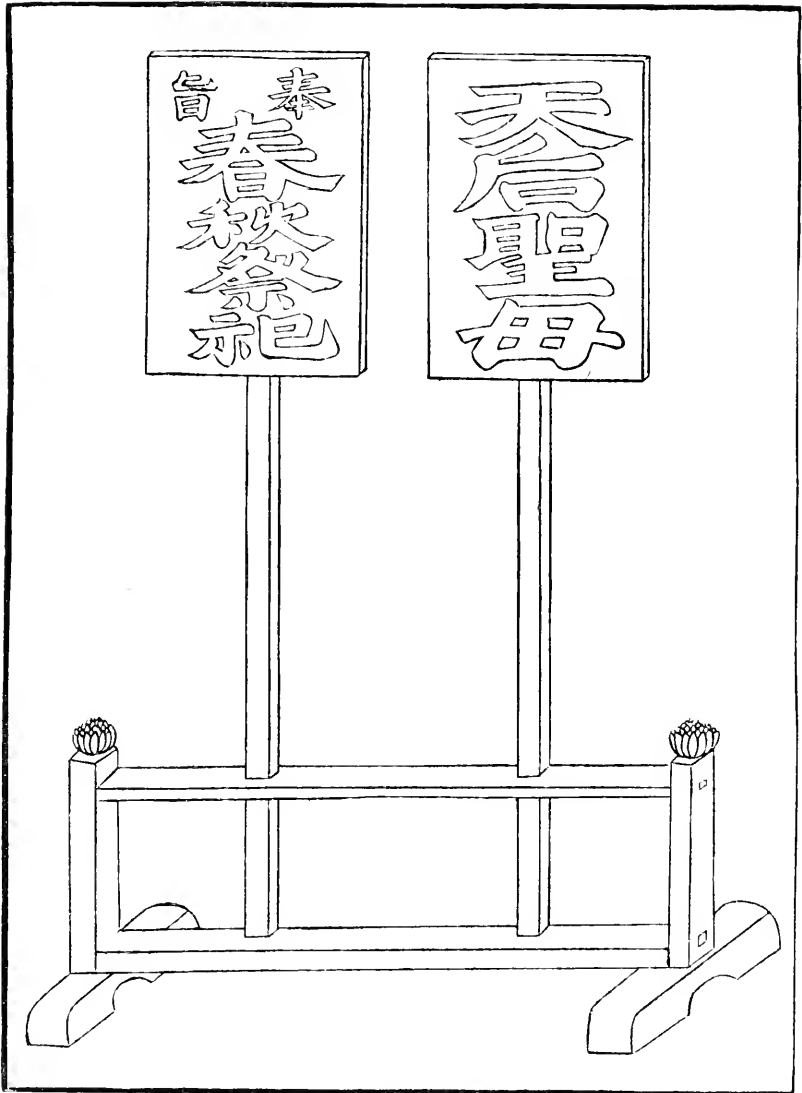


FESTIVALS OF THE QUEEN OF HEAVEN.

2278

It is perhaps redundant to state that the Queen of Heaven as a deity has no connection with the religious conception *t'ien*, "heaven," which plays so prominent a part in the religious and

philosophical life of China in exactly the same sense as that in which the word "Heaven" is used among Western people where it serves as a synonym for God or divine providence. The Chinese



PROCLAMATION OF THE FESTIVALS OF THE QUEEN OF HEAVEN. 2300

possess a number of proverbs on heaven which show a remarkable analogy between Western and Eastern thought. Here are some instances after Paul Perny's *Proverbes Chinois*:

"Plans are made by man but their accomplishment rests with Heaven."

This Chinese saying corresponds exactly to our proverb, "Man proposes; God disposes," or in French, "L'homme propose, le Ciel dispose."

"If man does not see you, Heaven does."

"Man's most secret words resound to Heaven as loudly as thunder, and his most secret actions are seen as plain as lightning."

"Heaven's eyes are very bright. Heaven recompenses every one according to his deserts."

"Calamities come from Heaven, but we should probe our hearts lest we be blameworthy."

"In doing good we honor God, in doing evil we provoke the punishment of Heaven."

"Man depends on Heaven, the ship on the pilot."

"We may cure a disease, but we can not change the decrees of Heaven."

"Life and death are our fate, but nobility and wealth are gifts of Heaven."

"Man sees only the present; but Heaven beholds the distant future."

"The evils prepared by man are not dangerous; but the evils sent by Heaven are such."

"This life is full of doubt and misery; Heaven alone is pure and true."

"Man has good intentions, but they are inspired by Heaven."

"A bad man may hurt his neighbor but not Heaven; a good man may be misjudged by his neighbor, but not by Heaven."

"We lean on Heaven when eating our rice."

THE ARCHANGELS OF THE AVESTA.

BY LAWRENCE H. MILLS.

MEN of the day do not care so much for winged messengers from God, be these supposed existing objects great, medium, or little.

Forced at a rapid pace to deal with matters of life and death, and sometimes with things of more than either, we are thankful enough to have our way to Heaven clear and wide with no encumbering forms to intervene or help us. And we may well grudge one of our crowded moments to consider such a thing as the nature of conjectural Archangels, even of the most distinguished calibre, past or present.

Yet elsewhere these fine concepts live on in the minds of men, and are taken seriously beyond all question yet, and they excite no little sentiment.

And of all Archangels, or Angels, as I suppose we know, the most important, judged by persons from without and thoroughly unprejudiced, are those of our sister Faith,—the Lore of ancient Persia, with that of Cyrus and Darius “who brought the people back.”

We should all be glad indeed to see these forms on canvas, in marble, or in poems; there they would be most effective, as we all admit; yet could they, each and every one of them, be reduced to reason, we should be better pleased.

We have all doubtless heard their well-known name, the Ameshaspends,—at least those of us who read our Bibles—with some comments, for in every serious explanation of the exilic Books and of Tobit, they must be mentioned.

Tobit for instance seems a tale centering in the very Zoroastrian city, Ragma near modern Teheran.

This was so thoroughly an Avesta city that the name Zara-

thushtra became identified with its civic officers, losing its strict application to a family; so much so that it was used artificially, in the plural and even in the superlative degree.

The leading Mayor or Governor was called "Most Zarathushtra"; and so in Tobit, to correspond, we have the Seven Spirits in conspicuous form with a chief Gãthic demon to keep them company, while the town itself is mentioned more than once. The Seven Ameshaspends—Amshaspands some would call them—are "the August Immortals"; others venture fully on "Holy," "The Holy Immortals."

