

The Open Court

A MONTHLY MAGAZINE

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

Editor: DR. PAUL CARUS.

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

VOL. XXI. (No. 9.) SEPTEMBER, 1907.

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THE MONIST

A QUARTERLY MAGAZINE

Devoted to the Philosophy of Science

DR. PAUL CARUS
EDITOR



ASSOCIATES { E. C. HEGELER
MARY CARUS

"The Monist" also Discusses the Fundamental Problems of Philosophy in their Relations to all the Practical Religious, Ethical, and Sociological Questions of the day.

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LAST HOURS OF SOCRATES.

Frontispiece to The Open Court

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ON THE PHILOSOPHY OF SOCRATES.

BY JAMES BISSETT PRATT.

AMONG the many disputed topics of philosophy none seems to be a more unfailing source of disagreement than the question as to what was the philosophy of Socrates. If one may judge by the history of the controversy the Father of Philosophy seems to have had as many philosophies as Homer had birth places. In a rough and general way, however, we may distinguish three parties to the controversy: (1) those who accept the accounts of Plato and Aristotle but reject that of Xenophon; (2) those who follow Xenophon but reject Plato and Aristotle; (3) those who accept and reconcile all three. In the first class we may place Schleiermacher, Dissen, Ritter, Brandis, Joël; in the second class Ribbing, Strümpell, Wildauer, Ziegler, Siebeck, Döring; in the third class Zeller, Windelband, Gomperz. The first party in this discussion considers Xenophon untrustworthy because inconsistent with Plato and Aristotle; the second considers Plato and Aristotle untrustworthy because inconsistent with Xenophon. If now it can be shown that the accounts given by the three authors are not inconsistent but agree so far as they go, a long step will have been taken toward reaching a satisfactory view of the real philosophy of Socrates. Attempts at such reconciliation have of course in a general sort of way been made; but never to my knowledge have the points in the different accounts been set down in black and white so to speak, and compared with sufficient detail to make the question of agreement or disagreement perfectly clear. The purpose of this paper is therefore to analyze the accounts given by our three authors and to set down in brief headings the gist of what each has to say, and then to compare these three lists of points in respect to their agreement or disagreement. Such a method will of course be technical; and I warn the reader

therefore that this paper will hardly appeal to any one not specially interested in the philosophy of Socrates.

Before going directly at our problem I must premise that in dealing with Xenophon and Aristotle I have confined myself to the *Memorabilia*, and to the *Metaphysics* and the *Nicomachean ethics*. In dealing with Plato the question which writings to use was of course more difficult. It would require a special treatise to consider all the questions to be dealt with in choosing from among Plato's Dialogues those which are to be considered Socratic. Suffice it to say, I have adopted the view of most critics that the "lesser Socratic dialogues" (with the exception of the *Hippias Minor*) are to be regarded as attempts on the part of Plato to depict the real Socrates and his method and teachings. To these I have added the *Apology*, on the ground that Plato's purpose in it is obviously historical rather than philosophical, and also because all attacks upon its trustworthiness seem to me weak and unsuccessful. The *facts* (not the philosophy) related in the *Phaedo* I have also taken as historic,—in short I have sought to find Plato's account of Socrates's philosophy in the following dialogues: the *Lysis*, *Laches*, *Charmides*, *Euthyphro*, *Protagoras*, and *Apology*, and in the facts related by the *Phaedo*.

What then was the philosophy of Socrates according to these three different authors?

What Aristotle has to say of Socrates's philosophy is very brief but very much to the point. It is found in his *Metaphysics* I, 6; XIII, 4; XIII, 9, and in the *Nicomachean Ethics* VI, 13 and VII, 2. The passage in *Met.* I, 6 is so short and so meaty that I will quote it entire: "Socrates employed himself about Ethics and entirely rejected speculation concerning the whole of Nature: in morals indeed investigating universals and being the first to apply himself to definitions." *Met.* XIII, 4 tells us that "Socrates employing himself about moral virtues first of all explored the manner of defining respecting these...for there are two things which may be justly attributed to Socrates: inductive arguments and the definition of universals." From *Met.* XIII, 9 we learn only that Socrates was not an upholder of the Platonic Idealism, and as this is purely a negative statement we may disregard it in reconstructing his philosophy. The passage in the *Nicomachean Ethics* reads, "This leads some to say that all the virtues are merely intellectual sense, and Socrates was partly right in his inquiry and partly wrong—wrong in that he thought all the virtues were merely intellectual sense, right in saying they were not independent of that faculty.... The difference between us and Socrates is this: he thought the

virtues were reasoning processes [*λογoi*, instances of knowledge] but we say they imply the possession of reason." This is further illustrated by the passage in VII, 2: "It is a strange thing as Socrates thought that while knowledge is present in one's mind something else should master him, and drag him about like a slave. Socrates in fact contended against the theory in general maintaining there is no such state as that of imperfect self-control, and that no one acts contrary to what is best conceiving it to be best, but by reason of ignorance of what is best." The other references to Socrates in Aristotle's writings add nothing as to his philosophy not given in the passages cited.

From these passages we learn the following facts:

1. Socrates emphasized ethics (Met. I, 6; XIII, 4).
2. He neglected the physical sciences (Met. I, 6).
3. He investigated "universals"—i. e., concepts. Logic seemed to him more important—or more attainable—than knowledge of the physical universe (Met. I, 6; XIII, 4).
4. He emphasized the necessity of definition. The universal concept must be clearly and sharply defined (Met. I, 6; XIII, 4).
5. In order to attain this clearness of definition he used an inductive method of argument (Met. XIII, 4).
6. For his ethics virtue was identical with knowledge (Nic. Eth. VI, 13; VII, 2).

Plato's lesser Socratic dialogues are rather disappointing to one who expects to learn from them at once the philosophy of the master. Especially is this true of the *Lysis*, *Laches*, *Charmides*, and *Euthyphro*. In none of these is any conclusion reached on the subject under discussion, and Socrates seldom seems to have an opinion of his own. Yet in spite of their indefiniteness we do gain from them a few facts of considerable importance. Thus the *Lysis* and *Charmides* show us at length Socrates's inductive methods and his constant search for definition of terms. We see also his carelessness about physical science and the value he sets upon universal concepts. This question of logical concepts is emphasized in the *Laches*: Socrates wants to know what courage is *in general*, not what particular acts are courageous. This dialogue also gives us an intimation—though a very indefinite one—that virtue is one with knowledge. The *Euthyphro* illustrates Socrates's methods and his desire for definition, as the others, and puts more clearly than they his view of the general nature of a concept. "Is not piety," he asks, "in every act always the same?" To tell what piety is it will not do to name one or two instances but one must "explain the general

idea which makes all pious things to be pious." In this dialogue also we learn something of Socrates's position on religious subjects. He tells us he cannot accept all the stories commonly told about the gods.

The Protagoras is more definite and satisfactory than the four shorter dialogues. From it we learn two very definite things about Socrates's ethics: he held that virtue was identical with knowledge and that it was based ultimately on pleasure. "No one voluntarily pursues evil or that which he thinks to be evil." "Knowledge is a noble and commanding thing which cannot be overcome and will not allow a man if he only knows the difference of good and evil to do anything which is contrary to knowledge." To know what is best and to do it are therefore one and the same, and this may be called indifferently knowledge or virtue. This knowledge moreover in the last analysis is a knowledge of pleasure and pain. "Things are good in so far as they are pleasant if they have no consequences of another sort, and in so far as they are painful they are bad." "Pleasure you deem evil when it robs you of greater pleasure than it gives." "You call pain good when it takes away greater pain than those which it has or gives pleasure greater than the pain: for I say that if you have some standard other than pleasure and pain to which you refer when you call actual pain a good you can show what it is. But you cannot."

In the *Apology* we have an explicit statement of Socrates's view of physical science—already in part indicated negatively by the lesser Socratic dialogues. His position is agnostic: he does not know anything about the ultimate nature of the universe, neither does he think that he knows. His wisdom is only a sort of "human wisdom." "The truth is that only God is truly wise." We have here also another incidental reference to Socrates's religious views: He tells us that he accepts the sun and moon as gods, just as his fellow citizens do. He is also evidently a devout worshiper of Apollo and believes thoroughly in the divine authority of the oracle at Delphi. This dialogue also gives us an entirely new view of Socrates's ethics. He says nothing of pleasure as the basis of virtue but maintains that "a man who is good for anything ought not to calculate the chance of living and dying; he ought only to consider whether in doing anything he is doing right or wrong." To be deprived of one's civic rights, to be driven into exile, to be killed,—these are not evils; but to inflict one of these things upon another unjustly is an evil. "No evil can befall a good man whether he be alive or dead." One more piece of information that we gain from

the *Apology* is in reference to the "daemon" of Socrates. He describes it here as a "divine something," "a familiar oracle," and says it often stops him in the midst of a speech and opposes him even about trifles and that it always forbids and never commands.

The *Phaedo*, as has been said, is not trustworthy as an account of Socrates's philosophy, but only as an account of the facts of his death. His dying command to Crito, however, to sacrifice for him to Asclepius gives us another casual indication of Socrates's position regarding the religion of his country.

If my analysis of these dialogues has been correct, Plato's account of Socrates's philosophy may be summed up in the following ten points:

1. Inductive method (seen in all six dialogues).
2. Search for clear definition of terms (all 6).
3. Agnostic position as to the physical universe and neglect of physical science (*Apol.*).
4. Importance of universal concepts (*Laches*, *Euth.*, *Prot.*, *Apol.*).
5. Emphasis given to ethical questions (all 6).
6. Virtue identical with knowledge (*Laches*, *Prot.*).
7. Hedonistic position (*Prot.*).
8. A belief seemingly inconsistent with (7), that virtue is more than pleasure (*Apol.*).
9. The Divine Voice (*Apol.*).
10. He retains part of the state religion and part he rejects. (*Euth.*, *Apol.*, *Phaedo*).

Xenophon's *Memorabilia* is not an attempt to give an account of Socrates's philosophy; it is hardly more than a defence of him against the charges of irreligion and immoral influence made by his accusers. Hence the more philosophic questions are thrown into the background and the emphasis is given to Socrates's religious and moral teaching and influence.

Xenophon begins his defence by showing that Socrates was, in some respects at least, a devout believer in the state religion. As a special proof of this he cites again and again Socrates's use of divination and of the advice given by his daemon. "He was seen frequently sacrificing at home and frequently on the public altars of the city; nor was it unknown that he used divination; and it was a common subject of talk that Socrates used to say that the divinity instructed him" (I, 1). "As for himself he undervalued everything human in comparison with counsel from the gods" (I, 3). "If any one desired to attain to what was beyond human wisdom,

he advised him to study divination; for he said that he who knew by what signs the gods give indication to men respecting human affairs would never fail of obtaining counsel from the gods" (IV, 7). This daemon according to Xenophon gave him not only prohibitions, as Plato said, but commands as well (IV, 8). In many respects, then, Socrates retained the religion of the state. Yet we can see from Xenophon's account that Socrates went decidedly beyond the limits of the state religion. In the two long passages on the design argument in I, 4 and IV, 3 Socrates speaks as a mono-



PRISON OF SOCRATES.
Photograph by the author.

theist. The many contrivances of nature for the good of man seemed to be the work of an Allwise Creator. This wise and beneficent power, whose work the universe is, he speaks of as "the intelligence pervading all things." Such a view of the divine order was certainly very different from the orthodox polytheism of the Athenian state.

The practical teachings of Socrates take up the larger part of the *Memorabilia*. Chapter after chapter is filled with discussions on temperance, justice, duty to the state, to parents, to friends, the

advantages of industry, the qualities needed in public officers, etc., etc. To the questions of physical science and to the guesses of the philosophers on cosmic questions he paid no attention. One should learn only so much geometry, he maintained, as was useful in surveying, and only so much astronomy as was required in navigation (IV, 7). "He did not dispute about the nature of things as most other philosophers disputed. . . .but he endeavored to show that those who chose such objects of contemplation were foolish. . . .He wondered too that it was not apparent to them that it is impossible for



THE PARTHENON.

Photograph taken by the author from Socrates's Prison

man to satisfy himself on such points" (I, 1). Anaxagoras's opinion that the sun was a heated stone seemed to him absurd; and in fact he considered all attempts at knowledge concerning celestial matters not only vain but impious (IV, 7).

As to Socrates's theory of ethics, the *Memorabilia* informs us that he held virtue identical with knowledge or wisdom. "Wisdom [*σοφία*] and temperance [*σωφροσύνη*] he did not distinguish" (III, 9). Both piety and courage also he identified with knowledge (IV 6). No one does wrong knowingly; all wrong action is from ig-

norance. "All persons choose from what is possible that which they judge for their interest, and do it; and I therefore deem those who do not act judiciously (i. e., who judge wrongly) to be neither wise nor temperate" (III, 9). "Do you know any persons who do other things than those which they think they ought to do?" "I do not" (IV, 6). Throughout most of the *Memorabilia* Socrates is represented (as in the *Protagoras*) as a thorough hedonist. Temperance, whose praises are more often sung by Socrates than those of any other virtue, seems desirable and fine because it leads ultimately to the greatest happiness, while intemperance is evil because it defeats its own purpose and brings more pain than pleasure (II, 1; IV, 5; IV, 6). "What is beneficial is good to whomsoever it is beneficial" (IV, 6).

Just as in Plato's account of Socrates's ethics we found two almost contradictory tendencies, so in the *Memorabilia* though the hedonistic view predominates we may trace here and there suggestions of an opposing belief, namely that virtue is superior to happiness and independent of all questions of pleasure and pain. In IV, 4 and IV, 6 we are told that justice is obedience to laws—the laws of one's country and more particularly the unwritten laws of the gods. For there are unwritten laws which men of all nations and all languages recognize and obey. These laws are not the work of men but of the gods; and to obey these laws is justice, whatever the result may be. The facts of Socrates's own life as related by Xenophon show that he lived by this definition of justice rather than by his hedonistic theory. One ought to be courageous in the presence of death and danger and obey the laws of one's country and the laws of the gods regardless of consequences. It was on this principle he acted after the battle of Arginusae, before the Thirty Tyrants, and when accused by Meletus (IV, 4; IV, 8). How he reconciled his hedonistic with his more idealistic views, and whether he reconciled them at all, we are not told. So far as the *Memorabilia* goes it is possible that he would have agreed throughout with Bentham, but we cannot be certain.

