

The Open Court

A MONTHLY MAGAZINE

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

Editor: DR. PAUL CARUS.
Assistant Editor: T. J. McCORMACK.

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

VOL. XIV. (NO. 9)

SEPTEMBER, 1900.

NO. 532

CONTENTS:

<i>Frontispiece.</i>	THE OTRICOLI ZEUS.	
<i>On Greek Religion and Mythology.</i>	The Opportunities of Greece.—Greek Cosmogony.—Uranos and Kronos.—Zeus and His Brothers. With Numerous Illustrations of Greek Temples, Divinities, and Mythological Episodes Representing all Periods of Greek Art. EDITOR .	513
<i>The Propensity Toward the Marvellous.</i>	Animism in Popular Thought and in Science. DR. ERNST MACH, Professor of the History and Theory of Inductive Science in the University of Vienna	539
<i>The Associated Fists.</i>	The So-called Boxer Society, which Caused the Riots and Led to War in China. With Illustrations from Chinese Newspapers. THE REV. GEORGE T. CANDLIN, Christian Missionary in Northern China	551
<i>Madame Clémence Royer.</i>	With Two Portraits	562
<i>Invocation.</i>	A Poem. E. W. Dutcher	564
<i>The School and Society.</i>	With Illustrations	564
<i>The Mahâyâna.</i>	Sketch of the Rise and Meaning of Northern Buddhism. English Translation of Açvaghosha's "Awakening of Faith." With Illustration	569
<i>Nirvâna.</i>	A Poem. From the German of E. Eckstein. HUGO ANDRIESEN.	569
<i>Book Notices</i>	573
<i>Notes</i>	576

CHICAGO

The Open Court Publishing Company

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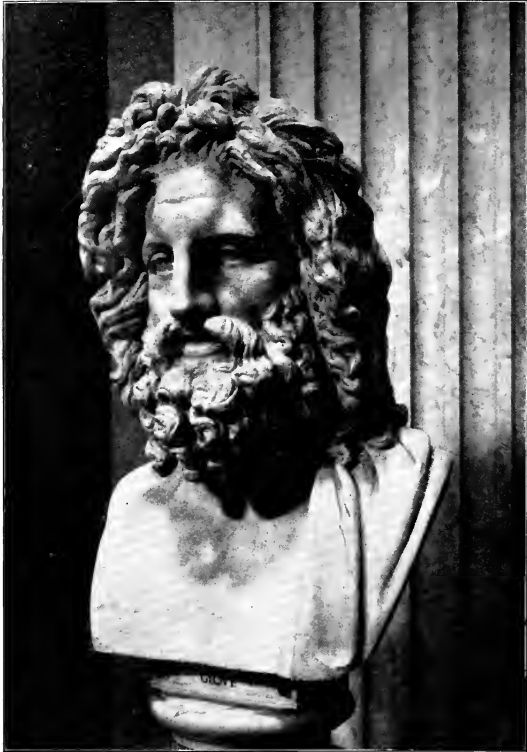
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ZEUS.

Colossal mask of Carrara marble, found in Otricoli, near Rome, in the eighteenth century. Now in the Vatican. Period: Fourth century, B. C., or later. From a copyrighted carbon photograph published by A. W. Elson & Co., Boston, Mass.

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ON GREEK RELIGION AND MYTHOLOGY.

BY THE EDITOR.

[This sketch of Greek mythology is not intended to be exhaustive. It is designed to serve as an introduction to the significance of Greek mythology solely, incidentally giving a bird's-eye view of the religion of classical Greece and a characterisation of the several divinities according to rank and importance. The philosophical and the moral trend of Hellenic beliefs is duly emphasised, and the data necessary to comprehend the religious spirit of the ancients are detailed in sufficient completeness to allow any one unfamiliar with Greek mythology to gain a general knowledge of the subject.]

INTRODUCTORY.

LOVE of enemies is commonly regarded as an exclusively Christian virtue, and Oriental scholars actually encounter difficulties in finding credence for their assertions that the same injunction is found in the teachings of ancient Asiatic sages, notably in the doctrines of Lao-Tse and Buddha. Obviously the noble sentiment that pervades the Sermon on the Mount is much more universal than is generally assumed; it seems to have developed spontaneously everywhere, making its appearance at a certain stage of completion, at the pleroma or fulfilment of ideals, at the time of moral maturity, as the natural result of the religious evolution of rational beings. Our Teutonic ancestors rigorously condemned all foul methods of taking advantage of enemies and frequently even granted chances to weaker foes. The Indians of North America are still in the habit of doing the same. But it is generally ignored and sometimes even denied that the ethics of pagan antiquity ever reached the high plane of Christian sentiments. Nevertheless, the sages of Greece, the typical representatives of paganism, are full of the noblest morality, evidences of which are even more numerous in their writings than in the New Testament.

In this sketch of Greek religion and mythology we shall take pains to quote selections of such passages and shall add to the translation the original words, so as to leave no doubt in sceptic minds as to the prevalence of Christian morality, so called, among pre-Christian pagans.

The path on which Greek religion travelled to its goal was not the bold flight of prophets and preachers, as was the case with the Hebrews in Palestine; it reached the higher plane by the methods of art, the love of the beautiful, the reverence for scientific truth, and the earnestness of philosophical speculation.



TEMPLE OF PALLAS ATHENE AT ÆGINA.

(From Baumeister's *Denkmäler des klassischen Alterthums*,¹ Vol. I., p. 261.)

Nothing can be more characteristic of the Greek mind than the expression "Kalokagathia" (καλοκάγαθία) which means literally the virtue of beauty and goodness, but denotes actually the highest perfection of morality. The term "beautiful" was more significant to the ancient Greek than to other nations, for it always included moral loveliness.

The Greek spirit, always aspiring and at the same time self-poised, always varied in expression and at the same time harmoni-

¹ Hereafter referred to by the abbreviation *B. D.*

ous, never given to exaggeration nor becoming monotonous, is shown forth in temples and public buildings as well as in magnificent marble statues of the gods. The Greeks created a type in art which is the natural idealised, and thus the purely human appears as a revelation of the divinity of man.

Religion transfigured the entire life of ancient Greece. The gods were everywhere: in the temples, in the senate, in the market-place, in the theater, in the homes of the poorest citizens. The mural paintings of Pompeii and Herculaneum prove that even the pantry was not devoid of gods.

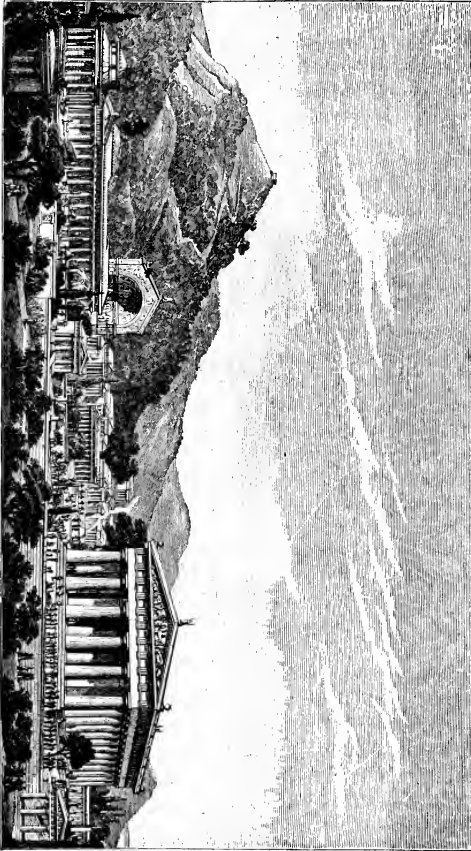


TEMPLE OF ZEUS AT AKRAGAS. (*B. D.*, p. 272.)

Owing to the significant part which beauty of form plays in the Greek religion, we cannot in sketching its evolution dispense with the artistic representations of the Greek deities, which, though sensuous, became transfigured by the artist's ideals and sanctified by the thinker's depth of comprehension. We accordingly propose to reproduce here the most famous statues and pictures of the several Greek deities and to exhibit thus their various characteristic conceptions, not only in the highest types of artistic perfection, but also in some of their archaic forms, so as to facilitate an insight into the historical development of Greek religion and indicate the struggle of Greek artists for the realisation of their ideals.

THE OPPORTUNITIES OF GREECE.

Greek religion was originally mere nature-worship. The personified powers of existence were invoked, propitiated, and adored,

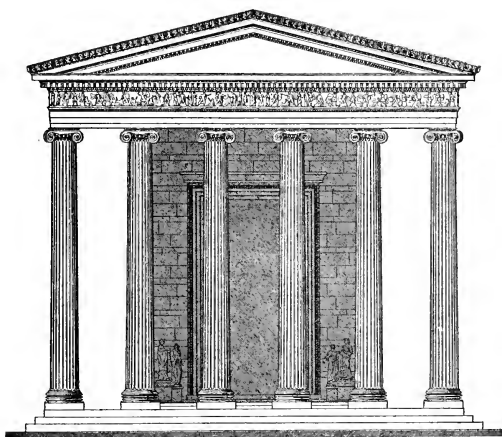


OLYMPIA RESTORED.
(From Springer, *Handbuch der Kunstgeschichte*, I., p. 83.)

and every district had its own mythology, sufficiently differentiated by local coloring, but having the same trend wherever the Greek language was spoken.

At the dawn of history the Greek tribes were still savages; for human sacrifices are mentioned as having taken place even as late as the Homeric age. But humaner conceptions spread rapidly and led to a nobler interpretation of religious traditions.

Greek mythology, as understood by the masses, degenerated through literalism, but, as interpreted by philosophers, attained in the golden age of Greek history a rare purity and loftiness. It is customary to call attention to the crudities of the mythological dress and to condemn the Greek religion as pagan, but the noble applications which the Greek sages made of their traditions are scarcely ever mentioned and are little heeded.

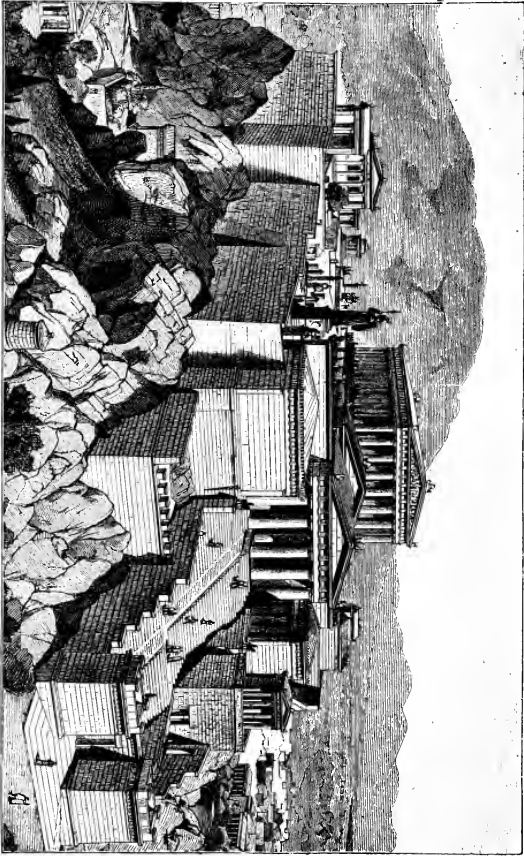


TEMPLE OF ATHENA AT PRIENE.

(*B. D.*, I., p. 276.)

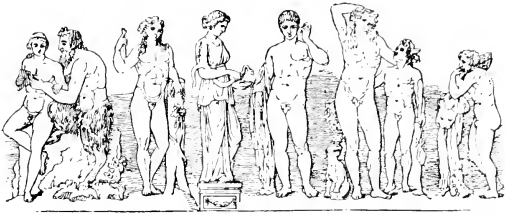
The legends of ancient Greece gradually led up to the monotheism of a belief in the fatherhood of Zeus, as the one uncreated creator and ruler of the Universe. The gods who in the earlier phases of Greek mythology had been the equals of Zeus, became in the more advanced stage like angels or messengers standing before his throne, or were conceived as manifestations of his power, identical with him in their essence; and the accounts of the origin and adventures of Zeus were then treated as mere folklore, no longer deemed worthy of credence except in a symbolical sense.

Further, it is noteworthy that the idea of divine sonship was understood in almost a Christian sense. The son of God, whether Apollo, Dionysos, Hermes, or Heracles, served as a revealer of



ACROPOLIS RESTORED.
(Springer, *Handbuch der Kunstgeschichte*, I., p. 87.)

truth, as a mediator between God and men, and as a savior. In addition, the Dionysos and Adonis myths very plainly indicate the Christian conception of a God who dies and is resurrected for the benefit of mankind, so that all may live in him.



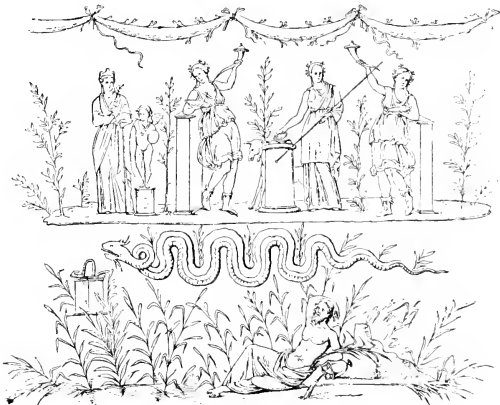
GROUP OF GREEK DIVINITIES.

(From Taylor, *Eleusinian Mysteries*, p. 168.)



HEPHAESTOS, ATHENE, AND THE SEASONS OFFERING WEDDING PRESENTS TO A YOUNG COUPLE.

(Relief in the Villa Albani. After Zoega Bassiril, I., 52.)



THE DIVINITIES PRESIDING OVER THE HOME.

(Fresco in Pompeii. □ *Mon. Inst.*, III., 6a. *B. D.*, II., p. 811.)

And how did Greece gain her prominence among the nations?

The tribes of Hellas, who were still in a semi-savage state when Egypt and Chaldæa had attained to a high state of civilisation, were visited by Phœnician ships, and thus Eastern culture was introduced among the inhabitants of the islands and coasts of the Ægean Archipelago. It quickly took root there and developed a new independent civilisation, favored above all by the liberty that prevailed in these parts of the world, almost inaccessible to the great conquerors that rose on the Nile and in the land between the two rivers.

The geographical situation of Greece developed in its inhabitants the seafaring instinct and brought them into contact with all



Full statue.



Bust of statue.

ARISTOTLE OF THE PALACE SPADA, AT ROME.
(Visconti, pl. 20, 2 and 3.)