They seem from what I shall say below to have had almost more sway over admirations, hopes and fears than any others of the kind throughout all history; for the Gods of Greece and Rome were different. They, the Amesha, ruled in the wide Persian realm even so late as between 226 A. D. till the Arab Conquest; and how much earlier? Above Teheran they ruled two centuries still later on, see below. They named the very months and days in the later periods, even in the late Avesta, perhaps in the earlier times as well, while the words entered into the etymology of many a proper name.

The chief objects of the Creation were closely linked with them, sometimes too much so. Asha ruled the Fire in later times doubtless from the sight of the abounding Altars, where Fire was sacramental. Its own name included Ritual, Asha, better Arsha, equaling Rita of the Veda; Bahman, or Vohumanah represented man and the living creatures;—Why? Khshathra ruled the metals, so by a mere accident of terms and in false inference from a Gãtha passage; Aramaiti was very often, even as in the Veda, "Earth."

Haurvatât guarded Water and gave it her name at times; Ameretatât presided over plants and named them; and the two Haurvatât and Ameretatât occur in the characteristic dual form, linked as it were together as "wood and moisture." Curious. Not one of these late ideas was original in the meanings of the distinguished words. A man could not drink even out of a bronze fountain without the name of the Archangel as the god of metals;—"Khshathra-vairya" he was called there always with his adjective "vairya," which was taken from the Gãthas; but it means "the kingdom to be desired" (sic), and had no other sense; nor could he think of "holy Earth" without Aramaiti, here also with her added epithet the "spenta," "spenta-armaiti," for short "Spendarmad." She was so sacred as the earth, that one couldn't trail a corpse upon her, nor bury in her; the first hints at sanitation these, and they had their use. But the words describe the Divine Activity, the ara-mind, of God,

—no thought of mould or clay save in the remote root meaning of a “plough”; ara to “aratrum.”

This was all late, but still genuine Avesta.

Then of the two last Archangels the one who represented the Water made it so sacred, that one could not cast saliva into it, nor could Ambassadors come over Sea to Rome, nor armies use sea-transport;—while the last watched over plants, presumably with much the same effect;—but neither of them meant internally any conceivable thing whatsoever of the sort.

Fancy one priest saying to another: “Pour some Divine Completeness, that was Haurvatāt, into this caldron, and put some Immortality, that was Ameretatāt, upon the Fire.” And this, as I say, even in the late but still genuine Avesta, not to speak of the later Zoroastrianism which was quite a different thing.

Even in the Gātha Vohuman, Vohumanah, clearly, though sublimely refers to “man,” while in the late Avesta he is so identified that Vohu manah, as the discreet citizen, could even be “defiled” by some bad touch. But it meant the Good Mind, as I say, and first of all of Deity. These Ameshaspends went everywhere, as I have implied above, as Ahura’s messengers and representatives; but just as inevitably they sometimes lost their first meanings in the way I show. Not always, and we may be thankful for it, not even in the later but still genuine Avesta, nor in the later Zoroastrianism. In times so late even as the Commentaries to the Yasna, and it is as singular as it is pleasing to observe it, everywhere the first ideas maintain themselves. Indeed the two phases above described showed themselves contemporaneously and even side by side, if not exactly from first to last, then at least from the second stage on indefinitely. Asha is seldom fire there in the comments, for Fire has its place apart, a high one; he was even “Mazda’s Son,” and has hymns to himself, though he is never an Amesha; he would be too “pagan” among the Seven. Asha is simply “Holiness” in the translations, with only occasional reference to the sense of “fire.”

Vohuman means for the most part exactly what it is in the translations, though the comments Pahlavi, Sanskrit and Persian, sometimes bring in his guardianship of men and animals, chiefly in Yasna I.

Khshathra seldom recalls the metals, while Aramaiti is broadly and distinctly the “perfect mind,” a most noteworthy particular, with no regular allusions whatever to the “earth”; this in the Commentaries, late or early; we seldom think of water, or trees there with Haurvatāt or Ameretatāt. The Waters, like the Fire,

were indeed most sacred, and have glowing Yashts; some of the finest pieces in the Books are to their glory; and so of the last; and this even in the late commentaries from the fifth to the ninth century and on, for the Pahlavi was forever being written over at the end of sentences, page by page.

And in this last sense the Angelology becomes indeed impressive throughout the periods.

Asha, as the Angel of the Holy Law, is the Holy Truth personified;—Bahman or Vohumanah is the Angel of Benevolence;—Khshathra is that of God's Sovereign Power, His Authority;—Aramaiti is that of His Activity in female form, His Daughter;—Haurvatât is that of His Completeness;—Ameretatât that of His Eternity. Where is their like in a refined literature: where at their date?

Our Semitic term "who like God?" *Mi-chael*, is but a question: fine indeed, but still a question. So Gabriel, "God's hero," has a manly ring; but in high worship we need close help, with more particulars.

We wish to know what the God whom we worship really is; and our Persian Angels answer us in terms magnificent—Asha is the Holy Truth enthroned and made illustrious, the Good Mind is similarly exalted; while as against Raphael, Uriel and the like, we have the rest, Khshathra, God's Sovereign Power, declared as no Angel elsewhere is, and His "ara"-mind, His working inspiration, is held up for all mankind to see and feel, while the last two show us almost points in our philosophy, for God's Completeness is a formulated consideration, while His Deathlessness declares His permanence; and this last as we may note in passing, is actually identical with "Immortality," for *amereta* is *Amorta*, i. e., immorta-, the suffix only differing; this too might be related.

Surely no thinker in a professor's study will be constructively indifferent to this. Here are six Attributes of God, constructively including everything which a Supreme Being can possess or be, the first principles of a moral Universe,—an incisive thing; and the plan it signifies is better than any other grouping of believed-in Spiritual Beings which may ever have preceded it. And as such these concepts ruled over vast territories from Afghanistan at least half across wide Asia to a province named from the Altar fires Adharbhagan,—Adhar being Fire.

Mi-chael never held sway like that in the older days, nor did Gabriel nor Uriel nor Raphael.

We scarcely hear of the four except in art,—while Gabriel swept Europe through the tender tales of Christmas. What sphere

then had the Jewish Angels in comparison with the Iranian? What populations by the million did they influence outside their settlements? Where especially before the Exile, is there even any trace of suchlike names? But Vohumanah ruled from India to Egypt, and from the Ocean to the Sea, on the wide Tableland of Iran; and so did Asha, Khshathra and the rest, and this in the first fresh meanings of the names as ideas personified. Even the Greeks knew what they meant so long ago as Theopompus B. C. 300, or at least as Plutarch. Even then Asha still meant *aletheia*, i. e., truth; see Plutarch—with not a thought of fire; Vohuman was “goodwill,” *cunoia*, with not a hint of men or cattle; Khshathra was “good law,” *cunomia*—no word of metals;—Aramaiti was *sopheia*, i. e., “wisdom,” near enough, from *-maiti* to the root “*man*,” “to think”; Haurvatāt was *plouton*, God of Wealth, not so very distant; while Ameretatāt was rather free, “our pleasure in things beautiful”; no water was seen in that, no plants in this.