Socrates's doctrine of beauty according to the *Memorabilia*, resembled his utilitarian doctrine of the good. In fact for him the beautiful is identical with the good, for both are merely other names for the *useful*. "For whatever is good is also beautiful in regard to the purposes for which it is well adapted" (III, 8). "What is useful is beautiful, therefore, for that purpose for which it is beautiful" (IV, 6).

The entire *Memorabilia* is one long illustration of Socrates's

method, of his use of definition and of logical concepts. To be sure Socrates does not here emphasize the importance and the nature of concepts as he does in Plato's Dialogues, but that could hardly be expected, considering Xenophon's interests and his practical purpose in writing the *Memorabilia*. Still if we had only the *Memorabilia* to go by, we could see plainly from it that Socrates laid great stress upon concepts—or what Aristotle calls "the universal." Socrates's method as illustrated in the *Memorabilia* is exactly that which we find in the Dialogues and is obviously what Aristotle had in mind when he spoke of Socrates's "inductive arguments."

To recapitulate the chief points in Xenophon's account of Socrates's philosophy, I find that he tells us the following things about his master:

1. He in part retained the state religion and in some things transcended it (I, 1; I, 3; I, 4; IV, 3; IV, 7).

2. He believed that he received divine warnings, through a monitory spirit or demon (I, 1; IV, 8).

3. He emphasized practical and moral questions (I, 1 *et passim*).

4. His attitude toward physical science and cosmic theories was agnostic (I, 1; IV, 7).

5. He identified virtue with knowledge (III, 9; IV, 6).

6. In theory virtue was for him based on hedonistic considerations (II, 1; IV, 2, IV, 5; IV, 6).

7. Yet as a fact he seems to have believed that virtue was superior to all considerations of personal happiness (II, 2; IV, 4; IV, 6; IV, 8).

8. For him the Beautiful was identical with the Useful (III, 8; IV, 6).

9. His method was inductive argument (*Passim*, cf. especially IV, 6; IV, 7).

10. To gain clear definition was one of his chief aims (*Passim*, cf. especially III, 9; IV, 6).

11. He valued the logical concept (*Passim*).

If now we compare the results obtained from our three authorities we will find that the account given by Plato includes all the points mentioned by Aristotle, elaborates and illustrates them, and adds four others; while Xenophon, though very different from Plato in his emphasis, as was to be expected, gives us, sometimes very briefly and indirectly, sometimes directly and at length, every point that Plato gives, and adds one for which he is the only authority.

It is not my purpose in this paper to give an elaborate account

of the philosophy of Socrates, but merely to state the leading points in his teaching, as given us by our three authorities. I will close, therefore, by a recapitulation of these points, noting the authorities for each. If I have been right in my analyses, the philosophy of Socrates must be constructed with some such list as this for an outline.

1. Inductive method (all three authorities).
2. Use of definition (all three).
3. Neglectful and agnostic attitude toward physical science and cosmic philosophy (all three).
4. Use of concepts (all three).
5. Emphasis laid on ethical questions (all three).
6. Virtue identical with knowledge (all three).
7. Hedonistic position (Plato and Xenophon).
8. Virtue higher than happiness (P. and X.).
9. The Beautiful identical with the Useful (X.).
10. The state religion in part retained, in part rejected (P. and X.).
11. The dæmon (P. and X.).

SOCRATES A FORERUNNER OF CHRISTIANITY.

BY THE EDITOR.

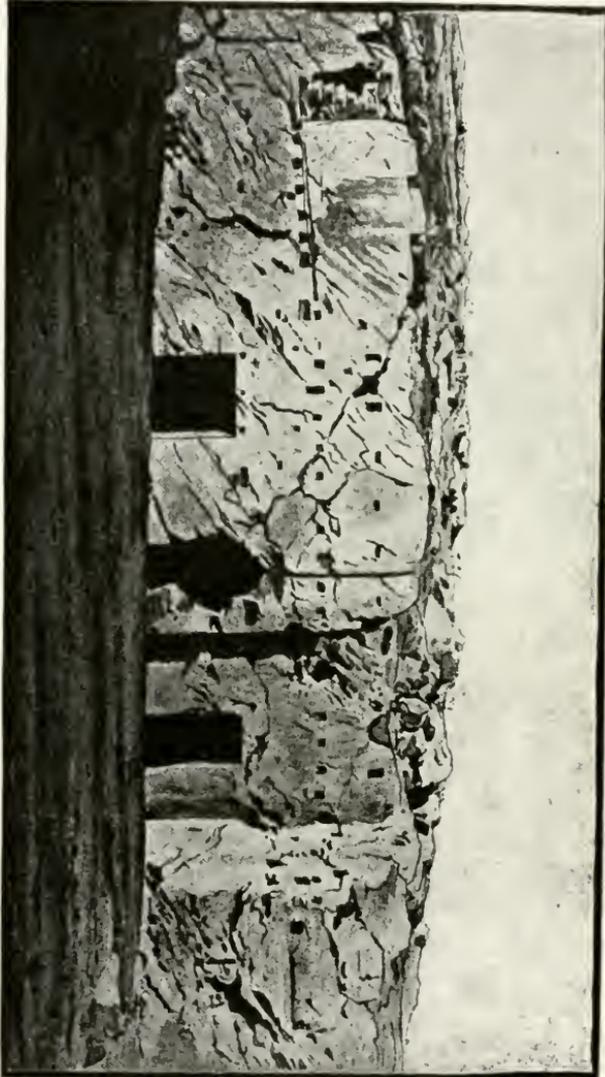
IT is characteristic of the religious development of mankind that the ideal of a universal "lovingkindness" has been claimed as the essential characteristic of Christianity, but the truth is that the higher conception of ethics develops everywhere according to the law of evolution of religion and human civilization. The same maxim of requiting hatred with love was pronounced five hundred years before the Christian era by Lao Tze in China, four hundred years before Christ by Buddha, and simultaneously by Greek sages, among whom Socrates is the best known and most prominent in history. Thales of Miletus used to say, "Love thy neighbor and bear with little offences. Diogenes Laertius proposed as a principle of conduct this rule: "It is necessary to do good, to make the friend more friendly, and to change the hater into a friend." Pittacus said: "Forgiveness is better than vengeance," and Socrates forgave his enemies who had condemned him. He said in prison before he drank the hemlock: "I do not bear the least ill-will toward those who voted my death."

This spirit of lovingkindness penetrated even into the hedonistic school of Hellas to such an extent that Aristippus expressed his sentiment in the words, "Not to hate but to teach something better," meaning that haters should not be paid back in their own coin but by examples of kindness should be shown the nobler way.

The ideal of universal lovingkindness permeated the moral atmosphere of the age when Christianity originated. To be sure the masses of mankind did not follow the principle but the few select had recognized the ideal and practiced it.

Christianity now commonly conceived as the religion of love by no means originated as such. Its underlying idea is eschatological, which means that the primitive Christians expected the end of all things and proposed to be ready for the catastrophe. This appears

plainly in the speeches of Jesus himself and in the warning of St. Paul. According to the very words of Jesus the second advent of Christ was near at hand. He said:



THE PRISON OF SOCRATES.
The holes in the rock prove that buildings were formerly attached to these cave-like rooms.

“For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works.

“Verily I say unto you, There be some standing here, which

shall not taste of death, till they see the Son of man coming in his kingdom." (Matt. xvi. 27, 28.)¹

Paul also presented this doctrine not as his private opinion but as the word of the Lord, believing that he himself with the converts he had made would live to see the day. Paul says:

"For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." (1 Thess. iv. 15-17.)²

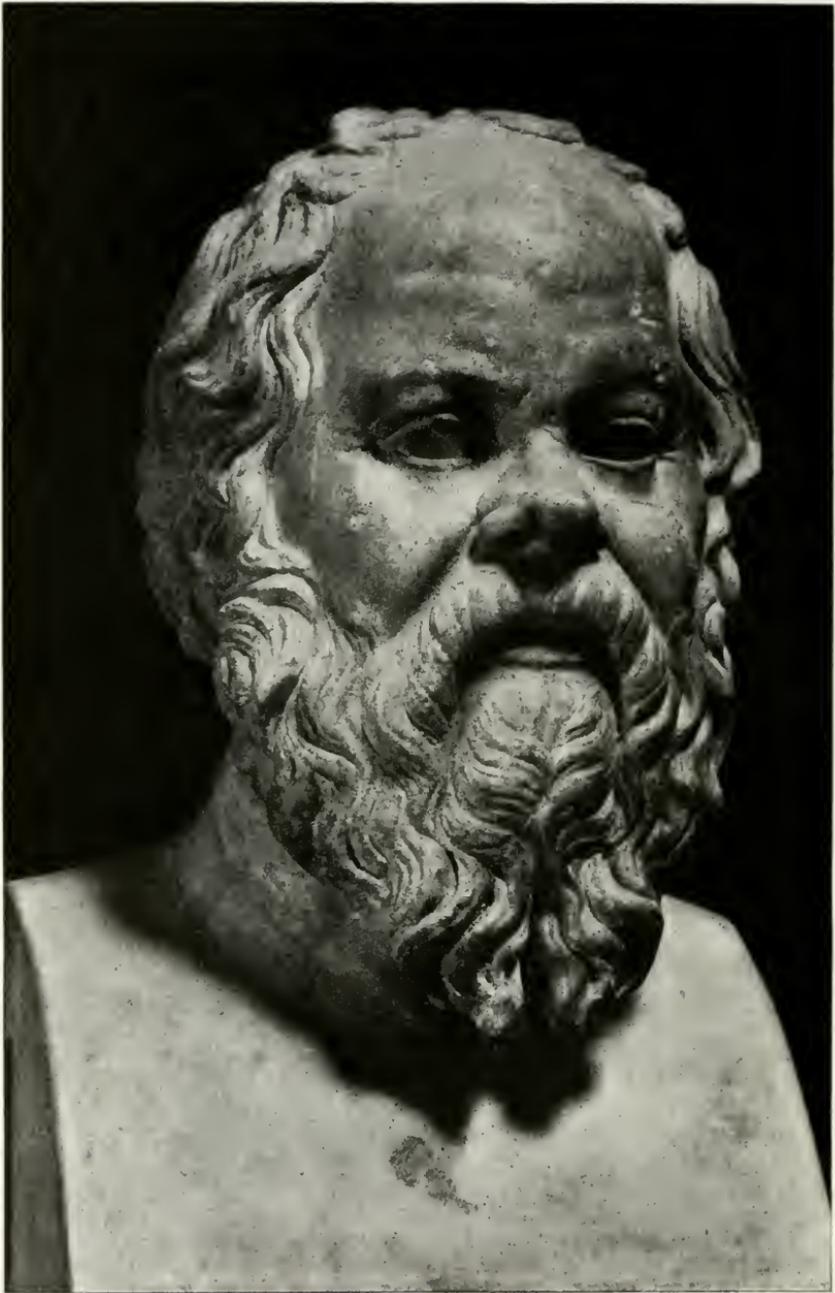
The trend of this primitive conception of Christianity is condensed in the concluding chapter of Revelations at the very end where we read: "He which testifieth these things saith, Surely I come quickly, Amen. Even so, come, Lord Jesus."

The love of enemies is certainly mentioned in the New Testament, but it is incidental and Christianity in its competition with other opinions had to adopt and emphasize it more and more. How much the maxim of the love of enemies has been reinforced in Christian writings for the purpose of keeping abreast with competing philosophies and religious movements appears from the fact that the prayer of Jesus on the cross for his enemies is a later interpolation.

The older and Eastern manuscripts of the New Testament do not contain this passage, and it has crept in at a later stage of the development of the Christian Church. Prof. W. B. Smith of New

¹ For our present purpose it is quite indifferent whether or not these were the words of Jesus. The passage proves that this idea was imputed to Jesus by his followers and the passage must have been written in the first century at a very early date while some contemporaries of Jesus were still alive, for it is not probable that the second generation should have put this obvious error into the mouth of Jesus. The two passages, Mark ix. 1, Luke ix. 27, have no definite reference to the second advent and bear an interpretation that the coming of Christ in his power may simply mean the establishment of the Church.

² The context of the passage indicates that Paul in his epistle to the Thessalonians meets some criticisms of the congregation. He explains why some of the members had died, which presupposes that the doctrine of their remaining to the end of all things must have been made very prominent in his teachings. He comforts them on account of those who had died and so would not share in the meeting of the Lord on his second advent, promising that they should be first in the resurrection. The same doctrine is expressed in 1 Cor. xv. 51, 52, and here too it is plainly stated that some shall remain alive. In Cor. he mentions as a reason for the premature death of some Christians, the unworthy use of the Lord's Supper.



THE BUST OF SOCRATES.

Orleans, says in an article on "New Testament Criticism" published in the *American Encyclopedia* (p. 170):

"The zenith of moral sublimity, before which Rousseau justly exclaimed 'Socrates died like a philosopher, but Jesus like a God,' is attained in the prayer on the cross: 'Father, forgive them, for they know not what they do.' Nevertheless, it is now bracketed by Lachmann and Westcott and Hort as a Western interpolation."

Socrates was a philosopher and to us is mainly known as such, but in the development of Greek civilization he was more, he was a moral teacher; and the impression which he left on the public mind, the stimulation which he gave to ethical ideals and the imposing personality of a man who lived according to the maxims which he preached, is incomparably more important than his logical, dialectic and specifically philosophical doctrines. He sealed his conviction by his death which he suffered in obedience to the decree of his state in dignified submission to the ordained social order although he did not recognize it as just.

The time came when Greek polytheism had run its race and a monotheistic conception began to spread. Several new religions competed for supremacy and among them Christianity grew quickly from insignificant beginnings into a world-wide movement that swept away, together with the old gods, the rival cults of Mithraism, reformed paganism, and gnosticism in its various forms. Much has been lost in this great cataclysm but the sublime ideal of a universal goodwill has been preserved. It was transferred upon the new ideal of the God-man, and so it was inserted into the Gospel.