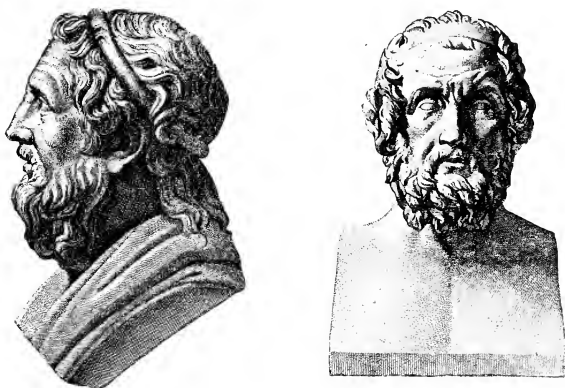
nations of the Mediterranean Sea. Fugitives from the East were welcome, and their superior knowledge was hailed as a revelation, taking root in the minds of the people and spreading rapidly over the whole country.

Transplantation of ideas to a new soil, unhampered by the venerable power of ancient institutions, seems to be an essential condition for progress. Whenever the main principles of an old civilisation take a new start in the hearts of an unprejudiced people whose conceptions of life have not as yet become fixed and are still plastic enough to admit of ventures into new fields, human ideals appear to have a good chance of being better realised and of producing a higher type of culture than before.

Greece in those days of remote antiquity was not unlike the New World. It was a land of liberty, of refuge, of courageous enter-

prise, of progress. Hence its rapid development and the proud rise of republicanism, the ideals of which left indelible traces upon the soul of mankind and contributed not a little toward the building-up of the great republic on the western shores of the Atlantic.¹

The prehistoric inhabitants of Greece seem to have worshipped the same gods as other pagans in the same stage of culture, the personified sky, the earth, the sea; but as soon as a beneficial foreign influence made itself felt, the vernacular traditions developed a deeper significance, sometimes bringing out new and loftier ideas, leading up to a philosophical world-conception which found its realisation in Socrates and its spokesman in Plato.



TWO BUSTS OF HOMER.

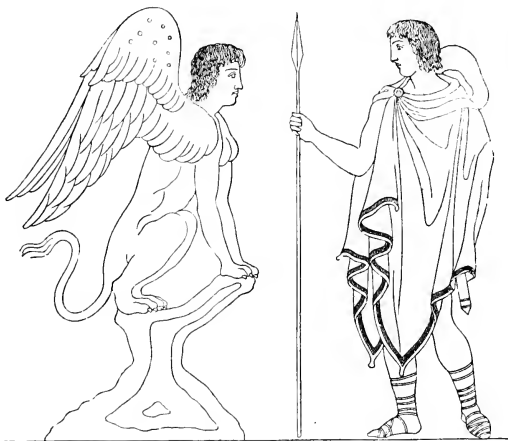
(Both in the Capitol at Rome. After Visconti, *Iconogr. gr.*, pl. I., 1 and 4.)

Greek religion is cosmopolitan. Vestiges of Phœnician, Egyptian, Thracian, Syrian, and even Assyrian and Indian legends can be traced in Greek mythology. But the lively intercourse among the various Hellenic tribes and cities assimilated the conflicting stories and produced upon the whole an agreement as to all those deities that played an important part in practical life, leaving contradictions only on questions which touched problems of an abstruse character, or were too indifferent to call for a definite settlement.

¹ While glancing through Turgot's works my eye lighted on a passage which contained a similar allusion. Speaking of the development of civilisation, he compares the Phœnician colonies, Carthage, etc., to the colonies in America, saying "elles (les colonies Phœniciennes) firent ce que fit depuis Carthage, ce que fera un jour l'Amérique." (*Œuvres*, II, p. 602.) He meant probably the French colonies, and we can scarcely assume that he foresaw all the changes which took place. His words are nevertheless a remarkable prophecy.

Many ideas reaching Greece from foreign countries were misunderstood, but even then the new conceptions that developed were happy and thoughtful. Thus, for instance, the Egyptian notion of the Sphinx¹ (*hu* in Egyptian), which was the emblem of Hor-emakhu, i. e., Horus in the Horizon, changed into a symbol of mystery, denoting mainly the riddle of life, the problem of the human soul, which according to the legend was solved by Œdipus.

To us later-born generations the transition from Phœnician and Egyptian beliefs to Greek modes of conceiving the divine appears as a decided advance; but we should bear in mind that considering the matter from the point of view of the Asiatics, our judg-



ŒDIPUS AND THE SPHINX.

Ancient vase-picture. (From Stoll, *Sagen des klassischen Alterthums*, I., p. 270.)

ment would be quite different. Assyrian priests would have felt chilled by the elegant and merely human beauty of the Greek gods; they would have contended that all the power of religion, all its depth and grandeur, were gone. The divine had ceased to be superhuman and had been degraded into commonplace rationalism; the incomprehensible and awful mysteries had been debased into trivial, shallow truisms of personified natural forces and empty abstractions. Even to-day the Hindu can see no divinity in the

¹The Greek word *σφίγξ* meant "the strangler," and the Sphinx was said to destroy every one who could not solve its question, "Who is it that walks first on four feet, then on two, and finally on three?"—the answer being, "Man."

statue of a Greek god and prefers his multifacial, many-handed idol as being more expressive, more indicative of the supernatural, and more properly religious. We will not enter deeply into this question, but only point out that progress necessarily appears as a degeneration from the standpoint of the old culture, and may in some respects actually suffer losses, which in a certain sense are to be regretted. But progress for all that remains an advance, and we need not fear its changes. Thus the old Anglo-Saxon and still more so the old Gothic languages were possessed of a wealth of forms almost as rich as the Greek, and the development of modern English, in spite of the unfoldment of a beautiful literature, appears from a purely linguistic standpoint with respect to grammar and inflexions as nothing less than a degeneration.

Progress is a building-up of new and higher or broader forms of life and is frequently accompanied by a decay of the old modes of thought. This law manifests itself in the origin of Greek mythology from pre-Hellenic religious notions as well also as in the period of its decadence when it was swallowed up in Christianity. The same law holds good still, marking every step in the evolution of human thought and endeavor.

GREEK COSMOGONY.

The name Homer means "collector," and no scholar now doubts the theory that he is a legendary person. Hesiod lived in the eighth century before Christ, but the *Theogony* which goes by his name is, like the *Iliad* and *Odyssey*, a compilation of various traditions. Happily for the historian and the student of the evolution of religious thought, the *Theogony* did not receive the same careful final redaction as the great epics of Homer, and thus there are left in it a great number of significant crudities and contradictions.

Homer and Hesiod are the great unifiers of the ancient traditions of Greece, for they gave final shape to the mythological views of their nation. In this sense the statement of Herodotus is true that these two poets have formed the characters of the Greek gods and determined their relationships.

In the beginning, so Hesiod tells us in the *Theogony*, the world was a chaos and in it was formed the broad earth Gæa, and under neath it, Tartaros, the Nether World. All the while in the anarchical fermentation of aboriginal Chaos, Eros, or Love, was stirring, as the principle of attraction, the same fair god who moves

human hearts and makes them seek one another with tender devotion.

Chaos is commonly, and perhaps rightly, regarded as being without form and void, but its essential feature consists in being potential reality. The word is derived from the verb *χαίνειν* or



THE APOTHEOSIS OF HOMER.¹

Relief made by Archelaos of Priene. (Overbeck, *Gesch. d. gr. Pl.*, p. 465. Roscher, II., p. 3266.)

χάσκειν, "to yawn," and means the yawning abyss from which existence develops.

¹Below we see Homer receiving the homage of mortals. Above, Zeus is seated on Olympus surrounded by the nine Muses led by Apollo Musagetes. The tenth female figure, the one nearest to Zeus, is probably Mnemosyne, the mother of the Muses.

Hesiod proceeds to tell that Chaos begot Erebus (darkness) and Nyx (night), who in their turn brought forth Æther (i. e., the pure air of a clear sky), and Hemera, or Day.

Night, as might be expected, is the mother of all evil powers, including punishment and death. Hesiod says :

"Night bare also hateful Destiny, and black Fate, and Death; she bare Sleep likewise, she bare the tribe of Dreams; these did the goddess, gloomy Night, bear after union with none. Next again Momos [envy] and Care, full-of-woes, and the Hesperides [the children of evening], whose care are the fair golden apples beyond the famous ocean, and trees yielding fruit; and she produced the Destinies, and ruthlessly punishing Fates, Klotho, Lachesis, and Atropos, who assign to men at their births to have good and evil; who also pursue transgressions both of men and gods, nor do the goddesses ever cease from dread wrath, before that, I wot, they have repaid some vengeance to him, whosoever shall have sinned. Then bare pernicious Night Nemesis [vengeance] also, a woe to mortal men: and after her she brought forth Fraud, and Wanton-love, and mischievous Old Age, and stubborn-hearted Strife. But odious Strife gave birth to grievous Trouble, and Oblivion, and Famine, and tearful Woes, Contests and Slaughters Fights and Homicides, Contentions, Falsehoods, Words, Disputes, Lawlessness and Ruin, intimates one of the other, and the Oath, which most hurts men on the earth, whenscever one has sworn voluntarily a perjured oath."



THE GODDESS NIGHT.
(Taylor, p. 168.)



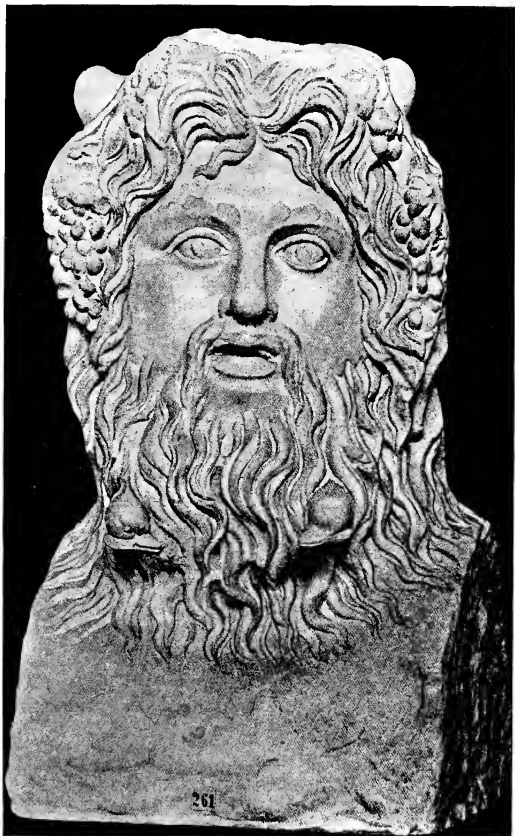
GÆA.

(After Conze, *Götter und Heroengestalten*, II., pl. 56, fig. 2. Roscher, p. 1583.)

Gæa, the earth, then gave birth to Pontos, the sea, and Uranos, the sky. Pontos begot Nereus,¹ the father of the Greek mermaids

¹ The word is connected with *ναῦς*, ship, and means the Navigable. Nereus is a friendly beneficent deity.

called Nereids,¹ among whom Amphitrite, Thetis, Panope, and Galatea are best known.

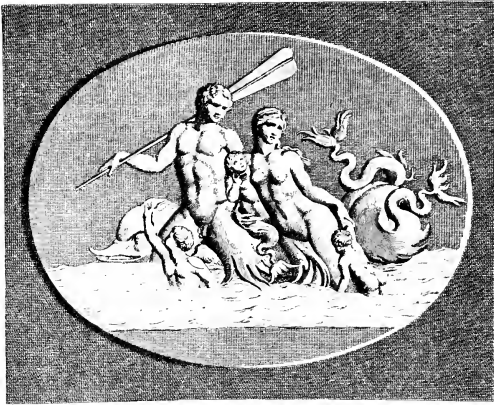


NEREUS.

Colossal Bust found in Naples ; now in the Vatican. (*B. D.*, II., p. 913.)

Amphitrite may be characterised as the sougning of the ocean, Thetis as its depth, Panope, the unlimited view to the horizon, and

¹Also called Dorids, after their mother Doris, a daughter of Okeanos.



TRITON FAMILY.

(Enlarged, after Wicar's *Galérie de Florence*.)



OKEANOS WITH THREE OKEANIDS, PRESUMABLY REPRESENTING ASIA,
EUROPE, AND LIBYA.

(Bronze Relief in the British Museum. After *Arch. Zeitg.*, 1884, plate 2, 2.)

Galatea (i. e., milkwhite), the beauty of the breakers in the surf; hence the latter is represented as a coquettish girl who teases and flirts with Polyphemos, chief of the Cyclops, the one-eyed thunder-cloud hovering on the rocky shore.



APHRODITE OF MELOS.

The Tritons, another personification of the billows, frequently appear in the company of the maritime divinities.

Gæa now produces a series of beings begotten partly by Pontos and partly by Uranos, among whom the Titans, the hundred-handed monsters, and the Cyclops are the most prominent.

There are twelve Titans, six male and six female. They are Koios, Krios, Hyperion, Japetos, Okeanos, and Kronos; and their sisters are Theia, Rhea, Themis, Mnemosyne, Phæbe, and Tethys.

The word "Titans," according to the opinion of Greek poets and grammarians, is derived from *τείνω*, to stretch, to reach out for; and is commonly interpreted to mean "the aspiring or the daring ones." Although our classical philologists now believe that the traditional derivation of the word is wrong, it is even to-day

used in the sense of *Uebermensch*, a man of unusual power, the "overman" of the first act of Goethe's "Faust," and the strong, bold intellectual man of the future, of Nietzsche.

As children of Uranos the Titans are called Uranids.¹ □

Okeanos, the all-surrounding ocean, is the ancestor of the Okeanids. His wife is Tethys² and his daughter Amphitrite (the same who is also enumerated among the Nereids) is married to Poseidon and becomes the mother of the Tritons.³

URANOS AND KRONOS.

The Titans are the forerunners of the gods, and the legend tells us that Uranos, the father of the Titans, offended his wife, Gæa, by not suffering her children to live, but throwing them back upon their mother. She requested her sons to take vengeance upon their unnatural father, but no one dared to rebel against the mighty Uranos except Kronos, the cleverest of them, who was full of cunning. Kronos attacked his father, Uranos, from behind, while the latter was visiting his wife, Gæa, and wounded him mortally, depriving him of his creative power. From the blood that dripped upon the earth originated a number of untoward demons, among them the Erinyes, or Furies, the giants and the ash-spirits. The Erinyes represent the pangs of a bad conscience, and the ash-spirits are supposed to



ARCHAIC APHRODITE.
Relief from the Villa Albana.⁴



THE BIRTH OF APHRODITE ANADYOMENE NEAR THE ISLAND OF CYTHERA.
(From Taylor, *Eleusinian and Bacchic Mysteries*, p. 229.)

be the evil-mongers among the tree-fairies, because lances are made of ash. The legend of the mutilation of Uranos was apparently

¹ Aphrodite, the goddess of love, too, is sometimes called a daughter of Uranos and bears therefore the name Urania; but the commoner version of the origin of Aphrodite will be mentioned farther on.