Do we think all this a trifling matter because it is so simple? Its simplicity is its very passport,—its patent of nobility; if it were not simple, it would be all contemptible. What is so simple as the Gospel? Truth is never mixed. Or do we underrate it because its documents are scant? What is so scant as the fragments of Heraclitus? Or because it is not modern? Why, our whole Religion is “Antiquity.” We live and breathe in Genesis; and the world’s commerce rolls on with the Prophets and New Testament.

Some religious friend once wrote: “We know nothing of the Orient;—we are not scholars in it!” Every preacher who can read his Hebrew is a specialist in Orient;—and all the children in our schools are half the same. If we live and breathe in Daniel, the Gospels and the Apocalypse, surely we can spare an odd half hour for the “Anointed” Cyrus and his faith. The Reigns of Darius, Xerxes and Artaxerxes date our later Bibles, and should we pass them lightly over when their chief significance is their Religion?

To resume,—these things are keen, not dull when our attention is fully aroused to them;—Plato himself is dull to dullards. But I have something finer still to offer, a veritable curiosity of our literature, and one pre-eminent,—though subtle. Some of my readers may respond to it, and I must push it with all the point I can. Perhaps we do not like Archangels; and here are some which turn out to be God’s attributes, though beyond a doubt personified; and they are also “created” almost in the sense of Plutarch; but we have something deeper yet, *the actual things themselves, the ideas pure*

and unadulterated in the Gātha lines, clear of anything whatsoever which can make them personal.

They are first clothed in the forms of rhetoric, speech-figure, rhetorical impersonation, like: "Grave! where is thy victory, O Death! where is thy sting"; which does not at all destroy their ideal character; they are here as pure as anywhere; but I do not need to cite them so. We have them clear of all figure whatsoever; effectual and beautiful as this figure is. It is *actually the fact that the so-called Archangels of the Gāthas are at times the strictest principles of righteousness*, for they are used in the common forms of grammar as mere nouns in the adverbial instrumental case, in the simplest forms of speech. God speaks "ashā," in no sense at all here meaning with his Archangel or helped on by him, but "with His Truth," "veraciously";—He wishes "Vohumananhā," not with the Great Ameshaspēnd, but "with His direct Benevolence";—He rules "Khshathrā," not with the Arm of His splendid Creature, but "with His Divine Authority";—He moves constructively "Aramaiti", i. e., "with His Inspiration," and not as encouraged by His daughter. He possesses "Haurvatāt," Completeness, and Ameretatāt, i. e., Eternity, by implication, and in the passages here meant never as living beings.

Here the very mental things themselves are uttered, and have their course with no help or hindrance whatsoever from any one of the impersonations. *The August Immortals are the common terms of language*, with the other uses however at the next breath or sentence. It is hard to believe it, but read the passages; they are few. The documents themselves are scant, though so weighty in the sense of higher thought. I have collected the special places in the *Journal of the American Oriental Society*, Vol. 20. Where does the like appear? The personifications, as I say, occur, and this is the chief marvel of it, side by side with their linguistic uses, such as we ourselves might follow every moment, close beside them, alternated with them, and parallel; almost interwoven with them, as one might say;—so much so that it is often quite difficult, if not next to impossible to tell when Zarathushtra meant ashā "truly" in the common meaning of the noun—Ashā rhetorically as the figure "with His truth," or Ashā as the veritable Archangel of the Law. Nowhere in any literature do I remember such a thing. The ideas are positively, almost inextricably, interwoven in many a place, though the original force of them is never lost, either in the figure or the believed-in persons,—not in the Gāthas. Strange, and yet not strange to say, this very circumstance helps on my contention:

perhaps my friends can see it, too. Of course it shows a gross blunder in Zarathushtra's diction,—this great confusion in the sentences; in fact it is the crux of the Gáthic point, and long since so recognized, while it contains the secret of the theme. The ideas so filled the mind of the impassioned prophet, who had culled them out of the earlier lore, (see, too, the Veda,) that he could not keep them out of anything he wrote on a kindred subject; least of all out of these things personified. His ardor for justice especially carried the idea through every lineament and fibre of the form of Asha as the Angel, nor is it ever really lost sight of in many of the later reproductions of it through every age, as witness Plutarch. Nor does Zarathushtra ever name a single one of the other Five Beings without bearing in mind the things they symbolize,—so that at times we cannot tell whether he really means the Angel or the principle.

I will go one step further on beyond my colleagues and say, after all my studies, that Zarathushtra himself could not have always at a sudden sight of them have made clear his own intertwining thoughts, not even to himself. Had he laid his strophes by, forgotten them for the moment in his rush of cares, let them get "cold," as we might say of it, and then come suddenly upon them; he, Zarathushtra himself, I veritably believe, could not himself have always told at his first new glance at them which new thought was uppermost in the tangled sentences, the thought itself in its pure reason, or the supposed living Being, the spiritual Archangel who upheld the thought; that is to say, he could not have told this always.

I call this wonderful from my present point of view and also valuable, and I think that historians of religion will agree with me. Here is the first systematic grouping of such abstracts in the world's religious literature, and they are each and all of signal character.* I call it wonderful, for it shows how deeply the man was possessed with his noble purpose; and his followers agreed;—the hymns themselves were worshiped doubtless for this reason, and it is a good one.

What effects these hymns must have had on millions and throughout centuries! for "Truth" was held up in such a way as to attract the attention of the far-off Greeks, and give it strong influence. How can engineering, for example, thrive in a land with all things shuffled? Even the Tay Bridge broke down, they

*Think what fame Jonathan Edwards reaped in the History of Philosophy from that one great thought of his upon the human will.

say, for want of testing;—and then as to Judgment and the Law;—will any man, gifted with one iota of sagacity here needed, doubt for a moment that this creed had influence on justice and its administration.

Even the Greeks again reported this Persian aspiration to speak truth with the kindred manly instincts.

The Persians led the world as horsemen, and the Roman legions never felt their chances even till the Persian archers had shot all their shafts. No more virile figure existed upon Earth than Cyrus:—and look at Darins's *point* on Behistān. He goes straight at all his objects, and the tablets ring with curses on the Lie. Periods of degeneration of course ensued as they do everywhere,—but even the last Persian king made an astonishing struggle for existence. I call it wonderful indeed as the enthronement of the best instincts of our race.