Thus it came to pass that Socrates was a forerunner of Christ, and indeed he was part of the Christ spirit that was destined to come. Some features of his soul were incorporated into the history of the life of Jesus where they helped to build up that great ideal of a new era, the figure of Christ which is still exerting its power upon the present age.

THE SAMARITAN MESSIAH.

FURTHER COMMENTS OF THE SAMARITAN HIGH PRIEST.

BY WILLIAM E. BARTON, D.D.

THE treatise of the Samaritan High Priest on "The Messianic Hope of the Samaritans"¹ was submitted to the author, and it reached him at the time of the Passover on the top of Mt. Gerizim.



RUIN OF TEMPLE ON THE TOP OF MT. GERIZIM.

It was read to him and he heard it with approval, but in comment on the footnote at the bottom of page 279, he explained that the

¹ Published in the May number of *The Open Court*.

name Aelia, given to Jerusalem after its destruction, is not used by the Samaritans for the city itself, but denotes a village near the present site of Jerusalem, the spot where Eli set up his tabernacle. He adds that the place now called Shiloh, near Sinjil, which Christians suppose to have been the Shiloh of Eli and Samuel, was not the real Shiloh. The High Priest then proceeds to answer the questions asked him concerning the Messiah.

In the little treatise the Messiah was depicted as a prophet. But the Christian Messiah is spoken of as "Prophet, Priest and King." It seemed an interesting question whether the Messiah of



SAMARITAN HIGH PRIEST AND HIS FAMILY.

the Samaritans were to be more than a prophet. The High Priest answers this inquiry:

"There is nothing in prophecy to say whether he will be of the priestly line or not. Some of our learned men say he will come from the children of Aaron, and be a priest. Others say that he will be of the children of Joseph, and 'like unto his brethren.' My own private opinion is that he will be of the children of Joseph."

Of course the Samaritan hope is not colored by any of the Jewish memories of the throne of David, and the treatise gave no

hint as to any kingly rule. Asked concerning this, the High Priest answers:

“The Messiah will be a prophet, and will be acknowledged as a prophet. That will be his title, as the prophecies give it. But he will also be a king.”

The High Priest was asked concerning two or three Old Testament passages frequently quoted as Messianic. He replies:



CRYPT OF OLD CRUSADERS' CHURCH SHOWING JACOB'S WELL.

“The promise that the seed of the woman shall bruise the serpent's head, in Genesis iii. 15, has no Messianic significance whatever. It has a very long interpretation, but the substance is this:

“The serpent has intruded upon man, and the man who seeks revenge upon the serpent does so with much advantage yet with peril. He will have his heel bruised, but ultimately will overcome the serpent and kill it.

"Of course the serpent is only a serpent.

"While there is some difference of opinion about Gen. xlix. 55, which tells at what time the scepter shall depart from Judah, there is light to be found in the form of the name Shiloh. The Jews make it two words, but in the Samaritan Torah it is but one word, and that is the name Solomon. The characteristics which Jacob attributes to Shiloh belong very well to the character of



JACOB'S WELL SHOWING RUINS OF THE OLD CRUSADERS' CHURCH.

Solomon. For he it was who set up idolatry in Jerusalem that he might please his heathen wives; and further built there the temple for the pretended ark, as I have told in another place. Then it was that the scepter departed from Judah, and under his son Rehoboam, though he came back to the true capital, Shechem, to be anointed king, the true Israel revolted, and set up the kingdom in Shechem where it belonged, and the scepter departed from Judah."

To Christians it will be interesting to know whether the Samaritan Messiah is expected to be in any sense divine. The High Priest answers:

“The Messiah will not be in any sense a Son of God. He will be a prophet like Moses and like his brethren, as it is told in Deut. xviii. 15-22:

“‘The Lord thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken; according to all that thou desiredst of the Lord thy God in Horeb in the day of the assembly, saying, Let me not hear again the



OLD OLIVE GROVE OUTSIDE NABLOUS.

voice of the Lord my God, neither let me see this great fire any more, that I die not. And the Lord said unto me, They have well said that which they have spoken. I will raise them up a prophet from among their brethren, like unto thee; and I will put my words in his mouth, and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him. But the prophet, which shall speak a word presumptuously in my name, which I have not commanded him to speak, or that shall speak in the name of other gods, that same prophet shall die. And

if thou say in thine heart, How shall we know the word which the Lord hath spoken? When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken: the prophet hath spoken it presumptuously, thou shalt not be afraid of him.'

"This is the passage of the Torah which tells us what the Messiah will be, and I hope you will read it with a clear eye, as you always read everything."

Another thing was asked of the High Priest, namely, what



VIEW FROM HIGH PRIEST'S HOUSE.
(The Rock of Jotham is seen on the hill above.)

would be the attitude of the Messiah toward Christians and other nations. He answers:

"The Messiah will be a prophet, as I have told you, and will no doubt work signs to prove his mission. There will be unusual signs and wonders, which I described in the little book. But he is to be a king, and rule the earth from Shechem, the ancient seat of power, and from his holy mountain, Gerizim. He will call all the world to acknowledge him, and they will do so. He will bring blessings to all nations that acknowledge him."

Still one thing more was asked the High Priest as he sat in his tent while the fires were heating the ovens for the sacrifice of the lambs for the Passover, Will the Passover continue after the Messiah comes?

He answered:

"The Passover will continue after the Messiah comes. It is a perpetual feast. It has no reference whatever to the Messiah."

I am sure that these answers will be interesting to very many readers of the little treatise already printed.



SAMARITAN SYNAGOGUE WITH ANCIENT PENTATEUCH ON THE CHAIR.

The priest wishes also that a word might be inserted cautioning Americans and Englishmen who buy manuscripts in the Samaritan tongue that it is not safe to buy them except at the Samaritan synagogues; as the demand for them has led unauthorized persons to make incorrect copies, some of which have come to him to be authenticated; and he finds them imperfect, and some of them fraudulent. The synagogues are very glad to sell copies of the Pentateuch and of their other books. The copies which they have for sale are of course modern copies made by the priests and authenticated. It is to be hoped that the oldest manuscript will not pass from the possession of the Samaritan community. This, their greatest treas-

ure, held in most holy veneration, should not depart from its historic home in the bare little synagogue at the base of Mount Gerizim so long as the Samaritan community exists.

The oldest of the Samaritan manuscripts, and that from which all the others are derived, is believed by many scholars to be as old as the Christian era, and is generally conceded to be the oldest manuscript of the Bible in the world. Strange as it may seem, our Old Testament manuscripts are much less ancient than those of the New. There are three New Testament manuscripts which date from 300 to 450 A. D.,—the Alexandrian, known as Codex A, in the British Museum; the Vatican, known as Codex B, which is in the Vatican at Rome; and the Sinaitic, known as Codex Aleph, which is treasured at St. Petersburg. One of these is in possession of the Greek Church, another of the Roman, and the other of the Protestants, which illustrates the dependence of all sects in Christendom on the same things and on each other. But of Old Testament manuscripts we have none in Hebrew going back of the tenth century. The Samaritans have one nearly a millennium older!

Five years ago I saw this oldest manuscript. The High Priest stood guard over it, and one of his sons exhibited the next oldest roll which on all ordinary occasions is shown in place of the oldest one. The ancient one is supposed to be shown to the Samaritans once a year only, on the day of Atonement, and never to outsiders. Most travelers who suppose themselves to have seen it have seen only the substitute. The original is written on a yellow parchment, not brown or white, without ruled lines, and the writing is smaller and less regular than in the substitute. The ordinary ink of the Samaritans is dense black and glossy, but this is purple. It has been re-inked in many places. At least a third of it has cracked away, for it is very brittle, the back is reinforced by other parchment, and the missing portions have been supplied. It is many years since it has been unrolled, and the High Priest writes that to unroll it would be to injure if not destroy it. He is willing to consider the question of photographing such pages as can be exposed without endangering the parchment, but not the entire work. The old book is kept under lock and key, and covered with rich green cloth.

I have what may possibly be a fragment of that old codex. I obtained it from a son of the High Priest as a premium with a larger purchase. No Samaritan, I hope, has yet reached a depth of depravity which would lead him to mutilate that book for money, but in many places bits have been worn out of it, and this is such

a scrap, five and one half by three and one half inches from the lowest margin of the manuscript, and containing Genesis xxvi, 20-22.



VIEW NEAR NABLOUS.

The letters are small and irregular; it has been re-inked at least twice in places; the lines are not ruled; the parchment is yellow

and brittle and wrinkled; and above all, the ink, which is so faded and over-written that it would be difficult to tell from the front of the leather what was the original color, has stained the back of the parchment a distinct purple. If it is true as Deutsch affirms, that "the ink is black in all cases except the scroll at Nablous," then I



HIGH PRIEST WITH ANCIENT PENTATEUCH MANUSCRIPT.

may not be counted over-credulous in thinking the relic I obtained from the young priest Abalhassan as being of distinct interest among literary treasures.

Pictures of the Samaritan Pentateuch are not rare, though in almost every case it is the substitute roll that has been photographed.

They give a good general idea of the appearance of the Holy Scroll. The case is of silver, as large as a stove-pipe, cut lengthwise into three sections, and with two sets of hinges at the back, so that it will open and show a column of text, or close and protect all from the light. At the top are three large knobs, the middle one a dummy and the two end ones rollers by which the parchment is rolled forward or back. The case inside is about eighteen inches high; but the knobs above and the legs below make the entire height about thirty inches. The five books of Moses, which are all the Bible which the Samaritans receive, are written on the hair side of skins of lambs offered in sacrifice. The entire roll is probable sixty or more feet in length. I presume no one knows how long it is, though Condor was told that it contains twenty-four skins. As a Hebrew Pentateuch which I bought in Jerusalem has fifty-two skins, and another on exhibition at the St. Louis Fair (which I also bought) has more, I think Condor's estimate too low.

The Samaritan colony now is very small and poor. There were 152 of them in 1901, 97 males and only 55 females. While this is a greater number than that of the passengers of the Mayflower, and their descendants now are legion, there is little prospect that the Samaritans will leave such a posterity. They expect to be brought practically to extinction, but to be restored when their Messiah comes.

So far as the treatise indicates, the Samaritans do not look for any vicarious sacrifice on the part of their Messiah. His career, when he comes, would appear to be one of victory and tranquil rule, primarily religious, but with some political significance. The sacrifices are declared not to be prophetic of his mission. The passages quoted by Christians from the Pentateuch as Messianic are held not to refer to him. Practically the whole content of Samaritan Messianic prophecy appears to be derived from Deut. xviii. 15-22, in which the Messiah is a prophet like unto Moses, raised up from among the people, and one of their own brethren.

THE SWASTIKA: A PROPHETIC SYMBOL.

BY WILLIAM THORNTON PARKER, M. D.
(Formerly Surgeon U. S. Indian Service.)

SAINT PETER, the Martyr, writing on the earth with his rapidly ebbing life-blood the great Catholic word of faith, "Credo," is but a link in the perfect chain of devoted Christians who have sacrificed their lives willingly for the God-given religion they have received.

In the earliest days of persecution when only the gloomy Catacombs could be counted on for asylum, the hunted Christians made use of secret symbols to safeguard the disclosure of themselves to friends and brothers in Christ. The ichthus I-X-Θ-Y-Σ, fish, is a well-known illustration of this; and so also perhaps the swastika, the most ancient prophetic symbol of our Blessed Lord's coming, was also found of value in concealing the sign of the cross from those ready to betray or destroy any Christian whose profession became known.

Men need a symbol. Nations have their flags; great associations have their different devices. All these are *symbols* that represent to men what is dear to them. Symbols, then, seem to be necessary; and how powerful they are is known to every one. They are rich with sacred memories; they touch the heart and evoke the liveliest enthusiasm; around them men have fought and have shed their blood, even as eighteen thousand of the flower of knighthood perished in defence of the relic of the most Holy Cross. Christ's cross is the glorious symbol of the world's redemption; all other symbols are as nothing if opposed to the religion which He in mercy founded!

The pagan type of Christ, the Hindu "Agni," or God of Fire, whose symbol is the oldest form of the cross known, was in general use in all the ancient pagan world, from India to

Italy. It is found among other forms of the cross in the Christian Catacombs, and must be traced to its original source in order to learn its true meaning. According to the testimony of the best Oriental scholars, the "Vedas" are amongst the oldest religious books extant, dating to the fourteenth century B. C. The Hindus allege that Agni, or fire god, or god of fire, had an existence in an elementary state *before* the formation of the sun! "He was in the beginning with God." It is from the Vedas that we learn the oldest form of the cross to be the symbol of Agni. We claim our *Agnus Dei* to be the second person of the blessed Trinity. When the ancient Hindu worshiper would produce Agni, or fire, at his worship or sacrifice, he took two pieces of wood and arranged them in the form of a cross, and by whirling them rapidly together with a bow obtained the desired fire by friction. This is the arrangement: one piece being set in the other at the center. This instrument, which every Brahmin possesses, is called the Arani, and should be made of the sacred Sami tree. As a symbol it is called Swastika, and is like many other symbols marked on the forehead of young Buddhists as well as Brahmins. "And God so loved the world that he gave His only begotten Son" who died even upon the cross, the Tree of Shame. By the wood of this sacred tree we are saved. As the Christian is signed by the Sign of the Cross, so the signification of the sign of the swastika is the same as that of the Christian Chrisma marked on the forehead of the baptized, i. e., salvation. This symbol is considered by such great scholars as Burnouf the oldest form of the cross known, the bearer of fire. The modification of this Vedic symbol became the instrument of torture and death to other nations; and was that on which the Saviour suffered.

The swastika was thus the symbol of Agni, as the Life and Light of the world to the ancient Brahmins, as the symbol of the cross in the Catacombs to the Christians. Surely not of any material light of fire, but rather of the True Light which lighteneth every man that cometh into the world. That True Light symbolized in swastika and cross, in Ichthus and other forms,—Light of Light, Very God of Very God, Begotten not made. *Agnus Dei*, Who taketh away the sins of the world.