² Tethys, though similar in character, must not be confused with Thetis.

³ According to Homer *xiv*, 246, Okeanos with his aboriginal floods is the father of all things and would take the place of Chaos.

⁴ Müller-Wieseler, *D. a. K.*, plate 24., n. 257. Röscher, *I.*, p. 399.

invented to account for the idea, commonly accepted as a fact, that after the world had been created, the creator discontinued creating new worlds, the creative faculty being then transferred to sexual propagation.



VENUS GENETRIX.

Aphrodite after Alexandrian prototypes.
(Louvre. Bouillon, *Mus.*, I., 11.)

The creative faculty of the god was transferred to the billows of the sea, from whose froth rose Aphrodite, or Venus, the goddess of love. She is accompanied by her son, Eros, and the three graces, Himeros (i. e., longing), Pothos (i. e., desire), and Peitho (i. e., persuasion).

It is perhaps noteworthy that the birth of Eros is not related, but when Aphrodite originates he makes his appearance together with her as his mother.

Eros is commonly represented as the son of Aphrodite, and is called the youngest among the gods. This, however, does not alter the fact that he was the principle of creation as told above, and that he appeared first at the beginning as that principle by which Chaos, which according to its etymology does not seem to signify disorder but potentiality, developed into an orderly universe. Sometimes the two concepts of Eros are distinguished, sometimes

they are confounded. The older Eros, representing the attraction among the atoms as a universal principle of nature, has never be-

come an object of art, and has therefore not been developed into a concrete personality. The younger Eros, however, is regarded as his actualisation just as Jesus is conceived as the incarnation of the Logos that was in the beginning. Eros is frequently represented together with Psyche, the representation of the human soul; and the story of Eros and Psyche is perhaps the most beautiful in all Greek mythology.

Uranos, being defeated by Kronos, ceases to play a significant part in the story of the gods. He loses his power and curses his



KRONOS AND RHEA.

From the Capitoline altar. (After Overbeck's *Kunst-Myth. Atlas*, 3, 24.
Roscher, *Lex.*, III., 1563.)

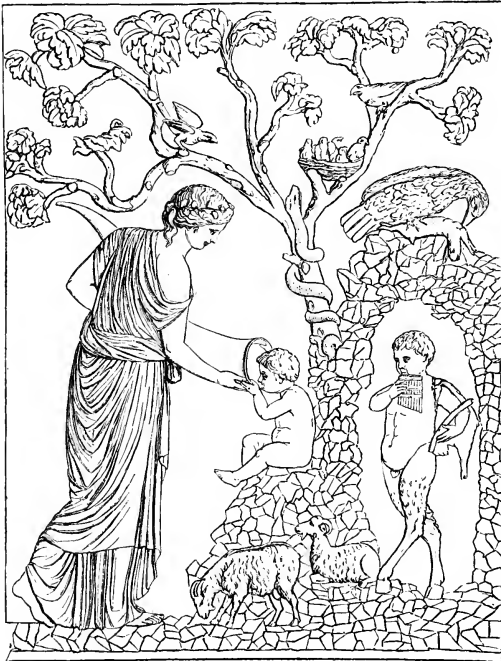
son, prophesying that a similar fate will befall him. Thus Uranos lost the government of the world, and Kronos reigned in his stead.

Uranos is not as yet a real mythological figure; he was never worshipped in Greece and is merely a product of philosophical reflexion.

Kronos, whose reign now begins, married his sister, Rhea, who bore to him three daughters, Hestia, Demeter, and Hera, and three sons, Hades, Poseidon, and Zeus.

Kronos may fairly be supposed to be a foreign, presumably a Phœnician, deity; for the legend tells that he, like the Phœnician

Moloch, demanded the sacrifice of children, and Hesiod, following the traditions of his home, the Island of Crete, relates that the old god was in the habit of eating his own offspring. The philosophers of Greece identified Kronos with Chronos, time, and explained his inhuman conduct in the sense that time swallows whatever it pro-



AMALTHEIA NURSING THE ZEUS-CHILD.

(Benndorf and Schöne, *Ant. Bilder d. Lat. Mus.*, p. 16. Roscher, I., 263.)

duces, and this interpretation, however doubtful the etymology of the word Kronos,¹ has been accepted and is current even to-day.

ZEUS AND HIS BROTHERS.

Whether or not Kronos was an Oriental deity or personified time, the fact remains that while there are very few traces of Kro-

¹The derivation of Kronos from *κρᾶνεν* in the sense of maturing is not much more probable than its connexion with *χρόνος*, time. See Preller, *R. M.*, p. 51.

nos-worship in Greece, and those that exist are neither ancient nor unquestionably indigenous, Zeus is always called Kronion, or Kronid, i. e., the son of Kronos; and Cretan traditions preserved



1



2

THE MARRIAGE OF POSEIDON WITH AMPHITRITE.¹
By Skopas. Now in the Glyptothek at Munich. (*B. D.*, 1672.)

by Hesiod relate how Rhea, after having lost five children through the cannibalism of her husband, anxious to preserve the sixth child,

¹ Cn. Domitius Ahenobarbus, who had charge of Bithynia under M. Antonius, 40 B. C., placed this piece of art in a temple at Rome, and it is therefore probable that Skopas made it for a Poseidon temple of Bithynia.



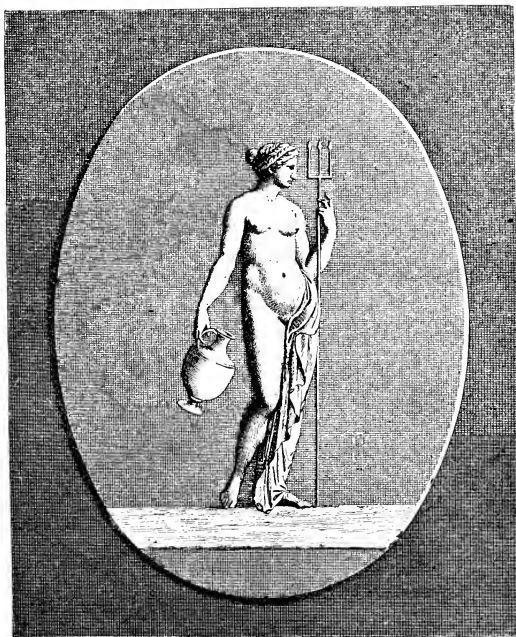
3.

THE MARRIAGE OF POSEIDON WITH AMPHITRITE.
(Continuation of the frieze on the preceding page.)



POSEIDON AND AMYMONÉ.
(Pompeian Fresco. *Mus. Borbon.*, VI., 18.)

the new-born babe that was none other than Zeus, handed to her unsuspecting lord a stone wrapped up in swaddling clothes. The indigestible food, however, turned the stomach of the god, who threw up the five elder children, Hades, Poseidon, Hestia, Demeter, and Hera, and thus restored them to life. In the meantime Zeus was secretly reared by nymphs, with the milk of the goat



ANYONE, POSEIDON'S WIFE.

(Considerably enlarged from a Florentine Gem. After Wicar, *Galérie de Florence*, I., pl. 91.)

Amaltheia, bees providing him with honey; while the Kuretes, the servants of Rhea, drowned the cries of the infant with the incessant noise made by beating their swords upon their shields. As soon as Zeus had attained to manhood, he combated his barbarous father, and slew him, whereupon the universe was divided between himself and his two brothers. The Under World, the realm of the dead, fell

to the grim Hades,¹ the invisible, so called because he stalks about unseen and his empire cannot be detected by the eye of mortal man. The sea was allotted to the rough Poseidon, but the best part, the inhabited earth and the heavens, was reserved for Zeus. Zeus selected as his residence Mount Olympus whence he and the other celestial gods derived the name Olympians. Though Hades and Poseidon are independent in their domains, they always obey their younger brother whose superiority is never questioned.

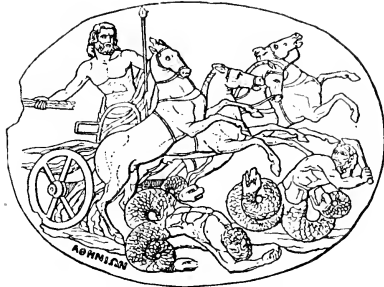


POSEIDON.

Mosaic found at Palermo. (After Overbeck, *Atlas*, XI., 8. B. D., 1391.)

The older powers in the formation of the world, the blind forces of nature, soon became jealous of the ascendancy of the new and more cultured gods, and so Briareus, Kottos, and Gyes with a swarm of other earthborn giants attacked the Olympians in a fierce combat, but Zeus smote them with his thunderbolts, last of all the youngest-born and most terrible son of the earth, Typhoëus.

¹ Ἄιδης from ἰδεῖν, to see, and α, privative.



ZEUS CONQUERING THE GIANTS.
 (Athenion's gem. After Müller-Wieseler, II., 3, 34a.)



GIGANTOMACHY; OR, THE GIANTS STORMING HEAVEN.
 From an ancient Greek frieze.



ZEUS CONQUERING TYPHOEUS.
 Picture on an antique water pitcher. (B. D., 2135.)

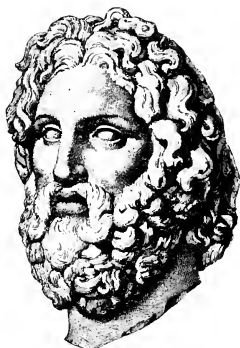
There is no need of mentioning all the love adventures in which, according to the poets, the great Zeus engaged. Most of them are local nature-myths telling the story of the fertilisation of the earth by the rain-spending heaven in various ways and using different names.

Zeus was the chief deity of the Greek Pantheon, and remained so until Christianity degraded his majesty and repudiated belief in



ARCHAIC ZEUS.

Bronze figure found at Olympia.¹
(From *Ausgrabungen*, V., 27.)



ZEUS MEILICHIOS.

Colossal head found on the
island of Melos.²

him as idolatry. Greek hymns praise him in terms which, in their way, are sometimes not inferior in theological conception to the psalms of the Hebrew, indicating how near the Greek mind had come to producing a pure monotheism and how worthily the Greek poets expressed the idea of the fatherhood of Zeus.

¹ This picture, probably a votive figure, represents the oldest type of Zeus, naked and throwing the thunderbolt.

² See Overbeck, *Kunstmythologie*, 87. His interpretation, however, is doubted and M. Moré (*Desc.*, III., pl. 29) claims the head for Æsculapius.

THE PROPENSITY TOWARD THE MAR- VELLOUS.¹

BY PROF. ERNST MACH.

ALL incitation to inquiry is born of the novel, the uncommon, and the imperfectly understood. Ordinary events, to which we are accustomed, take place almost unnoticed; novel events alone catch the eye and solicit the attention. It happens thus that the propensity toward the marvellous, which is a universal attribute of mankind, is of immense import also for the development of science. It is the *striking* forms and colors of plants and animals, the *startling* chemical and physical phenomena, that arrest our notice in youth. Afterwards the craving for *enlightenment* is gradually aroused, as we compare these unwonted events with the events of familiar and daily occurrence.

The beginnings of all physical science were intimately associated with magic. Hero of Alexandria makes use of his knowledge of the expansion of air by heat to perform conjuring tricks; Porta describes his beautiful optical discoveries in a work entitled *Natural Magic*; Athanasius Kircher turns his physical knowledge to account in the construction of a *magic lantern*; and in the *Mathematical Recreations* of the day and in such works as Enslin's *Thaumaturgus*, the sole purpose for which the more phenomenal facts of physics were employed was that of dazzling the uninitiated. With the fascination intrinsically exerted by phenomenal events was naturally associated in the case of the person first discovering them the temptation *to acquire greater prestige by keeping them secret*, to produce extraordinary effects by their assistance, to derive profit from their practice, to gain increased power, or at least the semblance of the same. Some slight successful venture of this kind may then have kindled the imagination and awakened hopes of at-

¹ Translated from the *Wärmelehre* by T. J. McCormack.

taining some altogether extraordinary goal, resulting in the deception not only of others but perhaps also of the person himself. In this manner, for example, from the observation of some astonishing and inexplicable transformation of matter, may have originated alchemy, with its desire to transmute metals into gold, to discover a panacea, etc. The felicitous solution of some innocent geometrical problem is the probable foundation of the geomancy of the *Arabian Nights*, which divines futurity by means of numbers, as it was probably also of astrology, etc. That *Malefici* and *Mathematici* were once mentioned in the same breath by a Roman law, is also intelligible on this theory.¹ Even in the dark days of mediæval demonology and witchcraft, natural inquiry was not extinguished; on the contrary, it appears to have been invested then with a distinct charm of mystery and wondrousness, and to have become imbued with new life.

The mere happening of an extraordinary event is in itself not marvellous; the marvel is to be sought, not in the event, but in the person observing the event. A phenomenon appears marvellous when one's entire mode of thought is disturbed by it and forced out of its customary and familiar channels. The astonished spectator does not believe for a moment that *no* connexion exists between the new event and other phenomena; but, not being able to discern a connexion, and being invariably accustomed to such, he is led, in the nature of the case, to adopt extraordinary conjectures, which are usually fallacious. The character of these conjectures may be infinitely varied, but inasmuch as the psychical organisation of mankind, conformably to the universal conditions of life, is everywhere pretty much the same, and since young individuals and races, whose psychical organisation is of the simplest type, are most frequently thrown into situations productive of surprise, almost the same psychological phenomena are repeated the world over.

Auguste Comte² first touched upon the phenomena here referred to, and Tylor³ subsequently made a very thorough study of them, utilising the vast material which the ethnology of the savage races afforded. The most phenomenal constant occurrences in the natural environment of the savage, are those of which he himself or his fellow-creatures are the authors. He is conscious of

¹ Hankel, *Geschichte der Mathematik*. Leipsic, 1874. Page 301.

² Comte, *Philosophie positive*, Paris, 1852.

³ Tylor, *Primitive Cultur*, two volumes, London and New York.

will power and muscular force in his own person, and is tempted thus to interpret every unusual phenomenon as the creation of the will of some creature like himself. His limited capacity to distinguish sharply his thoughts, moods, and even his dreams, from his perceptions, leads him to regard the images of absent or deceased companions appearing in his dreams, or even those of lost or ruined objects, as real phantom entities, as *souls*. Out of the worship of the dead which here took its being has sprung the worship of demons, of national deities, etc. The conception of sacrifice, which is utterly unintelligible in modern religion, finds its explanation here as the logical evolutionary outgrowth of the funeral sacrifice. Savages are wont to bury with the dead the objects which their phantoms have most desired in their dreams, that the shades of the one may take pleasure in the company of the shades of the other. This disposition to consider all things as like ourselves, as animated and ensouled, is in the same manner transferred to useful or injurious objects generally and leads to *fetishism*. There is a strain of fetishism even in the theories of physics. So long as we consider heat, electricity, and magnetism as mysterious and impalpable entities residing in bodies and imparting to them their known wonderful properties, we still stand on the level of fetishism. True, we invest these entities with a more stable character and do not attribute to them the capricious behavior which we deem possible in the case of living beings; but the point of view indicated is not entirely discarded until exact investigation by means of metrical concepts has taken the place of the fetishistic views.