In Veda we have the same ideas, often also not personified; and with a throng beside them left too in their simple state, but there they are loosely scattered, neglected as it were. Here they are compacted, selected, guarded and protected, focused, so to express it, made dominant, effective, consecrated; and above all, as the seal of them, made sacrosanct, for they are sacrificed, too, at times in the Yasna service as the most sacred objects in its course. Surely this lifts the Gāthas out of and above all such like competing schemes.

Where elsewhere, let me repeat the question, have we the like in literature save in its daughter systems? God, the Life—Spirit—Lord, Ahura, one of the noblest names well possible,—Mazda, the Great Creator, or as others say, “the Wise One”—and—with *His character!* *What* would He be without it?—though divided in six attributes; and this at a time when Jupiter was beating His annoying spouse, and Indra hiccupping from too much Soma! We do not worship God because He is a person; but because He is Supreme in Truth, with Love and Power, Eternal, Active and Complete.

YAKUMO KOIZUMI: THE INTERPRETER OF JAPAN.

BY K. K. KAWAKAMI.

*“Yakumo tatsu;
Izumo yaye-gaki;
Tsuma gome ni
Yaye-gaki tsukuru:
Sono yaye-gaki wo.”*
“Many clouds appear:
Eightfold clouds a barrier raise
Round the wedded pair,
Manifold the clouds stand guard;
Oh, that eightfold barrier-ward.”

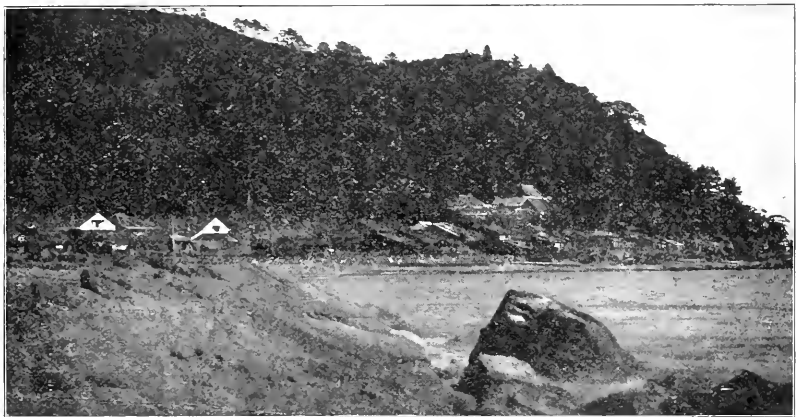
IN Izumo, the Land of the Issuing of Clouds, Susa-no-wo-no-mi-koto, in the ages of the gods, built a bridal palace. Clouds rose up thence, and the god-bridegroom sang the august song of “Eightfold Clouds.” Here it was that Japanese history first gleamed through the mist of mythology. Attracted by its enchantment, an imaginative soul started on a pilgrimage from the far West—from the shores of the Atlantic, unto this Land of the Issuing of Clouds, a land of awesome ghost-stories, of marvelous traditions, of grotesque yet charming folklore. Short in stature, the pilgrim had but one eye, carrying about him a weird and unearthly air. His poetic temperament was so captivated by the unspeakable charm of the land that he renounced his Christian name, adopting the Japanese name “Yakumo,” the very first word of the sacred song, “Eightfold Clouds.” Touched with the rare picturesqueness and graceful simplicity of Japanese life, he married a daughter of a samurai, whose family name, Koizumi, he then assumed.

Ere long, Yakumo Koizumi converted himself into a subject of the Mikado, determined to devote his maturer years to those intimate delineations and charming pictures of Oriental life that were destined to give the Western nations a new conception of the Eastern spirit, revealing noble qualities, and inspiring ideals either unde-

veloped by Occidental civilization or overshadowed by its commercialism.

It was in the fifth month of the twenty-third year of Meiji (1890) that this strange pilgrim, whose original name was Lafcadio Hearn, first set his foot in Japan. His first day in Tokyo was one of those Japanese spring-days of divine beauty, converting the landscape into a bland expanse of soft lucidity under the wide canopy of a speckless azure sky. Thither he arrived as correspondent of some American newspaper syndicate, but it was not long before he severed his connections with the syndicate, deciding to remain indefinitely in this fascinating land.

Soon he wended his way to the Land of the Issuing of Clouds, and in the autumn of the same year we find Hearn teaching a high-



MATSUYE IN THE LAND OF THE ISSUING OF CLOUDS.

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school in Matsuye, the metropolitan city of this historic province. Here he made a little Japanese home with his Japanese bride, winning and dainty, yet with all the noble qualities fostered by a Spartan training of old. The view from this home was superb. Before his tiny paper windows glimmer the broad, placid waters of the grand Shinji Lake, framed in a dreamy dim gray of hills and peaks, while, skirting his garden, the grand Ohashi River glides slowly and majestically toward the lake, tremulously mirroring the trees and houses upon its further side. It was here that Hearn wrote the most of the chapters in *Glimpses of Unfamiliar Japan*—his first book written in Japan.

In the Matsuye high-school Hearn was required to teach Eng-

lish composition, conversation, and pronunciation. The work would have been a tiresome routine, were it not for the fact that, through the medium of compositions and conversations in the class-room he strove to unearth the hidden treasures of legends and traditions, to coax out the psychological peculiarities of his strange pupils, to enter into the emotional life of a race much read of, yet all unknown. Thus, he took a profound interest in the naive, often unintelligible, writings of his youthful students which he scanned with the eyes of a keen critic.

Hearn's stay in Matsuye did not last longer than a year. The harshness of the elements and the winter blast sweeping the northern coast, told upon his constitution so harshly that before a second winter had set in he was forced to leave this historic town, with all its endearing surroundings. Accompanied by his dutiful Japanese spouse, Hearn journeyed thence to the city of Kumamoto to accept a position in a higher middle school, a counterpart of the German *gymnasium*. The metropolis of an island stretching in a southerly direction from the outlet of the world-famous Inland Sea, Kumamoto enjoys the mild climate which was essential to the health of the *litterateur* long accustomed to semi-tropical climes. Here his work was of more advanced nature than in Matsuye, and included English rhetoric, conversation, history of English literature, and Latin.

These six years in Kumamoto were the most fruitful period of his literary career. His crowning works *Glimpses of Unfamiliar Japan* (1894), *Out of the East* (1895), *Kokoro* (1896), and *Gleanings in Buddha Fields* (1897), all appeared in this period.