Diogenes, the grave digger of the Catacombs, immortalized in the ancient frescoes, that shrine of the martyrs, is depicted as holding in his hands a lighted lamp with which he finds his way in the dark labyrinths, and lays to rest the remains of faithful Christians. The swastika symbols of Agni are placed upon him. Does this not

signify a type of Christ whose light illumines even the recesses of the grave?

The simplicity and beauty of these ancient Swastikas painted on the walls of the Catacombs as early as the first or second century have deep significance in the history of Christian martyrdom. It is therefore not surprising that we find on the mitre of Blessed Thomas à Becket embroidered the symbol of swastika. There is also one to be found on a memorial brass in Lewknor Church, Oxfordshire, England. The inscription in the Catacombs of the mural painting is as follows: "*Diogenes Fossor in Pace Depositus*" etc.,—pick, lamp and other instrument; swastika on shoulder and one on each flap of skirt. Another swastika has been found upon the slab of a grave in a Catacomb.

John the Baptist proclaimed the Agnus Dei, "that taketh away the sins of the world;" and the Holy Catholic Church has ever since been preaching salvation in the Cross of Him who is the Light of the World, and whose symbol is the grandest triumph ever known. Significance of the swastika is to be accounted for as a great fact or truth divinely communicated in the earliest times as prophetic of the coming of the Agnus Dei, the Light of the World and the Saviour of Mankind.

There are several different kinds of swastika: the Arabian, the Scandinavian, the Phœnician, the Hindu or Indian. In the Hindu form there is a miniature double-armed cross, joining together four double circles within each of which is a small rebated cross resembling the Navajo Swastika. When we try to locate the birthplace of the swastika, we at once come upon the claim put forth by some paleologists that it saw the light in India. In substantiation of their view they bring out the fact that the swastika was first discovered on the hills of Hissor in British India. Late findings, however, disprove their conclusion and make their contention untenable. In Athens, Bologna, Cyprus, Königsberg, in the museums of ancient Vienna and the Vatican, there are to be seen prehistoric vases of all sizes and shapes, profusely ornamented with symbolic signs of the swastika. It is also found amidst the paintings of the Catacombs of Rome; on the pulpit of St. Ambrose in Milan; on the ancient sacred books of the Persians; on early Christian monuments of Scotland and Ireland and in the museums of Toulouse and Rouen.

The form known as the fylfot is frequently introduced on the vestments of the Greek Church and is found also somewhat more sparingly in the West, both in ecclesiastical and heraldic work. It was most commonly employed amongst the Western peoples in the

thirteenth and fourteenth centuries; and many examples of it may be seen on monuments, brasses etc. Amongst the various mediæval textile fabrics we find one called *Stauracin*, a material taking the name from the Greek word for a cross, and so called from its being figured over with the form of the cross, the design being sometimes of the simplest character, and in other examples of very elaborate enrichment of detail. This was also known as *gammadion*. In the Greek alphabet the letter Gamma consists of two lines at right angles to each other, like an English letter L; and many of the mystical writers of earlier days have seen in this form a symbol of Christ as the corner stone. On this idea as a basis the mediæval designers combined these L-like forms into many more or less decorative arrangements. Four of them placed with their four angles towards each other create the form of the Greek cross; at other times they were so arranged as to form the letter H; or placed with their angles outwards a square is produced. By far the most ancient and most common form fashioned out of the Gamma, is that known as the fylfot. This may be found even in the Catacombs, and from its resemblance to two rough S's or Z's crossing each other,—S and Z in old work being often interchangeable,—it has been conjectured that it was probably the cross represented as *signum*, the sign, i. e., of faith in the Crucifix. In the use of the fylfot the early Christians merely adopted and diverted to their own purpose a symbol centuries older than the Christian era, a symbol of early Aryan origin.¹

We find the swastika on the drums Laplanders use in the performance of magic rites; the Chinese have it on their flags, their musical instruments and even their guns. The Japanese use it as an ornament on their pottery. We see it among the relics of the ancient races that have succeeded each other on the American continent. The Swastika was found on a shell dug out of a Tennessee mound; also it was taken out of a mound near Chillicothe, Ohio; on a stone ax at Pemberton, New Jersey and on a vase from Arkansas, which is now in the National Museum in Washington.

Morehead is said to have seen the Swastika among the prehistoric scratches found in Yucatan and Paraguay; and it has been found among the tribes of Peru and Brazil. It is especially made use of by the Navajos, and Pueblo Indians. It is also found among the Texas Indians; as well as the Hopis.

The Marquis of Madailles states that: "In circumstances too

¹ See *Archæologia*, Vol. XCVIII. Also Dr. Schliemann, Max Müller, Vergason, Ludwig Müller etc.

numerous to be recalled, men, no matter at what point of time or in what part of the world they live, acted alike, had the same ideas, made the same inventions, adopted similar practices, without knowing each other, without even as much as being conscious of each other's existence. Are these remarkable coincidences the result of a mere hazard? Is, for instance, the wonderful diffusion of the very complicated swastika, through time and space, nothing else but a fortuitous occurrence? Is it not rather a fact, fraught with great purport for solving the problems of the origin?"

The following letter from a distinguished Jesuit scholar, Rev. A. J. Maas, is very interesting and instructive:

"The figure you sent me has several names: fylfot, gammadion, Thor's hammer, and swastika-cross are perhaps best known. Fylfot is said to be the old form of fyl-fot, meaning the pattern or device for filling the foot of a painted window. Gammadion is said to be derived from the fact that the symbol was considered to consist of four Greek capital "gammas" conjoined; as such it was in high favor with early secret societies but also with Byzantine ecclesiastical decorators. In the mythology of the North it was held to symbolize "Mjölhnir" the formidable cross-formed hammer of Thor, and is accordingly called Thor's hammer. The swastika cross was well known among the Buddhists of India, among whom it appears to have symbolized the Western Paradise or the tree of knowledge. These are the usual meanings of the sign."

Also the following from Rev. Anselm Weber, O. F. M., from St. Michael's Mission, Arizona:

"I received your inquiry concerning the swastika cross. I am afraid I must disappoint you. The Navajos attach no meaning whatever to that symbol. They use it very extensively, it is true, but they were possibly led to do so by the Indian traders. They may have obtained it from the Mexicans or the Pueblo Indians. It is probable, also, that they copied it from a pictograph found in Cañon del Muerto, a branch cañon of Cañon de Chelly in the Navajo Reservation. I send you a photograph on which you can plainly see that swastika cross, painted there centuries ago by the prehistoric cliff-dwellers. You are welcome to the photograph."

Mr. G. P. Milne, a master in St. Paul's School, describes this swastika as about a foot square, and says that it is either painted or slightly cut into the rock about sixty feet above the ground. Mr. Milne has traveled extensively in Arizona but says that he has seen only one other such swastika on the cañon walls there.



PREHISTORIC RUINS IN CAÑON DEL MUERTO,
Photograph by Schwemberger, St. Michaels, Arizona.

The following item from the Smithsonian Institute is interesting in this connection:

"The swastika is of prehistoric origin. Nothing certain is known about its original significance. It preceded Christianity and even Buddhism, in connection with which latter it is still in use.

"It is true that the Swastika, together with the Egyptian symbol of life (crux Ansata ☩) was used by the early Christians as a symbol of their religion, and in the Catacombs, the swastika is sometimes combined with the Christogram (☩). It was explained by early Christian authors as a combination of two Z's which were said to mean ζῴσσεῖς, "thou shalt live." It might also be explained to mean Christ, who calls himself the "Life" ζωή. But these explanations are an afterthought, just as Greek antiquarians explained the two Z's in the swastika as the monogram of Zeus. It is certain that the swastika was not invented by Christians, but was adopted by them, and was gradually superseded by the Christogram and the definite acceptance of the cross as the emblem of Christianity.

(Signed) I. M. Cassanowicz, Asst. Curator,
Dept. of Historic Archeology.

It is the well-nigh universal and varied use of the swastika that demonstrates the great part played by this mysterious sign in the life of ancient as well as contemporary human races. It is probable that the meaning of the swastika has undergone many changes, according to the epoch and traditions of each race.

The Catholic must recognize in this mysterious swastika a teaching of far greater import than the conclusions arrived at by ethnologists. Every swastika conceals the sign of the cross, and as the books of the Bible are prophetic of the coming of our Lord so this symbol is prophetic of the coming of the Founder of Christianity.

It is one of the great religious symbols of the world. It has been revered all over Europe and Asia. It is one of the oldest things in history, and there is scarcely a land in whose ruined temples it is not found.

By those who look upon the region to the northwest of India as the primal home of the blonde races of the world that ancient land is also looked upon as the birthplace of the swastika. With the successive emigrations of the Aryans from Northern India all over Europe the swastika spread. The Arabs and Jews knew it not. As the "hammer of Thor" it is fabled to have crushed the head of "the serpent." It is the cross which every swastika contains, which destroys the evil of the serpent to-day, and faith in this holy sign

restores the dead to life everlasting. It is another proof that the inhabitants of the new world came from the old and brought the symbol of the salvation of the Christian faith with them. In the cross of this Christian faith is the salvation for all peoples—and its influence goes steadily on. Believing in His Cross and promise, “Lo, I am with you always, even to the end of all things,” we cling to the Christian faith.

GOD HYPOTHETICALLY CONCEIVED AS MORE THAN PERSONAL.

BY LAWRENCE HEYWORTH MILLS.

IN working out our theme upon the implied ideal elements in Zoroastrianism we come, in the legitimate course of investigation, upon the above-mentioned question, not that it is in fact at all mooted, not even to the least degree either in the Avesta proper, or in the Zoroastrianism of the traditional and later period; for that lore whether the original, or that of a secondary stage, is almost purely like our own. That is to say, it is simple uncoordinated deism and creationism. But in making an exhaustive examination of all that is either implied or more fully stated in Zoroastrianism, such a question as the above naturally arises as a preliminary. Before then we enter into any detailed discussion of personification, this particular personification of all others should meet our close attention. We have dwelt upon the sublime though simple scheme of a pure God with His clustered attributes,¹ if indeed qualities so imposing as the characteristics of a Deity could be said to "cluster";—better had we said "which surround Him" as the strong rays spread out from a morning sun.

And to be thorough, we must not now arrest our thought here at all at this junction; but we must allow ourselves once for all to think out even the negative suggestions of the entire system; and just at this next point in the logical sequence of development we come upon this *per contra* again, as in addition to that already treated.² And it is indeed a curious form of negative which soon transforms itself into a positive; for in fact we are obliged to proceed here in reference to a circumstance which, whether really

¹ See "God and His Immortals" in *The Open Court* of January and March, 1907.

² See "God and His Immortals, Their Counterparts," *The Open Court*, March, 1907.

negative or positive, is yet one of vast as well as of august intellectual proportions, while it is likewise of acute practical significance. God might then be conceived of (and let us ponder it well) as being "hyper-personal."

But, in order to be exhaustively thorough and thoroughly honest, let us at once both acknowledge and point one primal objection to our entire hazardous though necessary discussion; and to do this we must not hesitate to say that the very mention of our theme here implies a certain slur upon our familiar and long since endeared image of a Great Quasi-human Divine Personification. A strangely close reflection upon our former accustomed modes of thought is indeed here at once contained in that very word and idea of transcendence which is expressed in the prefixed word-form *hyper-* (or *super*) of "hyper-personal." For the mind's attention is at once by this directed to a series of distinctions which surpass our hitherto generally accepted views upon the sublimest as well as upon the most awful of all imaginable subjects,—if indeed Our Adored believed-in Ideal One may be in fact "hyper-personal." That is to say, in thinking out our ideas with reference to Our One supremely Adored Divine Being, and in this way fulfilling our duty both to ourselves and to others (which, as I need hardly here pause to mention, is also often at the same time a very dangerous as well as very necessary procedure) the well-meant results of some of us might be such as go out beyond what we generally conceive of as being naturally "personal" in the usual common-sense meaning of the word, with human personality as our guide before us to show us and others what we mean by the terms we use. Or, at all events, our adored concept of the Supreme Divine Being often seriously transcends what we once allowed ourselves to contemplate as the mentally constructed image of a once omni-conscious and omnirational living and personal Object whose power takes in all things, although much in a human way. Strange as such a "transcendence" may be supposed by some of us to be, it is, however, as it should be, in its interior significance, familiar enough; for I mean by it merely that unavoidable and stringently searching excursus of severely analytical minds into the region of what Kant would call "the ideas," and what we also popularly mean when our faith goes out beyond the established limits of "poor human reason"; that is to say, when we look beyond the bounds of the sphere of our mere intellectual understanding, which I call our "intellection," the limits of which are clearly marked. For an idea in the Kantian, and indeed in the common-sense of it, can well go out beyond this range of in-

tellection:—and such would be any such conception of the *hyper-personality*,—a concept of a thing outside of experience, and indeed outside of categorical as of hypothetical cognition, which last, both of them, can only be conceived of as being strictly limited by the conditions of space and time, and so of clear natural conception, for no object in simple nature can be either cognized, or re-cognized, as being outside of those limits. And further, as I believe, some very distinguished theologians within that one communion which of all other Christian Churches, has most the right to speak for its original, have expressed themselves at times in some such a sense; that is to say, they prefer at times to imply that God is “*Hyper-personal*,” whatever they, or we, may exactly mean when we make use of such a word.

EXCLUDING DEFINITION IS A PRELIMINARY NECESSITY.

But first of all in considering the subject, and in order to take in sharply all its distinctive circumstances, let us bring up before our mind's eye for a moment, and for a special purpose, that sharply defined view of the natural universe, which, intellectually only considered, and closely within the sphere of both our thoughts and our senses, is yet entirely aside from that One Holy and endeared ideal Being, who, as we are all so well aware, was once held to dominate that Nature in a sense which has always appeared to us to be the summit of all power,—strange as such a proposition of exclusion may, at the first sight of it, appear to some of us to be. For it is indeed, and as of course, not only quite possible for us for a moment, and for a special purpose to frame our concept of the world material without that great Ideal, whose contemplation we have been accustomed to regard as the very breath of our expectant spiritual life, but it is yet also at times clearly and stringently our duty so to do; for strange (and yet again not strange) to say, the studious consideration of such an opposite can but bring the great supposed Objective, whether reality or ideality, more firmly than ever into just outline within our view.