The failure to distinguish sharply between one's thoughts and feelings and the perceptions of sense, which is noticeable even in scientific theories to-day, plays a predominant rôle in the philosophy of youthful individuals and nations. Things that appear alike in the least respect are taken to be kindred in character and to be closely allied also in *physical efficacy*. Plants that exhibit the slightest similarity with any part of the human body are held to be remedies for corresponding local disorders. The heart of the lion is supposed to augment courage, the phallus of the ass to be a cure for impotence, etc. Ample corroboration of these facts is afforded by the old Egyptian medical papyruses, the prescriptions of which are found in Pliny and even as late as Paulinus. Things that are desirable but difficult to obtain are sought after by the most fantastic possible combinations of ingredients, as is amply demonstrated by the recipes of the alchemists. One need but recall one's

childhood to appreciate from personal experience this manner of thinking.

The intellectual deportment of the savage is similar throughout to that of the child. The one strikes the fetish that has deluded him, the other strikes the table that has hurt him; both talk to trees as they would to persons; both believe it possible to climb to heaven by high trees. The phantom world of fairy tales and the world of reality are not sharply distinguished for them. We know this condition from childhood. If we will but reflect that the children of all ages are invariably disposed to harbor thoughts of this character, that a goodly portion even of highly civilised peoples possesses no genuine intellectual culture but only the outward semblance of the same, that furthermore there always exist men who derive profit from fostering the lingering relics of the views of primitive mankind, and that entire sciences of deception even have been created for their preservation, we shall clearly understand why these habits of thought have not yet died out. We may read, indeed, in Petronius's *Symposium of Trimalchio* and in Lucian's *Liars' Friend* the same blood-curdling stories that are told to-day; and the belief in witchcraft now prevalent in Central Africa is not a whit different from that which pestered our forefathers. The same ideas, slightly modified, are also found in modern spiritualism.

From manifestations of life in every respect similar to those of which we ourselves are the authors, the stupendous, significant, and wonderfully *adaptive* inference of an *alter ego* analogous to our own ego is drawn. But as is the case with all thoroughly adaptive habits, this inference is likewise drawn where the premises do not justify it. True, the phenomena of the inorganic world do in a measure run parallel with the phenomena of the organic world; yet, owing to their simpler conditions, they are subject to laws of a far more elementary character. Something similar to will is doubtless existent there also, but the train of reasoning which invests trees and stones with all the attributes of human personality appears at our stage of civilisation unfounded. Even the critically trained intellect infers the agency of an *alter ego* in spiritualistic séances, but it is the ego of the performing mountebank and not that of a spirit.

Darwin¹ has abundantly shown that habits which were originally adaptive continue to exist even where they are useless and indifferent. And there can be no doubt that they also continue to exist where they are even injurious, provided they do not bring

¹ *The Expression of the Emotions.*

about the extinction of the species. The habits of thought above discussed are all based, in their elements, upon adaptive psychical functions, however monstrous they may have become in their subsequent development. Yet no one would think of saying that the human species has been preserved or even bettered by the human sacrifices of Dahomey or by the rival persecutions of witches and heretics inaugurated by the Church. It has simply not perished through these maleficent practices.

Should any one be prone to think that the foregoing discussions are supererogatory for a scientific public, he is mistaken; for science is never severed from the life of the every-day world. It is the blossom of the latter, and is permeated with its ideas. When a chemist who has achieved fame by his beautiful discoveries in his science espouses spiritualism; when a noted physicist does the same; when a renowned inquirer in the domain of biology, after expounding to us in cogent manner the grandeur of the Darwinian theory, closes with the statement that the doctrines he has set forth are applicable only to the organic world but not to the spiritual; when this same inquirer openly professes spiritualism; when prominent psychiatrists show themselves disposed upon the slightest pretext to attribute extraordinary nerve-power to every female mountebank;—it is certain that the intellectual malady of which I have here been speaking is very deeply seated, and that not alone in the minds of the non-scientific public. The malady appears in the majority of cases to spring from a biassed intellectual culture and from a lack of philosophical training. In this event it may be eradicated by a study of the works of Tylor, which exhibit the psychological origin of the views under consideration in a very lucid manner, and so render them susceptible of critical scrutiny. But the situation is not infrequently different. An inquirer elevates his view of the fitful play of the atoms, which serves good purposes in limited domains, to the rank of a world conception. Is it to be wondered at then that his conception seems to him so barren, insipid, and inadequate as to render it possible for spiritualism to satisfy his intellectual, or rather sentimental, cravings?

A few personal observations, which are instructive enough to make public, will show how great the demand for marvels is with some scientists.

I was once in the university town of X, when several distinguished inquirers, whom we shall call A, B, and C, were seized with the spiritualistic craze. The event was to me a psychological problem solely, and I resolved to take a nearer look at the situa-

tion. At the head of the group stood A, whom I had known for a long time. He received me kindly and showed me the wonderful results of his communion with the spirits, expatiating also enthusiastically and picturesquely on the happenings in the séances. In reply to my question as to whether he had really examined closely into all the things described, he answered: "Well, the fact is that I did not myself look into everything so closely, but you must remember that careful observers like C and D," etc. C in his turn said: "I should not have been so much convinced by what I saw myself, but you must remember that accurate observers like A and D were present, who subjected the performances to the most searching scrutiny," etc., etc. I believe we are justified in drawing no other inference from this vicious circle than that any kind of miracle could have counted upon a sympathetic reception from the members of this circle.

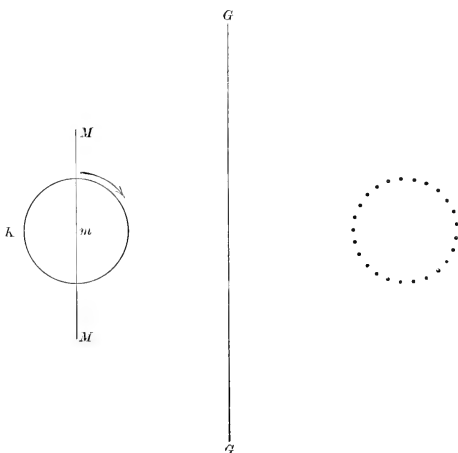
The chief curiosity which A showed me was an ivory ring which could be slipped upon the leg of a round center-table by a conjuring trick only; provided of course the top of the table were not removable. That the top of this table could be easily removed I surmised from its appearance, and imparted my suspicion to another acquaintance of mine in the same town, remarking that with his pronounced predilection for the marvellous A had undoubtedly never once thought of investigating whether such was really the case. Years later, after A's death, I met a friend of his; the subject accidentally came up in our conversation, and I was informed that while the celebrated table was being removed after A's death the leg fell off and the top remained in the hands of the movers.

Let the circle K of the annexed figure be pictured as performing a revolution in space about the axis GG , situated in the same plane with it, and conceive the ring thus described to be composed of vulcanised rubber. Then imagine a knife, MM , thrust through the ring, and conceive a point m of the blade to be carried in a circle round GG as axis, whilst at the same time the blade performs a complete rotation about m , say in the direction of the arrow. In this way, the ring will be cut into two component rings, locked within each other. Simony¹ describes this beautiful geometric and substantially topologic fact along with numerous others of kindred character. I once showed it to an acquaintance of mine, a professor of mechanics, who perceived at once that the two rings could not be separated without tearing them asunder. Now, I am a me-

¹ Simony, *In ein ringförmiges, geschlossenes Band einen Knoten zu machen*, Vienna, Gerold third edition, 1881.

dium, I said, and concealing the two rings for a moment behind my back, I placed them separate and intact upon the table. I shall never forget my friend's amazement. All I had done was boldly and undisguisedly to exchange the locked rings for a pair of detached rings which I had in my pocket. The latter are readily obtained from the operation indicated above by first turning the blade of the knife one-half a revolution about *m* in one direction and then one-half a revolution in the opposite direction. The two pairs of rings are sufficiently alike to be easily confounded.

I wanted to show my friend how easy it was to be deceived, but his *penchant* for mysticism was not to be eradicated by my



efforts. As a devotee of homeopathy he found a corroboration of his views in the discovery that the merest vestiges of sulphuric acid were sufficient for effecting the electrolysis of water, whereas pure water did not permit of electrolysis. He claimed to have been cured once of a serious affection of the lungs by *natrium muriaticum* (table salt) in minute doses, diluted in the ratio of 1 to 100,000. The remark that the accidental variations in the saline constituents of the food which he ate must have been many thousand times greater than the doses of his physician, could not shake his opinion, which he doubtless carried with him to the grave.

There was once on exhibition in a certain city a girl who had been struck by lightning, and who in consequence of the stroke

ever afterwards gave forth electric sparks. She was not confined to one spot, but was free to move about at will. An old gentleman, Mr. S., an able professional man, was disposed to take the matter seriously, to the undisguised gratification of the proprietor of the show, who must have chuckled gleefully to himself, and inwardly repeated the adage, *difficile est satyram non scribere*. Mr. S. persuaded me to go and see the curiosity. I recognised the sparks as those of a small Ruhmkorff coil, but was unable to discover the connexions, despite the fact that I had brought along with me a cane covered with a strip of tinfoil. My machinist, however, who was a versatile conjurer, lighted upon the secret of the device after a brief autopsy, and an hour later exhibited to the old gentleman his own son similarly affected. The old gentleman was delighted, but when shown the simple contrivance by which the trick had been effected, he cried out: "No, that was not the way it was done!" and disappeared.

Of the common run of spiritualistic séances I will say nothing here. They afford abundant opportunity for observing the ingenuousness of the so-called "educated" public with its insatiable thirst for miracles, as well as the artfulness, sagacity, and knowledge of human nature displayed by the mountebanks. I, for my part, have always felt on such occasions as if I had been transported among savages, in the very heart of Europe.

The tricks of the spiritualists have been repeatedly imitated by prestidigitateurs and sceptics; and the methods have been revealed by which they can be performed. Many mediums have been exposed and have been found guilty of resorting to the tricks of the prestidigitateur. The psychological principles by which the prestidigitateur proceeds¹ are very simple. The psychological habit of regarding things which are at all alike as identical is turned to frequent account here, as in the rapid interchange of similar objects, or where the conjurer assuming an expression of deepest sincerity, *appears* to perform movements which he does not perform, but which are believed to have been performed. A second method is that of concentrating the attention upon a time or place where apparently the event of greatest importance is taking place, whilst in reality that event is being enacted at a different time and a different place. An excellent example of the effectiveness of this method is afforded by the well-known question: "Which is correct, 7 and 9 are 15, or 7 and 9 is 15?" The person addressed, having his at-

¹ See Max Dessoir, *The Psychology of Legerdemain*, in *The Open Court*, Nos. 291-295, 1893.

tention diverted to the grammatical form of the sentence, seldom notices the arithmetical error, at first impulse.

But explanations of this character have no weight with devotees. The tricks which conjurers perform by natural methods are performed for them by spirits, by supernatural methods. Newton's rules of admitting only true causes for the explanation of phenomena, of not assuming more causes than are necessary for explanation, of explaining like phenomena everywhere by like causes, appear to be unknown to these people. On the other hand, many persons to whom spiritualism is instinctively repulsive or who stand in fear of its practical consequences, do not always assume the correct attitude. They frequently characterise spiritualism as a "superstitious belief" and recommend as a preventive against it "the true belief." But who is to decide which belief really is true? If such a decision were possible, it would be wrong to speak of *belief*; we should then rather have to speak of *knowledge*. History arouses our apprehensions here. For as compared with the atrocities with which the extravagant outbreaks of the various "true beliefs" have in times past beatified us, the consequences of spiritualism are, by virtue of their private character, the merest pleasantries. It would be inadvisable accordingly to drive out the Devil by the hand of Beelzebub. The preferable course would seem to be to regard that alone as true and acceptable from a scientific point of view which admits of demonstrative proof, and to entertain in practical life and in science only such suppositions as may lay claim to a high degree of probability from the point of view of sound and sober criticism.

The fallacy of that wide-spread movement of modern thought which fosters spiritualism along with many other intellectual aberrations does not consist of the undue attention which it devotes to *extraordinary phenomena per se*, for these the natural inquirer, even more than any other, may not neglect. Indeed, it is almost invariably extraordinary phenomena like the attraction of light particles by rubbed amber, the adherence of iron filings to certain ores, that lead in their subsequent development to results of greatest significance. The fallacy is also not to be looked for in the belief that our knowledge of nature is not exhaustive and definitive. No natural inquirer will imagine for a moment that new discoveries of great import are impossible, that new and undreamed-of relations between the facts of nature may not still be revealed. The error of these people lies rather in their *reckless and uncritical pursuit of miracles as such*, and in the childish and unthinking delight which

they take in contemplating them and which is productive invariably of chronic insensibility to what is genuinely marvellous and worthy of investigation.

Do not far greater marvels encompass us in reality than the pseudo-miracles that the spiritualists offer? They can lift themselves upon a chair in the dark, but we are able, in broad daylight, before the eyes of all, and by means known to all, to raise ourselves thousands of yards into the air. We can speak with a friend many miles distant the same as we can with a person at our side, and this by the aid of a spirit who does not capriciously conceal himself or act the miser with his powers, but who has freely revealed to us those powers and placed them at our disposal. A three-cornered piece of glass enables us to determine the composition of objects millions of miles away. By means of a few magic formulæ, which are concealed from no man, our engineers discover how a waterfall can be compelled to illuminate our town, by what means steam can be made to draw our burdens, how mountains can be tunneled and valleys bridged. A talisman of heavy metal in my pocket, which every man can acquire by labor, gains for me, by a phenomenal understanding on the part of spirits, everywhere in the world a kindly reception. Even when alone in my own study, I am still not alone. Spirits still stand ready at my beck. A problem perplexes me; I reach out now for this and now for that volume, and suddenly I observe that I have taken counsel of the dead. Galileo, Newton, and Euler have aided me. I too can call up the spirits of the dead. And when I rouse to life again in my own person some great thought of Newton, or develop that thought to remoter consequences, then I have called up the spirits of the dead in a far different fashion from the spiritualists, who can extract from their ghosts the expression of nonsensical commonplaces only.