The pervading subtlety and exquisite delicacy of his style and workmanship are perhaps yet further enhanced in his later writings, but by far the most serious of his thoughts,—his exposition of the Japanese spirit,—his critical study of Japanese estheticism,—his philosophical examination of Buddhist philosophy and Shinto cult,—his attempt, in short, to interpret Oriental life and ideals in the light of modern theory of evolution as expounded by Spencer, Huxley, and others, are all clearly set forth in these four books. The first, *Glimpses of Unfamiliar Japan*, though essentially descriptive, is yet replete with those thought-provoking observations, which bespeak a man of rare imaginative reach and extraordinary insight. In those early years, devoted to the production of this book, Hearn was no doubt bewildered with the maze of this strange world which must have appeared to him a marvelous fairy-land full of baffling enigmas. But after a sojourn of four years our pilgrim sees Japan

without its glamor. Thus, in the three books, following *Glimpses of Unfamiliar Japan*, we find the most admirable expositions of the inner springs of Japanese life, which have so far issued from the pen of foreign writers. In *Kokoro*, in *Out of the East*, in *Gleanings in Buddha Fields*, he has infused a unique spirit into English literature in his delicately chiseled style reflecting what his critic, Mr. Paul E. More, aptly terms "the meeting of three ways,"—a fusion into one compound of Hindu philosophy, the esthetic sense of Japan and the Western theory of evolution. In soft reverberating eloquence, the true significance of Karma and Nirvana is unfolded in the light of empiric philosophy, and in terms of evolutionary psychology we are apprised that the tiny mortuary tablet in the household sanctuary and the miniature lamplet nightly kindled before it are the emblem, indeed the fountain of the strong national spirit inherent in the Japanese. Even his later *Japan: An Attempt at Interpretation*, regarded by many as his monumental work, possesses perhaps no greater merit than these early works, save that it systematizes what was there set forth, linking them together into one thread of historical discourses.

But to come back to Kumamoto. Here Hearn continued his Japanese life, declining the offer of an official residence built after the Western fashion. His paper-screened home, his dainty *futon*, his picturesque *kimono*, his tiny smoking-pipes, his artistic landscape garden—these and many other things touched with the simple serene taste of his Japanese wife, were adapted to realize a genuine Japanese home. As Hearn deeply loved everything Japanese, so intensely did he dislike those ugly foreign things so common in new Japan. His antipathy towards the Christian missionaries and churches was truly invulnerable. In fact, he had vowed never to permit a church to appear in his sight, and avoided all intercourse with his missionary colleague in the Kumamoto school. His conviction was that in the practice of virtue, in purity of life and outward devotion, the Japanese quite outdo the Christians and have nothing whatever to gain by conversion to Christianity, morally or otherwise. "Old Japan came nearer," says Hearn, "to the achievement of the highest moral ideal than our far more evolved societies can hope to do for many a hundred years." To him, those simple, happy beliefs of the natives were far preferable to the Western fancies of "an unforgiving God and an everlasting hell." Even the commonest superstitions of the simple-minded people were, to him, of rarest value as fragments of the unwritten literature of their primitive efforts to find solutions for the riddle of the Unseen—

some of which are even comparable for beauty of fancy to those Greek myths which still furnish an inexhaustible source of inspiration for the noblest of our Western poets. He was not blind to the darker side of Japanese life, but believed it compared very favorably with the reversed side of Western civilization. To be brief, his attitude towards Japanese life is summed up in this single sentence, "It has its foibles, its follies, its vices, its cruelties; yet the more one sees of it, the more one marvels at its extraordinary goodness, its miraculous patience, its never-failing courtesy, its simplicity of heart, its intuitive charity."

Six summers had passed before Hearn resigned his position in the Kumamoto higher middle school to assume the chair of English literature at the Imperial University of Tokyo. In the University,



5014

KAZUWO.

Hearn's oldest son.



SUZU.

5015

Hearn's fourth child and only daughter.

he was an inspiring teacher, sparing no effort to encourage his students. He had come to understand that to be a teacher in the full Oriental sense it was not enough to lecture skilfully,—not enough, indeed, to impart his knowledge or his art as a trader sells his merchandise for a certain price. No, he must do something more, something nobler than that. In days of old the Japanese teacher was expected to take a parental interest in his students, to look after their welfare with fond sympathy even at the sacrifice of his own happiness and comfort. To his pupils, he was an instructor, a guardian, a confidant, a wise and affectionate adviser. A precious bequest of a vanishing world, this beautiful relation between the teacher and his students has not yet wholly disappeared before the

devastating onslaught of Western commercialism. This the foreign teacher must understand first of all, or else he will surely toil in vain, and this in spite of his utmost endeavors to come into touch with the emotional life of his students, or to evoke that interest in certain studies which renders possible an intellectual tie. In fact, many a foreign professor, long resident in Japan, often wonders why he is so utterly unable to come into close contact with his students, why they so persistently maintain an attitude of apparent indifference towards his efforts, finding himself, as our author observes, "in the state of Antarctic explorers, seeking, month after month, to no purpose, some inlet through endless cliffs of everlasting tie." In Lafcadio Hearn we find a gratifying exception. His students, both in Kumamoto and Tokyo, looked upon him with fond



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IWAWO.
Hearn's second son.



5013

KIYOSHI.
Hearn's third son.

esteem, referring to him with the touching honorific *sensei*, expressive of profound Oriental reverence toward the teacher. When the Imperial University decided to discontinue Hearn's chair, all his students rose in strong protest against this decision of the Government. Their protest proved unavailing, and Hearn's connection with the university was severed in the spring of 1904, never to be resumed. Upon his death, a literary magazine under the auspices of the university published a memorial number devoting its entire pages to the life and reminiscences of the deceased scholar.

During his seven years in the Imperial University, Hearn published six works, *Shadowings* (1900), *A Japanese Miscellany* (1901), *Kotto* (1902), *Exotics and Retrospectives* (1898), *Ghostly Japan* (1899), and *Kwaidan* (1904). The greater portion of his last book