THE INTELLECTUAL-MATERIAL, AND THE IDEAL WORLDS.

Let us then divide the Ideal from the Intellectual and material worlds, and in doing so let us proceed without either prejudice or reserve.

And first of all as regards these expressions just used above,

let us persistently and continuously make plain what we mean by "intellectual and material" powers, though I have endeavored to let drop my impressions with reference to them from the beginning on. Let it be understood then distinctly, and once again for all, that, in my view upon these two seemingly so divergent forces, I am wholly with those who see no radical nor essential difference between them. With me the distinction is between those two combined, the "intellectual-material" and the "ideal-spiritual";—they are, the first of them, in my opinion merely varied manifestations of one and the same objective power identical in essence, and differing from each other solely in the matter of degree. And on this understanding this intellectual-material sphere of knowable nature should, as a matter of stern but yet at times of gratifying duty, be regarded, if only for a moment, as excluding from itself all thought connection with that One supreme and glorious Extra-mundane Supposition to which we should never in one syllable allude without the deepest reverence and joy.

And this intellectual-material sphere of knowable nature should be regarded, not only as thus separate from the Supreme Ideal, but, if only for a moment, as being also entirely aside from and outside of all and everything whatsoever which might be conceivable as being either ideal, spiritual, or supernatural.

The way is so far cleared for our procedure.

* * *

Nature then, which is phenomenon in substance, transpiring in space and time, is most certainly upon occasion to be recognized in a somewhat clearly definable sense of it, as being distinct from God, and in fact as being in so far apart from Him that it should be considered as the baldest profanity for us to trifle for one moment with such a proposition in its serious solemnity, or to consider the possibility of its denial.

THE VAST MIND-FORCE IN NATURE AS A THING UNSPEAKABLE IN MAJESTY.

And yet there is in nature one vast majestic Power which is almost as mysterious as the supernature itself, with its supreme adored spiritual Ideal One,—and in this fact of its magnitude and its majesty it also nearly approaches in most other particulars that God-idea itself towards which we all so instinctively turn with our profoundest hope, and before which we also so willingly in our deepest spiritual affections still bow down; and this great Power is

no less than *Reason*; or, as I should rather say, it is that startling evidence of all-controlling and all-incisive *intention*³ which presses upon us everywhere, and which is as pervading as it is obvious,—though how it can be conceivably regarded as being in any sense of it extant, is of course difficult, if not indeed quite impossible, for us to place before our image-making power; see however farther on. It is a thing never, yet ever, beginning; for to say that it comes “most to its consciousness in man” is to say something very hazardous indeed, as well as something little centrally touching the matter in hand at all; for how many grades of intellectual beings may there not be above us? as there are *so* many which, as we are so assuredly convinced, are much beneath us. And indeed, if forced to hazard a remark, we can only say that the material manifestations of this Reason are violently everywhere in evidence to us as the characteristics of the most mighty, as well as the most glorious, force cognizable to us with the use of our as at present developed intellectual capacities. And we indeed all believe this so simply, or so implicitly, that many of my readers may not, at their first startled thought upon the subject, be able to make out just exactly what I mean by this all-present All-thought; for it appears to most of us to be a thing so common, this simple self-thinking of the world itself, that we can only with difficulty understand how any diligent person with serious occupations upon his hands, could make it at all an object of laborious reflection,—especially as there always lurks in it that certain danger which inheres in every effort to approach any question which concerns itself with the supernatural, whether thought of in its supernatural origination, or as supernatural interference after a creation may have been conceived to have taken place. For every investigation into every such a realm has been generally regarded as forbidden; that is to say, as one in regard to which we should always instinctively arrest the activity of our interpenetrating searchful powers, leaving its mysterious suggestions unpursued, or else simply solving them in the old childish opinions of infantile days;—yet they will not be altogether denied, nor will they cease actually to press themselves upon us,—these questions. See them indeed everywhere in the crystallizations and in the symmetric growths of leaves and embryos, as also in such other things as the sidereal mathematics, for they, these almost vivified objects are, each and all of whatever grade in the scale of being, obviously actuated by a reasoning force which controls all their exactness with all their attritions also coordinated, though they,

³ Aristotle.

these last, the siderial objects, and their mates, as a matter of course, are like all things else, slowly wearing off in measured waste. The greater Greeks, some of them, even actually thought those moving heavenly forms alive, and self-moved like any conscious things; but the questions, all of them anent them, nevertheless continuously and remorselessly revert and force themselves upon us. How is it, so we forever ask ourselves, that all mechanical as well as all animal processes follow law so unmistakably? See those celestial globes chilling from their first-form vapors; they know, each of them, how, in time to find their places. One must become a sun of a future system, others the planets of it, each of its particular size, weight and attributes, even to its climate. So the plutonic rocks follow the same undeviating laws, hardening from their molten elements; diamonds too center in the same way as the bubbles ball and dance. Every object, though it may be inanimate even, from the most enormous to the most minute, seems also to be inter-adjusted to all others.

The very animals know from instinctive miracle things hid from man, though he too has his innings. Wild herds forestall the floods; the albatross knows exactly where to fly, when man does not even know his own interests. How does the butterfly find his mate? or the calf his mother's teats? The crocodile, so they tell us, knows just where to lay her eggs beyond the reach of Nilus—even the young elephant shelters himself in his mother's lee; how does he know that he is safe there? All being seems to throb with intellectual intercommunications.

This is all stored experience, of course, and collected from past ages—but where did it all originate? Man too, let us not underrate it, can measure the heavens and the seas, tracing all things to their sources, even soul. Not only mind, but moral mind, is everywhere: recall that miracle of sweetness once named above, the mother-love; see too the hate, and the revenge:—incomprehensible, all of it, because so original. Attractions of gravitation have reason in them, obviously; see above, and below. The universe because of them seems one vast breathing fabric of sympathy and power, a very cosmos eternally unfolding itself in myriad forms, infolding itself again. The very microscope reveals systems as intricate as the telescope. Such is the Mind Force in All-nature.

ITS ADORATION.

We simply do not adore it because we can only, as it seems, adore a person, and we ought only to adore a supreme person; and

this Reason is not a person, nor a hyper-person, nor yet a sub-person;—we do not supplicate it again, because *we are parts of it* (see below); and how can we supplicate that whole of which we are ourselves consciously constituent parts? Supplication would seem then to be mere fixed self-resolve. We do not supplicate it also because it is *immovable*, for so it seems to be. Never has it varied from all a past eternity, for so we believe, nor shall it change by one iota to all an unending future; but, and most of all, as already implied or said (see also on below) we did not aforesaid adore it because we thought it to be itself the thought of Our Great Conceived-of Human-Deity, Our “Heavenly Father.” His mind in fact we thought it, and we have ever through life adored it as a part of Him; so only. But if He be in super-nature, a God-for-Faith, we have no right at all to identify this Nature-mind with His, for of His Super-intellection and its workings we have no definable concept whatsoever or at all; while this Nature-Reason, though we can as little hope to fathom it, we ever observe it closely in its effects at least, and so at every step.

A SENTIMENTAL CLAIM.

Yet this Nature-Reason has also some deep sentimental religious claim upon us, as we may in passing mention,—claims on the score of sentiment and tender days gone by, as well as upon self-reverence, with its indelible and vested rights, for in it we should indeed reverence our very selves which should be a truest worship; for it, this Reason, is our attribute, and we are its:—yes, there is the *reminiscence*, and a dear and holy thing it is.

We are orphaned now, the most of us, that is, if only for a moment, until we can find our one true Faith-God again in His defined supernal being, not to speak indeed of his transcendent spiritual character and life. For we loved our Nature-God as we adored Him; and this Reason was indeed to us once His mind, as so we once imagined this Nature-Reason — this Mind-Attribute. There is a sweetness in that past thought of it which lingers on still, none the less though it was sometimes rather trivial, and occasionally somewhat low. We can not fail with delight to recall its joys, as we do our boyhood's visions.

THIS REASON IS YET THE WORLD-SOUL.

But yet this Reason, though no longer the super-exalted, nor yet the Person-Mind of the Supreme Ideal Faith-God, is yet the

great soul of all reasoned life and life's reasoning, involving in its effective applications all strengths, joys, hopes and sorrows. Morals, too, are also there in it, and sovereign purpose with them, but above all there is esthetics; for we are parts of a world all calm with beauty, and throbbing with bright wishes based on truth and love; strange that we did not think it more out before, for the reasons given. But whatever be the cause of our deficiency just here, we have driven this neglect through inadvertence, if not through misapprehension, quite too far on. For this Thought as it exists, is the grandest force in all the Nature-universe; not to revere it is most certainly to err. If this Reason in the world be like that of man in so far as that it makes the world non-maniac (see below), and non-imbecile,—then we have no need to recall it as a basis for our profound future reverence that we once believed God made it as a human thing and as Himself a quasi-human Person. We need only to *look at it as it is*; for if God be separate from nature, as spirit is separate from matter, and if this Nature be thus inspired, as we have shown above, then do we think it decent of us to suppose that Our Divine Spirit-Lord will ever turn His back upon it!

Our Faith-God Ideal turn His back on Reason! the Holy One of All Holies, turn His back on all that holds the world in sanity, indifferent to all that love is nourishing, to all that truth is defending, to all that mercy is redeeming! Ah no, the Faith God Ideal, our One ever supremely to be adored, is not indifferent to this; nor is He to be thought adverse to it. He in fact stands ideally related to it; in shutting out poor nature's realm from His as profane I only mean to shut out its identities from His.

His whole Supreme Heart, although ideally beyond our ken or intellection, still yearns to it (as, with devout speech-figure, we may say)—still yearns in a sub-sense over it. He adores it too, if so we can imagine of it, just as Ahura burned sacrifice to Mithra,—as kings call nobles "Lords." It is the all-in-all left in our poor nature of power and truth, and as Our Ideal-Faith-Supreme-One reveres it, so should we!

THE WORD IS NIGH THEE.

It does not hold itself aloof in awful impressiveness far from us and aloft; it is close around us as a sweeping sea, or touching each of us with lightest finger, while it stares us in the very face. Why should we indeed not in a sub-sense adore it, as our great Ideal One so doubtless does? But to adore it we must define

it from all else, separating it even from the Great Ideal totally, the August One from the less august other, else we profane Him; for to touch Him with our intellection is to insult Him, just as to look at Nature-Reason mixed with Him is to lose its point. This latter awes us totally, while it subdues us for our good; its only mystery is alas that it does not shut out infamy, but, whether Hyper-Demon or sub-divinity, no one doubts that it is sublime; for it is that alone which makes our universe be-souled.

THOROUGHNESS INEXORABLY DEMANDED.

In fact it is that alone which makes it sentient cosmos. And surely as we differentiate it from our Ideal One-God in our all-hallowed reverence, we should do so for the moment *thoroughly*; for every instant that we leave it inevitably constituent with Him, we are resting in *irreverence*. Thought is the first circumstance in the entire Nature-Objective All-World aside from Him; and yet He is beyond all its bounds of circumstance. Yes, we can revere it, this Nature All-World with its Nature All-Soul, not idolatrously—may God forbid! We can yet even in a certain sense adore it as the All-thought in our great world-system directing the incessant combinations of destined effects in the unfolding and infolding of a vast mass of nature as a reasoned universe of atoms vivified; and this is the very next thing in power to that endeared old idea of a great human God-person in the sky; for it is the most solemn as well as the most tender of all things thinkable.

TO INTERPENETRATE AND SEARCH IT OUT.

Why then should we not collect our points of thought against it? for it is susceptible of apprehension, if not of comprehension. It is a great mystery of mysteries, but are not all things else the very same? See even the great known force of gravitation; where did it come from? Yes, like that last, or first, great power just briefly named above, it was *beginningless*; its effects, however, are, like that of the great inclusive Thing just mentioned, obvious to us on every side and at every instant in space and time, and its mystery consists ever thus alone in *origin*; but this is thus the same with all things natural. Absolute origins are for ever inexplicable, the simplest as the greatest. Why should we indeed for one instant ask why all material particles gravitate towards all other, a stone falling to the ground? Can there be indeed anything more help-

less to explain? That it is "simple fact" is our only answer, adding that it is "rational" fact, which last however we could not in some cases say.

Like the Nature-Universe itself, explanation is merged in "non-origin," in its recognition of course I mean; for "origin" is the chief theme of explanation or discussion. Yes, we should collect our points of thought against it, this mystery in nature. It is meet and right for us, nay, it is our bounden duty so to do; but there are hindrances and many,—and above all one chief one.

THE "EMMANUEL CLASSES."

BY E. T. BREWSTER.

IN all our runnings to and fro, and our consequent increase of knowledge, there is hardly anything more calculated to take away the mental breath than certain recent excursions of the youngest of the sciences into the region of the sub-conscious mind. It turns out that underneath the bright and tidy apartment in which the conscious soul keeps house, there stretch cellars and galleries, chambers and caverns and sunless seas of our human nature, whereof no man knows the limits.

Especially striking, of late years, has been the effect upon mind and body of suggestions skilfully addressed to this strange other self and accepted by it. Bernheim, of the Nancy Hospital, dealing with an especially suggestible patient about to visit the dentist, tells him, without hypnosis, that he will feel no pain whatever. The man, believing the impossible, submits without discomfort to the loss of five grinders; and when by way of experiment, the operator twisted the last round and round in its socket, the victim minded not at all and laughed as he spat out the blood. Dr. Woods of Hoxton House Asylum, London, on the basis of more than one thousand cases, reports mitigation of distressing symptoms by suggestion, often without hypnosis, in such unlikely diseases as rheumatic and typhoid fever, pneumonia, pleurisy, and even tabes dorsalis. One has only to dip into the writings of such eminent physicians and men of science as Charcot, Bernheim, Wetterstrand, Bramwell, Tuckey, van Renterghem, Janet, Prince, Sidis, to find himself in a world where the working of miracles is a part of mere office routine.