Are not these far more stupendous miracles—miracles which have actually transformed the world? But they have their drawbacks. Their working is fraught with far more toil than is the making of one's hair stand on end in a darkened room; and it is certainly far less alluring, since, by the common belief, anyone has a chance of becoming a medium.

But the mere taking note of what is extraordinary is not the sole factor by which our knowledge of nature is advanced. There is requisite, in addition, the resolution of the extraordinary into the ordinary, the elimination of the miraculous. The two operations, however, need not be combined in any one person or in any

one period. The alchemists, while proceeding altogether uncritically, made some remarkable observations, which subsequently were put to good use. And the possibility is also not excluded that the modern inquirers into miracle-working may unearth some valuable results. Attention has again been called by this movement of thought to the almost forgotten arts of hypnosis and suggestion; why should not something more of that character and perhaps of greater moment be brought to light?

Of real observations and results there can of course be no question, so long as this domain, which requires the nicest critical discernment for its exploration, remains the *rendezvous* of credulous and uncritical minds. One is confronted every day with the results that are forthcoming when people are determined to see only what is remarkable, and care naught for criticism. I once visited while a student Baron von Reichenbach, the famous investigator of od. According to his frank confession he himself saw absolutely nothing of the wonderful phenomena which he so minutely described, but obtained his information altogether from the persons upon whom he was experimenting. One of these persons, Frau Ruf, confessed to Fechner after Reichenbach's death that the statements of her experiences had been wheedled from her by cross-examination. I gained an ineradicable impression of Reichenbach's method from the following experiment: Passing a ray of light through a piece of Iceland spar, he split it into two parts, each of which was directed into a glass of water; the water of one of these glasses became in this manner od-positive and that of the other od-negative; but it seems never to have occurred to him that the od-positive water would have been changed into od-negative by simple rotation through 90° .

We will not be disposed to condemn the "method" of the spiritualists too severely, if we compare it with the method employed by many psycho-pathologists and neuro-pathologists. When we are told by a physician that a person has been made by suggestion to see an elephant upon a piece of blank paper, we believe it; but when we are told that the same person picked out the same piece of paper from a packet of similar empty sheets, and saw the elephant upon this sheet only, and saw it inverted when the sheet was accidentally inverted, saw it magnified through an opera glass, and reduced in size when the opera glass was inverted,—then this scientific statement taxes rather too severely our credulity. Why not rather say everything is possible, and give up all further investigation as unnecessary?

Constant appeals to our ignorance and to the incompleteness of our knowledge, which is denied by no genuine inquirer, are indeed characteristic of the methods of the professional miracle-seekers or occultists. But the conjectures which may be built upon our ignorance are infinitely numerous, while those which are built upon our knowledge are as a rule but few. The latter are accordingly alone qualified to serve as starting-points for further investigation. Whereas the miracle-seekers see in the incompleteness of our knowledge the possibility and necessity of an extraordinary and phenomenal extension of the same, the obscurantists both within and without science base upon this incompleteness their claims for casting doubt upon the actual results which have been already obtained. How often have we been obliged to hear that the Darwinian theory is still nothing more than a hypothesis, to the demonstration of which much is still lacking, and this from people who would fill up the gaps of science with the relics of mysticism which they have carried with them from their childhood days and which for them it would seem is no hypothesis. The result of this procedure is in both cases the same, the substitution of chimerical illusions for sound, productive knowledge.

The *observation* of singularities in nature does not alone constitute science; the elimination of them is also a factor in its composition. So long as a person sees a miracle in the saving of power accomplished by the lever, so long as he regards it as an exception, and deceiving both himself and others sets to work to construct a perpetual-motion machine on its principles,—that person still stands upon the level of the alchemist. Not until he has perceived with Stevinus that the “marvel is no marvel” has he made a real scientific advance. In the place of intellectual intoxication now comes the delight which springs from logical order and from the intellectual resolution of what is apparently heterogeneous and manifold. The propensity to mysticism appears frequently with unmistakable distinctness even in the exact sciences. Many a bizarre theory owes its origin to this propensity. Even the principle of energy is not without a mystical coloring in some of its conceptions. And, to take a commoner instance, with what satisfaction are not people often heard to remark upon the marvels which we can accomplish with electricity, without ever knowing what electricity really is? What else, pray, can electricity be than the totality of the facts in question, all of which we know and of which, as Popper¹ has aptly said, we hope to know still more? This state of affairs may afford some apology for our having placed the propensity to mysticism in so drastic a light here.

¹ *Die Grundsätze der elektrischen Kraftübertragung.* Vienna, Hartleben.

THE ASSOCIATED FISTS.

THE SOCIETY WHICH CAUSED THE RIOTS, AND LED TO
WAR IN CHINA.

BY THE REV. GEORGE T. CANDLIN.

THIS Society has been wrongly named the "Boxer Society." Though pugilism and wrestling are to some extent practised, "boxing" is entirely unknown in China. It is therefore inadmissible to call them "Boxers." The word employed by themselves, *ch'üen*, means literally "the fist," and the phrase *ta ch'üen t'ou* means to practise pugilism. But the exercises they engage in, now notorious to residents in China, and which have been named "Boxer Drill," bear little or no resemblance either to pugilism or to boxing. They consist of the repetition of words supposed to act as charms, violent contortions of the body, which appear to induce a state of trance, during which the subject is supposed to deliver to the by-standers occult messages respecting the movement. On resuming his normal state he is said to be quite unconscious of anything he has said during his peculiar ecstasy.

The Association has named itself, in the numerous placards it has issued, by two slightly varying names which are used by it with about equal freedom, the *I Ho Chüen* or the *I Ho T'uan*. In each of these names the two first of the ideographs are the same, and there is no doubt about their meaning; *i* in this connexion means "volunteer," and *ho* means "combined," "associated," *ch'üen* means "the fist," or as its etymology implies the hand rolled up; *t'uan* means a guard or train-band. Volunteer Associated Fists or Volunteer Associated Train-bands may sound a little clumsy in Western languages, but they are at any rate correct translations of the names these remarkable rebels have chosen for themselves.

The Society aims at nothing less than the expulsion of all

foreigners and all things foreign from China and the restoration of the Empire to its former position of exclusion and self-sufficiency. Its animus is peculiarly strong against foreign religions, not only because the missionary pervades the whole interior of the country, nor yet because his converts are now, for the first time, becoming a body respectable by its numbers and thoroughly imbued with sentiments earnestly desirous of foreign intercourse and innovation, but also because its leaders, by a true instinct, divine that religion is the great transforming force which, once permitted to permeate



先に武士
威の半る
し清兵が
陣匪を斃
代に成り
六百餘名
を殺すの
報也(同)
文(新報)

CHINESE IMPERIAL TROOPS PURSUING AND SLAYING BOXERS.

From the *Tung-Wen-Hu-Pao*, a Chinese newspaper of Tien-tsin.

the very springs and secret spiritual forces of the nation's life, will "make all things new." This animus again reaches its most extreme point of intensity in its opposition to the Roman Catholic missions, these being the longest established and the most numerous, and having, so far as we can learn, done more to protect and assist their converts in cases of litigation than the Protestant missions.

But these distinctions are trivial. In the significant phrase often employed in their literature everything foreign is to be driven

off,—merchant hong, machine shops, railways, telegraphs, guns, rifles: they propose to “make a clean sweep.” The Society has been spoken of as patriotic, and it is for this reason, so it is said, that it is protected by the Empress Dowager. This, however, does not hinder it from assailing the government as it stands, and the Emperor himself with all the highest officials in the Empire is fiercely assailed in its publications. We are therefore justified in regarding it as a rebellion. Its manifesto seems rather against individual rulers than against the dynasty itself. Its aim differs from



く 堂 祭 事
の と 敷 座
面 燒 會 耶

(南 俄 文 員)

BOXERS SACKING AND FIRING A CHRISTIAN MISSION.

From the *Tung-Wen-Hu-Pao*, a Chinese newspaper of Tien-tsin.

that of former rebellions and all other secret societies known to us, inasmuch as it is not a crusade of Ming against Ching. It is favored by the Manchu, and a prince of the blood is said to be a member of its secret conclave. The *Ta Tao Hui*, Great Sword Society, has been supposed to be only another name for the same association. It is much more likely that the Great Sword Society was altogether of a subordinate character, but, with many other secret societies, has been caught in the swirl of the vast organisation which has so suddenly and mysteriously sprung into activity. The *I Ho Ch'üen*

itself is not exactly of recent date, and the latest Imperial Proclamation refers to it by name as existing during the reign of Chia Ch'ing.

Altogether the most singular feature of the strange movement is the peculiar relation to it of young children. In every district and in every town it has visited it has commenced its work among young people ranging between the ages of ten and twenty. The "drill" is always commenced by them. We have ourselves seen them practising it, and have received scores of reports of its exercise in town and village, but always when the question has been put what kind of people are they, the reply has been *hsiao hai tzü*, small children. Until actual rioting commenced we had never heard of grown men appearing in the movement. This has been the principal reason why it has been treated lightly by foreign observers, and perhaps has had something to do with the inactivity of the Chinese officials in dealing with it. Mandarins would not arrest and foreigners could not take seriously the doings of very young boys and even girls, until the sudden outburst of murderous and incendiary attacks proved that after all it was no mere child's play.

Of course when the rebels actually appear in arms it is men and not children who do the destructive work, but until that stage is reached, it appears for the most part an affair of children. It is not simply the case that children are aping in public the secret doings of their elders. They are an essential factor in the growth of the Society, in every place where it makes its appearance. It is they who most readily induce the strange trance characteristic of the "drill." To them the mystic messages of the impending advent of their leaders are given. They are its plastic and docile mediums.

We have never been able to quite clear up this point, but their supposed possession of supernatural power seems to be somehow connected with the marriage ceremony. In the placards are mysterious allusions to the "light of the Red Lamp," and the rebels, in addition to wearing red turbans and red girdles, are said to carry red lamps. There is, however, a deeper meaning than this attached to the phrase *hung têng chao*. The *hung têng* is an invariable adjunct of the bridal chamber. *Chao* means "to light," "to illuminate," or "to reveal." Early marriage is practised in China, and it is a curious fact that the marriage age exactly tallies with that of the youths engaged in these singular exercises. It is certain that in addition to much other mythology the movement involves the idea of a revelation, and there is ground for supposing that the

revelation is somehow or other connected with the institution of marriage and that *hung téng chao* may be translated "the enlightening of the bridal chamber."

The Society's method of procedure as it appears to the outside observer is as follows: In any particular place which has been so far undisturbed by their operations, the rumors become more persistent and wonderful as to their doings in other districts, placards of the character which we print below begin to appear, sometimes mysteriously posted on the walls of buildings by night, sometimes handed to individuals on a crowded market. A general state of mingled excitement, fear, and expectation is created, and especially the idea of the advent of invincible swordsmen, armed with supernatural power, and teachers and leaders, is instilled into the mind of a populace superstitious in the extreme, and a large portion of whom are ripe for any mischief and supremely covetous of loot. Then children, varying in age from ten to twenty, are seen in vacant spaces and on the corners of the streets "drilling." In addition to the revelations considered to be connected with these strange exercises, they are supposed to render those who engage in them invulnerable, alike to sword thrusts and rifle bullets. Gradually their numbers increase, older people take part, and then for the first time definite organisation is proposed. Leaders are appointed, adherents are formed into what are called *lu*, "hearths." These "hearths" are equivalent to camps. They number five hundred each, and every member is sworn in to obey the leaders, to sleep and take food together, and to have the grain and meal necessary for their support sent from home. The next step is to commence work by setting fire to some foreign house, railway station, mission chapel, or other obnoxious building, putting to the sword all native Christians they can find, and any hapless "foreign devil" who may fall into their hands. In the performance of this part of the programme it is impossible to distinguish the rebels from the populace. Swarming in thousands, they murder, destroy, and loot till there is little left behind.

In this way, though on a comparatively small scale, the work of the Society was commenced more than a year ago, and large numbers of Chinese Christians in the interior of Shantung were harried out of house and home, taking refuge in the foreign quarters of their mission. The murder of the Rev. Sydney Brooke, a member of the Society for the Propagation of the Gospel, near Ping-yin, was an incident in their campaign of ravage.

The movement has grown to enormous proportions during the

year. It is much to be feared the court itself and the higher officials have connived at its destructive work; at any rate every Chinese official, civil and military, has been paralysed before it. Within hardly more than a month, starting with the massacre of some hundreds of Roman Catholic Christians in the villages round Pao-tungfu, it has swept down the Lu Han railway line, driving the Belgian Engineers before it, and though they made a brave stand again and again, killing four of them,—the rest of the party arriving wounded and almost naked in Tientsin,—it has burnt and looted every station on the line, wrecked the railway, demolished the shops at Fengtai, invested Peking, poured down on the port of Tientsin, it has shut up all the foreign ministers in Peking, the Japanese Secretary of Legation has been murdered, the advance of the British Admiral with a mixed body of three thousand foreign troops has been driven back on Tientsin, the Settlement there has been sacked, and at the moment of writing we do not know how many of the foreign residents of Peking or Tientsin are alive, or what is the fate of the railway from Taku to Tangshan, and of the large railway works and mines there, which foreigners have been compelled to abandon.

Though very little information of a conclusive character is to be had, and there is, therefore, no absolute proof of its existence, everything points to the existence of a very powerful inner council or conclave, which, working in profound secret, matures the plans by which the Society works. It has been hatched in Buddhist monasteries and the purlieus of the yamens. Priests of the Buddhist faith are among the leaders, Governor Yü of Shantung and one of the princes of the blood, Tung Fu Hsiang, a much trusted Chinese general, and even the Empress Dowager herself, have been boldly mentioned as members of it. This council concocts the mysterious placards, sends forerunners who work up the bands in various districts, and has men in it of sufficient influence to bring over to its side the gentry of each district and above all to *silenc* the officials.

The four placards of which we append translations may be taken as representatives of the mysterious literature of the Society. They have well marked features in common although put out in places many miles apart, and more especially what for want of a better term we may call the mythology of the movement is the same. Succinctly stated, it is as follows:

The present is a peculiar era in the history of the Empire when the interference of power from heaven is to rescue it from

the clutches of all foreigners and from the defilements of all foreign innovations. This is done by sending down from heaven uncountable legions of spiritual soldiers, generally spoken of as swordsmen. These spiritual warriors, being invisible, and, apart from human agency, impotent, it is necessary that they should "possess" ordinary men in order to effect their purpose. The so-called drill has for its object to induce "possession," and individuals so possessed become invulnerable and invincible in fight.

It may seem strange that any considerable number of people can be found capable of crediting so wild a notion. Precisely here is the difficulty which the Occidental mind finds in really understanding the Orient. Extravagant as it may sound, there is no Chinaman high or low, friend or foe to the Society, from the Empress Dowager downward, who does not believe in the reality and power of this so-called possession.