Japan: An Attempt at Interpretation (1904), was also written in this period. All these books, excepting the last one, are largely made up of short stories, legends, folk-lore, and popular songs common in Japan, which the author interprets with his imaginative sense of the weird and picturesque coupled with the Spencerian philosophy. Entertaining, and at the same time instructive, and with all the delicacy of mellowed workmanship, they can hardly be compared in depth of thought to his earlier works already noted. *Japan: An Attempt at Interpretation* contains doubtless many suggestive ideas, but only after making great concessions could we call it an authoritative work. It is easy to point out many a sweeping conclusion which is scarcely warrantable from a sound Japanese point of view. Nevertheless, it constitutes an invaluable contribution to the critical study of Japanese history still deplorably neglected by native scholars. In this book, as in others, Hearn looks back with reluctant eyes towards a disappearing world governed by the simple code of *Samurai* whose moral precepts were welded together by the Shinto cult and the teachings of Buddha and Confucius. "Where Japan has remained," says he, "true to her old moral ideals, she has done nobly and well; where she has needlessly departed from them, sorrow and trouble have been the natural consequences." But was it possible for Japan to plunge into the whirl of economic competition—and she was bound so to do if the basis of her new departure was to remain solid—without at the same time radically changing her moral conceptions? Is it not unreasonable to expect the nation to retain the graceful simplicity, the amiability of manners, the daintiness of habits, the delicate tact displayed in pleasure-giving, the bright smile and courteous bow at once so artless and so faultless—to retain all these and other charming old customs and ideas, when her green valleys are murked by the sooty breath of countless factory chimneys and her sunny towns and picturesque villages are startled by the busy tumult of the spinning jenny, the power-loom weaving, the steam-hammer, and the locomotive engine? Does not the introduction of the factory system, the advent of a constitutional government inevitably spell the dissolution of those ideas, however winsome, which are the fruitage of a paternalistic conception of society? And is not the knell of the old régime an invocation withal for a new spirit, on the whole more salutary than the old? Verily, in the same breath lamenting the passing away of the old Japan, Hearn unmistakably admits that without individualism no modern nation can grow prosperous, that the future Japan must rely upon the efficacy of this new principle for

success in the universal struggle for predominance, political and economic.

Hearn was essentially an ascetic soul, restricting his acquaintances into a very narrow circle. Many a foreigner, attracted by his literary fame, wended his way to the suburban home at Tokyo only to meet with a blunt rebuff at his portal. At the Imperial University he seldom participated in the conversation in the private chamber where the professors retired between hours, but alone would direct his steps to the campus, strolling among the trees or poring upon the face of the pond. In later years he completely withdrew from society, even denying himself the comradeship of old and tried friends, even of those to whom he had in an earlier period dedicated his works. It is not perhaps altogether just to liken Hearn, as does an American critic, to a sensitive plant which can not bear a breath of rudeness. His asceticism was the asceticism of many original thinkers whose preoccupation permitted no leisure for relaxation of society. When some of his former students undertook to organize a society for the study of English literature, Hearn addressed to them a touching letter, earnestly opposing their undertaking. "The study of literature or art," wrote he, "is never accomplished by societies of this kind. The study of literature and art requires and depends upon individual effort, and original thinking. The great Japanese who wrote famous books and painted famous pictures did not need societies to help them. They worked in solitude and silence. No good literary work can come out of a society—no original work, at least. Social organization is essentially opposed to original effort, to individual effort, to original thinking, to original feeling. A society for the study of literature means a society organized so as to render the study of literature, or the production of literature absolutely impossible."

Not only did Hearn object to the organization of a literary society, but he did not encourage the students to choose literature or philosophy as a special study, believing that Japan for at least fifty years to come must bend all her energies to practical matters. Writing to one of his students in Matsuye high school, he once expressed the same opinion as follows:

"I think you ought not to study what would not be of practical use to you in after-life. I am always glad to hear of a student studying engineering, architecture, medicine—or any branch of applied sciences. I do not like to see all the fine boys turning to the study of law instead of to the study of science or technology. Hundreds of students leave the University without any practical ability

to make themselves useful—their whole education has been of no use to them, because it has not been practical. Men can succeed in life only by their ability to do something, and three-fourths of the university students can do nothing.”

Hearn was probably led to this belief by the disappointing career in after life of most of the Japanese students of literature or metaphysics or psychology, in marked contrast to the conspicuous success of the scholars of applied science. In a comparatively brief period, Japan has achieved signal progress in the field of medical and military, and engineering and physical, sciences, and even practical law and administration. In the case of literature and philosophy it has been otherwise. That the Japanese mind lacks idealism, taking but little interest in philosophical problems, Hearn does not believe, as does many a cursory observer of Japan; but he points out that the young Japan, like the United States of some forty years ago, is impelled and ought to absorbingly engage herself in practical undertakings.

Hearn died at the age of fifty-six but a few months after his withdrawal from the Imperial University, leaving four children with his Japanese wife. His funeral ceremony was conducted in strict observance of the Buddhist rites at the Buddhist monastery, Jishoin, Tokyo. In the register of the monastery, you search in vain for the name of “Lafcadio Hearn,” but an acolyte apprises you that a foreigner by the quaint name of “Yakumo Koizumi” lies interred here, leading you presently into the inner sanctuary where stands a tiny lacquered tablet bearing in gold the “spirit-name” of the deceased parishioner in artistic Chinese ideographs. The acolyte then curiously remarks, “I wonder what his original nationality is; he seems to have come from everywhere—some say he was a Greek, some a Frenchman, some an Englishman, but many believe he was an American.” Verily, Yakumo Koizumi was a citizen of the world—this devout herald of Japanese culture to the Occidental nations.

CHINESE BOOKS BEFORE THE INVENTION OF PAPER.*

BY EDOUARD CHAVANNES.

IT is known that the Chinese are the inventors of paper. The idea occurred to a certain Ts'ai Lün in the year 105 of our era, to manufacture out of waste materials a substance both light and economical which could replace with advantage those that had been used for writing purposes previous to that time. The passage of the *Hou Han Shu* (XVIII) which relates this memorable discovery tells also of the methods to which the people had recourse before the existence of paper:

"Since antiquity, written documents consisted mostly of bundles of bamboo strips; when silk tissues were used instead, the name *chih* was given to them. The silk was expensive and the bamboo strips were heavy; both were inconvenient. So Ts'ai Lün conceived the idea of utilizing the bark of trees and hemp, as well as old rags and fishing-nets to make *chih*. The first year of *Yuan-hing* (105 A. D.) he offered his invention to the Emperor, who praised his cleverness. From that time every one adopted the use of his paper, and that is why all over the empire it was called the '*chih* of the honorable Ts'ai.'"

The expression "bamboo and silk" meaning "writings," confirms the evidence of the *Hou Han Shu* that those two materials were both used before the invention of paper. Tung-Fang So, in a literary work which he wrote in the year 100 B. C., says that innumerable dissertations of his contemporaries "are displayed on bamboo and on silk."

* Translated from the French by Amélie Sérafon. For a more detailed account, and for quotations in the original Chinese, see the author's monograph "Les livres chinois avant l'invention du papier," republished from the *Journal asiatique*, Jan.-Feb., 1905.

WRITINGS ON SILK.

Of the two materials bamboo was more frequently used. Silk, on account of its costliness, was rarely made use of and only at a later period. My impression is, that it was not employed until after the invention of paint brushes in the time of Ts'in Shih-Huang-Ti (220-210 B. C.); at least I have not found any text that alludes to writings on silk before that date.