Naturally, the special field of the new psychotherapeutics is the mental and nervous diseases, especially the milder sorts which are unaccompanied by organic lesions. One recalls at once the strange case of "Miss Beauchamp" with her four alternating personalities studied by Dr. Morton Prince, Professor Janet's "Mme.

D." who forgot everything as fast as it happened, Rev. Thomas C. Hanna to whom Dr. Boris Sidis restored the lapsed memories of his entire previous life. One might multiply such cases indefinitely. One and all they yielded to treatment largely psychic and nine-tenths suggestion. Curiously, the latest discovery of scientific medicine is that there is such a thing as a *mental* disease.

Curiously, too, with Dr. Sidis's recognition of the "hypnoidal" and related conditions, and the general tendency now-a-days to dispense with hypnotism and to tap the sub-consciousness by way of more normal states, the methods of science tend to assimilate themselves to the time-honored devices of quackery. The whole tribe of metaphysical healers, mind-curists, viti-culturists, magnetic healers, astrological health guides, medical clairvoyants, vibrationists, psychics, occultists, osteopaths, together with the practitioners of all the rest of the original, unique, and only genuine systems, have always worked their cures largely by suggestion without hypnosis. They all, under various forms, appeal from the body to the soul. Naturally, having a method at bottom sound, they have cured with it, even if they have also killed.

The victim of one of the milder nervous diseases, who without knowing precisely what is the matter with him feels generally out of sorts with himself and the world, ought, of course, to put himself in the hands of some medical man who has made a specialty of blues and fidgets. Such are, as yet, unfortunately, few, inaccessible, and expensive. A quack also may cure him, though with the quack he is taking long chances. Least likely of all men to do such an one any good is the general practitioner. The ordinary medical man, trained to treat only such afflictions as manifest themselves in pain or pulse or temperature, is, as an eminent psychologist lately remarked, about as competent to deal with a disorder of the soul, as a veterinary to treat a case of hereditary gout.

Practically then, as things are now for nine out of ten sufferers from neurasthenia, hypochondria, nervous headache, morbid fears, periodic depression, irritability of temper, nervous dyspepsia, and the rest of the "imaginary" diseases, the only hope is to get worse, develop, let us say alcoholism, or actual insanity. Then they stand a chance to be taken in hand and cured. Otherwise all but a favored few drag out their lives, at the worst unable to earn a livelihood or adjust themselves to any plane in society; even at the best getting through their day's work at such a cost that there remains no margin of profit on their labor. Such persons are often of no mean natural parts. Intelligent, sensitive, keenly alive to their condition, they

suffer cruelly from all sorts of disorders, lacking the kindly anodyne that is apt to accompany bodily afflictions; while frayed nerves and hyperæsthesias of the special senses bring them pains which no well person can understand.

To such "unhappy neuropathic subjects who live on the borders of insanity without ever fully entering it" a single Christian body makes a special mission. Emmanuel Church in Boston, extending its ancient charge concerning the sinful, the sick and the poor, has in these last days undertaken to care also for the nervous. Thus at the same time it withstands heresy and false doctoring.

Such an attempt is by no means inappropriate. In any case the psychopathic subject is to be cured largely by faith—faith in the suggestion offered by his physician, faith in the methods of some quack, faith in the tenets of some semi-religious body. Whenever the victim of insomnia really believes in his heart that the electric vibrator, or the chapter from *Science and Health*, or the commands of the eminent specialist are going to send him to eight hours of blessed sleep, to sleep he will inevitably go. If then, one is to be saved by some sort of faith, what is better than a faith in science supplemented by a faith in God?

The particular Church which has undertaken this most significant enterprise is itself peculiarly well chosen for its task. Of all Protestant bodies, the Episcopalians have their roots set deepest in the past, are most especially the heirs of the Christian ages. The denominational label is itself a guarantee of sobriety and good taste. Even the building suggests sanity. In it, the paint and plaster, the nondescript architecture of the ordinary American city church edifice are replaced by sand-stone and dark oak, while the middle-Gothic manner of the whole is carried out to the least detail. It is a very unusual building. Its design breathes consistent faith; its structure, reality.

Nor is the practical conduct of this mission to the nervously afflicted less dignified than its material setting. The Rector of the church, Rev. Elwood Worcester, Ph.D., D.D., and his assistant, Rev. Samuel McComb, D.D., who have especial charge of this work, meet in the usual way such persons as care to consult them privately. On such occasions the pastor's study, becoming a sign of the times, resembles a consultant's office. Half the patients are from out of town, a considerable majority are, at the beginning, unknown to the clergymen. There is an attendant to take their names, their cases are recorded as if they were putting themselves into the hands of any specialist. Indeed there are present, one or two young physi-

cians, specialists in nervous diseases and in sympathy both with Emmanuel Church and the Psychopathological Society, to add their special knowledge to the experience and insight of the two pastors. In one way and another, the afflicted are advised, helped in various special ways, and when the case seems to require it, recommended to the care of a general practitioner to be set right in body before they can be benefited in mind. Often, for this mission is something better than self-supporting, the gifts of the well-to-do bring needed comforts or respite from over-work to those who suffer also in estate. Thus in various ways are the more sorely troubled made ready for the teaching function of the Church.

On Wednesday evenings from eight until a little after nine, Emmanuel Church is filled—filled a great deal fuller than city churches are wont to be of a Sabbath morn—with a company which in outward aspect is not to be distinguished from any city congregation. He who looketh upon the heart probably sees a very different sight. Here come for help those who suffer in mind or soul or nerves or will. There are business men hard hit in pocket who lack the courage to begin again, mothers whose children get on their nerves, wives who for sheer weariness have ceased to love their husbands, persons in authority who have lost their nerve and cannot control their subordinates, the bereft who grieve beyond reason. There are school teachers who have become suddenly afraid of their pupils, students whose brains have turned to cotton wool, book-keepers who add figures in their dreams,—the unbalanced of all sorts, who drink when they should not, or do not sleep when they should, who have lost the zest of life and for mere nerve weariness find it no longer worth living.

To all such, Emmanuel Church brings its evangel. Hymn and service, the solemn surroundings, the sense of companionship in affliction, attune their minds to the preacher's words. Simply, with much reiteration, the clergyman, or the physician who sometimes takes his place, explains the modern doctrine of the subliminal and its relation to their conscious lives. He shows them how to utilize the hidden resources of their own nature, to gain self-control, "to draw from their own wells." He instructs them in the practical details of auto-suggestion, tells them the signs of the permeable, "hypnoidal" state between sleeping and waking, when the subliminal consciousness wells up to view, and as Myers told the British Medical Association, the foreman of our mortal shop shuts down the works and comes to take orders from the proprietor.

Auto-suggestion is, then, the basis of the treatment. This is

re-enforced, on the one hand, by the strange condition of high suggestibility, which, as Sidis and others have shown, is induced in any throng brought together by a common and unifying interest; and on the other, by that most wholesome of all emotional experiences, a dignified religious faith.

For the whole affair is in the highest degree dignified and decent. After the formal address there may be a few moments of testimony from the laymen in the audience, or the leader, perhaps an eminent specialist, may answer briefly written questions which have been deposited in a box near the door. Sometimes at the end of the service, as many as care to do so, agree, by raising the hand, to make for the coming week a special effort in some particular direction—to avoid worry, let us say, or ill-temper, or over-work. One need not dwell on the advantage of collective effort nor on the comfort to the nervously afflicted, always liable to excessive egotism, of realizing how large is their company in misery. Nothing let me add, is done without the sanction of competent medical authority.

This series of meetings began in November and continued until the approach of hot weather. In February the movement had so far grown that another set of meetings were arranged for Monday afternoons at five and continued for some six weeks. These, held in the chapel instead of the main church, are naturally intended to be of a somewhat more intimate nature than the larger gatherings. There is more chance for the interchange of personal experience, more opportunity for individual instruction and advice, and the lending of appropriate and helpful books. Even this, however, is a distinctly formal service, always dignified and sane—though no doubt invalids telling of their pains may at times seem unduly prolix to other invalids waiting to tell of theirs.

The main thing is, however, that the scheme works. Certain kinds of devils do come out by prayer and fasting. I cite a few typical cases on the authority of Dr. McComb.

There was, for example, a clergyman, to give due precedence to the cloth, who sick with the cure of souls, could sleep only with the aid of drugs. A year of this, and life had become a wretched slavery to narcotics, a bondage doubly grievous to one in his position. Almost in despair over his condition and prospects, he attended the Emmanuel classes. He was taught to sleep, learned his lesson—and slept. Now he is substantially cured and free. But with a contrariness unfortunately common in nervous cases, even now at times he loses faith and for the moment sinks.

Like this, but even more serious is the case of a young woman the victim of nervous prostration. This showed itself as almost constant insomnia combined with fixed ideas and periodic maniacal outbursts. Within a week this woman had begun to sleep, and while she was still far from being well, her mental states had become normal and she was sane again. Dr. McComb notes, somewhat naively, that in other instances "attendance at the Wednesday night meeting has been followed by a peaceful sleep to which the patient has for a long time been a stranger."

Or to turn to less serious cases—which after all would appear to be the special field of this unique mission—an experienced and perhaps too conscientious school teacher simply lost her nerve. She came to fear the children under her care, and in consequence became unable to control them, while her condition was aggravated still farther by fear that she should be driven to abandon her profession. In this situation she became a member of the Emmanuel classes, learned to understand her trouble and the way out. Her faith in herself was restored. Believing herself to be able she became so; and is now doing her work better than ever. To a slightly different type belongs the case of a business man who suffered from a sort of moral anesthesia. The common incidents of life ceased to call forth their normal emotional reactions. To joy or pain, the happiness or the misfortunes of his fellows, he could present only a moral callousness that was cutting him off from everything that makes life worth living at all; so that life, ceasing to be emotionally interesting, became indifferent to him. This man was instructed to treat himself by appropriate suggestions repeated aloud mechanically to himself as he went to sleep. Whatever may have been the precise nature of his trouble, under the treatment advised, the lapsed moral feelings attached themselves once more to his waking mind, so that at last accounts he reported himself much improved and fairly on the road to recovery.

One would like to keep on indefinitely with cases of which these are typical. I content myself with noting that while no false hopes are ever held out to those who suffer from incurable diseases, such persons are often relieved of unnecessary symptoms and supererogatory pains, and taught to bear calmly the inevitable.

On the other hand, there appear also at the Emmanuel classes not a few persons who suffer from some of the common lighter diseases of body and are the patients of regular practitioners. These are, one need not say, never treated for their particular infirmities. Nevertheless, much can be done to instill something of the cheerful

courage which, as every nurse and physician knows, often makes the difference between a prompt and thorough recovery and a retarded and imperfect one.

In short then, the lectures and classes and private conferences at Emmanuel Church do nothing that physicians do not do, nor do they do it in any essentially different way. Yet the contagion of numbers, the appeal to religious motives, the economy in saying a thing to five hundred persons at once, enable the Church to supplement most efficiently the hospital and the consultant's office. Sudden and miraculous cures have been common enough through the Christian and the heathen ages. The mission at Emmanuel Church sets in motion inner processes which heal slowly by the *vis medicatrix naturæ*. The methods are the methods of science, but of science re-enforced by the power of an ancient faith.

The movement has, in addition, certain wider aspects. It restores health to the infirm; it also hints at restoring ancient and unused powers to the Christian Church. While the philosopher is explaining how priesthood and medicine, once a single profession, have become differentiated into two, behold they are one again. While the apologist is explaining why the healing miracles have ceased from the modern Church, they begin again. While the clergy, with one voice, are lamenting the inroads of the newer religions and therapeutic cults, their single claim to attention is surpassed. At least Emmanuel Church is meeting a realized need. Three months after these classes had begun, and long after the novelty had worn off so that the newspaper headline knew them no more, I heard the Assistant Rector preach to pews crowded to discomfort; when only half an hour before, at another large church a single block away, there were present for a regular service, and that during Lent, only the organist, the preacher, seven women, and myself.

QUESTIONS FROM THE PEW.

BY FRANKLIN N. JEWETT.

THE PLACE FOR SACRIFICING.

(Lev. xvii: 1-9; Deut. xii. 8-15.)

WE now turn to a question concerning the Mosaic legislation. How adjust the above passages to one another? The former is from legislation purporting to have been given at Mount Sinai, quite at the beginning of the wilderness wanderings; the latter at the close of these wanderings, some thirty-eight or forty years later. Both are said to have been from God, and are announced to the people by Moses. They both have to do with the place where sacrifices may be offered, and both deal with the slaughtering of animals for food.

The Leviticus passage is: "And the LORD spake unto Moses, saying, speak unto Aaron, and unto his sons, and unto all the children of Israel, and say unto them; This is the thing which the LORD hath commanded, saying, What man soever there be of the house of Israel, that killeth an ox, or lamb, or goat, in the camp, or that killeth it without the camp, and hath not brought it unto the door of the tent meeting, to offer it as an oblation unto the Lord before the tabernacle of the LORD: blood shall be imputed unto that man; he hath shed blood; and that man shall be cut off from among his people: to the end that the children of Israel may bring their sacrifices, which they sacrifice in the open field, even that they may bring them unto the LORD, unto the door of the tent of meeting, unto the priest, and sacrifice them for sacrifices of peace offerings unto the LORD. And the priest shall sprinkle the blood upon the altar of the LORD at the door of the tent of meeting, and burn the fat for a sweet savour unto the LORD. And they shall no more sacrifice unto the he-goats (or satyrs), after whom they go a whoring. This shall be a statute forever unto them throughout their generations."

“And thou shalt say unto them, Whatsoever man there be of the house of Israel, or of the strangers that sojourn among them, that offereth a burnt offering or sacrifice, and bringeth it not unto the door of the tent of meeting, to sacrifice it unto the LORD; even that man shall be cut off from his people.”