We will now introduce the Placards. The first is a somewhat long one and in the original is in verse. This detracts nothing from its serious character. In China even official proclamations are issued in versified form. It is dated the third day of the third month, which in the Western calendar is April 2d. This date was some time before the beginning of the Paotingfu massacre. The translation of this and the following placards has been purposely made more literal than really good translation would allow, in order to keep up the peculiar idioms of the original, and it will strike the reader as being somewhat Biblical in its expressions. It is merely the natural utterance of Eastern ideas. It was issued in the district of Paotingfu.

BOXER PLACARD NO. 1.

The Chinese Empire has been celebrated for its sacred teaching. It explained the decrees of heaven and taught human duties, and its civilising influence spread like an ornament over river and hill.

But all this has been changed in an unaccountable manner. For the past five or six generations bad officials have been in trust, bureaus have been opened for the sale of offices, and only those who had money to pay for it have been allowed to hold positions in the government. The graduation of scholars has become useless, and members of the college of literature and scholars of the third degree are in obscurity at home. An official position can only be obtained at the price of silver. The Emperor covets the riches of his ministers, these again extort from the lower ranks of the mandarin, and the lower mandarins in turn (by the necessity of their position) must extort from the people. The whole populace is sunk in wretchedness, and all the officials are spoilers of their goods. The condition of the yamens is unspeakable. In every market and in every guild nothing can be done except money be spent. The officials must be bribed, all sorts of exactions are made. The people, ignorant and helpless, are the only ones who cannot practise

extortion. These officials are full of schemes, none of which are in accordance with the three principles. Having forfeited their heaven-derived disposition, they are unreasonable and unregulated. They are all alike, ill-gotten wealth is their one object. Right has disappeared from the world. There is nothing but squabbling and extortion on all hands, and law-suits are unnumbered. In the yamens it is useless to have a clear case; unless you bribe you will lose the day. There is none to whom the aggrieved may appeal. The simple multitudes are killed with oppression, and their cry goes up to heaven itself and is heard of God. Though spiritual beings and sages had been sent down to teach right principles, to issue good books, and instruct the multitude; few alas heeded. Who is there that understands? The evil go on their course rejoicing, while the spiritual powers are conscious that their teaching has been vain.

Now, in anger, the heavenly powers are sending down multitudes of spirits to earth to make inquiry of all, both high and low. The Emperor himself, the chief offender, has had his succession cut off and is childless. The whole court, both civil and military, is in an unspeakable condition. The widows cry in vain, they blindly sport, repenting of nothing and learning nothing good.

Greater calamities still have overtaken the nation. Foreign devils have come with their teaching, and converts to Christianity, Roman Catholic and Protestant have become numerous. These (Churches) are without human relations, but most cunning, have attracted all the greedy and covetous as converts, and to an unlimited degree they have practised oppression, until every good official has been corrupted, and covetous of foreign wealth has become their servant. So telegraphs and railways have been established, foreign rifles and guns have been manufactured, and machine shops have been their evil delight. Locomotives, balloons electric lamps the foreign devils think excellent. Though they ride in sedans unbefitting their rank, China yet regards them as barbarians of whom God disapproves and is sending down spirits and genii for their destruction. The first of these powers which has already descended is the light of the Red Lamp, and the Volunteer Associated Fists who will have a row with the devils. They will burn down the foreign houses and restore the temples. Foreign goods of every kind they will destroy. They will extirpate the evil demons and establish right teaching—the honor of the spirits and the sages—they will cause to flourish their sacred teaching. The purpose of heaven is fixed and a clean sweep is to be made. Within three years all will be accomplished. The bad will not escape the net and the goodness of God will be seen. The secrets of heaven are not to be lightly disclosed. The day of peace to come is yet unknown, but at least the Yin Mao Years (1902-1903) must come before the time of long life. Our little song ends here in a promise of happiness to men, the joy of escape from being cut off. This last word summary of all.

Scholars and gentlemen must by no means esteem this a light and idle curse, and so disregard its warning.

There are two significant features about this production. It unsparingly arraigns the whole body of Chinese rulers, including the Emperor himself, and it links together by ties of cause and effect the introduction of foreign religions, foreign customs, and foreign goods, with official corruption. Every foreign resident in China will thoroughly agree with the former portion but will be

amazed at the latter. We do not look to be blamed for the corrupt doings of the Mandarins which we are never tired of condemning. Yet to a Chinaman who does not understand that our position is due simply to the exercise of force, it is quite natural, and indeed inevitable, to assume that it is bribery that brought in the foreigner and all his ways.

Our next specimen is also from the district of Paotingfu, and was issued about the same time as the last one. It is much more minatory in character and might be called the "Ten Plagues." Its style seems peculiarly calculated to fascinate and excite the public mind. The first clause is in the nature of an invocation. The phrase, "in the presence of," is in the original *lin t'an*, literally "descends to the altar." The idea of the writer is that the present is a time peculiar for her appearance. We attach a few notes to elucidate obscure points. This placard, judging by its style, is probably a Buddhist production.

BOXER PLACARD NO. II.

In the presence of the revered Mother, the Goddess of Mercy.

This year being one of rapine and swordsmen being peculiarly evil, (*a*) the myriad-fold holy one (*b*) has descended to earth, and the good and the evil are to receive speedy retribution. Since the multitude have ceased to believe in Buddha and are unfilial towards their parents, (*c*) high heaven is despatching in its anger a million spiritual soldiers to reward the good and punish the evil. By burning incense night and day, and practising filial piety, an entire family may escape the bitterness of the sword. But whatever family may set their hearts to revile the gods and to neglect filial behavior toward father and mother, that family will be cut off and will fall into perdition. Should the people continue in unbelief there will follow hereafter ten unescapable sorrows (*d*).

First Sorrow.—Incense burning will cease throughout the Empire.

Second Sorrow.—Blood will flow and fill the streams of all the hills.

Third Sorrow.—Grain and meal will become refuse (*e*).

Fourth Sorrow.—All the living will be involved in iniquity.

Fifth Sorrow.—The roads will be without passengers.

Sixth Sorrow.—Orphans and widows will speak of their dwelling-place (*f*).

Seventh Sorrow.—There will be none to protect from rapine.

Eighth Sorrow.—All the living will enter the Yellow Springs (*g*).

Ninth Sorrow.—Disease and distress will afflict the people.

Tenth Sorrow.—There will be no peaceful years.

Issued under the light of the Red Lamp at Such'iao (*h*). If those who see this paper circulate it immediately they will escape the suffering of the sword.

(*a*) "Swordsmen being peculiarly evil," *tao feng ta hsung*. This phrase is somewhat obscure. Compare the Bible phrase "When I bring the sword upon a land."

(*b*) "The myriad-fold holy one." *wan shêng*. A title of laudation bestowed on the goddess of mercy by her worshippers.

(c) Mark the close association of idol-worship with filial piety.

(d) "Unescapable sorrows," *nan mien tzü ts'ou*, literally "most difficult to escape." It is perhaps not necessary to translate by the stronger term "unescapable," but the idiom is in use and is probably the sense intended.

(e) "Grain and meal will become refuse," *jen t'u*, literally "dung and earth," i. e., thrown about and trodden under foot.

(f) "Orphans and widows etc." This is the most pathetic of all the "ten sorrows." The first question asked in China is your name, and the second, where you come from. The idea is that they will be scattered far from home and to the familiar inquiry will give sad reply.

(g) "The Yellow Springs," a poetic and mythological expression for Hades the place of the dead.

(h) Such'iao, a town near Paotingfu. Not Suchow near Shanghai.

Our third specimen is a handbill which was being distributed on market-day at a town some twenty miles north-west of Yangshan, the great mining and railway center in North China. It was handed to us by a Chinese friend into whose hand it was thrust. Li Po was a famous poet of the T'ang dynasty. We do not know what his name is doing here. This placard contains internal evidence of being written by a Buddhist priest. Two of its ideographs are written in an ancient style peculiar to temple literature. Singularly enough terms used for foreigners are not abusive.

BOXER PLACARD NO. III.

The bestower of happiness, the God of Wealth.

A CIRCULAR FROM LI PO.

Inasmuch as the Roman Catholic and Protestant Churches have deceived the spirits and destroyed the (teachings of) the sages, and are not obedient to the law of Buddha, eighty thousand spiritual soldiers will come in the clouds to sweep out the foreigners from abroad. Express divination has been made that, before long, swordsmen will come rolling down, and calamity will be on the army and the people. The Buddhist Volunteer Associated Train-bands are able to pacify the people and defend the empire. Upon sight of this, such persons as distribute three copies will avert calamity from one family, while those who distribute ten copies will avert calamity from a whole village. Those who, having met with, refuse to distribute, will be liable to the punishment of decapitation.

Unless the foreigners are subjugated there will be no rain.

If any persons have taken poison from foreigners the following recipe is a specific against it :

- I. Dried Plums 7 mace.
- II. Euonymus Bark 5 mace.
- III. Liquorice Root 5 mace.

The last placard needs no special note. It was posted in Yangshan itself, where the writer was resident about June 15th. It ascribes the want of rain to the disturbing influence of foreign-

ers. There had been a terribly dry spring, with unceasing wind, and famine was in prospect for the district.

BOXER PLACARD NO. IV.

For the information of dear friends in each village.

It is not generally known that the reason why there is no rain this year is that on the fourth day of the fifth month, between the hours of three and five in the afternoon, the Volunteer Associated Train-bands will entreat the god of fire to descend and burn the Protestant Christian Church. The Volunteer Associated Train-bands will have swordsmen rolling in. If any one doubts this let him observe the dust-storms now blowing.

Buddha, the Illuminated, is manifesting his sacred character to Governor Yü of Shantung, and in a dream has given the sacred word that on the fourth day of the fifth month no fire is to be kindled. Those who are accustomed to be in close proximity to fire must remain still for the first five days and will thus escape disaster from fire. The Volunteer Associated Train-bands on this account publish the present circular. Those who distribute many copies will save many lives, while those who distribute few will save a few.

The following is a translation in prose of the Rhyme and Motto said to be uttered in "Drill" when the neophyte first stands on a cross marked on the ground.

RHYME AND MOTTO OF THE BOXER DRILL.

Heavenward strike and heaven's gate will open,
 Earthward strike and earth's gate will open,
 You must learn the *i ho ch'üen*,
 But the teachers have yet to arrive.

With composed mind and sincere heart practice the *i ho ch'üen*.

MISCELLANEOUS.

MADAME CLÉMENTE ROYER.

The appearance of a new voluminous work on cosmogony, the *Constitution du monde: Dynamique des atomes: Nouveaux principes de philosophie naturelle*,¹ by Madame Clémence Royer, marks the crowning and definitive event of a life of single and unceasing devotion to science.



MADAME CLÉMENTE ROYER IN 1865.

It is a monumental production in whatever way one may look at it. It shows vast learning, a profound acquaintance with the mathematical and physical sciences, and a powerful command of philosophical literature. It is unofficial and unoracular in its utterances, unaffiliated with any school or set of doctrines; it is at direct variance with many of our most cherished intellectual and scientific prejudices; it may be said to contain, from the point of view of received and accredited scientific opinion, many vagaries and untenable theories. It has the fantastic and hypothetical coloring of all speculative cosmogonies, the unfailling drawbacks of a luxuriant scientific imagination, metaphysically applied. Yet it stands as a unique performance even in a country which has produced a Sophie Germain, and merits attention from the mere character, courage, and altitude of its effort, if not from its positive and enduring contents.

Madame Clémence Royer, biologist, anthropologist, sociologist, political economist, physical scientist, and philosopher, came of ancient Breton stock, the source

¹ Paris: Schleicher Frères, 15 Rue des Saints-Pères. 1900. Pages, xxii, 799. Price, 15 francs.

of some of the sturdiest intellects of France, and was born at Nantes, April 21, 1830. The years of her early womanhood were spent in Switzerland, where she devoted herself assiduously to scientific study and research. She lectured professionally at Lausanne, Neuchâtel, Chaux-de-Fonds, and Geneva. She wrote there also, at the instance of the government, an economic treatise, which shared the prize with the celebrated socialist, Proudhon. Lamarck and the theory of evolution were early subjects of her studies, and she was the first to translate the *Origin of Species* into French: she was the god-mother of Darwinism in France. These labors were supplemented by numerous memoirs in the encyclopedias, dictionaries, and technical reviews on evolutionary topics, and subsequently by a large number of independent works on the origin of society, and on a great variety of geological, archæological, astronomical, physical, politico-economical, and philosophical subjects.

But great as Madame Royer's activity was, it was not productive and it was officially not recognised. Little came from her pen,—for science is a profession of love, not a profession of bread. From her earliest days she had been compelled to make her livelihood chiefly by lecturing; and the declining years of her life, intellectually strong but physically blighted, have been spent in Neuilly amid the protecting walls of the *maison de retraite* founded by the celebrated Galignani brothers as an asylum of refuge for authors, printers, and booksellers. The one bright spot in this sombre sojourn was the brilliant fête tendered her in 1897 in the halls of the Grand Hotel by the intellectual élite of Paris and of France,—a tardy justice, splendidly satisfactory from a spiritual point of view, but partaking, materially, somewhat of the nature of a posthumous consolation.



MADAME CLÉMENCE ROYER IN 1899.

With regard to Madame Royer's new volume, published through the generosity of a friend, Madame Valentine Barrier, we may be brief. It is a work of erudition, concerned with such questions as the historical evolution of the idea of matter, the mathematical, logical, and metaphysical laws of being, phenomena of vibration (heat, light, sound, etc.), the physical and chemical constitution of solid, liquid, and gaseous bodies, the nature of life, gravitation, the theory of the tides and the evolution of worlds. It is filled with numerous finely executed diagrams and brilliantly colored plates, illustrative of the text, and its pages bristle with formulæ. To study the work critically, considerable knowledge of the exact sciences is requisite, but the introductory parts and the chapters on the evolution of the

worlds, which form the most interesting matter of the volume, are within the reach of any reader of philosophical and scientific taste, who will be repaid by the review of the facts here presented, whether they engage his assent or incur his condemnation. Personally, our sympathies are not enlisted by atomistic speculations; but Madame Royer's atomism is not the orthodox atomism of Epicurus, attacked by Stallo and Mach, to the former of whom she frequently refers in her animadversions; it is Madame Royer's own theory of a fluid atom, expansive and repulsive, dispensing with empty space, and held capable of effecting by its vibrations all the sensible phenomena of light, heat, and sound. It forms the basis of an hypothesis which binds together all the known laws of physics, chemistry, and biology, and enables us to reach deductively the theory of their specific phenomena; embraces even, in its mechanistic net, the phenomena of biology, by sketching the probable mode of constitution of the cell and the probable course of the transformation of matter and ether into living substance; and supplants finally the impossible mechanism of gravitational attraction, referring the movements of the stars to thermal causes.