According to Text No. 1 we might conclude that the word *chih* which nowadays means paper, was formerly applied to the silk material on which they wrote. Paper was first known under the name of "the *chih* of the honorable Ts'ai," to distinguish it from the real silk, *chih*. I believe, however, that the *Hou Han Shu* text is not rigorously exact, and that a distinction should be made between the *chih* which, before Ts'ai Lün, was real paper made out of silk refuse, and *po* which was a silk fabric.

The refuse from the cocoons was beaten in water until it was reduced to a paste, and the cruder parts floating on the surface of the water were eliminated. Then they used a mat to separate the purer silk which clung to its surface, and which after being dried formed a sheet of paper. So, according to the texts, it seems that Ts'ai Lün, like most inventors, only improved upon former processes. His chief merit appears to have consisted in substituting for the expensive silk refuse, materials of no value which at the same time gave better results; for even before his time the principles of manufacturing paper had been known.

Concerning the silk papers previous to Ts'ai Lün's, we have no documents; it is thought, however, a similar paper may be recognized as referred to in a writing on *hsi-t'i* mentioned in the *Ch'ien Han Shu*, in the year 12 B. C.

If the existence of silk paper is proved by the *Shuo Wen*, we must not identify it (as is done in Text No. 1) with the silk fabric which was used for writing. In 119 B. C., when the imposter Shao-Wang pretended that a wonderful manuscript would be miraculously found in the abdomen of an ox, he had first made the animal swallow a writing on silk; considering the vicissitudes to which such a writing would be exposed, we must suppose that it had been traced on silk fabric, and not on paper, which would have been reduced to a pulp.

In 82 B. C. a Chinese envoy to the Hsiung Nu invented a stratagem in order to have the ambassador Su Wu whom he knew to be living, restored to him, in spite of the denials of the barbarous

sovereign. He told how the Emperor, while hunting, had captured a wild duck, to the foot of which was tied a writing on silk in which Su Wu indicated exactly the spot where he was. Here again, the writing on silk (which moreover was imaginary) could only have been a strip of cloth.

We may feel sure, then, that when they tell us of writings on silk, writings on silk cloth are meant in the majority of cases. As to the writings on silk paper, they are hardly ever mentioned, so we are led to suppose that such a material had but a very short existence before Ts'ai Lün's invention.

The use of silk, which could be rolled up, seems to be the origin of the word "roll" as applied to books or writings. It is by a similar metaphor that the Latin word *volumen* acquired the meaning of "book" or "volume." The word "roll" continued to have the same meaning after the use of paper had become general, for, until printing became common, that is, until the tenth century of our era, books written on paper were rolled, as the manuscripts on silk had formerly been.

WOODEN TABLETS.

Let us consider now the processes employed by the ancient Chinese even before they used silk. Most of the texts were written on bamboo strips, but reliable evidence reveals to us the existence of wooden tablets differing widely from the former both in form and use.

With regard to the messages that mandarins sent to each other the *Yi Li* states: "[When a message] had more than a hundred words it was written on a *ts'ê* [a bunch of bamboo strips]; when it had less than a hundred words it was written on a *fang* [wooden tablet]."

A later commentator of ancient texts says that the *fang* was very like the prayer-tablets of the period of the T'ang dynasty. This is very instructive to us, as the prayer-tablets alluded to are still to be found. I had the good fortune to see two of them fifteen years ago in Peking. They belonged to Dr. Dudgeon who received them from a court eunuch who had been one of his patients. One of the tablets was painted red and the other blue, and the prayer was written in the Manchu language. The tablets were intended to be burned with the sacrifice so that the prayer might rise to heaven. It is very likely that this comparison is quite accurate since religion in every country is a principle which is preservative of ancient customs.

Since only texts not exceeding one hundred words could be written on a tablet, and since it was not the custom to fasten two or more together, it is evident that they could not take the place of books. Only short documents, such as royal messages and official prayers, could be written on them, as we have previously seen. In fact it seems that these slabs were reserved for acts of public authority. In the *Lün Yü* we read that when Confucius was on his chariot, he bowed as a sign of respect when he passed by a man carrying the tablets. "The man who carried the tablets," says the *Cheng Hsuan* (122-200), "held in his hands the official acts of the principality."

THE BAMBOO STRIPS.

In order to know how a Chinese book was usually made before the invention of paper, we must study the bamboo strips, the importance of which has been already revealed to us by the *Hou Han Shu* text concerning Ts'ai Lün (No. 1).

The question is: What were the dimensions of these strips? The length appears to vary according to the period in which they were written and also to the importance and dignity of the writings. According to the records they varied from one to three feet. The great classics were written on strips two feet and four inches long, whereas works of lesser importance were entitled to strips only half the size. The laws seem to have been indited on strips two feet four inches long, with exception of the penal code for which strips three feet long were used. There is no exact evidence as to the length of those feet and inches compared to a modern measure—what we assert is only conjectural.

The width of the strips must have varied from one eighth to one sixth of an inch (English measure) and was usually filled by one line of characters, but in some texts strips bearing a double line are mentioned. As only one side of the strip was written on, we may conclude that, even in the exceptional cases when two rows of characters were painted side by side, a considerable number of strips must have been required for a complete work, thirty words being the utmost one strip could hold.

Books written on bamboo strips fastened together with silk or leather were exposed to many causes of destruction. But very few have been handed down from antiquity. Among those still in existence we must mention those which have been buried in the sands of Turkestan since the third century of our era and were

dug up only quite recently, some by M. A. Stein, some by Sven Hedin.

Since the strips are narrow some may very easily have been lost,—or their order may have been changed in case the tie which held them together broke. In controversies of textual criticism this fact should never be lost sight of.

Another disadvantage of the bamboo books was their weight. In 212 B. C. two men summing up their complaints against the Emperor Ts'in Shih Huang Ti, say that he carried the love of personal authority to such a degree that he gave himself the task of examining a *shih* (120 pounds) of writings every day.

CONTRACTS BY MEANS OF NOTCHES.

How did they write on strips of bamboo and wooden tablets? Before answering this question let us say a few words about more ancient methods of notations. The *Hi Tz'ü* appendix of the *Yih King* says: "In remote antiquity business was carried on by means of knotted cords for which later generations substituted written contracts." The great preface of the *Shu King* attributes this innovation to the mythical sovereign *Fuh Hi*. There is no doubt whatever as to the knotted cords,—a similar mode of record has been found among the Peruvians whose *quippos* are well known. In the south of China, among native tribes the use of knotted cords lasted till the twelfth century. Chu-Hi (1130-1200) informs us that "as to the knotted cords, the various barbarian tribes Ch'i T'ung still have this custom nowadays, while others make notches in boards. All that which concerns dates in years, months and days, as well as numbers of men, horses, grain, forage, is set down by means of notches cut in boards and there is no confusion whatever."