In respect to clearness and severity this passage would seem to leave nothing to be desired. The value of such an enactment at the alleged time can be largely appreciated without difficulty. It would tend powerfully to preserve the purity of the worship of Jehovah. Multiplicity of worships prevailed in those regions, many of them corrupt; and the killing of animals for food was at least very likely to be a sacrificial act. The chief question before us however is the comparison of this passage with the one in Deuteronomy. The latter with some of the preceding context, is: “These are the statutes and the judgments, which ye shall observe to do in the land which the LORD, the God of thy fathers hath given thee to possess it. . . . Ye shall surely destroy all the places, wherein the nations which ye shall possess served their gods, upon the high mountains, and upon the hills, and under every green tree: and ye shall break down their altars, and dash in pieces their pillars, and burn their Asherim with fire; and ye shall hew down the graven images of their gods; and ye shall destroy their name out of that place. Ye shall not do so unto the LORD your God. But unto the place which the LORD your God shall choose out of all your tribes to put his name there, even unto his habitation shall ye seek, and thither shalt thou come; and thither shall ye bring your burnt offerings, and your sacrifices, and your tithes. . . . Ye shall not do after all the things that we do here this day, every man whatsoever is right in his own eyes; for ye are not yet come to the rest and to the inheritance, which the LORD your God giveth thee. But when ye go over Jordan, and dwell in the land which the LORD your God causeth you to inherit, and he giveth you rest from all your enemies round about, so that ye dwell in safety; then it shall come to pass that the place which the LORD your God shall choose to cause his name to dwell there, thither shall ye bring all that I command you; your burnt offerings and your sacrifices, your tithes, and the heave offering of your hand, and all your choice vows which ye vow unto the LORD: and ye shall rejoice before the LORD your God, ye, and your sons and your daughters, and your menservants, and your maidservants, and the Levite that is within your gates. . . . Take heed to thyself that thou offer not thy burnt offerings in every place that thou seest: but in the place which the LORD shall choose in one of thy tribes, there

"thou shalt offer thy burnt offerings, and there shalt thou do all that I command thee. Notwithstanding thou mayest kill and eat flesh within all thy gates, after all the desire of thy soul, according to the blessing of the LORD thy God which he hath given thee."

In the first place we would direct attention to the practice referred to in the words, "all the things which we do here this day" (verse 8). In the future they were not to do after all these things. The time contemplated for the change was presumably in the near future, when the people should be established in the peaceable possession of the promised land. At this time they should not do according to the then prevailing custom, but should offer all their sacrifices at one place. This is evidently the meaning of verses 8-11. Of course the existing custom referred to was sacrificing in *many* places. Without such practice the allusion of verse 8 would be meaningless.

It is to be noticed that Moses here refers with manifest complacency to a practice every instance of which, *according to a divine law promulgated by himself*, was to be visited with death. He declares or implies the frequency of the practice, and says not a word against it. He accounts for it however by the unsettled condition of the people: "for ye are not yet come to the rest and the inheritance, which the LORD your God giveth thee." Neither of course had the people come to these thirty-eight years before, when ostensibly, the Leviticus legislation was given, given to be of force forever. "This shall be a statute forever unto them throughout their generations."

Now how could all this have been? How could Moses have possibly done as is declared by the Deuteronomy passage after the legislation of the Leviticus passage? Of course this bears upon the relative date of these passages. If the one in Leviticus can not be considered to have preceded the one in Deuteronomy, then the former must be later than the latter.

The Deuteronomy passage moreover is in great need of adjustment to the other one because of what it permits. "Notwithstanding thou mayest kill and eat flesh within all thy gates, after the desire of thy soul, according to the blessing of the LORD thy God which he hath given thee." This is expressly forbidden in the Leviticus passage; and the prohibition is to be binding forever. How can God be considered to have been the author of both these enactments? With the opposite to be enacted by himself within a few years how could he have imposed the Leviticus prohibition, making it "a statute forever unto them?" A plea of meeting changed con-

ditions, if there were such, can hardly be admitted as satisfactory. The argument would bear in the other direction. The very fact of the changes so soon to be made would, it would seem, most certainly have precluded the possibility of the prohibition in Leviticus in the form in which it is there given. What theory of divine authorship or inspiration can be made to fit this case?

Moreover, on *any* theory of the origin of these passages, it is difficult to see how that in Leviticus could have preceded the other. After promulgating the Leviticus law, supposing it to have come from himself, Moses could have hardly permitted such well-known violations of it as the Deuteronomy passage implies, and even have referred to them without the least censure. The express permission also in Deut. xii. 15 of what in the other passage was forbidden under pain of death, and to be so forever, appears strange, to say the least, even on the theory of human authorship, if both passages are of Mosaic origin.

But whatever difficulties the case may present on the theory of the human origin of these passages, they are very much less than those which attend the theory of their divine origin, and of the inerrancy of the records. Must not the Leviticus passage be the product of a later age in which early history was colored by opinions then prevailing?

SCIENCE SUPERIOR TO MYSTICISM.

BY T. T. BLAISE.

THE fall of Eden, Paradise Lost, the sunken Atlantis, the legend of the submerged Venetta sung as *Die schöne alte Wunderstadt*, these and countless other myths and tales of enchanted Utopias, coming like faint echoes from the dim ages of human existence, have ever exerted a peculiar fascinating power over the investigating mind of man.

They are so akin to memories of real and actual truths and events of the past that we often unconsciously cherish them as we do the memory of a distant ancestor. They enter more or less as formative factors into our mental concepts of the real world.

Cause preceding its effect in time, bids us look into the past for the solution of unaccounted phenomena. The law of heredity accounts for many of our personal characteristics. The hanging together of events teaches that the past is the mother of the present, indeed the merging and mutability of the world's concatenations surprise and startle us at every new invention so that we involuntarily turn back to learn how it happened.

Thus in our eagerness to grasp the meaning of events, we are ever prone to look for the ultimate and the absolute in the past, and above all, commit the unpardonable error of ascribing to the past a sort of superiority, chiefly on account of its priority, nay, even attributing to that past that absolute perfection, (omnipotence) out of which the future of *imperfection* evolves. Thus pitiful as it is, we ascribe to a few ancient patriarchs the only true power of communicating with God, while we are in hopeless confusion as to what really was communicated to them. This queer notion of pseudo-evolution prevails to an astonishing extent among a class of scholarly men. It is in this manner, it would seem, that men like Mr. Kassel¹ burst into eloquence over the "triumphs over science of ancient

¹"Ancient Mysticism and Recent Science." *The Open Court*, July, 1907, p. 385.

notions," and exclaim that "science now stands abashed and swordless in its age-long battle against the psychics"!

Much of the charge against science being in battle and at warfare "against psychics," spiritualists, telepathists, or any other cults and occults is not a just charge. True science battles against nothing in particular, but verifies or rejects. Rejecting, e. g., telepathy as a proved and demonstrated fact is not battling against the advocates of spiritualism or spiritism. It would be difficult to find a text-book on chemistry and physics that bluntly asserts that the atom is indivisible, (space forbids quoting) but perhaps all state that it is to be "assumed" or "believed" that the atom is indivisible, or that the "infinite divisibility of matter" is a "hypothesis"² and the student is left free to choose between the two.

Likewise, to say the least, is it decidedly premature if not bold to assert that the electron theory is incompatible with the theory of conservation of matter and energy. Divisibility of the atom means not destructibility of the atom. Our ability to create in the laboratory a new element, *de novo*, as it were, or transmute a known element into an heretofore unknown one, proves not that matter is indestructible or can be created. The corpuscular theory to the contrary notwithstanding, nature still abhors a vacuum, and two electrons cannot be conceived to occupy the same place at the same time.

It is true that legends and myths like the sunken Atlantis contain their elements of truth. They have historic value, inasmuch as they reflect the thoughts and sentiments of those who inspired them. The study of ethnics consists largely of the rational investigation of myths and sagas. But let us not commit the error that legends necessarily must come from a prior civilization of higher type. True, the birth and resurrection of Jesus of Nazareth might have been prophesied, but the crude idea of a material resurrection, body and raiment, smacks much more of a source rather inferior in type than higher. Such aspirations are common with primitive peoples, who, like we, obey the law of self-preservation and hope to extend life beyond the grave.

Nor must it be overlooked that primitive peoples have often a most prodigious imagination. Note, e. g., the myth-folk. To what astounding heights did not their fancy leap? Endowed with all shades of omnipotence and miraculous prescience these mortals made the universe their stage. They conjured into existence what their hearts desired. Clouds, with the touch of the rod were transformed

² *An Introduction to the Study of Chemistry*, by Prof. Ira Remsen of Johns Hopkins University, p. 81.

into sailing crafts and stars and meteors were their projectiles in cosmic conflicts. The thunderbolt was their spear and the hurricane served them at their beck. Neptune beat his herculean fists against the crags and shattered them, while Vulcan forged in subterranean depths the mountain rib and bastion.—In brief, what did they not conjure! To assume that these myth-folk must have received these beautiful visions from some prehistoric, higher civilization seems like a dream of unusual chimerical translucency. Suffice to say that legends evolve and grow in all ages under the same law but different conditions, and can not well be conceived to fall on the outside of the pale of the law of phyletic psychogeny.

No doubt, as Mr. Kassel states, "It would be interesting to pursue in detail the theory of a prehistoric continent, the birth-place of the race and the seat of its forgotten splendor, and to show how many facts familiar to science and philosophy range themselves about the idea." There can be but little doubt as to the existence of prehistoric continents, but a prehistoric civilization of "splendor,"—need we posit an hypothesis so contradictory to present demonstrated truths to account for the similarity and analogy between myth and scientific discovery? Rather should we marvel did scientific discovery *not* figuratively harmonize with the legends of primitive peoples. Nay more, the entire animal kingdom is in itself but a consistent prophecy of present-day achievements. It would be a thousand times more strange had our ancestors *not* been inspired with crude prophetic visions which are analogous to our present-day scientific revelations. The ancients hoped to communicate through space by thought transference or thought projection, "telepathy," but we have really accomplished communication analogously, i. e., by means of vibrating attenuated matter, transferring only the symbols of thought. Our present aspirations are likewise prophecies for the future to realize in a measure. We yearn to communicate with beings on the planets, but our idea of the mode of this communication is perhaps as crude in comparison with the actual future method as is the flight of the fiery chariot of Biblical fame with a modern airship. Thus our dream of to-day is but a prophetic symbol of a probable future triumph.

We might go farther and ask, how could the little birds fore-act our probable mode of reaching the north pole by flight? How could the industrious bee and cunning spider antedate Archimedes in describing geometrical forms and angles? And then there are the weaver bird and countless other creatures whose dexterous feats have at last become achievements of man. Nor should we overlook

the lantern fish and the electric eel who have perhaps for millions of years antedated the great Franklin and demonstrated almost faultlessly the "mystery" of an Edison storage battery.

It would be difficult to explain how the alchemist could have sought else than the ultimate division of matter or dissolution of a worthless metal so that he could transmute it into that form of metal most desired by him. There are a thousand yearnings of mankind to-day that shall come true, but is it not illogical to assume that we must be of a higher type of civilization than that posterity that will ultimately master and realize these yearnings? It seems to me that the sciences known as cosmogony, geogeny and biogeny, and especially that branch of biogeny known as psychogeny will keep us out of the muddle of seeking in myths the explanation for our present-day scientific achievements.

Deep in the soul of man dwells ever an hereditary residue, a vestigial stratum of the soul types of the past. When this mental vestige appears in a very pronounced form it has been called a mental atavism, or recurrent ancestral types. In its normal state it is but the true link that binds us to the past. Minds thus abnormally endowed seek, like their ancestors did, the cause of events in the mysterious. They are the modern star gazer, the genii and oracle. They ever hope to find the ultimate and the absolute in the past phenomena. It is due to this fact that, "Ingrained with us,—wrought into our innermost fibers,—is an abiding love of mystery and marvel."

Many of our modern pulpits are to-day barnacled with no heavier burden than this custom of attempting to explain the achievements of present-day science by past precedents of superior authority and higher perfection, nay, it is even true, it is a pity, that many of the clergy still refuse to accept the truest and most rational scientific revelations, unless they can find its supposed correlative counterpart in scripts of the past. Compared with true logic, this is but an exuberance of gauzy sentimentality, it would seem.

The world is just beginning to place dependence in science, the modern "Star of Bethlehem," yet here and there burst into daylight the sporadic and desultory echoes of a strange ancient mysticism again and again proclaiming the futility and fatality of science and the triumph of an Atlantis over the wonderful present-day civilization. Thus the fascination of man's mind seeking to unravel the world's truths from the mind's own fantastic conjuration.

MISCELLANEOUS.

ASPIRATIONS.

BY EDWIN EMERSON, A. M.

Oh! for clear thought to aid all men,
In things which seem above their ken,
And show the false and true,
In such a guise that they may know,
For evermore the way to go,
And the straight road pursue.

Oh! for that gift of genial speech,
By which at once all hearts we reach,
And make men yearn to rise,
Where they may see the noblest things,
And feel the joy rare knowledge brings;
And thus at length be wise.

Oh! for keen sight to see outspread,
Through all the earth on which we tread,
Most precious gifts for man;
Which banish from his thoughts vain fears,
And smooth his pathway through the years,
However long the span.

Oh! for the poet's art to sing:—
To thought profound, warm feeling bring,
Expressed with rhythmic grace;
So that the song, a potent spell,
Deep in the hearts of men shall dwell,
And bless the human race.

Oh! for a pen with which to write,
The wingèd words just now in flight,
Lest they be caught no more;
And fix them to be read by all,
And have them henceforth at our call,
To be oft pondered o'er.

Oh! for a life of high emprise,
 Direct, sincere, without disguise,
 Of all men read and known;
 Built firmly on the rock of truth,
 Though waxing old, secure of youth;
 A life—itsself alone.

Oh! for an optimistic mind;
 The good in all things prone to find;
 A stranger to despair;
 It sees, the howling storm to-day
 Shall by to-morrow speed away,
 And leave the prospect fair!

Oh! for contentment's placid state;
 Mid this world's turmoil still sedate;
 All duties promptly done;
 In danger calm, devoid of fear,
 Unblanched if death itself appear:--
 The moral victory won!