It will be seen that Madame Royer's book is a *Natu philosophic* of the purest water. It is nevertheless aglow with faith in science and a firm belief in the solubility of its problems; it is the pronounced antagonist of scientific agnosticism in any form; and as such it must command our unqualified admiration, be our critical opinion of its tenets what it will.

T. J. McC.

INVOCATION.

Eternal Good! Or if by other name
 We know Thee best,—source of power and light,—
 We reach in quest of that beyond our sight;—
 Perfection's gift from other never came.

We do not ask for any selfish thing;
 To change great Nature's plans if we should try,
 Our works and wishes all would quickly die;—
 We would not dictate to so wise a King!

Within our hearts we only crave the best
 Which will arouse a great and good desire
 For high, eternal truth, e^ven writ in fire;—
 We humbly take whate'er is Thy behest!

EDWARD WILLIAM DUTCHER.

STILLWATER, MINN.

THE SCHOOL, AND SOCIETY.

A more ideal and fascinating scheme of elementary education than that projected by Prof. John Dewey, of the University of Chicago, in his *School and Society*, a little book of which the second edition was issued last year by the Chicago University Press, can scarcely be imagined. It embodies the ideas of the acutest modern educational critics, it is the incorporation of what has suggested itself as

possible to thousands and thousands of thinking persons, and it has the advantage of having been submitted to a practical working test for three years and of still being in actual operation. Whether the school is anything more than a sweet academic vision, attractive and commendable on paper only, whether it is realisable in all its details, and in the long run will be productive of the results theoretically predicted for it, the future alone can determine. We shall outline briefly the ideas underlying it.

Our social life, says Prof. Dewey in substance, has undergone a thorough and radical change in the last two generations. If our education is to have any meaning for life, it must pass through an equally complete transformation. This transformation is already in progress, as shown by the modifications that are rapidly taking place everywhere in our educational methods and curricula,—the introduction of active occupations, nature study, elementary science, art and history, the substitution of the concrete for the abstract, the change in the moral school atmosphere, in the relation of pupils and teachers, the introduction of more active, expressive and self-directing factors. The movement having begun, all that remains is “to *organise* these factors, to appreciate them in their fullness of meaning, and to *put the ideas and ideals involved in complete, uncompromising possession of our school system*. To do this means to make each one of our schools an embryonic community life, active with types of occupation that reflect the life of the larger society, and permeated throughout with the spirit of art, history, and science.”

Such virtually was the old scheme of practical education which we have now outlived and which centered about the household and neighborhood system, as the centers in which were carried on all the typical forms of industrial occupation. Here the whole process of lighting our homes, for example, stood revealed in all its toilsome length, from the killing of the animal and the trying of the fat to the making of wicks and the dipping of candles. Not only was the clothing made in the house, but the members of the household were familiar with the shearing of the sheep, the carding and spinning of the wool, and the plying of the loom. So it was with every other industrial project, flour, foods generally, lumber, building materials, household furniture, metal ware and hardware of all descriptions. The centers of production were in the immediate neighborhood, and the processes stood revealed to the community in their entirety. Here was a solidarity of interest and of occupation which is entirely lacking in the modern community, where the industrial processes leading to the creation of the aforementioned products are almost absolutely withdrawn from individual observation. In those days everything was a matter of immediate personal concern, everything a matter of actual participation. The results were a “continual training of observation, of ingenuity, of constructive imagination, of logical thought, and of the sense of reality acquired through first-hand contact with actualities. The educative forces of the domestic spinning and weaving, of the saw-mill, the grist-mill, the cooper shop, and the blacksmith forge, were continuously operative.”

But by modern concentration of industry and division of labor these household and neighborhood occupations have been practically eliminated, at least for educational purposes. The conditions have changed radically, and an equally radical change in education is demanded. There are rich compensations, it is true, in the new domains of human experience opened and in the corresponding natural training which the new experiences also have brought with them; but the physical realities of life, the occupations which exact personal responsibilities, still remain in need of emphasis. To fill this gap in the modern educational life manual training

has entered, shop work and the household arts, sewing and cooking; but it has been done in a half-hearted, confused, and unrelated way; the point of view has been too narrow; work in wood and metal, sewing, weaving, and cooking, still remain to be conceived *as methods of life*, not as distinct studies, to be conceived in their *social significance* as types of the processes by which society keeps itself going, as ways in which the primal needs have been met by the growing insight and ingenuity of man; as instrumentalities through which the school itself shall be made a genuine form of active community life, instead of a place set apart in which to learn lessons. Such a school one enters as one does a busy workshop, where a certain disorder almost is apparent; there is no silence, there is none of the discipline of the conventional school; the children or workers are not engaged in maintaining certain fixed physical postures; their arms are not folded; they are not holding their books in predetermined positions; there is the confusion, the bustle, that comes from activity. Yet, out of it all, out of this occupation, this doing of things to produce results, and the doing of them in a social and coöperative way, there is born a more distinctive and genuine discipline, superior to and far more effective than the discipline of the traditional type.

The introduction of active occupations, further, gives the school a chance to affiliate itself with life, to become the child's habitat, a miniature community, an embryonic society. This is the fundamental fact from which it is possible to create continuous and orderly sources of instruction. The unity of the sciences for educational procedure, as thus conceived, is found in geography, which presents the earth as the enduring home of the occupations of man, as the source of the materials upon which he has imprinted the stamps of his industry and achievement, as the source of the great energies which he has curbed and diverted to his own uses as the determining cause of his historical and political progress. In connexion with the occupations of weaving, carpentering, etc., the historical development of man admits of being recapitulated, and a thorough insight is gained into the nature of the materials used and the mechanical principles. The primitive inventions are remade by the teacher and children, the experiences of entire phases of industrial and social development repeated in epitome; one can in this way, as the author says, concentrate the history of all mankind into the study of the evolution of the flax, cotton, and wool fibers into clothing.

Such is the aspect of the school viewed from the point of view of the larger life of the community; but we may also consider it in relation to the life and development of the children. Here its work is based on the ideal home, where the child learns from the social converse and constitution of the family; where he participates in the household occupations, thus gaining knowledge; where he acquires habits of industry, order, and regard for the rights of others; where he is permitted to work out his constructive instincts naturally, and where in many cases he has his own miniature workshop and laboratory in which he can pursue his inquiries of his own free accord, and even extend those inquiries into the surrounding fields and forests. Organised and generalised, this ideal home is the ideal school. "It is simply a question of doing systematically and in a large, intelligent, and competent way, what for various reasons can be done in most households only in a comparatively meager and haphazard manner."

The object of this ideal school is not learning, but first *living*, and then learning through and in relation to this living. The question of education is simply the question of taking hold of the child's activities, of giving them direction. The activities are already there; they are furnished by the child's life and environment.

Through direction, through organised use, these activities and impulses may be made to tend toward valuable results, instead of scattering or being left to merely spasmodic expression. The instinct of children to use pencil and paper is taken as an example. If they desire to express themselves through the medium of form and color and this desire is simply indulged in at random, there is nothing but accidental growth; but if the child is first allowed to express his impulses, and then through criticism, question, and suggestion *is brought to the consciousness of what he has done and of what he needs to do, the result is quite different.* The first of the accompanying illustrations is a child's drawing of a forest, the best of the work done by seven-year-old children. To Prof. Dewey it seems to possess even "poetic feeling." It was the culminating product of a series of drawings expressing the child's ideas about the primitive conditions of social life. The first drawings were of the impossible sort, the trees the conventional telegraph poles of childhood, etc.

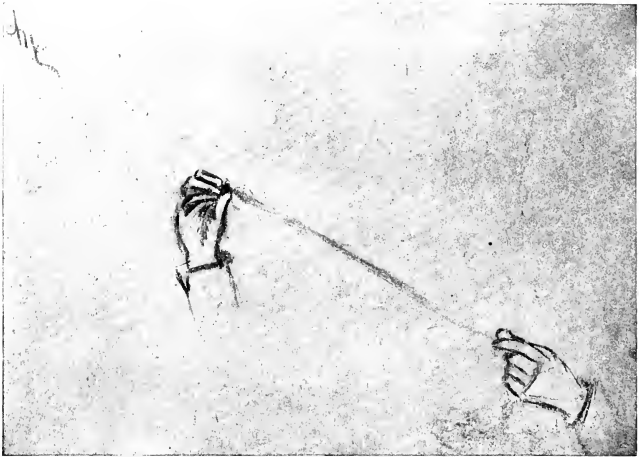


SEVEN-YEAR-OLD CHILD'S DRAWING OF A FOREST.

But the child was not allowed to indulge his instinct; he was called upon to exercise it. His attention was called to actual trees, and from his observation he was led to modify his original artistic expression. In the same manner the language instinct is controlled and directed. Then comes the instinct of making, or the constructing impulse. Out of the communicating and constructive instincts grows the art instinct. Of this an instance is given in connexion with the study of primitive spinning and carding, during which one of the children, eleven years of age, made the appended illustration of two hands engaged in drawing out wool for spinning (see p. 568).

The four instincts or interests mentioned, the interest in conversation, or communication, in inquiry, in making things, and in artistic expression, are called the "natural resources, the uninvested capital, upon the exercise of which depends

the active growth of the child." One example: Children are interested in the world of things mainly in its connexion with people; their interests are to a large extent identical with those of primitive life. The child's mind naturally recurs to the typical activities of primitive peoples. The boy builds caves and huts, hunts with bows and arrows and spears. Some of the work planned in the school for seven-year-old children, utilises this interest so as to make it a means of seeing the progress of the human race. Out of the connected study of primitive weapons grew some concrete lessons in mineralogy; out of the study of the iron age grew experimental lessons in metallurgy, etc. The result has justified completely to Prof. Dewey's mind "the conviction that children, in a year of such work (of five hours a week altogether), get indefinitely more acquainted with facts of science, geography, and anthropology than they get where information is the professed end



ELEVEN-YEAR-OLD CHILD'S DRAWING OF HANDS SPINNING.

and object, where they are simply set to learning facts in fixed lessons." Similar results have been obtained in connexion with the language work.

Such are the leading conceptions of the University Elementary School as it is called, affiliated with the University of Chicago. The school has been in existence four years, and the reader will find appended to the book above mentioned a supplement giving the details of the organisation of the institution. The school may be seen in its actual working, and persons skeptical as to the possibility of its realising in practice theories which ring with such resonant quality on paper, may personally convince themselves of the success or failure of the project. Here the key to the whole situation lies. The ideas which underlie the plan are neither unique nor novel, and their realisation as an educational system has been hitherto prevented partly by fear of their impracticability on a large scale, partly by the lack of qualified and sympathetic teachers, but perhaps most of all by the lack of endowment.

The plan is an expensive one. Human beings, too, are sluggish, logged with social inertia. Intelligence, constantly administered and applied on the gigantic scale required by rational schemes of instruction for entire nations, seems humanly impossible. From sheer exhaustion, reason drops into routine: it is a biological law. The new methods, whatever their value, grow old, stiff, and rheumatic, even as our invaluable Kindergarten-system in some of its phases has now grown. And thus it seems that the *öffentliche Verdummungsanstalten*, or "institutions for the stupidification of the public," as they have been classically termed, will always remain with us as a sort of divine necessity, and harmonising with the popular demand more than some enlightened educators seem to be aware of. It is in this mountainous mass of dough that the school of Prof. Dewey will be a leaven, and we hope in the interests of advancing civilisation, that the expectations entertained of it will be there or elsewhere fully realised.

T. J. McCORMACK.

NIRVANA.

From the German of E. ECKSTEIN, by HUGO ANDRIESEN.

This is the silent, slumbering lake,
The source of life and its treasures,
Of life with its tear-bedewéd ache,
And its fleeting joys and pleasures.

All dream-born bliss and mundane pain
A phantom existence created,
Into nothingness return again
What from nothingness emanated.

The trembling, quivering rays of light
In icy embrace are lying;
The eternal gods sink into night,
The solar globes are dying.

All perish,—even this episode,—
Sere will be what now looks vernal:—
Through infinite space resounds the ode,
The Song of Death Eternal!

THE MAHĀYĀNA AND ITS FIRST EXPOUNDER AÇVAGHOSHA.

Buddhism is divided into two great churches—the Mahāyāna and the Hīnayāna i. e., the large vehicle of salvation and the small vehicle. The Mahāyāna prevails over the entire North—Nepaul, Thibet, China, and Japan, and the Hīnayāna is established in the South—Ceylon, Siam, and Burmah. Western scholars generally consider the Hīnayāna as the original and pure Buddhism, and look upon the Mahāyāna as a later development in which Buddhism has been adulterated and is mixed with foreign elements. But this view cannot be upheld, and is naturally objected to by Buddhists themselves, especially those who belong to the Mahāyāna church.

While the name Mahâyâna, in contradistinction to Hīnayâna, seems to have come into vogue at the time of Nāgārjuna and Āryadeva, it was used in quite a different sense before that time; and, besides, we have certain evidence that its principles date back to the days of Buddha. At the time of Aṣvaghosha and even long before him, this term was adopted by progressive Buddhists to designate the highest being or perfect knowledge, of which all sentient beings are uniformly possessed, and on which they can safely cross over the tempestuous ocean of birth and death.

Aṣvaghosha, the great Buddhist philosopher, lived presumably during the first part of the first century of the Christian era. Though coming several centuries after Buddha, he was the St. John and St. Paul of Buddhism, combined. He systematised Buddhist doctrines, and wrote not only a Buddhist gospel, the *Buddha-caritā*, but also philosophical treatises, discourses, and hymns. Among them, one of paramount importance to the scholars of the Mahâyâna is *The Awakening of Faith* or the *Mahâyâna-śraddhotpāda-śāstra*.

This religio-philosophical treatise is in a word a condensation of the voluminous Sūtras that existed in Aṣvaghosha's time, such as the *Vajracchedīka*, *Sukhāvati-vyūha*, *Crīmālā*, *Lankāvātāra*, *Saddharma-pundarīka*, etc.; and almost all the Mahâyânistic thoughts that developed later in their full significance are traceable in this writing of Aṣvaghosha. The latter, it is true, is a new departure, and betrays in some places the author's attempt to absorb and assimilate all the religio-philosophical doctrines then existing in the body of Buddhism; but it is after all a natural development from Buddha's conception of life and the world.

It is a great pity that we can now study this significant work only in its Chinese version, for its original Sanskrit has long been lost to the world. Samuel Beal, an authority on Chinese and Mahâyâna Buddhism, has endeavored in his *Buddhism in China* to give some account of Aṣvaghosha's doctrines, but he has erred in doing so, because of his insufficient acquaintance with his author's writings. Even Wassiljew, owing to his incomplete knowledge of Aṣvaghosha, has not escaped making blunders in his accounts of Mahâyânism.