So we may wonder whether *Hi Tz'ü* does not omit to mention an intermediate system, which would be the notches still in use among the Ch'i T'ung when he tells about written contracts being substituted for knotted strings.

Even after writing had come into general use contracts by means of notches were still made in very simple transactions. Those contracts were made on two boards, the creditor keeping the left and the debtor the right.

A special knife was used for this; it was a foot long and an inch wide; its shape was bent so that six of them could form a circle called *hsiao*. At a later period this knife was used as an eraser. Hence the expression "officer of the *pi* (brush) and *hsiao*" used in the time of the Han dynasty to designate a scribe.

The invention of the brush is attributed to Mêng T'ien who died about 210 B. C. Still in texts dating further back we find the word *pi* mentioned, and some Chinese scholars assert that before the brush, a wooden stick or small bamboo, also called *pi*, was dipped in ink or varnish and used to trace characters with.

MISCELLANEOUS.

BOOK REVIEWS AND NOTES.

Richard H. Geoghegan, author of a learned article on comparative folklore in the current number of *The Monist* (Oct. 1906), in which he traces similarities between the Chinese and the Mayan calendars, has made an extended visit to the Aleuts, and writes as follows concerning their language:

"The Aleutian speech interests me much, and I am surprised that it has not been more closely investigated by English-speaking students; the tongue of the people who form a connecting link between the new and the old worlds surely merits consideration. While usually classed by linguists as an offshoot of the Eskimo, it is worthy of note that only two words (father, water) in the language bear any resemblance to the corresponding Eskimo terms. In common with the Malay, Polynesian and Malagasi, it makes use of denominative verbs (to be good, to be a man, not to have a father) instead of predicative substantives and adjectives. In contradistinction to the Polynesian, but in exact conformity with the Malay, it has an extensive system of infixes; and the majority of its primitive words are dissyllables, like the Malayan. It makes use of possessive suffixes in place of separate possessive pronouns, just as the Malay, Philippine and certain Melanesian and Micronesian tongues do, and like these prefers a circumlocution (there is to me) rather than direct use of a verb 'to have.'"

In our frontispiece we reproduce from the Japanese art periodical, *Bijutsu Gaho*, (The Magazine of Art) for October 20, 1905, an illustration of a bronze group called "The Old Farmer and his Family." We prefer to call it in our reproduction "The Japanese Man with the Hoe," and we think that this Oriental conception of the man with the hoe is by far superior to the same figure in Western civilization. We can see that the Japanese laborer is hard worked, and inured to toil, but what a ray of light shines in the faces of these poor parents when the child on his mother's knee stretches out his hand to the dear father who earns a living for his little family by the sweat of his brow!

(The *Bijutsu Gaho* is published twice every month for 5.40 yen per year by Gahosha, Tokyo, Japan.)

THE LAUREL MUSIC READER. Edited by *Wm. L. Tomlins*. Boston: Birchard, 1906.

The present volume supplements a *Laurel Song Book*, which has become justly famous, and the public is justified in expecting a rare collection of

songs for young people when W. L. Tomlins gives the result of his wide experience in editing a "Music-Reader" for the use of schools.

Careful consideration has been given to the best interest of the voices of growing girls and boys,—especially the latter at the critical period when their voices change, and in a few "Suggestions" placed opposite the first page, teachers of young choruses are urged to bear these special needs in mind in a wise choice of selections and alternating assignment of parts such that all the natural tones of the voice shall receive continuous and systematic exercise.

One consideration that the editor rightly thinks important in a study which trains the child to the best self-expression, is that of the relation of text and music. He has therefore undertaken to make the choice of good literature one of the essential qualifications, as the opening with "Pippa's Song" will testify. Many of the most beautiful lyrics of our language are incorporated from Shelley, Southey, Wordsworth, Keats, Shakespeare, Browning, Whittier, Longfellow, Riley, Field, Emerson, Poe, Wm. Watson, Stevenson, besides many operatic selections and the simplest folk songs. Because man's nature finds most complete expression in music, "it follows that any collection of songs, to be superior must be characterized by a many-sided content, and therefore the editor has so compiled this work as to give voice therein to all the emotions of hope, love, worship and joy, and to all the memorial thoughts and feelings of home, fatherland, religion and beauty in which our humanity finds its best and truest ideals." The result is that we find between the same covers, "Old Black Joe" and Handel's "Largo," the "Pilgrims' Chorus" from Tannhäuser and "When First I Saw My Peggy," "Lead Kindly Light" and "Dixie's Land."

BUDDHIST TEXTS IN JOHN. Buddhist Texts Quoted as Scriptures by the Gospel of John. By *Albert J. Edmunds*. Philadelphia, 1906.

Since sending the manuscript of his *Buddhist and Christian Gospels* to the Tokyo publishing house, Mr. Edmunds has continued to find parallels between the two religions, and is struck with the fact that in two passages in the Fourth Gospel (John vii. 38; xii. 34) the evangelist quotes as Scripture phrases which it has not been possible to trace to any source of Jewish literature, and which now can be clearly identified as portions from Buddhist writings, though in one case from a distinctly apochryphal work. The citations in John "as the Scripture hath said," and "We have heard out of the law," have puzzled many exegetists who tried in vain to find the original in Jewish, Greek or Roman literature. Mr. Edmunds makes the noteworthy comment, that "while one case of the mysterious Fourth Evangelist quoting a Buddhist text as Scripture would be remarkable, two such cases are significant, and almost certainly imply historical connection, especially when taken together with the fact that other parts of the Gospels present verbal agreements with Pali texts."

We learn through Mr. C. O. Boring, of Chicago, that the annual convention of the World's New Thought Federation will meet in that city on the twenty-third of October.

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

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FOUNDATION OF A LAY CHURCH. (CONTINUED.)

NAME AND FURTHER PARTICULARS.

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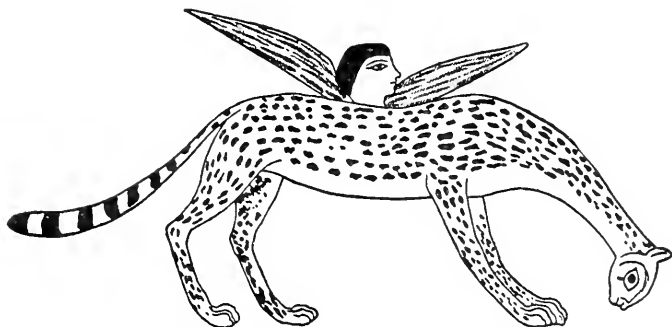
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