Oh! for long life,—when we are dead,—
 In minds and hearts which we have led
 Along the upward way;
 A pleasing vision this,—to see
 The coming race more wise, more free,
 And nobler in its day!

OLD SYMBOLS IN A NEW SENSE.

It is always interesting to see a subject treated from different points of view, and so we are glad to offer to our readers an explanation of the significance of the swastika in the development of religious thought from the standpoint of a devout Roman Catholic. Adversaries of the Church have considered the fact that the symbols commonly used by Christians (such as the cross, the labarum, the fish, and the swastika) were pre-Christian, as an evidence of their human origin. They existed before Christianity and were filled with new meaning with the appearance of the new faith. Dr. Parker is familiar with the facts, but his explanation, though simple enough, does not in the least detract from the dignity and even the pretensions of his Church. The swastika appears in the catacombs as a Christian symbol by the side of the cross, the fish, and the christogram, and to him they are endeared by their Christian meaning. Their pre-existence does not disturb him, for he sees in them a prophecy of Christianity. They anticipate the appearance of Christ and help to prepare his way. This interpretation does justice to the facts, and I do not hesitate to say that it is the correct and orthodox view even from the standpoint of the Church. We need not enter here into a discussion of the nature of prophecy and the methods by which movements are prepared in history, but the present case is typical of many other and similar

instances. A new idea is never absolutely new, but it is the modification of previous ideas which when the time is fulfilled appear as prototypes or prophecies.

P. C.

REMARKS ON "LUTHER ON TRANSLATION."

BY A. KAMPMEIER.

All will admit that Luther by his translation of the Bible has pre-eminently become the creator of the modern German literary language. But we must not forget that his work in this respect was not without predecessors. The Bible of Luther was not the first, as is the general popular idea. Since the invention of printing seventeen German translations of the Bible, in High and Low German, had come forth up to the year 1518, four years before Luther's translation of the New Testament came out. Five German translations had already appeared before 1477, six years before Luther's birth. Luther was only one translator among others, and he surely availed himself of the work of his forerunners and profited by them even if only by their mistakes and defects. From this we may see, that there was no opposition to a German translation of the Bible on principle, as some might think. This is another proof of the gradual evolution of the Reformation of the Mediæval Church. Even in regard to the translation "alone by faith," the great point of contention between Luther's followers and the Roman Church, Luther was not the first. In the so-called Nuremberg Bible, published in the year of Luther's birth, 1483, Gal. ii. 16, which has fully the same meaning as Romans iii. 28, is rendered "alone by faith." Although Luther contends that "alone" was necessary to make good German, he does not use the word in Gal. ii. 16, though this passage has the same meaning. That a dogmatic and polemical bias also led Luther in the translation, I think every unprejudiced mind will concede. Any one who knows how Luther laid stress on "salvation by faith alone," in opposition to his opponents and who knows his polemical attitude will easily admit this. His fighting position towards the Roman Church even led him to take greater liberties in the translation of the Bible, than he conscientiously ought to have done. Luther himself admitted that he translated passages (in the Old Testament especially) purposely in such a way that they could be better used in the fight with the Papists and were also better fitted to be used as texts for sermons. I have this on the authority of Dr. Diestel, whose lectures I attended when a student in Tübingen in 1877. I remember him saying this in a lecture, in which he pointed out the necessity of a better translation of the Bible. Dr. Diestel was a noted exegetist of the Old Testament and was known for his work on "The Exegesis of the Old Testament in the Christian Church." He surely would not have made such a remark without foundation, especially since it was entirely in his branch. The assertion of Dr. Diestel may very well be true, if we consider the virulence of polemics on both sides in the time of the Reformation, when each tried to do his best in the abuse of the opposing party. And that Luther did not stand back in this respect, we can see even in his *Sendbrief vom Dolmetschen*, though he went far beyond this in other works. The epithets "asses, donkeys," in this leaflet yet belong to the lighter caliber.

BOOK REVIEWS AND NOTES.

HELENA PETROVNA BLAVATSKY. *Eine Studie von Hans Freimark*. With four portraits and a facsimile of her handwriting. Leipsic: Grieben. Price, paper, 2.40 m., cloth, 3 m.

This little brochure purports to be a psychological study of Madame Blavatsky, the founder of the Theosophical Society. The author has chosen his subject as one of those leading spirits who "pretended to be able to point out one way toward happiness,—pretended because clever heads are still contending as to whether her methods were honorable or dishonorable." In the present work his discussion has little to do with this contention, but he has undertaken the task of throwing light upon the internal struggle between the masculine and feminine elements in this remarkable personality. He has gathered his data from a vast amount of material, including the publications of her most pronounced enemies as well as the writings of her followers and friends. In his foreword he raises the question as to whether her own frailties and the shortcomings of her work may not have been due to the fact that in the remarkable combination of masculine and feminine elements neither was able to gain sufficient supremacy to bring about a true unity which would make for success. As a psychological study of a unique character this little book will be interesting to a much broader circle than simply to theosophists.

THE TEMPLE OF LOVE. By *Ernest Newlandsmith*. London: Longmans, Green & Co., 1906. Pp. 77. Price, \$1.20 net.

Mr. Newlandsmith is a member of the Royal Academy of Music, and Director of the British Musical Society. He has written a number of books on the general subjects of art, most notably *Art Ideals* and *The Temple of Art*. He is also editor of a quarterly entitled *The Larcsof Review* which was founded to proclaim "The unity of religious science and art, in the knowledge and love of God." The present little book is an appeal on behalf of the religion of love, not wholly mystical as it gives many suggestions for the right conduct of life in man's relations with his fellows, of all of which, however, both means and end are to be the love of God.

AN EASY OUTLINE OF EVOLUTION. By *Dennis Hird, M. A.* London: Watts, 1907. Pp. 128. Price, 1s.

The Rationalist Press Association is issuing this popular presentation of the subject of evolution for the benefit of those who have not yet read any connected account. Mr. Hird is the author of a profusely illustrated *Picture Book of Evolution*, and in the present work has often sacrificed technical matters to the primary objects of simplicity and clearness towards which end he defines carefully all technically scientific words that he is obliged to use.

SIX RADICAL THINKERS. By *John MacCunn, LL. D.* London: Arnold. New York: Longmans, Green & Co., 1907. Pp. 268. Price, \$1.70 net.

These are six critical essays written in an interesting anecdotal style with frequent quotations from the writings of the thinkers themselves. They

discuss "Bentham and his Philosophy of reform"; "The Utilitarian Optimism of John Stuart Mill"; "The Cobdenite Doctrines of Trade and Non-Intervention"; "The Anti-Democratic Radicalism of Thomas Carlyle"; "The Religious Radicalism of Mazzini"; "The Political Idealism of T. H. Green."

THE PLACE OF MAGIC IN THE INTELLECTUAL HISTORY OF EUROPE. By *Lynn Thorndike, Ph.D.* New York: 1905. Pp. 110.

This essay forms the first number of Vol. XXIV of the Columbia University studies in History, Economics and Public Law. Dr. Thorndike has made a careful and thorough study of his fascinating subject. The chapter headings indicate the scope of the work, a large place in which is occupied by the consideration of the relation of magic to the Roman Empire. The following subjects are treated: Illustrations of Belief in Magic in Medieval and Early Modern Times; Magic, its Origin and Relations to Science; Pliny's Natural History; Some Antecedents of the Belief in Magic in the Roman Empire; Belief in Magic in the Empire; Critics of Magic; The Last Century of the Empire.

THE RELIGIOUS FUNCTION OF COMEDY. By *J. D. Logan, Ph.D.* Toronto: Briggs, 1907. Pp. 18. Price, 25 cents.

This essay is based on a lecture delivered before the Philosophical Society of the University of Toronto during the current year, and deals with the problem of evil treated from the point of view of Aristotle's Poetics and Metaphysics and of spiritual monism. It is a decidedly learned treatise and will be deemed even ponderous in many passages by those not accustomed to the sight of Greek words.

IM KAMPFE UM DEN ALTEN ORIENT. Wehr- und Streitschriften. Her. von *Alfred Jeremias und Hugo Winckler.* Leipsic: Hinrichs, 1907.

Heft 1. Die Panbabilonisten: Der alte Orient und die ägyptische Religion. Von *Alfred Jeremias.* Price, .80 m.

Heft 2. Die jüngsten Kämpfer wider den Panbabilonismus. Von *Hugo Winckler.* Price, 1 m.

Assyriologists are combative men, and the present series of publications is an evidence of the fact. We have witnessed the battles about Babel and Bible, the struggle between Delitzsch and Hilprecht, and the many controversies pro and con as to whether religion is helped by the new revelations of the spade in Mesopotamia. The *furor theologicus* has appeared with new virulence and has produced several schisms between Hebraists and Assyriologists, Biblical scholars and Panbabilonians. These latter have been very aggressive and have in their turn been vigorously attacked. They now gather their forces under the leadership of Alfred Jeremias and Hugo Winckler who open broadsides against all those who do not agree with their theories. Especially the second pamphlet by Hugo Winckler is of a personal nature and both contain plenty of interesting reading especially for those who are acquainted with the personalities which figure prominently in this warfare.

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Extract from a letter to Professor De Vries by Dr. Hjalmar Nilsson of the Swedish Agricultural Experiment Station at Svalof.

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References are fully given, authorities quoted and comparisons are carefully drawn between Samson on the one hand, and Heracles, Shamash, Melkarth and Siegfried on the other. The appendix contains a controversy between Mr. Geo. W. Shaw and the author in which is discussed at some length the relation between myth and history.

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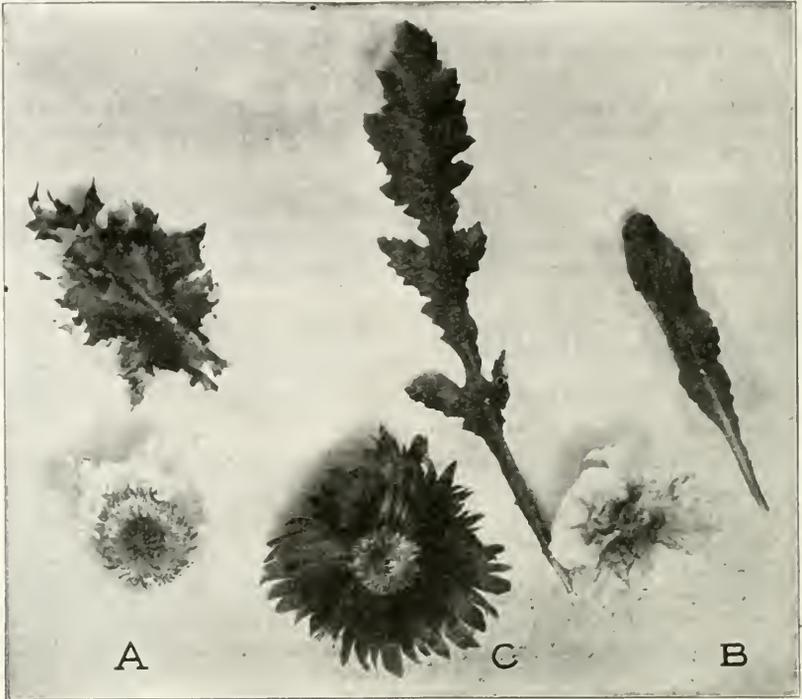
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This book is little more than a compilation of Chinese illustrations accompanied with only as much text as will suffice to explain them, and what further material has been added is merely in the way of quotations from Chinese literature. The intention is to make the Chinese people characterize themselves by word and picture. Child rhymes, love lyrics and songs of revelry are introduced in translation from Chinese poetry which is recognized as classical. The illustrations which form the great body of the book are from the most authentic Chinese source of information concerning modern life in China unaffected by the aggressive Occidental foreigners. The book is divided into chapters on "Annual Festivals," "Industries and Foreign Relations," "Confucianism and Ancestor Worship," "Taoism and Buddhism," "Childhood and Education," "Betrothal and Marriage," "Social Customs and Travels," "Sickness and Death."

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Under the influence of the work of Nilsson, Burbank, and others, the principle of selection has, of late, changed its meaning in practice in the same sense in which it is changing its significance in science by the adoption of the theory of an origin of species by means of sudden mutations. The method of slow improvement of agricultural varieties by repeated selection is losing its reliability and is being supplanted by the discovery of the high practical value of the elementary species, which may be isolated by a single choice. The appreciation of this principle will, no doubt, soon change the whole aspect of agricultural plant breeding.

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This far-reaching agreement between science and practice is to become a basis for the further development of practical breeding as well as of the doctrine of evolution. To give proof of this assertion is the main aim of these Essays.

The results of Nilsson have been published only in the Swedish language; those of Burbank have not been described by himself. Prof. DeVries's arguments for the theory of mutation have been embodied in a German book, "Die Mutationstheorie" (2 vols. Leipsic, Vat & Co.), and in lectures given at the University of California in the summer of 1904, published under the title of "Species and Varieties; their Origin by Mutation." A short review of them will be found in the first chapter of these Essays.

Some of them have been made use of in the delivering of lectures at the Universities of California and of Chicago during the summer of 1906 and of addresses before various audiences during my visit to the United States on that occasion. In one of them (H. D.), the main contents have been incorporated of a paper read before the American Philosophical Society at their meeting in honor of the bicentenary of the birth of their founder, Benjamin Franklin, April, 1906.

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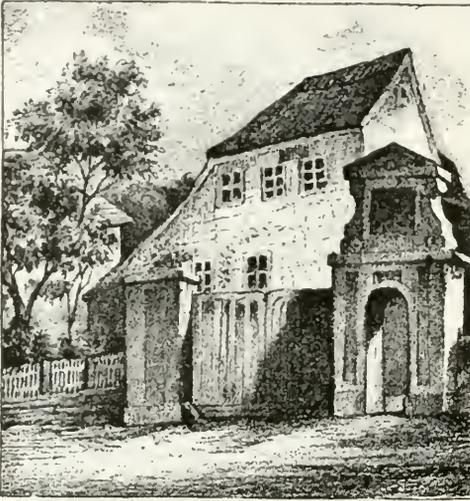
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