But fortunately we have now an English translation of this most important Mahâyâna book.¹ The translator, T. Suzuki, a Buddhist from Japan, in performing his task, has carefully compared the two Chinese versions made in the sixth and the eighth centuries of the Christian era, and taken pains in every way to render the meaning of the original intelligible to the Western reader. An introduction on the life of Aṣvaghosha and his place in the history of thought, a glossary, and many explanatory notes have been added. The work is adorned with a frontispiece illustrating the philosophical conception of the Mahâyâna prevalent in Northern Asia, —the same illustration that accompanies this note. All in all, it is confidently expected that it will serve Buddhist scholars as a trustworthy guide through the labyrinthine maze of Mahâyânistic speculations.

And now to a characterisation of the Mahâyâna doctrine in general. It must be borne in mind that the names Mahâyâna and Hīnayâna were invented by supporters of the Mahâyâna, for the Buddhists of the Southern church never called their religion the Hīnayâna, or small vehicle. Nor is the difference so rigorously marked as it seems to be, according to the usual Western representations of Bud-

¹ *Aṣvaghosha's Discourse on the Awakening of Faith in the Mahâyâna*. Translated for the first time from the Chinese version by Teitaro Suzuki. Chicago: The Open Court Publishing Co.; London: Kegan Paul, Trench, Trübner & Co., Ltd. 1890. Pp., xiv, 160. Price, cloth, \$1.25 net.

dhism. The main difference is this: That the ascetic elements are more emphasised among Southern Buddhists than among Northern Buddhists. Northern Buddhism endeavors to actualise the ideal of a world-religion that will help not only single thinkers, but great masses. Buddhist missionaries always availed themselves of every opportunity to point out the way of salvation. Being very broad, they admitted mythological elements, and have to a great extent assimilated the religious views of the Thibetans, the Chinese, and the Japanese. By adapting their religion to the conditions of the various countries, they succeeded in spreading Buddhism all over Asia, and changed the wild hordes of Mongolian robbers into peace-abiding and charity-loving nations.

There existed in Buddha's day various tendencies among his followers; some were severe, some more liberal, while still others were inclined to mysticism, and cherished the hope of working miracles by faith or prayer and incantation or other religious means. Buddha's position, it appears, was that of a peace-maker. He taught his own doctrines without resorting to persecution or oppression. While he preached that a layman who had freed his heart from clinging could attain Nirvāna, he did not directly prevent the ascetic from self-mortification. He only interfered when they overstepped the limit and became inhumanly cruel to themselves. He expressly allowed his followers to accept garments and to dress themselves in yellow robes given to them by the wealthy members of the laity; but he allowed those who continued the old usage of clothing themselves in cast-off rags collected from refuse and cemeteries, to continue their habits according to the narrowness of their conceptions, until this narrowness had given way to broader views.

The same holds good of Buddhist ethics in general. Buddha himself ate meat, and did not forbid his followers from doing the same, pointing out that not what enters the mouth makes a man unclean, but what comes out of it,—words that strongly remind one of the parallel passage in the New Testament

Centuries passed, and, as was natural, the narrow conception of Buddhism was deemed the more holy one among the masses of the people, and thus the monkish method of attaining salvation gained the ascendancy. Representatives of this conviction held their councils and proclaimed themselves the only true followers of Buddha. Documents of this kind induced European scholars actually to regard them as such, and to look upon representatives of the Mahāyāna as an aberration from the original teachings of Buddha. The Mahāyāna school, however, retaliated. They proclaimed their doctrines as the only true Buddhism, calling their church the Mahāyāna, or the large vehicle of salvation, and characterising their more ascetic brethren, who limited all their efforts to saving their own selves, as the Hīnayāna, or the small vehicle of salvation. They enumerated seven great characteristics of the Mahāyāna, and insisted upon them as reasons why it was greater than the Hīnayāna.¹

The central idea of the Mahāyāna philosophy is a belief in the Dharmakāya by which is meant that all the suchness in the world (bhūtatahatā), all that constitutes the determining factors in the chains of cause and effect (commonly called natural laws by Western scientists) form one great system which is the personality of the Tathāgata, that is, the prototype of Buddha. But, of course, we must bear in mind that in the body of these natural laws the spiritual and moral laws are not only included, but are even deemed to be its paramount and significant features; and they are not a dead letter, but a living and all-effective presence. Sometimes

¹ Enumerated in the Yogacārabhūmi-Sāstra, Abhidharmasamgrāha-Sāstra, and the Prakara-nāyavācā-Sāstra.

expressions are used to make us believe that this body of the good law is regarded as conscious, and it is called at the same time Samyaksambodhi, that is, the most perfect wisdom.

The material world, commonly regarded as the world of sin by adherents of the Hīnayāna, is no longer rejected as bad in itself; it is bad only in so far as it does not yet bear the stamp of the Tathāgata's wisdom.



Buddha.

Bodhisattva Samanta Bhadra,
Representing the principle
of particularity or
love.

Bodhisattva Mañjuśrī,
Representing the principle
of universality or
wisdom.

Ānanda.

Mahākācyapa.

A TYPICAL REPRESENTATION OF THE MAHĀYĀNA FAITH.

There is a contrast between the particular and the universal; the particular is to be an exemplification of the universal, and if it is so, the former is as dignified as the latter. As soon as the particular attains to the universal and exemplifies the wisdom of universal law, it has attained to perfection, and a man of such disposition of heart is said to live in Nirvāna.

The philosophical conception of the Mahâyâna is illustrated in the accompanying picture which is found in Buddhist temples all over Northern Asia: We see Buddha enthroned as the Buddha of the good law; at his right side universality is enthroned on the lion, and is revered under the name Mañjuçri; on the left side, particularity, called Samantabhadra, is seated on the elephant. The former represents wisdom and strength, the latter love and charity. Farther down, we see two historical figures—the two chief disciples of the Tathâgata; Ânanda stands under Samantabhadra, or particularity, representing the loving-kindness of Buddhism, and Kâçyapa, sometimes called Mahâkâçyapa, the formulator of doctrines and the intellectual leader among Buddha's disciples, stands under Mañjuçri, or universality.

The illustration is typical, and an outline-drawing of this conception is also printed as the frontispiece to the great edition of the Mahâyâna text in Chinese, which enthusiastic Japanese believers in Buddhism undertook in 1881-1884. It was painted by Somé Yûki, a Japanese artist, who executed the picture according to the traditional style, after patterns which visitors to Buddhist temples may remember having frequently seen in Buddhist sanctuaries. 5.

BOOK NOTICES.

Dr. Ferris Greenslet, Fellow in English in Columbia University, has recently published in attractive form a study of *Joseph Glanvill*, a prominent divine and publicist of the seventeenth century. Dr. Greenslet's book is the thesis which he presented for the degree of Doctor of Philosophy at Columbia University, and offers a readable, critical review of the development of English thought and letters in Glanvill's time. (New York: The Macmillan Co. 1900. Pages, xi, 235. Price, \$1.50.)

The latest issue of the Citizen's Library of Economics, Politics, and Sociology, edited by Prof. Richard T. Ely, is a discussion of *Economic Crises* by Prof. Edward D. Jones, of the University of Wisconsin. Professor Jones's definition of a crisis is that of a disturbance of the equilibrium between demand and supply, and he believes that a helpful view of the causes of crises may be obtained by arranging them according as they arise from the side of demand and supply. He studies the effect which the increased use of capital has upon crises, the relation of legislation to crises, the effects of crises upon the wage system, the periodicity of crises, and the psychology of crises. (New York and London: The Macmillan Co. 1900. Pages, 251. Price, \$1.25.)

Dr. John Bates Clark, Professor of Political Economy in Columbia University, is the author of a portly volume bearing the title *The Distribution of Wealth, A Theory of Wages, Interest and Profits*, the purpose of which is to show that the "distribution of the income of society is controlled by a natural law, and that this law, if it worked without friction, would give to every agent of production the amount of wealth which that agent creates." He claims to have discovered "a method by which the product of labor everywhere may be disentangled from the product of coöperating agents and separately identified." This is something for which both laborer and capitalist, each of whom deems himself unfairly rewarded

for his contributions to society, have been craving for millenniums. (New York and London : The Macmillan Co. 1899. Pages, xxviii, 445. Price, \$3.00.)

The Doubleday and McClure Co., of New York, are the publishers of Mr. Henry George's posthumous work, *The Science of Political Economy*. In 1891, after a lecturing tour through Australia and a trip around the world, Henry George set to work upon a primer of political economy which "was to set forth in direct, didactic form the main principles of what he conceived to be an exact and indisputable science, leaving controversy for a later and larger work." As he proceeded, he realised, however, the difficulty of making a simple statement of principles before having thoroughly canvassed the entire field, and he consequently changed his plan and presented the larger work first. In the words of his son, who has edited the posthumous volume now before us, it was the design of this work to "recast political economy and examine and explicate terminology as well as principles; and which, beginning at the beginning, should trace the rise and partial development of the science in the hands of its founders a century ago, and then show its gradual emasculation and at last abandonment by its professed teachers—accompanying this with an account of the extension of the science outside and independently of the schools, in the philosophy of the natural order now spreading over the world under the name of the single tax." Mr. Henry George died October 29 1897, during the mayoralty campaign in New York, in which he was a candidate and left his great work technically unfinished, though in its main essentials completed. We have not space here to enter upon an analysis of its contents. It is sufficient to say that the doctrines of his famous book, *Progress and Poverty*, are here presented in more systematic form and that this last work of the great economical thinker will find many close students and many enthusiastic admirers. The book contains a fine portrait of Mr. Henry George as a frontispiece. (Pages, xxxix, 545.)

A fair review of the history of the nineteenth century is given in Mr. Edmund Hamilton Sears's *Outline of Political Growth in the Nineteenth Century*. (New York and London : The Macmillan Co. 1900. Pages, xiii, 616. Price, \$3.00.) It is a little wooden and mechanical, both in style and conception, and savors more of a chronicle than of a history; but it offers just that panoramic survey of the main events of the nineteenth century which will serve the purposes of many people. The modern history of France, Italy, Spain, Portugal, Belgium, Austria, Russia, the Balkan states, Germany, Holland, Denmark, Iceland, Sweden, Norway, Switzerland, of Great Britain and her colonies, of the United States, of Spanish and Portuguese America, and even of such minor or outlying nations as San Marino, Andorra, Liberia, Haiti, Santo Domingo, Japan, India, and Siam, is here presented in epitome; brief statements of political and commercial statistics have not been omitted, and in every case the narrative has been brought down to the present year. A good bibliography of works recommended for further reading and study has been added.

The second volume of Dr. Elisha Gray's delightful *Talks on Science* has been issued. It treats of the sciences of energy and vibration, embracing sound, heat, light, and explosives. Dr. Gray's talks are quite simple in character, and not with-

out the zest of humor and personal charm. The title of the little book is *Nature's Miracles*. Both by its contents and its style, the volume is well calculated to dispel the popular belief in supernatural wonders. (New York: Fords, Howard & Hulbert. Pages, vi, 243. Price, 60 cents.)

An excellent book on the care and education of children has been recently written by Dr. Nathan Oppenheim, of New York, and published by the Macmillan Co. (Pages, 308.) Dr. Oppenheim is favorably known as the author of a work on the *Development of the Child*, which has been pronounced by competent critics to be an exceedingly helpful book. His present work begins with pre-natal culture, devotes several chapters to the baby's outfit and nursery, to its feeding, bathing sleep, exercise, and clothing, to the habits of children, to the relations of parents to children, to the education of children, and to the treatment of defective children and of common diseases. The book is not technical in character, but rather on the order of plain and common-sense talks. At the same time, it is a product of the modern point of view, and as such is destined to exercise a very wholesome influence.

Readers of *The Open Court* will be pleased to learn that Dr. Moncure D Conway's *Life of Paine* has been translated into French and published by Plon-Nourrit & Co., 8 Rue Garancière, Paris. Some of Dr. Conway's articles on Paine appeared in *The Open Court*.

The latest number of the *Illustrated Catechisms* published in Germany by J. J. Weber, of Leipsic, is the second edition of the *Catechism of Psychology*, by Friedrich Kirchner. The author has taken an intermediary point of view with respect to the problems of psychology. He is neither the advocate of psychology without a soul nor the champion of the opposing theory. The results of anthropology and physiology have been employed to a considerable extent. The book is not properly speaking a catechism, but an attempt at popular exposition only. (Price, 3 marks.)

The World's Parliament of Religions was undoubtedly one of the most signal events of the century. Failure was prophesied for it, but success, brilliant in the extreme, was its issue. The secret of the marvellous unanimity displayed there and of the methods by which the representatives of all the World's Religions were induced to give to it their concurrence and aid, is best learned from the Addresses of Welcome delivered by the President, Mr. C. C. Bonney, to the Religious Denominational Congresses and now published in book form in the Religion of Science Library as a memorial of the wonderful events of the Columbian Year *World's Congress Addresses*. Chicago: The Open Court Pub. Co.; London: Kegan Paul, Trench, Trübner & Co., Ltd. 1900. Pages, 88. Price, paper, 15 cents (9d.).

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construct independently within his own soul the true religion, which is the negation of all materialistic or practical faiths and is itself nothing less than the liberty or purity of the mind. (Paris: Félix Alcan, 108 Boulevard Saint-Germain. 1900. Pages, 175. Price, 2 fr. 50.)

NOTES.

The article on the "Boxers" in the present number of *The Open Court* is doubtless the most authoritative statement of the origin of the Chinese troubles that has yet been published. Dr. Candlin is a Christian missionary of wide Oriental experience, an authority on the Chinese language and literature, the author of the little book on *Chinese Fiction* published in our Religion of Science Library and has resided for many years in the remotest parts of the Flowery Kingdom. He has been latterly at Tong-shan, in the far north of China, which for some years past has been the seat of violent Boxer disturbances. He is therefore eminently qualified to speak upon this subject. His communication was sent to us from Nagasaki, the nearest Japanese seaport to China, and temporarily the American naval base in Chinese waters, to which he seems to have opportunely and safely withdrawn on the eve of the present outbreak.

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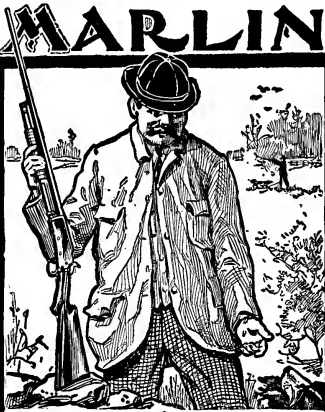
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